

THE  
Spiritual Magazine.

Vol. I.]

NOVEMBER, 1860.

[No. 11.

THE PRESS.

"For the Sadducees say that there is no resurrection, neither angel, nor spirit."

WE must be pardoned if we have little to say in the way of comment on the numerous notices of Spiritualism, which the past month has brought out of the limbo of the Press. It is not because the quantity is not large; but because the quality is so much below the par of even clever thought and writing, that we feel a difficulty in saying over again the same old alphabet which is so familiar to our readers. "Time was that when the brains were out the man would die;" but now it is astonishing to see the muscular vitality which survives the death of the higher centres of life, and how men of some knowledge but no wisdom can exercise themselves in writing long articles, which, even if they were true, would not touch the subject in any of its broad significance. Nothing is more easy, in these days of wide-spread shallow education, than to make use of the common philosophical terms, and entirely to misapply them in the argument; and it is instructive to watch the self-satisfaction which glows in the writer as he throws off his sophisms for the admiring reader. One of the contributors to the last number of *Blackwood* is an amusing instance of this happy frame of mind. He must have been even more than pleased to find that the editor gave his article the first place, so that it might come before the world with all the prestige of editorial approval. "Seeing is Believing" was the title which was thought to be a good one for it, though to us it seems as if "Seeing is *not* Believing" would have been a better one; for positively the only idea running through it, from the first to the last of its 15 pages, is that we are divided into deceivers and deceived—that the deceived actually see and hear the manifestations produced by the deceivers, but which they are too much unacquainted with the modes of philosophic investigation to detect the origin of, and at that point make their first divergence, by attributing them to a spiritual or super-ordinary force. Literally this is his only idea, and the whole of his argument. His plan is thus to get rid of all the deceived, by admitting that

they saw and heard what they tell us, but that they were all so idiotic as not to be able to detect the imposture practised upon them; and then having to deal only with the mediums, a much smaller number, though they are our wives and children and parents and valued friends, he calls them "scoundrels" and "impostors." In this way, of course, he comes to an easy conclusion, and is so satisfied with it that he fills in the only other necessary statement, namely, that the mediums habitually "resist every means of disclosing the imposture," and that "it is one of the damning evidences against the medium, that he or she will not permit a sceptic to determine any of the simplest conditions of the experiment." In a letter from Mr. Howitt which appeared in the *Morning Star*, October the 6th, it was shewn how false was his statement of imposture and concealment, and how little he was qualified according to his own philosophic method of observing facts, or even of speaking the simple truth. Surely it is not in the interest even of infidelity and honest scepticism, to put forward such transparent newspaper hacks as these as their best war-horses! It is only the place which he has been permitted to occupy in what was once a leading magazine, that makes him at all worth noticing. He has the assurance, moreover, to express a wonder how another contributor to *Blackwood*, Sir Bulwer Lytton, could be a believer in these common facts, thereby assuming, we suppose, the idiocy of a man whom the Queen thinks fit to be a Cabinet Minister. But he is not the only contributor to *Blackwood* who could state his convictions to the editor, and who has been and is a pretty accurate observer of facts. And the late Professor Gregory of Edinburgh also was to the full as likely a person to know how to observe facts as this writer in *Blackwood*, and what is more, he did observe the facts of Spiritualism, and accepted them as facts; but then he had knowledge and wisdom enough to know where to place such facts, which this writer evidently has not. The rest of his article is filled up with a sort of deification of nature and of the laws of scientific investigation, which latter he tries to apply to two or three of the authentic stories of Mr. Owen's *Footfalls*, and by merely altering a few facts, he gets on very well, till he comes to that occurring in the family of Mr. C——, in Hamilton County, Ohio, which our readers may remember as an apparition of the living, seen by twelve persons at the same time. An apparition of Rhoda and Lucy was seen by all the family as seated in a rocking chair at a distance of about 80 yards, whilst the two were in a room upstairs in their own house. The figure of Rhoda was seen to rise from the chair, with the other child in her arms, and then to lie down on the ground. The writer says of this, "Singular enough! with-

out pretending to explain this vision, *we are justified in assuming* that it was in some way analogous to that of the Brocken spirit," which our readers know is an optical effect produced on one of the Hartz mountains reflecting a magnified figure on the clouds, and was accidentally discovered by an observer clapping his hand to his hat and finding that the Brocken giant did the same! —in fact, that it was a mere reflected image of himself. Now what respect for facts can a writer like this have? No doubt he thinks it a pity that he is not engaged by the common consent of Christendom to write a new Bible, to rectify the errors of the one we now have. The *Morning Chronicle*, in recommending his article to us, says of it, "If that does not make them ponder, they are beyond argument." We will give our readers a few of his verses as a sample; they are indeed enough to make us "ponder."

1. When we hear marvels narrated which contradict universal experience and physical laws, we may be certain that the narrator omits something which would remove the contradiction.

2. When a man avers that he has seen a ghost, he is passing far beyond the limits of visible fact into that of inference. He saw something that he *supposed* to be a ghost.

3. If we are to accept the narratives of respectable witnesses as guarantees of the truth of Spiritualism, or if we are to trust the evidence of our own senses as irresistible proofs of the truth of any inferences we may make respecting them, there will be no limit to credulity.

4. We must ask, what are the evidences for the existence of spirits in general?

5. Philosophy may smile at a belief in ghosts and haunted houses. They have generally been ascribed to cerebral excitement or imperfect logic.

6. We do not in the least doubt that people saw what they say they saw; but we doubt their having seen what was impossible to be seen, and could only be inferred.

7. The stories of apparitions are curious, and might make a convert of every one who is weak enough to conclude that whatever is not understood must needs be supernatural.

8. The figments of the imagination vanish before the realities of science. It is to a better apprehension of the nature of evidence that the decline of superstition is due.

9. It is the mere excuse of conscious charlatany when scepticism is said to act as a disturbing influence on spiritual manifestations.

These are the texts selected by the science of the day on which to preach their sermons. They have no small congregations, dear readers, for they have succeeded in infecting the great mass of thought in so-called Christendom with their dead and vulgar materialism. They have beaten out the Bible with its God-like sympathies and Divine truth, "as figments of the imagination, which vanish before the realities of science." Who among them has an absolute belief in any one of the miracles of Christ or of His Apostles? Who among them believes in the existence, much less in the appearance of any of the ghosts or angels of the Old and New Testament? Who among them believes in an

angel turning a prison key, and striking off the chains, and walking with Peter down "one street?" Who among them believes that Philip was carried from Gaza to Azotus? Who among them believes that even Christ could not perform his miracles on those who had not faith? Who among them but would have examined all Christ's miracles by the rules of "modern science," and have exposed them as manifest superstitions? There has been enough of this; and we refuse to go on with this gentleman's Bible, as quite a needless one for humanity.

We had intended to notice some of the other articles which have appeared, but it is hardly profitable to take up our readers' time. They have doubtless seen the article by Mr. Delaware Lewis in *Once a Week*, in which that gentleman, pleased to see his first article in print, has now found out at last how raps are made and tables moved, and gives us a series of well-executed explanatory diagrams. Having now secured him as a subject, we can dissect him at our leisure, and he may depend on hearing of his diagrams again.

Poor Mr. W. G. M. Reynolds saw the light shining through the hole of the floor, through which an apparatus was worked to manufacture the phenomena,—and he was quite satisfied with his discovery also, although there was no hole at all there. Others say it is electricity, ventriloquism, conjuring, od-force,—anything except what itself says it is. It would be better for Mr. Reynolds to have a meeting with Mr. Delaware Lewis and his diagrams, and settle the question between them, with Messrs. Bradbury and Evans as the judges, and we would suggest that they should call to the conference Mr. Evans's two sons and Mr. Charles Dickens, jun., who witnessed and investigated to their satisfaction the wonderful physical phenomena through Mr. Squire's mediumship. Mr. Reynolds has lately been convicted of libelling Mr. Ernest Jones by a series of false allegations, which at the same time that it throws doubt on his powers of stating facts, should have taught him some diffidence and humility.

As to *Punch*, we had almost forgotten to mention him; there is no reason why he should not be admitted to the conference we have suggested, and he can then get all the information he wants from the sons of his owners, and from Mr. Leech who have each witnessed all that he denies. We observe that he opens one of his recent numbers with the admission that "there are no good lies in the *Spiritual Magazine* of this month." We hope that we are not wrong in taking this as the *amende honorable* from our facetious friend, for in that number we gave an account of the conversion of the Messrs. Evans and Dickens, and of Mr. Leech, and which at last he candidly admits to be true. The principal editor of *Punch* also has been recently

asking to see some of the phenomena, which we commend as a step in a right direction, though had it been any one but *Punch* we should have thought he would have tried this *before* he began to write, instead of after.

We alluded, at the beginning, to Mr. Howitt's letter to the *Star*, in answer to Blackwood and Co. Since then, there have been daily letters on the subject, and the editor appears to have opened his columns to its discussion. This is a notable feature, distinguishing the *Star* from the rest of the press; although the columns of a daily paper are, perhaps, not the best suited for a careful and critical discussion. There have appeared already most of the crude common-places with which our readers are familiar from beginners. They betray in general an entire ignorance of the mere alphabet of the question, and though we are glad that the *Star* should give a reflex of all the modes of viewing it, we cannot but express surprise that M.D.'s, Barristers, Senex, Lex, and other educated persons should think it well to write on a subject which it is so evident they do not yet know anything about. One of them repeats the silly story of Mr. Home having refused to meet Robert Houdin, in which there is not a word of truth. Mons. Canti, as well known in Paris as Houdin, reported to Prince Napoleon that he could not account for the manifestations; and he published this in a letter at the time. Further letters have appeared from Mr. Howitt, Mr. Coleman, Dr. Collyer, and others, and the controversy bids fair to be a valuable one for the elucidation of the subject, if it can be in some degree restricted to those who have studied it. The editor of the *Star* deserves well for allowing the subject to be discussed, and we hope he will have the sense to form a right judgment when he has to pronounce one. We have perceived indications of his requiring this caution at our hands.

In a second letter to the *Star* of October the 16th, Mr. Howitt very properly reminds correspondents, "that before persons enter into discussions on this great topic, they should take the ordinary means of practically acquainting themselves with the facts of it;" and pertinently asks, "What would Professor De Morgan say to your correspondents, if they presented themselves at his class, and proposed, not to study mathematics, but to instruct him in them, before they had even taken the trouble to acquaint themselves with the simplest elements of arithmetic? Yet your correspondents have actually got upon the '*Pons Asinorum*' without ever opening Euclid."

The *News of the World*, the *Welcome Guest*, and other papers have also contributed their quota to this discussion, but we have not space, nor perhaps would our readers thank us to follow their lucubrations.

## ON THE TRUE PHILOSOPHY OF THE HUMAN MIND.

By Dr. ASHBURNER.

THE age in which we live is distinguished for wide-spread activity of thought; and many new facts are known to original thinkers, who are obscure to the large world of science, simply because the pride and vanity of this class perpetuates, on certain subjects, both ignorance and prejudice. Nothing so clearly manifests the truth of this proposition as the narrow scope embraced by the ken of the Royal Society in their refusal to entertain questions on the philosophy of the mind, on the plea that their functions are limited to enquiries into physical or natural science. The abundance of new and important facts, purposely ignored by the Society, are amply sufficient to prove that the old metaphysical doctrines should be considered obsolete, and that new and more correct views, connecting the phenomena of the mind with the universal forces of nature, and thus giving the subject a physical basis, should now prevail.

The modern works on psychology are, for the most part, repetitions of old metaphysical ideas. Those who hope to catenate facts, derived from observations on the operations of their own mental faculties, themselves very problematical entities when considered as anything more than simple hypotheses, generally flounder in very shallow waters. They obtain the character of acute thinkers, because they can see a manifest stone at the bottom of three inches of a clear running stream. They are the Jack Horners of their class, and should be glorified accordingly.

We need not ask the meaning of an entity merely hypothetical. We cannot suppose, without an exercise of imagination. We do not found philosophy on imaginary facts, but on realities. Our modern enquirers delight in being positive, and their positive basis is *matter*. We accept their basis as the ground on which we stand, for we contend that matter is subject to law. In itself, it is passive, inert. All matter is regulated by the universal force of gravitation, or by some of the many forces emanating from it, of which there must necessarily exist an infinite series. Of course, matter being subject to force, there must exist as many gradations of matter as there are of force. If our ideas rise from amorphous matter, itself subject to *vis inertiae*, the influence of force on it produces the idea of shape, or the primitive crystal, itself the creature of magnetic force. Magnetic forces are at the foundation of all other forces belonging to an universal series, proceeding, through nature, to regulate all the varied forms of crystals, proceeding to regulate all the apparently complicated forms of vegetable and animal arrangements.

It would be idle to deny this proposition after the facts which Mr. Rutter has established by his magnetoscope, and which were amply corroborated by the labours directed by the genius of his disciple, Dr. Leger. Life, then, can be traced to begin in its most elementary form in the shape of a force, which may be called, according to Rutter, *magnetoid*; according to Von Reichenbach, *odic*; or, as I call it, *crystallic*. Reasons might be given for a preference of each of these terms. The discussion need not now detain us. All I at present contend for is, that in every advanced gradation in the arrangement of matter there must necessarily be a force higher in degree to regulate the advance in crystallic arrangement. Thus, throughout nature, there exists a series of gradations of forces, which commences with the simplest regulator of crystalline form, the spheroidal form of ethereal substance, and by ordained steps, proceeds to a force, which regulates the thoughts and aspirations of man. Spiritualism, then, as far as it is given to our limited capacities to understand its nature, is the highest development of the universal series of forces emanating from the great trunk-force, which Sir Isaac Newton called the force of gravitation. It is not for us now to dilate on this topic. We proceed to shew how far our discoveries in animal magnetism will warrant the conclusions to which we have arrived.

We must proceed to the foundation of our subject. Sleep is the result of the attractive force of magnetism or of crystallism.

Wakefulness or vigilance is the result of the repulsive agency of the same force. The facts in proof of these propositions need not now detain us. They are detailed in the *Zoist*, and in my notes to the *Researches of the Baron von Reichenbach*. It may be asserted that they have been witnessed by thousands of persons.

The question now is, whence arises the magnetic force which produces our diurnal change from wakefulness to sleep? It is a phenomenon arising from the unconscious effect of light.

The actinising or magnetizing influence of the sun's light on our atmosphere is productive of a series of dioptric phenomena, which would be denied by those who have not reflected deeply on the facts which have been familiar to those who have studied animal magnetism, from the time of Tardy de Montravel, De Paysegur, and others down to our own day. Tardy's facts are most important. They are quoted in a note at page 440 of my edition of the *Researches of the Baron von Reichenbach*. Thus I proceed to the conclusion that, according to dioptric laws, we are furnished daily with an amount of magnetic force, which is calculated to produce a diurnal approximation of the particles of brain and nerve matter constituting the phenomenon essential to the production of sleep. There can be no doubt on the minds of

those who closely investigate this subject, that the magnetic repulsion arising from reversed polarity is the cause of wakefulness. This new point in physiology rests on a basis too solid to be shaken by those ignorant of animal magnetism. It is difficult to say what shall convince men of the plainest facts. Here we are at the foundation of the whole subject of health and disease; or, as I have indicated the matter, of tone, and of clone. We pass by this branch of our subject, in order to shew that, hitherto, all our propositions have a physical basis. We revert to the psychological facts of animal magnetism.

What are dreams? Numbers have witnessed clairvoyance. How few have reflected that they were present while a neighbour was dreaming? This is the only possible explanation of the phenomenon; but it opens up to us a vast field of enquiry. I know of only one book which treats in a really philosophical manner the subject of dreams; and that is the second volume of Andrew Baxter's *Treatise on the Soul*. We are at a loss to account for some of the fallacies which pervade the minds of the writers on this subject. They invariably treat it as one of interior function. There is no warrant for such a fancy; and yet the idea, purely imaginative, has so strong a hold on the convictions of men, that, at present, reason fails to subvert the false conclusion. Dreams are the creations of forces exterior to ourselves. We have, ourselves, nothing to do with them, except to suffer our organs to act under the guidance of extraneous forces. In a more advanced portion of our essay, we may more closely consider the nature of these forces. Now we proceed to shew that sleep, although a very common condition, is not a necessary one for the existence of the phenomena of dreams.

It is not pretended that dreaming is a function of the brain. If it were, sleep would always interfere with the function; for approximation of the particles of brain must more or less cause insensibility, and loss of consciousness. Sleep is not necessarily always complete. Light slumbers are not deep sleep. In the one case the man is on the verge of wakefulness; in the other, he is profoundly unconscious of all that passes around him. Time has not made much progress to the deep sleeper. He falls asleep, and if awakened at the end of six hours, feels conscious of only a minute's slumber. The cause of this phenomenon is simply the complete absence of all consciousness, induced by the thorough approximation of the particles of the brain.

Then, how are dreams produced? Any one who has studied the changes which take place in the interval between the induction of sleep in a clairvoyant person and that of the second consciousness, will be at no loss to remember that the sleep has been profound, and that the waking up, though not quite, is



almost complete. This is a state, in which every sleeper who dreams in his bed finds himself; some, of course, more than others, according to the vivid or confused state of consciousness, always dependant upon the *degree* in which the attractive magnetic force is exerted upon them. Clairvoyance, then, is only very vivid dreaming. We shall be at no loss to establish this analogy. At present, we must proceed with our enquiry, which is limited to a subject of all others, the most interesting—the human mind.

We are slow to apprehend the close connection which subsists between the phenomena of consciousness and intellect, and those of sleep and wakefulness. That the links which knit them together closely are very strong we are assured. There are few who would dispute our proposition, if their opportunities of reflecting upon the facts, had been as numerous as our own. Time, which gathers facts into bundles of truth, will, no doubt, establish the correctness of this proposition.

Sleep has been shewn to modify consciousness. What is consciousness? No subject has been more debated. Our reply to the question is—a knowledge of existence. If we are asked to define the kind of knowledge we may have of our existence, we should merely answer, that we are conscious only of two states of existence, those of sleep and of wakefulness. Sleep, resulting from magnetic attraction, is bounded by a reversal of polarity. The attraction, yielding to the presence of repulsion, wakefulness results. But there are many degrees of profoundness in sleep. Perfect want of consciousness takes place only in the deepest condition of sleep. Between this and the wide-awake condition, are many stages of consciousness. Hence, it is impossible to predicate of sleep, that it is in any given degree of depth. With a subject so difficult to treat of, it is not extraordinary that men have omitted to investigate its intricate phenomena. Until animal magnetism offered itself to my notice, the obvious causes of these two diurnal conditions of our existence could be very imperfectly studied.

Their influence on mind is, however, now clear. Thanks to the philosophy of the illustrious Gall, we are now able so to influence the human brain, as to distinguish the propensities, the moral faculties, and the intellectual powers, with so lucid a precision, as to affix localities for the separate organs of the brain. This was done long ago, but modern discoveries have made out a vast deal more, for which we are indebted partly to researches in animal magnetism, but more especially to the magnificent discoveries of Dr. Leger.

It is well known that Dr. Elliotson and I frequently exhibited, during several years, the remarkable phenomena of phreno-

mesmerism. The fact that a sleeping woman, in a half-conscious state, could, by having the cerebral organs of Tune and Mirth magnetically excited, be made to sing, joyously, merry and comic songs; and then, Veneration instead of Mirth being excited to sing hymns or psalms; and then again, the influence being transferred from Veneration to Pride or Self-esteem, to sing martial music; was a fact irrefragably established. The production of hallucinations by the processes to which Dr. Elliotson, at an early period, gave the title of sub-mesmerism—and which by ignorant men was foolishly called electro-biology—was a philosophical enquiry most important to the elucidation of insanity. It is a chapter in the history of mental philosophy, as important as any, and hardly secondary to phreno-mesmerism. The chain of events by which we arrive at the facts of our power of magnetising, and thus exciting the various organs of the brain, are but the commencement of that series of operations of the motive power of the human will in influencing the thoughts and conduct of our neighbours. This is a subject of the deepest importance, and nothing can more completely prove the necessity of new views on the philosophy of the human mind, than the well-known truths which the labourers in the vineyard of animal magnetism have promulgated on this head.

A thousand repetitions of the facts repeatedly stated on the motive power of the human will, would avail little to convince the sciolists of our age; but as the course of our argument requires the re-statement of the wonderful feat performed at my house in Grosvenor Street, it is necessary to advert to it. Some of the facts have been already alluded to in a note at page 266 of my edition of the *Researches of the Baron von Reichenbach*, wherein it is stated that I had seen my friend, Mr. Henry S. Thompson, exert his silent will upon a gentleman, in a room where eight persons were present, and issuing his mandate that he was to perceive no one in the room but himself—the silent order has been obeyed. He has by his will placed the same individual, then in the light of broad day, in complete darkness. He has made him sit down and sleep in a chair, to which he was bound to adhere by an ungovernable force; and then he has, with the force of will, played upon several organs of the brain in succession, obliging him to manifest the pathognomy of each in its turn. Of course the subject was highly sensitive; and there was a lady equally sensitive seated in another part of the room. Her, Mr. Thompson willed to sleep at once, and then silently directed her to proceed towards the gentleman who was fastened to his seat; but to stand just without reach of his hands. Then by will again the gentleman was awakened. I had repeatedly willed this person, and he now complained that

I had suddenly fastened him to his chair. I assured him I had not done so. He replied, "Somebody must have done it, for I cannot move, and I want to go home." Suddenly he was impelled to try and reach the lady's hand, but could, with outstretched arms, touch only the tips of her fingers. She stood asleep, immovable as a statue, while he apostrophised her as an angel of light and loveliness, imploring her to come within his reach, that he might only kiss the back of her hand. Then, after an extravagant exhibition of his ardent feelings, other organs of the brain were played upon by the clear will of my friend; and a change came over the mind of our very sensitive subject. Remorse, deep and bitter, seemed to affect him. He called out, that if his wife could witness this scene, she would never forgive him. He clasped his hands in agony. In a few minutes more he forgot his remorse, and indulged in his former passionate folly. At last the influence was removed, and our good-natured victim skipped off with wonderful alacrity.

This case is highly illustrative of the real philosophy of the mind, and it is adduced to shew that we are all, more or less, subject to influences from external sources, of which we are completely unaware. No man is altogether free from this influence of magnetic force operating upon him from the surrounding atmosphere; and if the facts of Spiritualism had not opened up to us a new science, shedding its luminous illustrations on all our psychological enquiries, we should be quite at a loss to resolve numerous problems that now appear clear. Will-force is our present stand-point. Man is operated on by the agency of will, exerted on his phrenological organs. But has he no power inherent in himself of resisting this extraneous force? Undoubtedly he has, and this introduces to us the discoveries of Dr. Leger before adverted to.

It was my happy lot to be instrumental in the conversion of this extraordinary man to a conviction of the truths of Gall's philosophy. Dr. Leger became an admirable phrenologist, and having studied profoundly the magnetoscope of Mr. Rutter, he introduced modifications into it, which enabled him to test the magnetic force of each organ according to a numerical standard he had ingeniously established for measuring on a circular card of concentric circles the extent of force indicated by the rotations and oscillations of the pendulum. The facts he arrived at, in this manner, were very remarkable. Having examined upwards of two thousand heads, he was able to predicate with curious accuracy the true character of any individual, whose head was submitted to examination. As Dr. Leger has passed away from our sphere, and as it is important that some philosophic mind should take up the subject where he left it, it cannot be too often

repeated that his labours were witnessed by several persons whose testimony was untingered by the prejudices which prevail against all new and bold developments of transcendental science. Dr. Leger, having examined numerous heads of men of high celebrity in London, applied himself to the study of 126 heads of prisoners in the House of Correction at Coldbath Fields; here, not being informed of the offences of the prisoners, and distinguishing them only by the numbers attached to each person, he was able, by adding together the groups of the figures representing the strongest magnetic forces, indicated by the pendulum of his magnetoscope on the concentric circles, to state the offence of each prisoner. The investigations were pursued among lunatics and epileptics, and in this field of enquiry was obtained a curious and most important law, universally applicable to mental philosophy, forming the foundation of my answer to the question of the power of man to resist the evil influences of extraneous will-force operating on the organs of man's brain.

Dr. Leger established as a fact, that the organ of Concentrativeness was the most important safeguard to the moral and intellectual faculties of man; for he found that in all epileptics, and especially the incurable, the magnetic force of this organ of Self-control was either much weakened, or perhaps annihilated, while in one or two organs of the head, it was of excessive and very disproportionate force. This law was found to be applicable, with modifications, to the insane. Thus, Dr. Leger's genius enabled him to indicate to us the physical basis on which rested one of the most important propositions handed down to us by the experience and wisdom of ages; that Self-control, or the habit of regulating and fixing the faculties we are exerting, is the great end of education.

We have now to consider the question, How self-control enables us to evade the influence of our spiritual enemies. Much as it may excite the sceptical tendencies of men, it is right to state boldly that our propensities are all, more or less, allied to our stomachs. There are few of us who do not exceed in the quantity of food eaten at our meals. This is the commencement of bad education. Mothers are unaware of the mischief they perpetrate in indulging their children in the full swing of their appetites. Children should be taught early in life to control their appetites. Nothing is more pernicious than encouraging in them a taste for sweet things. More mischief is produced by allowing children to become addicted to this pernicious habit than unreflecting people are aware of. We are basing the whole philosophy of the human mind on physics, and, at every step, we propose to show, that any aberration from the rule of health produces a tendency to a weakening of the moral and intellectual

faculties, by impairing the digestive functions, and, consequently, unbalancing the relations between them and the organs of the propensities.

We are little aware of the intimate relations which subsist between the due exercise of the moral and intellectual organs and the habit of self-control. Self-control is not only the power of restraining appetite and passion, not only command over appetite and propensity, but it is the regulating force of the human mind, by which the highest aspirations of the soul are attuned and brought into harmony with our powers of reasoning and our faculty of judgment. The man who cannot fix his attention to a train of reasoning has not the capacity to form a judgment. What is, in society, the most common cause of the absence of a habit of fixing the attention to a train of reasoning? Ask those who are daily in the habit of taking into their stomachs more than is good for them, or than they can with perfect facility digest, and if they confess the truth, they will acknowledge that the attention cannot be so easily fixed after, as before dinner. In order to make this more clear, we would urge the consideration that an overmeal is the cause of vast mischief. All surplus blood loads the venous system, and we seek in vain for a due balance in the mental functions, if the brain be not supplied with its due or just proportion of arterial blood. The connection between soul and body is thus so intimate that while our principle of consciousness sojourns on earth, we are indissolubly tied to organized matter. Hence we are subject to physical laws, which is only saying, that we are denizens of nature's domains. Nature is only another word for the universal gradation of forces, which emanate from universal gravitation.

Having proceeded to define the meaning of Self-control, we proceed to the consideration of questions linked with the functions of the organ of Concentrativeness. Seeing, that, in order to the due working of the cerebral organs, Self-control is of such vast importance, we enquire, how the regulating power residing in Concentrativeness, or the power of fixing the attention, operates in mental combinations. Let us take the example of prayer. It is a constant complaint that the thoughts wander in the course of prayer. Why do they wander? Simply, because the habit of fixed attention is wanting. The organ of Concentrativeness does not habitually regulate the organ of Veneration. Then of thought? How many of us can regulate his thoughts, especially if he be surrounded by objects which tend to distract his attention? The great Sir Isaac Newton could abstract himself, even in company. Robert Southey, the poet, was in the habit of abstracting himself so completely, that he could write for the press with all his family in the room about him. These

are not common instances, but they illustrate the point, that thought is to be completely controlled by our force of concentrativeness. For correct exercise of the faculty of thought, the habit of self-control is essentially requisite. All rules of logic, all devices of grammar, all respect for facts, and the just inferences from them, would be impossible, but for the constant supervision exercised by Concentrativeness over the moral and reasoning faculties of the mind.

The importance of Concentrativeness suggests many ideas that attach themselves to the large subject we are considering. It is in vain to think of moral principle, without a well-grounded habit of self-control. No man is proof against the allurements of passion, who has not learned to habituate himself to severe habits of self-control. The irascible man is enraged in an instant, unless he has submitted himself to the habit of self-command; and unless the moral sense has been tutored by the habit of self-abnegation, the sensualist abandons himself to his appetites. The consequences need not be dwelt upon. Daily experience forces upon us the consideration that society has not sufficiently considered the importance of the regulating principle of all our cerebral organs.

We are now ready to resume our considerations on the subject of Dr. Leger's discoveries, for we have seen that he estimated very correctly the importance of reducing to a numerical law, the foundation of his physical theory of the forces constituting the human mind. Let it be clearly understood that we do not advocate any material doctrine. Forces are not matter. Our business is with forces—nature's forces—physical forces. Dr. Leger stood alone in his new theory, and he could well afford to do it, as it was based upon the truth. No man, however well versed in the ancient doctrines, could venture to impugn the facts which formed the basis of a theory, which asserted that the aggregate forces of certain phrenological organs, established by an unerring rule, constituted the basis of a man's character. This proposition, Dr. Leger fully proved, and he went further. He proved that the organ of Concentrativeness was the regulating organ of the brain, and that when any very great and remarkable disproportion existed between this and any other organ, shewing concentrative power to be diminished, the subject was the victim of either impaired or disordered intellect, or of epilepsy.\* We are thus trenching

---

\* A failure of memory is not an unusual sign of such approaching infirmity. Lately, a German gentleman, Dr. Edward Bick, has been lecturing in London on the best means of improving the memory. Those, who are superficial enough to venture an opinion without due examination, may be assured that the Doctor's proposal is not that of a system of artificial pneumonics. The views

upon the realms of disease to illustrate the fact that nature is always uniform, and that she embraces general principles in the regulation of the mind, whether it be in health or in disease. Aside from this very important proposition, we may well despair of arriving at any truth on the human mind.

In taking leave of our subject, we have to express our belief that, viewed in its proper light, the true philosophy of the mind will illuminate the wide subject of Spiritualism, and will account for all the wild aberrations of religious fanaticism which are found to be so abundant within the precincts of the subject. We allude, not only to the extraordinary phenomena which are termed revivals, in which an extraordinary amount of good is mixed up with undisguised want of self-control; but, to the wild theories of religious belief, which, under the pretence of miraculous insight into heaven and hell, overload the imaginations of men whose organizations are deficient in reasoning power. It is in such cases that Concentrativeness fails to regulate the imaginative faculty, and in which one of the consequences, only very slightly noticed in our present essay, that of spiritual possession, is apt to lead the victim astray. Either the reasoning and the imaginative faculties must both submit to regulation, or the individual must take his choice of the consequences flowing from error.

---

## MANIFESTATIONS IN FRANCE.

---

We learn from the *Revue Spiritualiste* that Mr. Home is rusticated at the Château de Cerçay, near Paris. The editor, M. Piérart, in its last number, gives the particulars of a *séance* at which he was present on the 16th of September last.

Mr. Home related to Mons. P. an incident of that morning. He had been standing for some time at a favourite spot in the park, enjoying the fragrant air and delightful scenery, when he heard a voice call out, "Here! Here!" Surprised at an exclamation in English where no English lived but himself, he looked round, but seeing no one, thought himself mistaken, and returned to his enjoyment of the prospect. Again he heard the exclamation, and at the same time felt himself lifted from the

---

are founded on a due concentration of attention on certain associations of ideas. This is the old psychological language. I would, with permission, express it thus:—In order to improve the memory by a natural method, it is necessary to associate the intellectual organs of Causality and Comparison, duly regulated by that of Concentrativeness. Enquire, compare, and judge with fixed attention.

ground and planted two paces to the right, when instantly an arm of a tree fell upon the spot where he had been standing. Mr. H. concluded by saying, that he believed his life had been saved by some providential interposition.

“Sitting at the table, Mr. H., in my presence,” says Mons. P., “questioned the spirits on the subject. The answer was, that the voice was that of his mother, and that the spirits who had lifted him were those of his former friends, Leo and Esra, who seldom quit him, and who, with his spirit-mother, are the chief operators in his manifestations. The spirit added, that there were other trees, which were designated, in the park, threatening to fall, and urged that the children should not be allowed to go near them.”

After this communication, a circle was formed by the lady of the house, Madame Tiedeman, Mr. Home, his wife, his sister, and Mons. P.

After loud rapping, the table—a large circular one—rose clear from the floor, and quietly descended again. The lamp, placed in a corner of the room, afforded light enough to enable him to distinguish objects and movements. Presently the spirits' hands raised the cloth covering the table. Mr. Home asked the guest, for whose sake this *séance* was held, to feel these hands; he did so: they returned his grasp—giving as palpable a pressure as those of a man. Mons. P. made this experiment, he says, ten times or more. The ladies at the table also exchanged grasps of the hands, with emotion. Mr. H. in the meantime maintained a conversation with the spirits by means of the alphabet.

This phenomenon ceasing, Mr. H. took an accordeon in his right hand and held it under the table, his left remaining on its surface; immediately the instrument gave forth a delightful melody. Laying the instrument on the floor, he placed the hand which had held the instrument by the side of the other on the table. The accordeon continued to play. After a little time it ceased; then we heard an echo of the melody, as if played by another accordeon in the park at a distance.

Mr. H. then conversed with the spirits by means of the instrument, they producing notes from it instead of raps on the table. In this way the spirit said that the accordeon had false notes, and proved it, at our request, by sounding these notes in such a way as to produce the most disagreeable discords. The spirit concluded by imitating the sounds of a violin upon it.

“There was on the table,” says Mons. P., “a little bell: Madame Home took this bell and held it under the table. It was taken from her hand and rung. I then felt the bell at my feet; thence, slightly touching my left leg, it ascended ringing into my lap. Mr. H. asked me to take it, but gently. In doing



so, I felt the hand which held the bell—it was small, and warm to the touch. I felt the whole hand distinctly, even to the **finger-nails**. I took the bell from it, and laid it on the table.

“In one of the pauses during the manifestations, the cloth covering the table was raised high in the centre. Mr. H. put his hand to the apex of the tent which the cloth then formed, and said he felt a head. The spirits communicated that it was produced by the temporary materialization of the **ethereal cranium** of a child whom the hostess had lost, and who sometimes manifests himself, and whom the other spirits on this occasion supported. Luminous hands shewed themselves in various parts, and rested upon the persons of those present. The light being now quite extinguished, luminous forms were visible.

“When the lamp, at the bidding of the spirits, was relighted, the **accordeon** under the table moved towards me. It was communicated that my guardian spirit—he to whom I am indebted for sudden inspirations—wished to manifest himself to me. A grave and majestic air, in a singular tone, proceeded from the **accordeon**. With this the *séance* concluded.

“The next day Mr. Squire, from London, formed part of the circle, together with Mons. Tiedeman our host, and Dr. Hoëfer, editor of the *Biographie Universelle*, hitherto an unbeliever. A large heavy oak table rose a considerable height from the floor. Raps resounded all about us. By means of the alphabet, Dr. H. received answers to questions put mentally by him: the greater part of them turned upon points of science, and not within the limits of the knowledge of the mediums. Dr. H. declared himself satisfied with the answers, and wished to continue the conversation; but the spirit proposed that all should now proceed to the tree where Mr. H. had escaped being crushed. Dr. H. still urged his questions, but there being no response, we agreed to proceed to the tree. The arm still remained as it had fallen, one end resting against the trunk, the other imbedded in the earth, so that to detach it from its place would have required all the strength of a man's two arms. Moved by some secret impulse, Dr. H. proposed that Mr. Home should touch with a finger the end of one of the small branches. He did so, and immediately the enormous arm, 13 metres in length, and 95 centi-metres in circumference, moved from its point of support and fell. I had had only the testimony of Mr. H. himself as to the previous occurrence at this spot; but, this strengthened it, and showed the operation of something beyond chance.”

Dr. Hoëfer, like the distinguished chemist, Robert Hare, who confessed the truth when it came under his own eyes, not only avowed his conviction, but permits the editor of the *Revue Spiritualiste* to record his testimony to these latter facts.

## GLEANINGS IN THE CORN FIELDS OF SPIRITUALISM.

By WILLIAM HOWITT.

---

No. I.

AN APOLOGY FOR FAITH IN THE NINETEENTH CENTURY.

---

“Tous pensent, personne n'ose dire. Pourquoi? Le courage manque donc? Oui, mais pourquoi manque t' il? Parce que la verité trouvée n'est pas assez nette encore; il faut qu'elle brille en sa lumière, pour qu'on se devoue pour elle. Elle éclate enfin, lumineuse, dans un génie, et elle le rend heroique, elle l'embrase de dévouement d'amour et de sacrifice. Elle le place sur son cœur, et va à travers les lions.”—MICHELET.

---

IN my papers in the *Spiritual Telegraph*, on the wonderful story of the Prophets of the Cevennes, I endeavoured to demonstrate that, though there may be from time to time, more extraordinary manifestations of the influence of the spiritual world operating on the incarnated world, “the principle is universal, and belonging to all times and all nations, as essentially a part of God's economy in his education of the human race as the rising and setting of the sun. I have alluded to many points of this in both ancient and modern history, and I am of opinion that one of the greatest works, which Spiritualists can do, is to bring forward the scattered evidences of this great fact: to clear them from the rubbish with which time and prejudice has surrounded them; and to gradually fill in the circle of these, till it stands complete and conspicuous beyond the power of indifference to overlook, or of interest to ignore. Every one in the course of his reading can render some service to this cause: every one can bring some brick, or stone, or piece of timber to the building of this temple of a great truth. The facts in question lie scattered over the whole wilderness of history. Some in Pagan and some in Christian records; some prior to Christianity; some in religions collateral with it; some amongst the ancient fathers; some in the middle, and others in recent ages. What would be a gigantic undertaking for any individual, may become extremely easy to a number, and I invite Spiritualists to put their hands to the work according to their several tracks of reading. The ‘TRUTH-SEEKER’ has done already eminent service in this field, and I trust will do much more; but it will require many Truth-Seekers to range over the whole field of the world, over classical, mediæval, and modern ground, before the grand circle of ages and nations is filled in.”

Since writing that, every day has further convinced me of the great fact thus asserted. There is no part of human history, or human literature which does not abound in the plainest demonstrations of this influence. We find it in almost every book we open: we have it in the Scriptures from the first page to the last; from the Creation to Christ, a period of four thousand years. We have it in all contemporary literature; in the Grecian, the Roman, the Egyptian, the Persian, the Indian, and the Arabian. It glows in the Zenda-Vesta; it stands mountain-high in the Vedas; Buddha lives in it in divine reverie. Brahma proclaims it in his Avatas; it is the very life-blood of the Scandinavian Eddas. There—

All succeeds to the will,  
Because the Odreijer  
Now have descended  
To the old, holy earth.

If we go into nations that never had a literature, this eternal truth is walking there in all its strength. The American Indians, north and south, had it ages before the white man arrived. The Red Men felt the inspirations of the Great Spirit in their forests, and spoke as inspired by it at their councils. They declared that the angels of the Great Spirit walked as friends amongst their ancestors. The Mexicans prophesied of a people coming in a ship from the East to take from them their long-possessed sovereignty. The Australian natives refuse to go out at night because then, they think, the powers of darkness are in the ascendant. The Obi of the Africans speaks the same language. The conviction of the permanent contiguity of the spiritual presses on the earth-walls of humanity wherever spirit lives.

Passing from the Bible to the book containing the finest writings next to the Bible, the Apocrypha, we find the same great principle taking its easy natural stand as a perpetual agent in human history. Josephus takes it up with the same sober assurance as he takes up his pen. We have the miraculous deeds of the Maccabees: we have the grand apparition of the fiery horse and horseman, and the radiant youths who punished the intrusion of Heliodorus into the Temple of Jerusalem. We have the inspired harbinger of woe, and the dread apparitions and prodigies of the siege of the sacred city. The fathers of the church received the miraculous as part of their gospel heritage. The Christian church—Roman, Grecian and Waldensian—never for a moment doubted the superhuman demonstrations of their religion. Every page of their several histories is freighted with the miraculous. Let anyone read the story of the Greek church, and of the ancient and never secularized church of the Waldenses. Let anyone read the two massy volumes of the Rev. Alban Butler, of the

*History of the Saints*, and the four volumes of *Newman's History of the English Saints*; and add to them the *Legends of the Saints*, by Mrs. Jamson. In these the perpetual stream of miracle flows without a ruffle of doubt. We have pious men and pious women in all ages curing diseases, quenching the violence of fires, walking on waters, raising the dead, as matters belonging to the life and business of Christianity. Has Rome, for secular purposes, invented or falsified some of these things? Probably. But what then of the Waldenses who had no worldly purpose? And are we to believe that most holy men of all ages—men who sought no earthly advantage or glory, and shunned no suffering or shame, are combined in a monstrous lie which every age could confute? In this respect Rome only goes with every other church and every other record. And finally, we have this doctrine of spiritual protrusion maintained by the great leaders of Protestantism: by Luther, Melancthon, Calvin, Martyn Bucer, Erasmus, Knox; by some of the greatest bishops of the Anglican church; by the church itself in its collect for St. Michael and all Angels; by the founders of every school of dissent; by foreign teachers and philosophers: Oberlin, Böhme, Swedenborg, Zschokke, Lavater, Stilling, Kerner, &c.; and by the most eminent of the great modern poets and philosophers: Milton, Bacon, Dante, Wordsworth, Byron, Shelley, &c., &c.

Thus, then, all times and regions, and greatly gifted and inspired men, held firmly in their several ages and places by the golden chain of Spiritualism, which we now too grasp. It is the great dogma of the universe; it is that "voice of God close whispering within" of Homer, which rebels impatiently against the sophism which would banish ethereal companionship from this material sphere. True, there have been in many ages a sprinkling of Sadducees, a little knot of spiritually-crippled men, as there have been bodily-crippled ones; but the grand total of the healthy world have felt the ever unrelaxed grasp of life from the invisible that surrounds us. It is only since Hobbes and Tindal and Hume, and their continental disciples the Illuminati of Germany and the Encyclopèdist of France, whose faith in no-faith culminated in the French Revolution, that the torpedo-touch of Sadduceism has been able to enter into education, and to paralyze the science, theology, and literature of an age.

Can this endure? Impossible! The might of all nature, the momentum of all man's history is against it. As well might we expect an eclipse to become permanent; the cholera or the plague to rage for ever. The natural condition of humanity is alliance with the spiritual: the anti-spiritual is but an epidemic—a disease. Come, then, let us see the truth in the face of nature, and confirm our souls in its universality. Let us stroll through the

wide corn fields of Spiritualism. Let us lift our eyes and see that they are white for harvest. There are immensities of grain garnered in its barns, the libraries, that those who will may thresh out. There are too, standing crops—some green, some yet milky in the ear, some golden for the sickle—that we may wander amongst; and as we draw the awned ears through our hands, hear the larks, the poets of all ages, carolling above our heads. Hear Hesiod singing of

Aerial spirits, by great Jove designed  
To be on earth the guardians of mankind.

Hear Homer tell us that—

In similitude of strangers, oft  
The gods, who can with ease all shapes assume,  
Repair to populous cities.

We will sit by reedy brooks in the sunshine, whilst the embattled wheat rustles in our ears, and Socrates shall bid us, as he did Phædo, “not to be inferior to swans in respect to divination, who, when they must needs die, though they have been used to sing before, sing then more than ever, rejoicing that they are about to depart to that deity whose servants they are. But men, through their own fear of death, belie the swans too, and say that they, lamenting their death, sing their last song through grief; and they do not consider that no bird sings when it is hungry or cold, or is afflicted with any other pain, not even the nightingale, or swallow, or the hoopoes, which they say sing lamenting through grief. But neither do these birds appear to me to sing through sorrow, nor yet do swans; but, in my opinion, belonging to Apollo, they are prophetic, and perceiving the blessings of Hades, they sing and rejoice on that day more excellently than at any preceding time. I, too, consider myself to be a fellow-servant of the swans, and sacred to the same god, and I have received the power of divination from our common master no less than they, and I do not depart from this life with less spirits than they.”

We will hear Plato in his Euthyphron, speaking of the anti-spiritualists of his day:—“Me, too, when I say anything in the public assembly concerning divine things, and predict to them what is going to happen, they ridicule as mad; and although nothing that I have predicted has not turned out to be true, yet they envy all such men as we are. However we ought not to heed them, but pursue our own course.” We will stand with “Ruth amid the alien corn” of other lands, and the great Boaz of the field, the master-spirit of the world, shall bid his young men drop us handfuls as they reap. In these alien yet kindred fields, Dante shall give us marvellous passages from his *Vita Nuova*; Ariosto shall enchant us with miracles in woods and deserts; and

Boccaccio mingle the marvellous with stories of chivalrous and city life. Schiller and even the world-man, Göethe, shall open glimpses into the swarming regions of those who "are not dead, but gone before." We will have a day with Fenelon and Pascal in the monastic glades and amid the cloisters of old France. For the present, however, let us say a few words on the difficulties of *Faith* to men built up like enclosed knights and nuns of old, in the hollow walls of a one-eyed education.

In the lesser work of Townshend, on Mesmerism, we find the following anecdote:—"A doctor of Antwerp was allowed at a *séance* to impose his own tests, the object of which was to demonstrate vision by abnormal means. He said beforehand, 'If the somnambulist tells me what is in my pocket, I will believe.' The patient having entered into somnambulism, was asked by him the question, 'What is in my pocket?' She immediately replied, 'A case of lancets.' 'It is true,' said the doctor, somewhat startled, 'but the young lady may know that I am of the medical profession, and that I am likely to carry lancets, and this may be a guess; but if she will tell me the number of the lancets in the case, I will believe.' The number of lancets was told. The sceptic still said, 'I cannot yet believe; but if the form of the case is accurately described, I must yield to conviction.' The form of the case was accurately described. 'This is certainly very singular,' said the doctor, 'very, indeed; but still I cannot believe. But if the young lady can tell me the colour of the velvet that lines the case that contains the lancets, I really *must* believe.' The question being put, the young lady directly said, 'The colour is dark blue.' And the doctor allowed that she was right; yet he went away repeating, 'Very curious, still I cannot believe!'"

Nor *could* the doctor have believed had he received an amount of evidence as large as the cathedral of Antwerp. How can a stone man move? How can a petrified man believe? And the scientific, as a class, are petrified by their education in the unspiritual principles of the last generation. These principles are the residuum of the atheistic and material school of the French Revolution. The atheism is disavowed, but the disbelieving leaven remains, and will long remain. It will cling to the scientific like a death-pall, and totally disqualify them for independent research into the internal nature of man, and of his properties and prospects as an immortal being. This education has sealed up their spiritual eye, and left them only their physical one. They are as utterly disqualified for psychological research as a blind man for physical research. They are greatly to be pitied, for they are in a wretchedly maimed and deplorable condition. It is not from them that we have to hope for any

great discoveries in mind : let us only take care that they do not throw their loads of professional clay, their refuse of human dissections, on the subjects of enquiry by more perfect and unpetrified natures. Such natures, as I have stated, existed in all times down to the paralysis which fell on men in the last age. How different is the tone, as I shall hereafter shew, in almost all the great writers of the period even just preceding. What a different creed is promulgated by Sir Thomas Browne, who lived in the 17th century. In his *Religio Medici* he says, " We do surely owe the discovery of many secrets to the discovery of good and bad angels. I can never pass that sentence of Paracelsus without an asterisk of admiration :—' Our good angels reveal many things to those who seek into the works of nature !' I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits ; for those noble essences in heaven bear a friendly regard to their fellow-nature on earth ; and I therefore believe that those many prodigies and ominous prognostics which forerun the ruin of states, princes and private persons, are the charitable premonitions of good angels, which more careless inquirers term but the effects of chance and nature." And alluding to the school of Hobbes, which was beginning to cast its dark fog on the hitherto bright faith of men, he adds :—  
 " The severe school shall never laugh me out of the philosophy of Hermes—that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not truly, but in equivocal shapes, and as they counterfeit some real substance in that invisible fabric."

How different to the clever men of our time ; and yet Sir Thomas was deemed one of the acutest intellects of his era. Our scientific and literary men stick by the death-creed of Hobbes, Diderot, and Co., and yet, not knowing it, *cannot* believe any great new spiritual fact on *any amount* of evidence. The same petrified class of people in Christ's time, were only the more enraged by accumulated evidence. When, at length, they could not disbelieve Christ any longer, they determined to kill him. Though they saw that his miracles were all benefactions, even to the raising of the dead, they were only the more irritated by that. Instead of melting their petrification, the blaze of evidence made them feel their stony bondage without being able to break it ; and they were the more pinched and cramped by their educational prejudices. In their pangs, nature expanding their perceptions, if not their hearts, but habit and pride still compressing them with a deadly clasp, they grew furious and cried no longer that Christ was an impostor and deceiver, but that he did great things, and that if they let him go on, the whole world would go after him. They therefore seized him and put him to death !

This is an awful picture of the eternal nature of professional pride and materialistic education, and it is the precise picture of the scientific and professional of to-day as it was of the same class in Christ's time. "Not many wise, not many learned, not many great of this world," believed on him. The Pharisees and high priests asked, "Which of the rulers or Pharisees have believed in those things?" So now, as then, it is from the unprejudiced, and often from the uneducated, that the capacity for receiving new truths, on simple and palpable evidence, is to be expected. The general recipients of fresh facts are men and women accustomed to use their own eyes, and not the spectacles of so-called learned men and learned theories. In California and Australia, they were not the geologists who could find the gold, but the plain simple men who sought it not by talk of strata and primaries and tertiaries, Palæozoic and Silurian ages, but by just simply digging after it. Sir Roderick Murchison has long ago announced that he predicted that Australia would prove a gold country by abstract science, and I once believed it. But Mr. Simpson Davison's elaborate *Discovery and Geognosy of Gold Deposits in Australia* has systematically exploded that assertion. Sir Roderick claims to have made this prediction in 1844; but Mr. Davison (p. 153) exhibits Sir Roderick contradicting a precisely similar assertion by Mr. Earl, before the Geographical Society, in June, 1845. We know, too, the Rev. W. B. Clarke had actually published the discovery of gold in 1841, in New South Wales, by himself, so that there needed no such prediction in 1844 or 1845. We know, too, that convicts had discovered it long before that. But strangest of all is the fact stated by Mr. Davison, that Mr. Stutchbury, who on the recommendation of Sir Roderick, was sent out by our Government to Australia as the most suitable geologist to find gold, if there were any, could not find a trace. And in 1851, when the Colonial Secretary announced to Mr. Stutchbury, that Hargreaves, an uneducated digger, had found a gold field in the neighbourhood of Bathurst, officially replied that he had for some time been exploring that very quarter and "*could see no evidence whatever of a precious metal in the Western districts!*"

Such were the results of science; but the untheorized men knew a spade and a pick, and they knew gold when they saw it, and so bagged the metal whilst the learned bagged only a deal of vapoury talk about chloritic schist, and talcose rocks, and Permian deposits. The parallel holds good in psychological gold-digging. They must be men with all their senses unsinged; all their limbs perfect and healthy, and their eyes and minds free as God and nature made them, to seek and find truth. No half-men; no paralytics, who have lost the use of one side, and that the best



side of their intellectual frames, through the vicious habits of an educational process, will ever become the pioneers of the knowledge of the yet undiscovered regions of human nature. As soon might you pit a Chinese lady, with all her toes crumpled up, to run against a full-blood Arabian for the Derby. Let us hope for a more rational education of professional men, when nature and observation shall take the place of theory and the pride of theory. Till then we must go on without them: we cannot wait of men who, as Wordsworth says, have been

Suckled in a Pagan creed outworn.

The great poet tells us that the Greeks felt

A spiritual presence, at times misconceived,  
But still a high dependence, a divine  
Bounty and government that filled their hearts  
With joy and gratitude, and peace and love.

And he asks :—

Shall men for whom our age  
Unbaffled powers of vision hath prepared,  
To explore the world without and world within,  
Be joyless as the blind? Ambitious souls,  
Whom earth, at this late season hath produced  
To regulate the moving spheres, and weigh  
The planets in the hollow of their hand:  
And they who rather dive than soar, whose pains  
Have solved the elements, or analysed  
The thinking principle, shall they, in fact,  
Prove a degenerate race? And what avails  
Renown, if their presumption make them such?  
O, there is laughter at their work in heaven!  
Inquire of ancient wisdom; go, demand  
Of mighty Nature if 'twas ever meant  
That we should pry far off, yet be unraised,  
That we should pore, and dwindle as we pore?

These porers and dwindlers who think—

Our vital frame so fearfully devised  
And the dread soul within it, should exist  
Only to be examined, pondered, searched,  
Probed, vexed, and criticised;

these microscopic men who will have no evidence of things which they cannot take up with their thumb and fingers, atoms which they can carve and pry amongst, are continually accusing us of *credulity*, as of something mean and imbecile. But what is this credulity? A credulity based on evidence is hardly credulity. But what is the credulity which the Spiritualist indulges in? Will anyone tell us wherein it differs from the credulity of those who saw the miracles of Christ? Those miracles which so offended the Scribes and Pharisees? Whercin does it differ from the credulity of Paul, who believed he saw a miraculous light on his way to Damascus, and heard commands from heaven? Do these very wise ones know that it is to this species of credulity

that both Christ and Paul attribute the very highest and noblest properties? "O! ye of little faith," was the continual cry of the Saviour. Faith, he pronounced to be the sublimest and most meritorious quality of the soul. To faith in messages from the inner world he awarded—salvation! "Whoever believeth in me shall have everlasting life." "If ye have but faith as a grain of mustard seed, ye shall say to this mountain," &c.

Paul was continually exalting the nature and character of faith. "By Him all that believe are justified from all things from which they could not be justified by the works of the law."—Acts xiii. "Believe, and ye shall be saved."—Acts xvi. "For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith."—Romans i. The glory and greatness of Abraham, for which God made him the father of the faithful and the ancestor of Christ, was this faith, or credulity; and he had this credulity so enormously, that when he was promised by a spiritual messenger at a hundred years old, and his wife far past the age of child-bearing, that he should have a son, he staggered not; and he believed not according to nature, but hardily contrary to nature, and gave glory to God. Nay, more; he had such a pitch of credulity that he was ready, at a spiritual command, to kill his own son; a credulity which, in this age, would have made him a laughing-stock, and would have put him in jeopardy of the gallows. Yet God deemed this vast credulity not merely sensible and prudent, but so sensible, so prudent, so noble, that it was entered in God's book of record as the highest and most substantial righteousness. So far from credulity—that is, the quality of mind termed by our learned men, credulity—being deemed imbecile by the Author of all minds, he has set upon it His stamp of divinest approval. In his view it is the sublimest action of the soul: the profoundest philosophy. If anyone would comprehend the grandeur and estimation of faith, or as philosophers term it, credulity, let him read the eleventh of Paul's Epistle to the Hebrews, in which he reviews the history of the world from Adam to the coming of Christ, and directly attributes all the marvels of the annals of the patriarchs and prophets down to the accomplishment of the Messiahship, to faith. "Faith which subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, made weakness strong," and raised the very dead. "Faith," says Paul, "by which the worlds were made." Faith thus necessary to God himself in the very act of creation. God must have faith in his own powers.

That is the despised quality of faith, or belief in evidence of superhuman things. Nay, we are told by our Saviour himself, in the case of Thomas, that blessed were they who saw not and

yet believed. And that, too, was the opinion of Sir Thomas Browne, already quoted. "Some believe the better for seeing Christ's sepulchre; and when they have seen the Red Sea, doubt not the miracle. Now contrarily, I bless myself that I lived not in the day of miracles; that I never saw Christ nor his disciples. I would not have been one of the Israelites that passed the Red Sea, nor one of Christ's patients on whom He wrought His miracles, then, had my faith been thrust upon me: nor should I enjoy that greater blessing pronounced to all who saw not and yet believed."—*Religio Medici*.

They who, then, are ready to accept the sole testimony of their own senses, or of their sane and honest neighbours, of things however extraordinary, are not in Christ's opinion,—nor that of Sir Thomas Browne,—fools and dupes, but blessed. Perhaps those who think themselves very wise in scorning all evidence that does not suit them, may be a little surprised at the amazing value set upon this very credulity, by the highest authority, as a quality that requires a certain soundness of heart, and honesty of purpose, and courage of intellect; a quality which cannot be obtained except by the exercise of the very highest elements of human nature. And equal must be their surprise at the very different estimation in the Gospel of another class of men "in whom God made foolish the wisdom of this world, because they sought it not by *faith*, but, as it were, by the works of the law, for they stumbled at that stumbling-block."—Romans ix.

It would do some people a great deal of good to read that admirable little book of only 89 pages, called *Superstition and Science*, by the Rev. S. R. Maitland, D.D., F.R.S., and F.S.A., in which, with a rare mixture of acute logic and fine irony, he deals with certain philosophers, the Faradays, Brewsters, and the like. Speaking of superstition, he says:—

"Few persons, I suppose, are really much the worse in mind, body, or estate, for being thought superstitious by their neighbours. As to the matter of fact, every man—except those, if there be any such, who have renounced all belief in everything—is placed somewhere in the scale of credulity: and is looked up to as too high, and down upon as too low, by those who are beneath or above him in faith, just as he is in the matter of learning and money. If we hear that a man is learned, we cannot deny it, for who has not learned something? But it makes a great difference whether the testimony comes from his university, or a village ale-house. If he is rich, whether his neighbour and competitors inhabit Finland or Grosvenor Square. And with regard to superstition, one may commonly judge as to the meaning of the word in any particular case, from the general style and character of him who uses it. If a philosopher is

much excited, and sets up a shout over the solution of a difficulty, or the detection of a fraud, and glorifies it as a triumph over superstition, we may suspect—we must not set it down for certain, but we may, I say, suspect—that he is not only glad to get rid of something which he did not wish to believe, but that he means directly to impugn something else, which he cannot contrive to disbelieve. The panic haste in which a vulgar dread of being thought superstitious, or being driven to believe something disagreeable, call on science and philosophy to come to the rescue—the prostration in which frightened ignorance waits to receive the lesson which it is to turn into nonsense by parrot repetition—the silent awe with which it listens to “profane and vain babblings, and oppositions of science, falsely so-called—all this is miserably ridiculous. It is something which cannot be estimated, or even imagined by those who, without taking the trouble to look into facts, and to use the common sense which God has given them, are content to sit down, calm and silent, under the shameful conviction that they are not scientific, and must not pretend to have an opinion, but must just swallow whatever pretenders in philosophy may condescend to tell them.”

Equally excellent is what Dr. Maitland says of credulity: namely, that to believe human testimony is as much a part of our nature as to require food; and that the very men who affect to believe as little as possible, go on for threescore years and ten, believing from hour to hour, and from year to year, what people tell them, on testimony which they cannot have tested, and which, had they a *motive* for it, they would reject on mere hearsay.

I trust this journal will do much to set the world right on these questions. That it will teach people that all attacks on faith under the pseudonym of credulity, do not indicate a philosophical but a shallow mind, incapable, or unwilling to determine the true limits of evidence, and to give a rational concession to the powers of the unsophisticated human mind. That so far from regarding the dicta of mere scientific or literary men on questions of a higher nature than mere physics as decisive, the deplorable blunders and pitiable weaknesses of such men as Faraday, Brewster, Dickens, Dr. Elliotson—the Martyr of Mesmerism turned persecutor of Spiritualism, will do much to cure implicit reliance on men wandering out of their proper provinces. That they will come to regard such men with all honour and respect, as far as they confine themselves to what they have really studied, but at the same time, to regard them as men suffering under the chronic paralysis of faith left on Europe by the French Revolution. That, in fact, all that part of their minds which regards the science of pneumatology is dead, and incapable of any vital process. That, so far as they are concerned, all further

discoveries in the region of our more subtle life and essence is at an end. They must be suffered to die out, as the dried-up stalks and stubble of a past season, and the energies of a new and more equally developed order of minds must be relied on for the prosecution of knowledge more important than even railroads and telegraphs, because embracing the eternities of nature and destiny. Instead of allowing faith to be trodden under foot, under the nickname of credulity, men will become conscious of its truly august character, of its gospel greatness. At the same time that they are careful whilst fixing their eyes on the fair mountains of speculation in the distance, they will be careful to follow the highways of evidence, as they proceed. In such minds, nicknames will cease to possess any influence. To call spirit-enquiries spirit-rapping, will not be regarded as wit, much less as argument, any more than it would be deemed clever to call Christians water-dippers, because they practise baptism. Yet there is a large class of the vulgar who, when they have pronounced the word spirit-rapping, think they have exploded spirit-evidence. These are "of the earth, earthy!" animal existences, in the words of John Keats—

Which graze the mountain-tops with faces prone.

In the meantime, let us say with Jung Stilling in his *Scenen aus dem Geister-Reiche*:—"Ob uns für Narren und Obscuranten erklärt, oder für verrückte Schwärmer hält, das ist ganz unerley: dafür wurde unser Herr und Meister selber gehalten. Lasst uns zu Ihm hinaus gehen, und seine Schmach tragen!" That is, "Whether we are reckoned fools and ignoramuses, or set down as mad fanatics, it is all one: our Lord and Master himself was pronounced such. Let us go out to him, and bear his shame!"

---

## CLAIRVOYANCE AS A MEANS OF CURE.

WITH CASES.

---

ANCIENT philosophy recognised a reciprocal influence among all entities; between the earth and all the naturally-formed things and beings on it, and between these and the sun, moon, planets, stars—the visible bodies of the macrocosm.

But ancient philosophy also included among entities, invisible or spiritual beings, under various names, to whom it accorded a greater or less influence among the entities of the earth.

The foundations of this philosophy were laid by seers, prophets, oracles—those who were pre-eminently subjects of the "divine sleep"—the trance.

Upon the breaking up of ancient civilization this philosophy disappeared, except so much as was, in its spiritual part, purified and saved in the Christian religion, and as was, in its scientific part, fragmentarily caught up by students of natural philosophy, of whom we have examples in the greater or lesser lights of the "dark ages," and—approaching modern days—in Paracelsus, Van Helmont, Bacon, and others.

In the early Christian church the influence and action of spiritual beings, for the purposes of health, were as much acknowledged by worshippers as in the temples of their progenitors. And this acknowledgment is still made by some sects of the church. But when literary Europe accepted the canons of criticism laid down by Hume and Voltaire, all this was gradually set down as "bygone superstition," and it was held that everything not sensuously present was—in all future time—to be treated as non-existent.

Literature and criticism were in this state when Mesmer, upon whom Van Helmont's mantle had indirectly fallen, revived a part of the old philosophy—the reciprocal influence of all visible entities. He demonstrated that a correspondent property to that of polarity and inclination in the loadstone was possessed by man and other beings. To this magnetism he applied the term *animal*—to distinguish it, in use, from the mineral kind. Tracing disturbance of health, in many cases, to disturbance of magnetic polarity, he and his followers showed that by restoring normal polarity health might frequently be restored.

Overcome by the force of facts which are publicly recognized, the literary world is gradually extending its tolerance to animal magnetism, under its name of mesmerism. It should hasten and accept it thoroughly, for to-morrow it will have to tolerate a higher department of the same subject,—spiritual magnetism;—for this, in some divine order of Providence, begins to be recognized by similar simple ones who kept their eyes open to the facts of animal magnetism.

It was observed by those who treated patients by mesmerism, that they sometimes passed into a new state. Of this state a special study was made. It was found to be divisible into various degrees. In the first degree the channels by which the soul communicates with the external are still half open; the subject seems to be in a kind of *Reverie*. The next degree is that of *Half-sleep*; in it the eyes are closed, but the other senses are not entirely so. The third is that of *Magnetic Sleep* or *Coma*, in which the patient is as if stupefied, but still retains the recollection of sensuous life. The fourth is distinguishable from the preceding by consciousness—this is *Sleep-waking*. The fifth is that of *Introvision*; in which the patient perceives his interior state.

diagnoses his complaint, and indicates remedies. In the sixth the patient passes the bounds of corporeity and enters into *rapport* with other objects and individualities, near and remote in space and time. This is properly called *Clairvoyance*. The seventh is, when well marked, that of *Extasis*, or *Trance*, from *transitus animæ*—the passing of the soul through the veil of sense.

The nerve-organism of the human being, taken as a whole, is bipolar—the brain-system representing one pole, the ganglionic the other. The two systems being interlaced by reciprocating nerve-chords and nerve-plexuses into one system. In our ordinary day-life the brain-system is positive, and the ganglionic negative. In our ordinary night-life the ganglionic system is positive, and the brain-system negative. The brain-system is the focal apparatus of sensation and will. The ganglionic that of intuition, instinct, and sympathy. Facts demonstrate that these apparatus are the immediate concrete instruments of the soul, by which it has polar organic relations with the material sphere; and thus on the natural plane is made to move spiritual man, who—through the soul—has polar relations also with the spiritual

sphere, as manifested in the phenomena of clairvoyance and trance. In clairvoyance, and in trance especially, we witness a passing from activity on the external plane of conscious being to that on an internal; in other words, the essential being is polarized from the natural to the spiritual plane: the vito-magnetic currents ceasing, more or less, to circulate through the external nerves, few impressions, or none, are transmitted from without to the brain, but to the organic seat of instinct and intuition: in most subjects the perceptive faculty is intensified, and there is with clear-sight of mundane individualities, spiritual clairvoyance, and perhaps clairaudience. The degree of change thus effected by this spiritual polarization is determined by the idiosyncrasy of the subject; but that, together with the will of the operator, and circumstantial conditions, have also to be taken into account. Under some operators, subjects will exhibit only the phenomena of mundane clairvoyance, while under others they will seem to exhibit the illumination of ancient seership.

This change in the direction of the vito-magnetic forces of the soul may be induced in sensitive subjects, not only by the magnetic process, but also by the day's exhaustion of sensibility, irritability, and will; by various drugs; or, lastly, by wish or passivity, reciprocating, consciously or unconsciously, with the action of a spirit.

For the purposes of exploring hidden states or causes of disorder, and of searching for hitherto unknown remedies in nature—the induction of the state by mesmerism is usual, and perhaps best.

Clairvoyants who perceive not only remote objects on the natural plane, and their states, but also beings and objects on the spiritual plane, may be expected to be affected by the moral states of persons, and also by the essential qualities of naturally-formed things. Every object of the external world—as ancient philosophers taught—whether earth or metal, vegetable or animal, including the human, has its monadial or soul-substance perceptible to a correspondent faculty of the human being, when in the state under view.

These monadial or soul-substances—otherwise called vital, sympathial, aural, aromal, essential—have magnetic, or polar, relations with every other, constituting the bases of sympathy or antipathy. Clairvoyants perceive the vapours, rays, or lines of some concordantly intersecting or blending with each other, while they perceive others, on the contrary, correspondingly repelling. They perceive, further, that each organ of the body has its proper magnetism, and that in the infinitude of natural things there are those which have a magnetism in correspondence with the magnetism of one or other organ.

Human magnetism blends with that of water, producing a resultant of definite activity. Its blending with that of simple drugs explains the activity of the preparations used in homœopathy, inert except where there is polar reactivity to their action.

The human being—the ultimate of Nature, the microcosm, the universe in small—has, we learn, combined in him the elements of the macrocosm—the universe; all monadial qualities and forces, all loves and wills—chemical, vegetable, animal—are in him epitomised: he has thus, in his physical organism, *rappor*t or relation with every being and object in visible nature; and, in the constitution of his soul—with the beings and objects of the invisible world, even, as we are also divinely assured, unto the Father and Author of All.

#### C A S E S.

It is twenty years ago that I was invited to be present at a visit to a patient of Dr. Elliotson's, Miss Emma Melhuish. Her disease was epilepsy of the gravest character. Her case had been given up as hopeless by two of the most eminent physicians of the metropolis: it was then undertaken by Dr. E., who confined the treatment to keeping her almost continuously in the magnetic state. She was in this state when I saw her. I heard her, in it, describe her own condition, predict the number of fits she would yet have, and when she would have the last. She prescribed medicine for herself. Dr. E. directed that her instructions should be attended to: he said that in this state patients prescribed best for themselves. Her prediction was verified to



the letter, and she recovered. The case is related in one of the volumes of the *Zoist*. It was this case that made me a student of magnetism.

Twelve years subsequently, the same young lady required the extraction of a tooth. Dr. E. recommended it to be done while she was in the sleep. He met her, with her sister, at my house, and mesmerised her. She exhibited no more sensation during the operation than would a board under the drawing of a nail. Before she was restored to the ordinary state, the sister wished to make some appeal to her with reference to a certain affair of the heart. This delicate discussion, in which the lady asleep exhibited more wisdom than the lady awake, being over, I proposed that she should inspect a patient of my own, in an adjoining room. All concurring, we proceeded thither, Emma still in the sleep: she instinctively approached, put her hand upon the patient's neck, and with words of pity gave a diagnosis of the disease—it was one of malignant tumour—and prognosticated the issue. Hospital surgeons afterwards gave conflicting opinions about it: the only remedy, as Emma called it—mesmerism—was neglected: their very orthodox means of cure brought on the end at the time predicted.

In the same year I was one at a mesmeric *soirée* at my namesake's in Hatton Garden. Miss Hall, now Mrs. Wagstaff, was present. In the course of the evening I was invited to test her lucidity. I asked her to accompany me in mind to the house of a patient, Mrs. Wright, of Devonshire Street. This she did, and described her case as if she were immediately before her, and transparent. I said, "Then it is really a case of cancer?"—"I don't know names," she said, "but if you will lead me to a case, I will compare." After consideration I said, "Go to the cancer-ward of Middlesex Hospital." After a few minutes she said that she found eight cases there, two of which were of the kind of Mrs. W.'s. She seemed much attracted to the nurse of the ward, and described her, at my request. The next day I ascertained the truth of her descriptions of the patients in the ward and of the nurse. This clairvoyante was recently from a country town, and, I believe, did not know of such a place as Middlesex Hospital. I had not been in it for years. The issue in this case was also as the clairvoyante predicted.

Three years ago an officer in the army had to sell out, on account of ill-health, and passing through London homeward, he arranged to pass an evening with some friends, one of them a clairvoyante. I was there, and during the evening, she, having expressed willingness to "look at the poor captain," was put into the magnetic sleep. She described the state of the invalid—which had perplexed his doctors, both military and

civilian—and prescribed for him. He recovered under the treatment she pointed out. It was remarked, that the clairvoyante spoke in the character of his mother, whom she had not known.

The faculty presents itself with a specialty in most clairvoyantes, and is rarely found in such facility and applicability, as in instances where it is disciplined and periodically exercised, for example, in Mons. Adolphe Didier, and, among ladies, Mrs. Wagstaff, Mrs. Jones of Derby, and Mrs. Welton, who all reserve their faculty for medical use.

The sensitiveness, (to use Reichenbach's word), of a clairvoyante almost demands professional supervision in its employment, not only with reference to the exactness of *rapport* between clairvoyante and patient, but to the safety of the clairvoyante in guarding her against the possible transfer of morbid actions from the patient. Mrs. Welton, of whom I know most, has been particularly subjected to grave inconvenience. She was once put *en rapport* with a distant patient by means of a lock of hair. She described the state of the lady, and said that her mouth was sore. But the clairvoyante's mouth became strangely sore. Her magnetizer put her into the sleep to find the cause of this. She perceived, now, that it had been induced by *rapport* with the patient. She selected for herself the proper antidote to mercury: she further directed that she should never be put *en rapport* with a stranger, without a piece of sulphur at hand, which she said would be sufficient to neutralize mercury from patients under inspection. This instance, and I could cite several equally strong, suggests care, and also enquiry.

The *rapport* between clairvoyante and patient not being at all material, unless human bodies be admitted to be of indefinite diameter, there must be circuit between them. Is this circuit immediately between the psychical portions of the two individuals? *Portions*, I say, for the psychical being must be one, *magnetically* with the material.

The clairvoyant psychical portion of the being, and the torpid material portion, ought to be regarded respectively as the positive and negative poles of one being: the affections of the positive being conveyed to the negative. The clairvoyante's account is that the aura of the sulphur affects her magnetism, and through that her body. The action of mercury in a patient *en rapport* with her is also aural: the solid part of the mineral which affects her may be miles away.

*Rapport*, then, is the establishment of magnetic circuit. I have related other instances of this circuit in my little work on Hygienic Clairvoyance: in the instance above, the means of

*rapport* was hair, but any thing, or person, which serves as means of *rapport* must be treated as a link in a chain of magnetic communication between clairvoyante and patient.

I shall here present from my notes, a few more instances of this circuit :—

Miss D——. The clairvoyante, having inspected this young lady by personal *rapport*, received from her an envelope containing blotting paper breathed upon by her sister. The clairvoyante said, "Dear me, how is this? I see your mother—so plainly—much more so than your sister—and she is not well: she gives me head-ache and cold feet; (she coughed) and she has a dry cough." Miss D. said, that her mother was so complaining. Having selected medicine for Mrs. D., the clairvoyante withdrew her attention from her, and directed it to the patient from whom the paper came. Having finished her inspection, she laid the paper down, when I saw that it was inked. In the absence of new, Miss D. said, in answer to my question, that her sister had taken a piece from her mother's blotting-book. The clairvoyante said, "Then I can understand it. When I held the paper the vapour about it showed in its centre not Miss Elizabeth but her mother; but you see that her hand and breath must have often passed over it, charging it with her magnetism." If the paper had been taken from the book of a stranger a disturbing element would have been introduced into the circuit; but having inspected the mother before, she recognized her.

The magnetic fluid of a patient, thus perceptible to the clairvoyante "as a vapour," is truly objective. Mayo, in his *Popular Superstitions*, asks, "Is it possible that each person has his distinguishable measure of Od?" (Reichenbach's word for the same thing.) Each of a party of gentlemen mesmerised each a separate sovereign; and we found, on each trial, that the trance-coma, which contact with the gold thus mesmerised induced, had a characteristic duration for each of us." . . . . . "I conceive," continues Mayo, "that the lock of hair or letter on which the hand has rested, is charged with the Od-fluid emanating from the distant person; and that the clairvoyante measures the force and quality of this dose of Od, and individualizes it. Then, using this clue, distance being annihilated to the entranced mind, it seeks for, or is drawn towards, whatever there is more of this same individual Od any where in space. When that is found the person sought is identified, and brought into relation (magnetic circuit) with the clairvoyante."

It is related of Caspar Hauser, who had been brought up in the night-life, in abnormal seclusion from every-day influences, that he was extremely sensitive to the magnetic, or odic action of metals; that he could tell—through obstacles—where a needle

was placed; he would point to the exact spot and say, "It draws here;"—clearly by the circuit.

August 30.—Inspecting to-day a distant patient, by a letter, she did not see ordinary personal particulars, but exhibited physical proof of circuit with the patient, quite satisfactory to the friend who brought it, and who was in the habit of mesmerising him: the clairvoyante's arm became cold and semi-paralytic like that of the patient. This clairvoyante frequently perceives disorder, and reflects it in her own person and sensations, without being able to say anything of the patient beyond temperament, sex and age.

A curious and complicated instance of circuit presented itself in relation to the patient just mentioned. The clairvoyante asked the patient's friend, Mrs. C——, to get him to cut off a lock of his hair with his own hand for her inspection, and enclose it in silk, in order to shut off every foreign influence. This the patient did, and forwarded it to Mrs. C—— in an envelope. The elements of the circuit were thus—clairvoyante, patient, hair, Mrs. C——. Her husband seeing a packet addressed, as he thought, to him, took it up from where Mrs. C—— had laid it in readiness to bring, and the moment he opened the silk enclosing the hair, Mrs. C——, who was in the next room, felt a nervous shock, and called out. On Mr. C——'s relating the incident to me I considered it an instance of invasion of vito-magnetic circuit. It should be observed that Mrs. C—— had frequently mesmerised the invalid.

September 5.—I was engaging the clairvoyante's attention this morning with a case, when a message was sent up to me to come down to "an accident." I hastened down without waiting to awake her. When I returned I found she had kept my wife, whom I had left with her, informed of what was going on below. At first she wanted to follow, but thought it might "put me out;" she had then said the boy was more frightened than hurt; and when I returned to the room I communicated no news when I said I had dismissed him. But before she could resume the examination of the case I had to remove the now disturbing element in the circuit by waking her first.

October 20.—A patient, Mr. W——, who had gone to Paris, wrote:—"I send blotting paper on which I have breathed; I have made a rent in it to distinguish it from the other piece in which I have wrapped it," &c. I merely opened the envelope and handed it and contents to the clairvoyante in the sleep. She handed me the note, as not wanting it. Having glanced at it, I turned and saw that she had thrown aside the containing piece, and was making her observations through the torn piece. Nothing could demonstrate better this wonderful instinct in

action. The circuit with this patient through this means of *rapport* was perfect.

Having awakened her, while talking to her and making notes, I remarked that she still seemed half asleep. "No," she said; "but I feel an unpleasant fluid about me." "Let me put you to sleep, and bring you back more completely."—"Perhaps, yes." When asleep, she said, "I understand it now. When I was looking at Mr. W——, Buxton came up to me and touched me after he had been handling brass; and the effect remained after you brought me back: but it will go off now."

It is to be observed that Buxton,—a young friend who had been sometimes *en rapport* with the clairvoyante,—had entered the room with a brass-bound case just as I was beginning to wake her, and approaching and imitating my movements, said: "Oh, let me see if I can wake her, sir." To this she had exclaimed, "Don't let him touch me now." The youth's making a pass or two, under the circumstances, introduced into the circuit a metal which is obnoxious to her when in the sleep.

Mr. R.—On taking the hand of this patient, with whom she had often been *en rapport*, she asked, "Have you not some one's hair in your pocket?"—"Yes." "A lady's?"—"Yes; I want you to look at her." "Put it on the mantel-piece for the present: it prevents me from seeing you." Mr. R. was astonished: he did not confess to personal affection for the lady; but that must be understood to make the incident intelligible by the explanation of the circuit. The clairvoyante would not look at the hair of the lady until Mr. R. had gone: his immediate presence would have disturbed her *rapport*. Strongly anxious feeling in any one in the circuit embarrasses her perception. She always got well into *rapport* with Mr. R.; on the very first occasion her eyes retained the same feeling, and even appearance as his, for some time after awaking.

Freedom from anxious emotion on the part of those she examines, is as requisite as calmness in herself, for clear perception. Freedom also from anything that excites, is requisite. Patients, who may have "dined out" the day before, or who are fond of strong scents, only trouble her vision. Such, sometimes, think clairvoyants are at fault, when the fault belongs to themselves.

One day, after I had, as I thought, sent her to sleep, she suddenly woke up, and said, "Something is entangled with the magnetic fluid to-day. It produced the sensation of a ball in my throat; I tried to swallow it, but it seemed to explode, and I woke up at the same time. It tastes like carraway." That morning I had handled a phial containing oil of carraway. My magnetising was of no use on that occasion. In demonstrating

the magnetic circuit of *rapport*, the necessity of care exhibits itself—not only on the part of the clairvoyante and magnetiser, but on that of the patient—not to bring into the circuit any disturbing elements; which are embarrassing just in proportion as clairvoyants are sensitive.

I have some notes which point at the introduction of a spiritual element into the circuit. The clairvoyante was behind her usual hour one morning. She said that when about half-way, a voice sounded, "Go back." She thought it was some distant exclamation, and proceeded. She heard the voice again, and felt herself stopped by some invisible agency, still hearing "Go back." She returned home. Her little boy had fallen, and was considerably hurt. She said that the same voice said what she should do in her perplexity, namely, "Magnetise, and arnica lotion." When she was in the sleep, she said that she found it was her mother and another spirit, who had turned her back.

She drew her hand wavingly from mine one day on her passing into the sleep, and said, "What a beautiful red and blue ray came from your hand!" "And yet I don't feel well," I said. "It came from Dr. Ley," she answered; "We are on these occasions surrounded by invisible friends, who sometimes magnetise through you, and who make use of my tongue. I have to express what they would say, which I do very imperfectly."

The same day, she was, while in the sleep, locally magnetising a patient. He said, "That does me good." "We should do much more good," she replied, "if all were believers like you." He asked, "How is it you know so well what to do in this state?"—She pointed upwards. "Is the mind," he went on, "in this state among spirits?"—"I see them about us." "Are you in spirit as you will be after death?"—"Indeed, I hope to be better and happier. You may awake me, now."

Mr. Welton has told me that his wife is very much in vito-magnetic *rapport* with a nephew whom she brought up from a child. One night, he said, she was repeatedly drawn out of bed, as if by some tractive force. She told him, she perceived spiritually that something was the matter at James's, and would have gone to her nephew's if her husband had not opposed. As soon as the house was opened, James, her nephew, presented himself, entreating her to go and see his wife, who had been taken ill in the night. He had earnestly waited for the morning to fetch her. We must in such cases admit vito-magnetic circuit with or without spiritual co-operation.

Human beings are spirits in material bodies. A magnetiser, whether in a material or spiritual body, can establish a magnetic

circuit, more or less perfect, between himself and other individuals and objects, according to ascertainable laws.

The conclusions to which the writer has come, however satisfactory to himself, may only, after all, be acceptable to the reader as suggestions. The subject demands enquiry. What he has here written may be accepted as the contribution of a practical and experienced observer.

JACOB DIXON.

44, Queen Square, W. C.

---

### THE HASHEESH EATER.\*

HASHEESH is a resinous gum extracted from the *Cannabis Indica*, or Indian hemp, and from time immemorial it has been known amongst the nations of the East as possessing powerful stimulant and narcotic properties. Throughout Turkey, Persia, Nepal, and India, it is used at this day among all classes of society as an habitual and most degrading indulgence; and it is, perhaps, from its so extensive daily use as a pleasurable stimulus and popular vice, that it has lost interest in the field of scientific research.

A perusal of this book, in which the author describes his experience of continued doses of the seductive drug, is well calculated to invite the deepest thoughts of all who are engaged in the study of the mind, and of the laws under which it works. It also opens out a wide field of inquiry and research as to the different states induced in the mind, both in the waking and sleeping state of the body, not only by various drugs, but by food of different kinds, and this inquiry may be prosecuted either from the materialistic or the spiritual side with more or less of advantage.

A writer in a late number of *Dr. Winslow's Psychological Journal*, has a thin article, "On a Particular Class of Dreams induced by Food," in which he classes together a number of dreams, deducing from them only that the dreamer mixes up with his dream some circumstance drawn from or connected with the fish or other food which is disagreeing with him, and that all deranging influences or disturbing tendencies thereby affect the brain. And the writer throws out:—

"We may therefore assume, that when dreaming, we have the power of painting scenes marvellously striking or exquisitely beautiful, these cannot be

---

\* *The Hashheesh Eater, being Passages from the Life of a Pythagorean.* London: Sampson Low, Son & Co., 47, Ludgate Hill.

regarded as induced by organic impressions, but by the inherent power of the soul which dimly perceives its own vast capacity and sublime destiny. In a word, we regard the fact as established, that dreams merely indicate certain disturbed conditions of the organic instruments of the mental faculties, through which the soul manifests its power and capacity, and by which it is capable of taking cognizance of the outer world; but even under such conditions it can excogitate and create new and unknown states, and therefore it furnishes the strongest evidence that it has an independent existence."

If, then, the soul has this independent existence, which in sleep is sometimes opened out to it, so as to enable it to travel into other states where are "scenes marvellously striking or exquisitely beautiful," is it too much to conclude that these are real scenes, and, to some extent, not entirely produced, though they may be modified, by organic impressions. The Materialist and Spiritualist are at issue on this point, which is the only one of real interest in the investigation, for we do not want to be told at this day that the soul is immortal, but rather to inquire from its extraordinary powers over time and space if these powers are to be exercised over nothing, or whether they do not of themselves loudly proclaim that they are exercised upon intense realities, and that when we go hence, "we are not to become nothing and to go nowhere."

Let the hasheesh eater, in this controversy, come to our aid, and let us learn from his experience the wonderful states of mind induced by taking a pill of thirty grains of this "olive brown extract, of the consistency of pitch, and of a decided aromatic odour," and then let us say if this may not be a foregleam to science of the illimitable powers and states of the soul, and of the most real state of its after life amongst most real objects.

The author in comparing his visions and expansions of the mind with those narrated by De Quincey, in his "Confessions of an Opium Eater," says, that occasionally there are actual resemblances both in incident and method, and he accounts for this by avowing his conviction that "we both saw the same thing. The state of insight which he attained through opium, I reached by the way of hasheesh. Almost through the very same symbols as De Quincey, a hasheesh friend of mine, also saw it, as this book relates, and the vision is accessible to all of the same temperament and degree of exaltation, and so I account for the resemblance by saying, 'There is such a fact.'"—"Just as inevitably as two men taking the same direction will arrive at the same place, will two persons of similar temperament see the same mysteries of their being, and yet the same hitherto unconceived facts."

The drug begins to take effect, and the writer thus describes his feelings:—

"Ha! what means this sudden thrill? A shock as of some unimagined vital force shoots without warning through my entire frame, leaping to my fingers



ends, piercing my brain, startling me till I almost spring from my chair. I was in the power of the hasheesh influence.

"No pain anywhere—not a twinge in any fibre, yet a cloud of unutterable strangeness was settling upon me, and wrapping me impenetrably in from all that was natural and familiar. Endeared faces of those in the room with me, surrounded me, yet they were not with me in my loneliness. I had entered upon a tremendous life, which they could not share. If the disembodied ever return to hover over the hearth-stone which once had a seat for them, they look upon their friends as I then looked on mine. A nearness of place with an infinite distance of state—an isolation, none the less perfect for seeming companionship. As I heard once more the alien and unreal tones of my own voice as I began to reply to a question from a lady, I became convinced that it was some one else who spoke and in another world. I sat and listened, still my voice kept speaking. Now for the first time I experienced that vast change which hasheesh makes in all measurements of time; the first word of the reply occupied a period sufficient for the action of a drama, the last left me in complete ignorance of any point far enough back in the past to date the commencement of the sentence. I was not in the same life which had held me, when I heard it begun.

"And now with time, space expanded also. I was sitting in an arm chair, at a distance of hardly three feet from the table, around which the members of the family were grouped. Rapidly the distance widened—the whole atmosphere seemed ductile, and spun endlessly out into great spaces, surrounding me on every side. Oh, I could not bear it. I should soon be left alone in the midst of an infinity of space.

"I had a dual existence. One portion of me was whirled unresistingly along the track of this tremendous experience, the other sat looking down from a height upon its double, observing, reasoning and serenely weighing all the phenomena. Presently it warned me that I must go home, lest the growing effect of the hasheesh should incite me to some act which might frighten my friends. Solemnly I began my infinite journey."

And the author vividly describes the illimitable transmutations of that walk through the streets to his own rooms, and there the state becoming heightened, and he frightened at his so new sensations, he would go to a physician in a neighbouring street.

"I looked down the stairs—the depth was fathomless—it was a journey of years to reach the bottom. I never could get down. I sat me down despairingly upon the topmost step. Suddenly a sublime thought possessed me. If the distance be infinite, I am immortal. It shall be tried;" and so, like other things that are tried, it was at last accomplished; and the doctor desired him, after hearing his case, to step on the landing and call his servant.

"I did so, and my voice seemed to reverberate like thunder from every recess in the building. I was terrified at the noise I made. I learned in after days that this impression is only one of the many due to the intense susceptibility of the sensorium produced by hasheesh. Once I caught myself shouting and singing from very ecstasy, and could not believe my friend when he assured me I had not uttered an audible word. The intensity of the inward emotion had affected the external through the internal ear. I returned and stood at the foot of the doctor's bed, and now a still sublimer mystery began to enwrap me. "I stood in a remote chamber at the top of a colossal building, and the whole fabric beneath me was steadily growing in the air; higher! higher! for ever, into the lonely dome of God's infinite universe we towered ceaselessly. The years flew on; I heard the musical rush of their wings in the abyss outside of me, and from cycle to cycle, from life to life I careered, a mote in eternity and space. Suddenly emerging from the orbit of my transmigrations, I was again at the foot of the doctor's bed, and thrilled with wonder to find that we were both unchanged by the measureless lapse of time. The servant had not come. 'Shall I call her again?' 'Why, you have this moment called her.' 'Doctor,' I replied solemnly, 'it appears as if sufficient time has elapsed since then for all the pyramids to have crumbled back to dust. The thought struck me that I would compare my

time with other people's. I looked at my watch, found that its minute-hand stood at the quarter mark past 11, and abandoned myself to my reflections. . . . . It was the army of the ages going by into eternity. A god-like sublimity swallowed up my soul. I was overwhelmed in a fathomless barathrum of time, but I leaned on God and was immortal through all changes. And now, in another life, I remembered that far back in the cycles I had looked at my watch to measure the time through which I passed. The impulse seized me to look again. I had travelled through all that unmeasurable chain of dreams in thirty seconds. 'My God,' I cried, 'I am in eternity. In the presence of that first sublime revelation of the soul's own time, *and her capacity for an infinite life!* I stood trembling with breathless awe. Till I die, that moment of unveiling will stand in clear relief from all the rest of my existence. I hold it still in unimpaired remembrance as one of the unutterable sanctities of my being. *The years of all my earthly life to come, can never be as long as those thirty seconds.*

"Never was I more convinced that our translation of St. Paul's words, as to his God-given trance, 'which is not lawful for a man to utter,' should be, 'which it is impossible to utter to a man,' for this alone harmonizes with that state of intuition in which the words are 'speechless words,' and the truths beheld have no symbol on earth which will embody them. In some of my states there were symbols of an earthly nature used, which not only had never before conveyed to me such truths as I then saw, but never had expressed any truth at all. Things the least suspected of having any significance beyond their material agency, were perceived to be the most startling illustrations and *incarnations of spiritual facts.*"

There is not space for more of these wonderful revelations; but, alas for poor humanity, which must not seek whilst in the body to trespass too far into the realms of spirit. The body has been degraded down, till it is not fit for such enlightenment without paying through its organs for the intrusion; and there is quite another picture on the opposite side, which should prevent the habitual use, which at once becomes an irrevocable abuse of the subtle drug, and which we hope the reader will bear in mind, should he be tempted to make the experiment of taking it. For all purposes of science there are already sufficient data given to employ its best energies for some time to come, in anatomizing the facts, which fully prove these wondrous expansions of the senses of which the inner man is capable, and that there is nothing too beautiful or too grand to believe of the soul. If its visions seem falsified by matter, it is only because they are above it, and that in its prophetic gazings, it mirrors a higher and more ethereal incarnation of the creative spirit that yet communes with it through the passages of the fleshly sense.

How suggestive is the following as given by the author:—

"Though as perfectly conscious as in his natural state, he still perceived every word that was spoken to him *in the form of some visible symbol*, which most exquisitely embodied it. For hours *every sound had its colour and its form* to him as truly as scenery could have them. He recognized in distinct inner types every possible sensation, our words making a visible emblematic procession before his eyes, and every perception, of whatever sense, *becoming tangible to him as form, and audible as music.*"

There is something more than the mere fascinating activity of speculation in knowing things like these. Their value consists in acquainting us with the fact that in our minds we possess a

far greater wealth than we have ever conceived, and such a discovery may do much for us in every way, making material ends seem less valuable to us, and encouraging us to live well, for the sake of a spirit which possesses such fathomless capacities for happiness, no less than for knowledge.

May there not be a condition of the soul in which every object of our perception shall infuse into us at once, all the delight of whose modifications now but one alone trickles in through a single sense. With a more ethereal organization, the necessity for dividing our perceptions into the five modes now known, may utterly pass away, and the full harmony of all qualities capable of teaching or delighting, may flow in at once to ravish the soul.

Thirty grains of hasheesh has revealed this possibility to us, that sight, hearing, touch, taste, and smell, may be effects, to speak after the common nomenclature, of the same object, or only one grand effect, divided into several by transmission, and thus again that the tendency of discovery is invariably from the vast periphery of facts, inwards to one single central law.

Let the *Psychological Journal*, whose business it is, take up such drug effects as these, and reason upon them from the periphery to the centre, or as near to the centre as it can get. The particular class of dreams induced by food, will help them to further facts, and there are as distinct and invariable effects also produced by other drugs, such as opium, belladonna, and many others, which equally require investigation.

There are remarkable phenomena, too, of a physical kind produced by hasheesh. A series of experiments have been made with it by members of the medical profession, at Calcutta, during the last ten years, which prove it to be capable of inducing all the ordinary symptoms of catalepsy and even of trance, and in a work by Dr. Mill, on *The Use of Clairvoyance in Medicine*, is a passage which probably points to this drug as having a direct and specific effect in inducing and developing the clairvoyant state. Many of the phenomena produced by it point also to the great probability of its being useful in cases of insanity, in driving out the lesser visions and phantasmic transmutations, by its own deeper and more intense activity. And this, it appears, has not yet been tried in anything like the doses found necessary by the author to produce what is called the hasheesh state.

---

On Sunday evening, September 31st, a sermon was preached at All Saints Church, Margaret Street, by the Rev. Mr. Gutch, on Hebrews i. 14—"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" In his sermon on this text, the reverend preacher expounded clearly, and with great force advocated the Spiritualist and Scripture doctrine of Ministering Spirits and Guardian Angels; and was listened to by the large congregation with the deepest attention.

## Correspondence.

*To the Editor of the "Spiritual Magazine"*

SIR,—At the request of a "spiritual friend," I give you an account of what took place at a *séance* at the mansion of a person of distinction, in Hyde Park Terrace, London, in July last.

Two baronets—one an M.P., and the other the heir and representative of a deceased M.P. of eminent ability; the wife of a distinguished living M.P.; a German lady; the lady of the house—a medium; another lady—a medium; Mr. D. D. Home, the American, or rather the Scotland-born medium; and myself—making eight in number were present. The hour was a little after 9, p.m. Neither of the three first-named parties had ever seen any spirit manifestations, and, as far as perfect politeness admitted in the house of a believer and spirit medium, they were evidently sceptics: the rest of the party were mediums of greater or less power, and seemed quite as much interested in watching the effects of the spirit manifestations on the three newcomers, as in any spirit manifestations that could be shewn. We all made a circle round a heavy lloo table, capable of seating nine persons comfortably (crinoline included), and all placed their hands on the table, which was covered with an ordinary damask cloth (a powerful non-conductor of electricity, completely negating the theory that spirit manifestations were brought about by electricity), and we were desired by Mr. Home to chat and talk as naturally and cheerfully as we could, and not to be too eager or expectant of spirit manifestation, which he stated had a strong tendency to defeat the object. Accordingly we made ourselves as merry as we could, and laughed and chatted, and told anecdotes of a laughable character, to carry out the advice of Mr. H. In about five or ten minutes, which passed very agreeably, the table was tilted and turned beyond the power of our hands laid on the table, had we all tried to turn it mechanically. There were six lights burning in the room. The floor (a first floor) shook and trembled in a manner that all thought resembled the vibrations or tremulous motion on a small steamer's deck when the paddles are in full work: some said it more nearly resembled the tremulous motion on a screw steamer's deck, in which I concurred. This tremulous motion ceased at intervals and was renewed, and this seemed to strike the newcomers very forcibly: it was amusing to notice their startled looks, though they said but little beyond concurring in the observations as to the tremulous movements. The walls also shook at times with a tremulous motion. The table, which was a very large and heavy one, was frequently lifted a few inches from the ground, and at last it rose from the ground at least three feet, and remained thus suspended 'twixt heaven and earth, like Mahomet's coffin, for a minute or thereabouts, probably more than less, the gentlemen were invited by Mr. Home to sweep with their legs underneath the table whilst so suspended, to ascertain if any machinery was underneath, and the two gentlemen who were newcomers swept with their legs under the suspended table to catch any prop or other machinery that might be applied to raise the table, and they confessed that no such machinery or prop was present.

This *séance*, wonderful as it will appear—"stranger than fiction"—was not considered to be an entirely successful one; and the lady of the house, with characteristic kindness and true politeness, after apologetically speaking of the meagreness of the manifestations, invited me to another *séance* on the following evening—an invitation I most gladly accepted, although it kept me in London an extra day, and overthrew all my previously arranged movements. At this second *séance* we met rather earlier—a little after 8, p.m.—in the same first-floor room: the *séance* partly consisted of the German lady; a friend of the family; a barrister of eminence of 14 years' standing at the bar and well known to the public; a literary man—an author of established reputation; the lady medium of the previous evening; the lady of the house; Mr. Home; and myself—making altogether eight persons; all being on this occasion believers, except the author, and all but the barrister, the author, and the German lady, mediums; and it may be remarked that the author had written a work on a kindred subject to Spiritualism, which had caused a great sensation in the scientific as well as the literary world.

The same tremulous motion of the floor and walls as on the preceding evening.

took place; and the table was tilted and turned with even greater power than before, and rose perpendicularly from the floor, from three to four feet, and remained in this position suspended (Mahomet's coffin fashion) for about a minute, and then descended to its original place as softly and gently as the fall of a snow flake. An accordion was then played by an unseen hand, whilst it was held by one of the party present, as well as by myself. I held it over the back of the chair on which I was sitting, using the back of the chair as a rest to my arm, the accordion hanging over the back of the chair. I sat on the opposite side of the table to Mr. Home and the lady of the house. The accordion was also played whilst lying on the floor, and also on the table, and was lifted without visible means from the floor on to the table. Music of a solemn and impressive character was played on the accordion by invisible agency.

I happened to use the word "*death*" in speaking of a deceased brother when the music of the accordion was instantly changed into the most discordant notes, indicative of reprobation, I ever heard from that or any other instrument (violins not excepted). The lady of the house remarked: "You have used the forbidden word, for the spirits always say there is no death." I apologised to the spirits for using the forbidden term—pleading ignorance, when, even before my apology was half uttered, the discordant notes ceased, and the harmony was resumed with a softened cadence indicative of satisfaction and forgiveness. Subsequently, when the accordion was not being played on, I again inadvertently used the forbidden word "*death*," alluding to the same brother, when three heavy rapid and decisive knocks underneath the table (strongly indicative of disapprobation and reprobation) were heard; I again apologised, when three gentle raps were heard from the same quarter, indicative, it seemed, of approbation and forgiveness. I asked if "*departed this life*" was an allowable phrase, when two seemingly indecisive raps, indicative of "doubtful," were heard.

A small spirit-hand, warm and soft like that of a child, touched my hand and placed in it a small hand-bell, and, at my request, took the bell from my hand underneath the table to its mother, who was the lady of the house, and who seemed perfectly satisfied that it was the spirit-hand of her little boy, who died three or four years since, aged about eight years, and whom she addressed as such, and ~~received~~ repeated responses, spelt out through the alphabet, such as might be expected from the spirit of a deceased child to its mother.

The bell was carried to several of the parties present and placed in their hands; and lastly, was elevated above our heads, and touched most of our heads, and rang in mid-air, revolving round and touching our heads (my own included). I could see the bell when it passed round my head opposite the window. I could see the bell occasionally as it passed between me and the window, the blinds of which had been drawn down by invisible agency, which was unmistakably patent to all—the blinds having been drawn up and let down several times apparently with no other object than to prove the absence of human agency. Pieces of mignonette and geranium flowers were placed in my hands by spirit hands, and inside my waistcoat. I saw one of the hands distinctly, which, as it came between me and the window, was distinctly visible, as the blinds did not altogether exclude the light of a summer evening and the gas lights in the street.

The curtains at last were drawn by invisible means, and then Mr. Home stated he was being lifted up by the spirits, and he crossed the table over the heads of the parties sitting around it. I asked him to make a mark with his pencil on the ceiling. He said he had no pencil. I rose up and said I would lend him mine, and by standing and stretching upwards I was enabled to reach his hand, about seven feet distant from the floor, and placed therein a pencil, and laying hold and keeping hold of his hand I moved along with him five or six paces as he floated along in the air, and only let go his hand when I stumbled against a stool. Mr. Home, as he floated along, kept ringing the small hand-bell to indicate his locality in the room, which was probably 40 by 30 feet, and I saw his body eclipse two lines of light issuing from between the top of a door and its architrave—such door leading into an adjoining room that was brilliantly lighted. Mr. Home was replaced, as he stated, with the greatest care and gentleness in the chair from which he rose.

Previously to Mr. Home's ascension, the spirit-hands of two of the barrister's

deceased children touched him, and, I believe, were placed in his hands. He was greatly excited and affected, and at first shrunk away from the touch to the extent of pushing his chair violently from the table, and with so much excitement as to cause him to apologise to the lady of the house for thus giving way to his feelings, stating he had never before been touched by a spirit-hand, and that the touch of his deceased children's spirit-hands had for a moment quite overcome him. He did not doubt that the hands were the spirit-hands of his dead children.

Questions were asked of the spirits, and rational answers given by means of the alphabet, in one of the ordinary ways of communicating with spirits. It is right that I should say, that this *séance* (as in the preceding evening) was commenced with prayer, which I understood was the usual course of proceeding at these *séances*.

I make no comments on the above, and advance no theory or hypothesis. I have confined myself simply to facts, which I could substantiate by legal evidence in a court of justice; and I add my name, address, and profession, and have only one desire, and that is—that truth may prevail.

I am, Sir, your obedient Servant,  
Wason Buildings, Liverpool. JAS. WASON, Solicitor.

### THE MAGNETIC GIRL.

*To the Editor of the "Spiritual Magazine."*

SIR,—I am thankful for your putting into the Magazine, of August, the letter of Dr. Dixon, giving an account of some of my daughter's powers.

I told Dr. D., that in consequence of the untrue things printed in *All the Year Round*, my daughter lost an engagement for two years. Mr. Dickens's paper was not only the means of her losing that, but it has prevented her getting another since.

I had hoped that this power in my daughter would have been the means of aiding—and honestly too—in the support of our family, for my husband is at times scarcely able to work from asthma; but the effect of the misrepresentations in *All the Year Round*, has been to deprive us of that aid willingly given by Charlotte. I am thankful, however, that through Dr. D.'s letter some enquiries have been made, and the phenomena have been witnessed, both here and at their own houses, by some parties of ladies and gentlemen, to whom, if need be, I may refer. All the phenomena witnessed through my daughter, are perhaps more satisfactory to parties at their own residences, but we should be glad to satisfy enquirers into those phenomena which relate to the irons, at our own abode, in the afternoon of Wednesdays and Saturdays; the other afternoons my daughter attends school.—I am, Sir, yours respectfully,  
23, Ossulston Street, Somers Town. HELEN SMITH.

## Notices of New Books.

*Spiritualism, Swedenborg, and the New Church; an Examination of Claims.* By EDWARD BROTHERTON, London: W. White.

SWEDENBORG is the greatest name in Spiritualism. From 1744 in his 56th year to his death at 84 in 1772, he held almost daily intercourse with spirits, and recorded his experience in many books. Around these books has grown the sect of Swedenborgians. On first thought it would be presumed that they would welcome the revelations of the inner spirit-world, which crowd upon us in these days, and to the record of which our pages are devoted. The reverse is the case. None are so jealous of these revelations as the Swedenborgians. They seem to hold that Swedenborg was allowed the free range of Heaven, but that at his death the door was locked, and the key thrown away. Their jealousy seems to verge into spite at the very idea of any one having even a peep at the glories their prophet saw. Even Swedenborg's words are wrested to frighten seekers from the gates of the spirit-land, for in a recent lucubration of one of this school, we read "Swedenborg unequivocally discountenances and

strongly admonishes against open communication with spirits as destructive of man's freedom, and dangerous to his soul;" which, were it true, Swedenborg is his own condemnation; for herein he is the greatest of sinners; unless, indeed, he held a special license to take his swill of that peculiar sin.

Let it not be supposed, however, that all Swedenborgians are so narrow, or talk such nonsense. In the pamphlet before us we have proof to the contrary. Mr. Brotherton pleads with a temper full of kindness, and an invincible reason, with his Swedenborgian brethren, to remember that Swedenborg is only one of a series; that heaven and earth are not exhausted in one philosopher, however able, and that in the riches of Providence, we must expect many teachers, and open wide our minds to much wisdom and many facts, yet unknown and undreamt of.

To other than Swedenborgians the pamphlet is full of interest. It contains some account of that curious diary of Swedenborg's, written in 1744, and only recently discovered, to the terror of the Swedenborgian sect-world; also the true story of the beginning of the Swedenborgian sect, which calls itself the New Church and New Jerusalem, by as queer a lottery as ever was devised. It would make an amusing chapter in a book, which ought to be written, viz:—The Origin of Church Sects, and their Pretensions. This is a hint worth something to an author in search of a subject, or for an article for one of the Quarterlies.

---

*Spirit Dialogues; or Voices from Above, Around, and Beneath: including a revealed theory of Universal Cosmogony, and the peculiar formation of the Planet Earth.* Translated from the French and arranged by J. F. EMMETT, B.A. Baillière, 219, Regent Street; and White, 36, Bloomsbury Street.

This is a volume of 175 pages of *Dialogues with the Dead*, as the world calls the departed, translated from the communications written through the hand of a French medium, in the ordinary way, as we understand, of mediumistic writing. The gift of writing in this wise, and the nature of the communications received, must ultimately, like every other gift and manifestation, be tested by the intrinsic worth of the additions thereby made to the stock of human knowledge. But the time cannot yet be come to pass a final judgment on spiritual revelations of this modern time, for we know next to nothing of the extent to which they are tinged by the mind through which they come, and consequently how much of what is called objectiveness there may be, in the communicating spirits and their revelations. Mr. Emmett himself well puts this reservation, when, after giving a slight biography of the medium, he tells us that he does so because "Every one who holds up the spirit-wine to the light, should attend to the colour and shape of the glass." We find accordingly a strong Fourier colour given to these dialogues, and the French doctrine of reincarnation asserted by the spirits. The world-soul is described, and is invoked to by the medium, and does everything but answer him as to what it is. We have all been delighted with Landor's *Imaginary Conversations with the Great Departed*, but in these *Spirit Dialogues* there is a distinctness, and a humanity, and a life, which mark them above all such attempts of fiction, and remove them from the domain of ordinary imagination. Stranger far than fiction, and more living are these mediumistic revelations, and more suggestive to the philosophical spiritualist than any he will find elsewhere. At the same time the whole scope and tenor of them may be, and if generally read will surely be, grievously misunderstood, and even the enrichments which the translator's deep-souled sympathies have cast into them in the shape of notes, will be more misunderstood even than the dialogues themselves. They are written in a tone of assumed levity which will be eminently distasteful to most, and through which only deep-sounding philosophy will perceive the earnestness of a soul dealing with the highest truths. It is a book for the few, who will look through the words to their spirit, and to these we commend it in the assurance that they will find in it thoughts which are the types of things, and which have a reality for sympathetic souls.

Did our space permit we should give some extracts, which must now be postponed to a future number.

*Whatever is, is Right.* By A. B. CHILD, M.D., Bo

THIS book has been sent us from America to review, but, as no good of it, we had determined to abstain from giving it any might draw to it publicity; but as a portion of the English press, lack of fairness, has thought proper to represent it as a specimen of Spiritualism, we take the opportunity of entering our protest on assumption, and the work itself. The author may be a Spiritual M.D.;—possibly his views may be held by some Spiritualists, and by It represent the literature of Spiritualism just as much, or as little literature of Therapeutics; and to call Spiritualists to account for reasonable as it would be to hold the College of Physicians, or the fession responsible for the performance.

Optimism, as the author avows, and as the title of the work from Pope—sufficiently evinces, is no new doctrine; and it is cer forth to any particular advantage by Dr. Child. As it is a work have much circulation in this country, we need not enter into refutation of its principles—the moral instincts of our nature su demn them. Our author confessedly bases his views upon intuitio argument;—to the moral intuitions, or conscience of mankind, the tent to leave it. The court to which he has appealed, has already verdict against him, and is not likely to reverse its decision. We ever, that he has confounded the intuitions of the soul with the s intellect. For instance—and this is the only argument we can fin and it is repeated with sickening tautology—he reasons that beca are primarily of divine appointment, and governed by Infinite Wis “Whatever is, is right.” But surely an important distinction made here, which he has altogether overlooked, and which is thus Mr. Ruskin:—

“In the final sense, the Divine will cannot fail of its fulfilment sense, men who are committing murder and stealing, are fulfilling God, as much as the best and kindest people in the world. But and present sense, the only sense with which we have anything to is fulfilled by some men, and thwarted by others.”

If there are some who are faithful to, there are others who rel Divine order. In short, men are voluntary and moral agents; what Dr. Child seems to think they are *not*—but that all our acts, those that “we call evil,” are alike necessary and right. It is a little trustworthy are the statements of the press, concerning Spi while its conductors pass by the published testimonies of Jud Professor Hare, and Governor Tallmadge in America, and many and scientific celebrities of our own country; they hasten to pou garbage which they think may discredit Spiritualism.

On Thursday, October 4th, the Society of Spiritualists, at Hoxton quarterly meeting, at 101, High Street; about 40 persons were present their President, and Mr. Creed, a member of a similar society at L their experience in Spiritualism, and the consolation and religious been to them. Mrs. Jennesson gave a trance-discourse, exhorting charity, and the embodiment in life of the truths they had rece conclusion of a carefully-prepared essay on the need and uses of Mr. Akam expressed the obligations of the society to Mrs. Jennesson years had laboured among them with no other reward than the co doing her duty. At the conclusion, a *séance* was held and sever spirit-communications were received.