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MARY JANE.*

SECOND NOTICE.

OUR notice last month was chiefly confined to the more remarkable facts of mediumship, narrated by the author with such truth and simplicity. We trust that many of our readers have since made themselves fully acquainted with the latter part of the book, which is what will chiefly interest them. Indeed as the author confesses that nearly the whole of his earlier lucubrations will have to be remodelled to square with the new body of facts so suddenly and strangely thrust under his notice, it is not doing him any great injustice to postpone the study of his old thoughts and opinions, until he has made them square with his new philosophy.

The author, however, is no ordinary thinker, as any one may see by glancing through the earlier portion of his book. Its title was intended to have been "Light, Instinct, and Intellect," until "Mary Jane" so unceremoniously intervened, and insisted on giving her own name to it, bidding the author at the same time to remodel his former opinions. Perhaps he has been as industriously obedient to Mary Jane's request, as was possible in the time, and considering what an entire remodelling became necessary. But to shew the author's capacity for thought, and his superiority to the ordinary run of persons on whom these unwelcome facts have made their first impression, he appears at once to have recognized their deep importance. To use his own words, he says:

What, then, is this mysterious being? I will explain to you my version of it—premising that science has an immense, an enormous, and a most invaluable field for discovery in its researches into the nature of it; and that if ever it is taken up by scientific men, in the manner it deserves to be, more light will be thrown on the generation and subsequent changes and progressive perfection of organic bodies of all sorts and in the action of food and medicines, and very probably on the causes of the motions of the planetary bodies, than by any study which has hitherto occupied the scientific world.

* *Mary Jane, or Spiritualism Chemically Explained, with Spirit Drawings; also Essays by, and Ideas (perhaps Erroneous) of "A Child at School."* London, 1863. Price £1 1s.; to be purchased only of THOMAS SCOTT, Printer, Warwick-court, Holborn.

These are noble words, and we hope that the author himself will continue his researches, and justify them as he is so well able to do before the scientific world. A mind like his, so frank and open, should not stay long in inconclusive or incompetent theories, and should the facts prove to him that his ideas of the relations between matter and spirit require the construction of a new and larger cosmogony, we look with confidence to his producing it before the world. At present he appears to be entirely enmeshed and trammelled by his intimate knowledge of chemistry, and natural laws, and to recognize nothing beyond or beside them, and he quotes with high approval from Professor Huxley's "Evidence as to Man's place in Nature," where that super-scientific perceiver of secondary causes renders God's Providence and man's highest attributes not only superfluous but impossible.

The whole analogy of natural operations furnishes so complete and crushing an argument against the intervention of any but what are termed secondary causes, in the production of all the phenomena of the universe, that, in view of the intimate relations between man and the rest of the living world, and between the forces exerted by the latter and all other forces, I can see no excuse for doubting that all are co-ordinated terms of nature's great progression, from the formless to the formed, from the inorganic to the organic, from blind force to conscious intellect and will.

The author has, however, gone at once into the only theory of a natural kind which has been found to possess any cohesion. Acquainted with the phenomena of mesmerism from observations under Dr. Esdaile in India, when these phenomena dawned upon him, he was led alone in his search for a theory to the od-force of Baron Reichenbach. He has made a hasty acquaintance with the Baron's great work, and has woven the discovery of od into a means of accounting for all the varied and extraordinary spiritual phenomena contributed by "Mary Jane." In doing this he has travelled unconsciously on the same track as Dr. Rogers of America in his well-known book, "The Philosophy of Mysterious Agents." Substantially he must stand or fall with Dr. Rogers, but it is highly to his credit that he has been able at once to place himself so high in the argument, for though as with many pet theories, Dr. Rogers has placed a duty upon it which is beyond its powers to bear, it still has within it a great amount of truth. Its fault lies in its excess; in exalting secondary causes and mere accompaniments and conditions, into laws of primary causation. That theory is always the best which contains and accounts for the largest classes of facts, and if we admit all that Dr. Rogers says of the od-force, as one of the most prominent conditions of spiritual phenomena, that is no reason why we should dwell with him there in his od-temple, as if it were the terminus of thought and knowledge, instead of only one of the myriads of conditions, every one of which is essential to the

smallest manifestation of life or creation. By such a theory we might as well attribute the manifestations to any other one of the concomitant facts, as to the od-force, if secondary causes are to be the rule. Thus they may be attributed to magnetism or to electricity, or to the brain, or to the lungs, or to the liver, or to any other of the organs which a man carries about with him to these *séances*. We suppose that there would be very poor manifestations, if a man had left either his head or his liver at home, when he went to a spiritual party, and yet he does not take these with him more ordinarily and regularly than he takes his od-force and his electricity. True, it may be said; but in mediums there is invariably found an excess above the average of od-force and electricity. The hands of mediums are found to be luminous in dark rooms, sometimes so much so as to be seen by all present, but at all events by those who are themselves sensitive or mediumistic; and in most mediums there has been observed an excess of electricity, so much so that some of them can light gas from the ends of their fingers. This is the case with Mr. Home, who at New York one evening lighted the gas thirty-six times in succession, by merely approaching it with the tips of his fingers. In the case of Charlotte Smith, "the magnetic girl," also a medium of great power, and with whom irons and other substances would follow her hands, it was found that the power ceased entirely when she was placed in a chair, isolated by glass stands from the carpet; but that if she were touched by a bystander, or her dress came in contact with the floor and the current thus restored, the power whatever it might be instantly returned. We ought, if we wilfully remain in the most prominent *cause* or concomitant which we observe present in such phenomena, to say that magnetism is *the* cause, or electricity is *the* cause, or we might say that Charlotte Smith's dress touching the floor is *the* cause, or that the absence of the glass isolators is *the* cause, and any of these obviously secondary causes would be as logical as to attribute the phenomena to the od-force as *the* cause. The truth is that all the forces and powers of the universe are engaged in every the smallest as well as the largest phenomenon whether natural or spiritual, and that all these forces are but branches of the great trunk-force, which, if we stop short for a moment in a secondary force for the purpose of scientific discussion, is the great soul of things, but if we go beyond, IS THE LOVE OF GOD. If God in His wisdom acts through mediate agents in all things, tempering Himself to us, through the filaments of His wondrous laws of wisdom, which are but so many electric chains to draw our souls towards Him, what reason for our intellects to enwrap themselves round and round with these filamental ends of things, strangling our noblest thoughts, and squirming in our insignificance

like earth worms at the roots of the tree of knowledge instead of taking our eagle flight into the realms of the serene empyrean!

Though we may make use then of all the labours of the man of science, who can discover nothing in the realms of nature, which does not add far more to our knowledge than it can do to his, we need not thank him for his shallow notion of making science into a god, in place of bringing God into science. This last is the true aim and scope of Spiritualism. It is the fault of religious creeds that science should be at this day found in full protest against their dogmas, and that scepticism and infidelity should have become almost the necessary consequence of the arbitrary exactions which they have made upon the free intellect of man. This battle, now in full progress, will be fought out to the end, and the result can only be the discomfiture of both. Each will have to learn of the other, and to modify its views by the new relations in which they will find themselves, and they will then for the first time begin to see how they ought long ago to have gone hand in hand as an united army against far other and more interior foes. The Land of Canaan, however, is worth these wanderings in the wilderness, and when it is reached there will be no Dr. Colenso to discredit the narrative which each human soul will tell of what occurred between its Exodus and its Mosaic Pisgah.

But we are travelling beyond our author, and writing the end before we have got to the beginning of his theory. Our readers, however, will have gathered what it is from the title of his book. "*Spiritualism Chemically Explained.*" It is a true description of the author's mind. He only know or believes in the possibility of what is chemical, and he puts human beings into his alembic and resolves them into their elements. "Babies cry *chemically* for their food." If you want to know what a man *is*, you must go to the South Kensington Museum, and find his elements in the series of jars there exhibited. One wonders that their proximity causes none of the "family jars" such as we know of amongst the live men in the world. We will believe in this description of a man when we find that one of these chemists is able to reconstruct him out of the contents of the jars.

We, have, therefore, only to refer to the South Kensington Museum to find that a man is composed of oxygen, hydrogen, carbon, nitrogen, phosphorus, calcium and sodium, to the extent of 153 lbs. out of his total weight of 154 lbs. the remaining pound being sulphur, fluorine, chlorine, iron, potassium, magnesium, and silicon.

A photographic picture is the electric effect of light—the action of electricity on metals. But man is a compound of the very materials used in photography, only in solution. You have sodium, a white metal; calcium, a white metal; iodine, chlorine, and particularly phosphorus, and you have a continued internal spring of electricity. It is curious also that *any excess or diminution of phosphorus in the brain affects the sense and imagination.*

In a work I have before me, it is stated that the analysis of the brain of man and animals gives the following proportions of phosphorus:—

In animals of the lower order	...	...	1	per cent.
In imbeciles (men)	...	...	1½	„
In men of sound intellectual powers	...	...	2 to 2½	„
In men where a degree of eccentricity prevailed	...	...	3	„
Complete insanity	...	...	4 to 4½	„

Phosphorus is a substance in a great measure composed of light. I wish you first to reflect on the intimate connection of the light with thought, so that the state of the intellectual faculties seem to be regulated by it; and next, that these varying quantities are only the result of the different power of the absorbents of different individuals; so that the man whose constitution causes him to secrete an excess of phosphorus is actually in the state of a man obliged to go on drinking spirits.

It appears probable too that an excess of phosphorus brings him into a state for seeing spirits as well as drinking them, and there are also other curious properties which have been observed as to its proportion in the body.

We now come to phosphorus, which forms nearly 2 per cent. of a man. Mr. Kyan says, page 109: "If the brain of a man has only 1½ per cent. of phosphorus, he is an imbecile; if he has 2 to 2½ per cent., he is of sound intellect; if 3 per cent., a degree of eccentricity; if 4 to 4½ per cent. complete insanity." Evidently phosphorus has something to do with thought and intellect.

Not only phosphorus but iodine is a main source of chemical intellect.

We come now to Mons. Boinet's work on Iodotherapia, and find that Mons. Chaton states that the absence of iodine in the air, in certain countries, is the cause of the degradation of the human species. Further—the researches and observations of Messrs. Boussingault, Gange, Cantu, and a number of scientific men, prove that in those geographical, geological, and chemical "milieux," or situations where iodine is deficient, cretinism or imbecility abounds. This points strongly to iodine as having properties related to intellect—and salt, in which the metal sodium is but the vehicle for chlorine, what would the world be without it? The most noticeable facts in the case are—the large quantity of phosphorus in every human body—1½ lb.; the fact that we imbibe phosphorus in each bit of animal and vegetable food we eat; that the lower the animal kingdom is in intellect or instinct, the less phosphorus their bodies contain; and that the odylc emanations and intelligent manifestations are generally and most probably always accompanied by phosphorus: and that chlorine, which we are always eating in salt, being a sister element to iodine, is full as likely as iodine to have a part in the development of intellect.

The following is addressed to the ladies, from which we must presume that phosphorus has feminine qualities or sympathies, and perhaps it may be from this that it is by our masculine phosphorus that we are attracted to that better part of the creation.

Let any lady go to the South Kensington Museum and see the jar of phosphorus, 1½ lb., being part of a man weighing 154 lb.; and as females have more than men, she will see that she has 2 lb. of phosphorus in her body, daily being added to and eliminated—enough to make 300 boxes of lucifers—in fact, that she is a veritable glow-worm. That we do not see it always, is only because our eyes are made to act by visual and not chemical rays; but it is the chemical rays which make a photograph. If our eyes were so sensitive as to be acted on by the chemical rays, we should be blinded by excess of light.

The witching ways of woman are nothing but phosphorus.

The female of all animals, as well as man, is so constituted for the purposes of gestation and lactation as to eliminate more liquids and probably consequently more vapours—that hence more women are mediums than men. *That old women, from their sedentary habits, probably secreted more phosphorus, or at least eliminated it in confined rooms, where it produced those effects which we witness; and so becoming conscious of a power which they understood nothing of the nature of, they used it to get a livelihood, and thus poor things, from Moses's time downwards, got burnt as witches; and there is no doubt, that when they saw the extraordinary phenomena they could produce, and that the church, and the magistrates, and the judges, and the mob, all declared that they were witches and possessed by evil spirits, that the poor things really believed it—the wrong persons were burned, in my opinion.*

And again:—

I have given reliable quotations that phosphorus is a *sine qua non* to the life of plants, and that the quantity of it in the brain influences the intelligence of man; but I omitted a highly valuable detail, which is in the *Formulaire* Magistral of A. Bouchardat, a member of the *Académie Impériale de Médecine* at Paris. Under the head of phosphorus, after stating that in excessive doses it is a violent poison, he states:—

“On trouve dans les auteurs des faits très remarquables des malades sauvés d'une mort imminente par l'emploi du Phosphore. Aucun agent ne saurait lui être comparé pour l'énergie et la rapidité de son action pour ranimer les forces vives de l'économie animale défaillante.”

Medical men can probably give the world the best solution of this great mystery. They can find easily subjects in whom phosphorus is organically in excess, and would be able to study the effects of a diet increasing the quantity. My observations lead me to conclude that there are two states of body which eliminate phosphorus; the one that of the highest possible health of the subject; the other, that of a disordered action and delicate health.

Having now laid a basis by observation, let us see how the author commences to construct his theory according to the best mode of chemical analysis. He is writing after having given minute descriptions of the phenomena a portion only of which we extracted in the last number, and he asks

What is this power which issues from the human body; which—

1.—Puts to sleep, or paralyses, the sensitive plant?

2.—Causes mesmeric sleep in man?

3.—Gives motive-power to inert substances?

It is evident that nothing material can pass out of a man, that is not previously imbibed by him; and it is also clear that there is a quantitative stock in a man of all the elements he is composed of, and which is in a continuous state of addition by absorption, and of elimination by the excretions of every sort.

In the investigation of this subject, *I have adhered* (science must determine whether correctly or not) *to the proposition laid down in page 79, when I no more believed that a motive-power could be so given to a table, than I believed that Joshua stopped the sun*—namely, that “the universe is composed of substances or elements, possessing properties or qualities, and that from these properties or qualities all the effects we witness arise.” Adhering to this proposition, the case may be stated thus: Certain elements, having undergone a chemical animalisation in the human body, possess the quality of giving the effect of *motion* to inert substances, under certain conditions. Now, the quantity of power so evolved (although, from circumstances hereafter explained, it seldom shows itself) is very great; for, if you consider the case of a negro running away—running fifty miles—and that blood-hounds are set on his track, we see that the elements issuing from his feet attach themselves so firmly to the spots he has trod on, that for hours the hounds find his spur; and that in fifty miles,

at a yard a step, he will have made 88,000 steps, and, if his foot covered six inches square, he will have impregnated 44,000 square feet with the emanations from his feet alone, being about forty-four rooms of twenty feet square each. Now it is evident that, if that man had remained in one room all the day, although the emanations would not have been so excessive as during his flight, still they would have filled and permeated that room with these elements. There is another corollary to be drawn, which is, that as all animals are composed of the same elements as man, only in varying quantities, so the exudations from all probably have analogous effects. Nay, it may be even inferred that plants in their exudations have peculiar qualities which we yet want the key of. The most remarkable thing perhaps in this phenomenon is the intensity it acquires by the individual being conscious of his or her power. Here is the case of a lady, who looking on the whole in the light of a conjuring trick, sits down to try a very light table for half an hour, and succeeds in getting it to just move in twenty minutes; and, within three days, from a consciousness of her power, causes the heaviest table to move,—not only the table, but I got on it, and it still moved.

All this may be very well when applied strictly to the above three questions, from which the exhibition of intelligence in the phenomena is excluded, but presently the author finds himself brought face to face with intelligence answering mental questions and exhibiting all the qualities of an intellectual being. It was then that "Mary Jane" was born and shortly afterwards she was christened, and invested with all and more than all the attributes of the rest of her Majesty's subjects, excepting visibility, and a certificate from the superintending registrar of the district. The author is not at all taken aback, but shews himself quite equal to the situation; though some readers perhaps may think him rather hasty in converting particular facts into general propositions, and that his logic is a little slipshod.

I found myself now in presence of intellect; in fact, of an intellectual being; for, as I was satisfied that the phenomenon depended on the emission of certain elements, and that the phenomenon ceases the instant the hands were withdrawn from the table, *it was clear that the intellect was a quality or property of those elements*—or, perhaps more correctly, of that combination of elements.

The author calls "Science to the rescue," and warns the world that if the call is not obeyed it must take the consequences.

Now, until scientific men of the highest class have thoroughly explained this phenomenon, the world will be all at sea about it; and very great numbers (including those in America—millions) *will be of opinion that these phenomena are produced by the spirits of deceased persons*. I shall be perfectly open to believe in that theory, as soon as any evidence brings conviction to my mind; but I must here declare, that, up to the present time, not one communication, nor action, nor sentiment, has taken place or been received, by me or my wife, tending in the remotest degree to give rise in our minds to the idea that any of these occurrences were the work of anything whatever connected with deceased persons; and my wife has confessed to me, that she mentally earnestly wished for a communication from a beloved deceased relative, but that nothing of the kind has occurred to her. . . . That there is very high testimony to its being the spirits of departed persons, I allow, having continually seen ladies conversing with the (supposed) spirits of their deceased relatives at our table, and receiving the most assuring messages of love and affection, but whether it was really those spirits, and who accompanied them in their carriages on the visit, or whether it was our Mary Jane, who echoingly answered the sentiments they expressed, is a matter for discussion between scientific chemists and theologians. Our Mary

Jane delights in accompanying the violin on the guitar, in the fastest waltz, in playing cards and dominoes, and in making very smart answers to any remarks addressed to her, and when we are alone, gives her opinion respecting persons and things in the most unreserved manner; but as to her having at any time been the denizen of any other corporeal body than that which she now has, our evidences carry the most profound conviction to our minds of the contrary.

The riddle of man, which has puzzled the ages, is at length solved. Man is—*condensed gas*.

What is man? (and this term equally applies chemically to the whole organic world) Man is a condensation of gases and vapours, every one of which are floating round us in the atmosphere. Out of his total weight of 154 lbs., we have in the man—oxygen, 111 lbs., and he is inhaling it every instant; hydrogen, 15 lbs., a gas we burn; carbon, a gas, when combined with oxygen; nitrogen, part of the air we breathe; phosphorus, which is all around us in every plant and animal, which we eat at every meal; calcium, liquid in water; sodium, liquid with chlorine; and other metals in very small quantities, all susceptible of liquidity. Man is not conscious of it, any more than he is conscious that when he is eating roast beef, he is eating nitrogen, phosphorus, calcium, sulphur, potassium, and iron; few even are conscious that, in taking salt, they are eating chlorine. Man is continually giving out these vapours, which are in fact a part of himself; he is conscious only of one thing and that is, that if they escape a little too fast, he feels cold. The quantity of these vapours is immense; as I said before, the runaway negro leaves his track distinguishable by the blood-hound for 100 miles—we scarcely perceive it, but if a dog has lost his master, he knows if his master has been in any room he goes into; such is the absolutely distinctive difference of the emanations from each individual. These emanations are as positively material, as the individual himself is material—as material as, if you scent a large room with one drop of otto of roses, every particle by which you perceive the scent is as material as the whole drop itself was. Now these emanations correspond exactly with Baron Reichenbach's description, in his conclusions, of Odyle, p. 210, namely:—

"A peculiar force, distinct from all known forces."

"Essentially different from magnetism."

"Bodies possessing it do not assume any particular direction from the earth's magnetism."

"In animals, at least in man, the whole left side is in odylic opposition to the right. The force appears concentrated on poles in the extremities; the hands and fingers, in both feet, stronger in the hands than in the feet."

"The odylic force is conducted to distances yet unascertained by all solid and liquid bodies; not only metals, but glass, resin, silk, water, dry wood, paper, cotton cloth, woollen cloth, &c."

"Bodies may be charged with odyle, or odyle may be transferred from one body to another. In stricter language, a body in which free odyle is developed can excite in another body a similar odylic state."

"This charging, or transference is effected by contact."

"The charging requires a certain time, and is not accomplished under several minutes."

"The odylic light of amorphous bodies is a kind of feeble external and internal glow, somewhat similar to phosphorescence. This glow is surrounded by a delicate luminous veil, in the form of a fine downy flame."

"Human beings are thus luminous over nearly the whole surface, but especially the hands, over the palm of the hand, the points of the fingers, the eyes, certain parts of the head, the pit of the stomach, the toes, &c."

"Flaming emanations stream forth from all the points of the fingers, of relatively great intensity, and in the line of the length of the fingers."

"All these flames may be moved by currents of air; and where they meet with solid bodies, they bend round them, just as ordinary flame does. The odylic flame has therefore an obviously material (ponderable?) character."

"In the animal economy, night, sleep, and hunger depress and diminish the odylic influence. Taking food, day-light, and the active waking state, increase

and intensify it. In sleep, the seat of odyllic activity is transferred to other parts of the nervous system."

The whole of this description applies exactly to the force or power evolved by a medium in putting her hands on the table; after a while the table becomes charged, its movements are not subject to any known law. If my wife and I were sitting opposite, at times the table would force one or the other of us against the opposite wall of the room, at times go half round and back again, at times lift and stamp with one leg. Further, the Baron's description tallies with my experience; in sleep it stops—hunger diminishes it—after eating and taking wine it is stronger. The description is exact; but the Baron, although he states that the power evolved is a material one, does not state what it is materially composed of; nor does he, in the slightest degree, allude to the commutation of that power into intelligence. His book is, however, one of the most valuable that has been given to the scientific world. I pass now to Mr. Home's work, to notice particularly the continued appearance of odyllic phenomena; that is, of the action of a material element. Mr. Home truly says, "The manifestations came on me quite unsought; I have not, nor ever had, the slightest power over them. What may be the peculiar laws under which they may have become developed in my person, I know no more than others." As I have had at home the greater part of the manifestations detailed in Mr. Home's work, including also the manifestations (by our visitor friends) with the spirits of deceased persons, *I can corroborate the truth of the greater part of his narrative.* But why the spirits of deceased persons seemed to communicate with him, and why the mediums in Bloomsbury said they were present there to communicate with me, and that they should totally decline to visit me at my own house, and a lively, talkative, musical, and artistical Mary Jane comes in their stead, is what I do not understand. That Mr. Home was taken up to the ceiling, and carried about, *derives a corroboration from the circumstance of the zinc plate, which I have related—* and which proves that, when a number of persons, particularly if several have mediumistic power, are in a close room for some time, *the whole room, up to the ceiling, becomes filled with odyllic vapour.* . . . One part, in Mr. Coleman's book, p. 58, exactly corresponds with our experience.

"This result has only been arrived at after frequent sittings and the most patient attention to conditions. At first, the initials of the name, rudely done, was all the spirit could execute; but, by perseverance, from these rude beginnings, has the writing been brought to its present state."

So with us. We first had a table, or rather, I filled my room with tables, to see which moved the best; but it was nothing but motion. Then came talking, and Mary Jane's powers of conversation improved daily; then writing, or rather not writing, but quantities of unintelligible scribbles and flourishes; then drawing flowers with a pencil; then stencilling or drawings in colours in that style; and then varnished painting.

The author then gives a description of the theory of Mons. Allan Kardec, which does not at all commend itself to him, and he says:—

All this may be so, but I should feel more inclined to admit Mr. Kardec's theories, *if he was better up in the anatomy and chemistry of the human body;* and if, when he tells us that the *pér-esprit* is material, *he told us what material elements it is composed of.* The only thing valuable to the chemist in Mr. Kardec's works is the admission of a material substance in these phenomena; and, therefore, we can trace the existence of a material substance accompanying these phenomena in the works of every writer on the subject, say in Germany, France, England, and America. But this odyle or *pér-esprit* is easily traceable in the emanations which take place from the human body; and, though not so easily demonstrable by direct *catching* and condensation, are easily shown by inverting the reasoning. Take a candle, which is a solid comprehensible thing; now, burn it. Where is your candle? It exists materially, just as much as before you burned it; and, in so burning, or being decomposed into carbon and hydrogen, it has given out light. But to catch

it again in the state of a candle, it will have to be absorbed by the vegetables and eaten by the animals, and then you have your candle again. Therefore, to find what the *pér-esprit* or odyle is composed of, *we must find the constituent elements the person it emanates from is composed of.* As the rest of Mr. Kardec's works travel in the rail laid down by his first theories, the conclusions correspond with the premises. He proves, however (if his theories be true), such myriads of spirits of all sorts always about us, and those of all sorts, good, bad, and indifferent, that, in mentioning the matter to my friend Baker, *I stated my apprehensions that accidents must happen among them from the crush,* as there were when the Prince of Wales and his bride passed through London. Baker, however, relieved my mind by assuring me that spirits can walk through one another and not feel it. This I consider as one of the most valuable communications I have had from the spirit-world; and, if we could imitate the spirits in that respect, it would be delightful in crowded thoroughfares.

We think it is Swedenborg who has quite a different idea of angels. "The more angels the more room." The author proceeds, and we are getting very near now to his grand discovery.

The proposition may therefore be stated thus:—The human body is continually giving out, in the shape of vapour, the elements of which it is composed, and which are as essentially material, as the steam from a steam-boiler is as material as the water. That these elements, after being elaborated in the body, are, so to say, distilled, somewhat as a chemist distils essences. These vapours will represent, therefore, Oxygen, Hydrogen, Carbon, Phosphorus, Sodium, Chlorine, &c. &c. That these vapours have peculiar qualities. That, *owing to the quality and quantity of these vapours given out by certain persons, under certain conditions, they possess a living, acting, and thinking vitality; a vitality, in some cases, superior to the being they emanate from;* for, if a human being be suddenly and entirely deprived of air, its existence terminates in a very short time—whereas, instances appear to exist where the vitality of this eliminated vaporous being must have existed for a considerable time after the parties from whose bodies it was eliminated have left the room. *That the properties of the vapours so eliminated, are power and intellect.* That the power is manifested in modes which, to us, at present, appear to be at times without any intellectual intentions. That the intellect manifested appears to be, in great part, the reflection or embodiment of the minds of the parties present, and by contact with the table giving out vapours, not by any means entirely of the medium, *as the medium seems to act rather the part of a steam-boiler, furnishing the materials for the vapours eliminated by the other parties present, of developing that intellectuality which otherwise would not have strength enough to make itself evident.* Thus we see that, in a reunion of talented ladies, music is played, flowers, and butterflies, and birds drawn, and a lively conversation takes place. Where the opinion firmly exists that the intelligence is the spirits of departed persons, the reflection of sentiment is precisely such as the parties holding that opinion would anticipate from the objects of their affection. If the mind of the parties present is deeply imbued with superstition, the reflections will be given fully in that sense, as exemplified in Kardic and Guldenstubbé's works. In Baron Guldenstubbé's publication, you have the signature of Heloise on the tomb of Abelard and Heloise, and the signature of a nun on a church. The fervent French officer would have a communication from Napoleon I. in his terse style. . . . At the same time, *the nature of the living and thinking being so called into action is very wonderful.* . . . It appears that, when several persons sit down to a table, and procure what are called spiritual sentiments, they will represent the summing up of the mixed ideas of those persons.

Still, there is another very important phenomenon, *the being so produced has certain faculties which the parties producing it do not possess;* and this gives colour to the surmise, that there is a universal thought-atmosphere which pervades the whole earth; and with which this being enters into communication—for how else could it answer mental questions, if it was not in thorough telegraphic rapport with the mind of the person asking? How read a folded-up writing which no

one but the writer has seen? How tell unfailingly whether cards are honours or not when not shown? How point out what dominoes are with their faces reversed? How do a hundred of these wonderful things recounted in spiritual publications occur, which would be utterly unbelievable, but for that reasoning on antecedent facts, by which we should not hesitate to-morrow to believe that we could travel at the rate of two hundred miles per hour on the railroad? I must now pass to another subject—*this being—this emanation from our bodies—thinks; it sees, hears, smells, tastes, feels, and is pleased, laughs heartily, or is offended and will shake the room and knock the table like a sledge-hammer—but it thinks, and thinks deeply and profoundly.* Chemists have hitherto had nothing to do with *thought*. It appears to me that they must take up thought as a quality or property of matter. Here is the case for consideration. A medium, a thinking being, places her hands on a table, and after a lapse of some minutes, holds conversation with another being, which has been eliminated from her body, but which is totally distinct from her body, as distinct as the child at the breast is from the mother, and exists just as the child, on the conditions of the supply of nutriment being kept up—and this being is composed of nothing else but the vapours which have emanated from the medium's body; and this being can tell the medium things which her own faculties are unequal to. . . .

If scientific men take up this matter at all, it is evident that they must take it up on the consideration of intellect as a property of matter; otherwise, it will go on as it is now, as a theological belief; that is, a belief without a proof; for, as to the theory that these manifestations are spirits of departed persons, the reason to the contrary is, that all force expended requires to be furnished from some source, and a medium kept without food would soon cease to make a table move. And even admitting that, for some time after apparent death, the fluids of the body may possess a quasi-existence, as is demonstrated by the effects of galvanism on the dead body; still, this is only an ever-diminishing effect, like the phosphoric lights seen over recent graves, and which proceed from the liberation of the phosphorus contained in the bones, and for want of nutriment must cease, as it was observed by the Baron that the phosphorescent appearances were only over recent graves. That a perfectly reasonable and highly intelligent being is absolutely produced by one or more persons sitting round a table, the said persons being all the while in the same health and state of entity as they were before; and that, abandoning that one to go out, as a lamp without oil, they can go into another room, or to another table, and produce another material, though vaporous being, and this three or four times a day, as our friends in Bloomsbury have for years past, must inevitably force the conviction on chemists and scientific men, that matter and intellectuality stand in the relation of cause and effect. As to persons being touched by supposed spirits, it has occurred continually at my house, and my wife has had her dress pulled, and her chair (with her on it) drawn back bodily; but these are secondary things; for, given an invisible power that can raise a gentleman up to the ceiling and carry him round a room, and we shall be able easily to believe many other feats of the same power. That this material vapour may have also the power of taking the shape of hands, &c., is credible, though I have not seen it; and that it may take the shape given it by the imagination of the medium, or of some person the medium is in communication with, is not absolutely deniable with the facts before us; and it is also conceivable that a phosphoric vapour, though invisible by day to the human eye, may affect a photographic plate, and so produce a spirit picture of a lady playing a guitar, or a young gentleman reading a book. I do not vouch for the *modus* of these so-called spirit photographs; I only endeavour to account for them materially, upon the supposition that, if the spirit of a lady could come to have her portrait taken, it is difficult for the most acute theologian to account for her bringing the spirit of the guitar she was in the habit of playing on while alive. That the theory of so-called spontaneous generation is fully accounted for by this phenomenon I fully believe—first, a vapour being a power, and then a formative intelligence; so cheese, highly phosphorescent, evolves a vapour, and the power and intelligence form a maggot; and so of all the animalculæ formed in water.

The cures wrought by Mesmerism are equally clearly explicable by this

phenomenon; for, if we reflect that the emanations from the fingers have the actual power of moving a large table, we can well imagine that they have the power of removing and forcing into the circulation, or of neutralising, the humours which by their stagnation caused the disorders; and I now firmly believe that in the case of the man whom I saw cured by a Mussulman in Calcutta, of the bite of a cobra di capello, the poison of the snake was, by the mesmeric power, positively drawn out of the pores at the end of the finger, and the man's life thereby saved. As for believing in the phenomena produced by mediums, no one could possibly disbelieve it more than myself and my wife, for we saw the mediums perform twice—once at their own house, and once at mine—and still we did not believe; and when my wife told me that the table moved for her, I only believed that she believed, and I passed through an oscillating state of belief already described to me—"You will believe, and then you will consider it merely the effect of imagination, and disbelieve, and then again believe, and again disbelieve." As soon, however, as the phase of intelligent conversation is reached, disbelief is impossible, for the answers are given without the medium seeing the alphabet, and by pointing to the letters, and not calling them out aloud; and the medium is perfectly unconscious of the replies, or sentiments expressed. . . . The effect is far more striking when you are not the motive medium, for there is a mediumship of intellect, which, though it can neither move a table nor rap, still has a powerful influence. If the motive medium understands nothing of drawing, you will get only scribbles, but if another lady, though not a perceptible medium at all, but a good artist, sits at the table, flowers may be produced. The effect produced seems to me to be this;—a human being, composed of condensed oxygen, &c., as we see it, gives an opinion; *but the vapours issuing from that human being's body, under certain circumstances, and in a sufficient state of condensation, will equally give that opinion, either by answers to leading questions, or by means of spelling by the alphabet, or by guiding the medium's hand.* But now comes another curiosity—suppose the medium who causes the raps, &c., to have no opinion on a subject—not to understand anything about it—such as politics, &c., *the intelligent vapours from the other party, who does understand the question will adapt or embody themselves in the motive-power of the medium, and give an answer in the sense of the party understanding the subject.*

Having thus given the *rationale* of spontaneous generation, mesmeric healing and the mediumship of intellect, the author continues, enlivening with anecdote his philosophical disquisition.

In the evening, one of our friends came, and we sat down to the table, and Mary Jane was excessively talkative, keeping this lady constantly occupied with the alphabet. Nevertheless, we had other conversation, and talked over the immense advantages India would derive from the edifying exhibition the Americans are giving; then we got to Scinde, with one of the Ameers of which I had been intimate; and then down to the Mahratta country and Mahratta wars. In the midst of this, I said, "Mary Jane, do you recollect all about the Mahratta wars?" "Yes," said Mary Jane, as pat as if she had been born there. My wife opened her eyes at Mary Jane being so learned on a subject she knew nothing about. To me it was clear—the lady in question had lived in the Mahratta country, read their history, and the odyllic emanations from my wife and this lady forming a telegraphic communication, Mary Jane became possessed of all the information in the same way as my wife would have been if she had attentively read the History of the Mahratta Wars. The farther I go on, the more I am convinced that this is a very highly scientific question, founded on the effects of positive elements in a state of vapour, and leading to clear explanations of the causes of all deleterious miasma; also the effects of real spirits, such as brandy and gin, which become vapour by the action of the body; and, of the effect produced by the vapour of the poppy, when in opium it pervades the frame. . . . I shall be asked, "How do you account for long and continued conversations with deceased relatives?" I account for them in this way—first, examine the enormous power developed by a medium, and, apparently, by every human and

by every animal body; next, consider the enormous effect of the vapours emitted, as demonstrated clearly by mesmerism, where the same odyllic fluid penetrates the body, and superinduces a state, in which the whole nervous system is acted on in a manner I am unable to explain clearly; but, most evidently, material portions of another person's nervous system enter the body. . . . That there take place emanations at the table which, though mixed with and deriving force from the emanations from the medium, still respond to the thoughts of the person they emanate from; and you may conceive that the "wish is father to the thought," and the intelligence responds in the sense of that thought. In fact, in Allan Kardec's work, he says, p. 376, that "If a person invokes a myth or allegorical person, he will get an answer in the name of that person." That some one called for Molière's Tartuffe, and forthwith Tartuffe was answered for by some spirit. In fact, p. 334, and many other pages, where he says spirits take the names of St. Paul, the Archangel Raphael, St. Michael, &c., &c., are enough to shake to the foundation any reliance on the name given being in the slightest degree any proof of the phenomenon being connected with the spirits of departed persons. To me—declaring previously that my mind is quite open to the conviction of the phenomena being produced by the spirits of departed persons, if ever circumstances force that conviction on me—it appears that the belief in its being the spirits of departed persons is the narrowest, the most incomplete, and the most uninteresting part of the phenomenon. That the communications from deceased relatives are consolatory to those particular individuals I allow; but really if the concomitant idea is fact, that the spirit of a deceased husband is day and night in the room with his wife, it would operate rather against second marriages. Then, the rest of the communications are of every kind—philosophical, religious, sensual, witty—but not, after one is accustomed to them, very interesting. On the contrary, *when I contemplate the fact of a living, thinking, acting vapour*, and that the same description of emanations take place from every animal, from every plant, and possibly from other sources—I see the earth, or at least the solar system, as constituting a self-acting intelligent being, and which, in the phases of the world, is, *per se*, progressing from power to intelligence; and that this power and intelligence, of which the sample is so extraordinary, developed by mankind, when considered as pervading all nature, is so far superior to electricity alone, that electricity may be considered, perhaps, as merely the mineral phase of it. . . .

I think it not extravagant to surmise that *every element of about the eighty we are acquainted with, has some share in the production of intellect—that intellect is an effect produced by the qualities or properties of elementary substances. There is much yet to be unravelled in this.* I take an opium eater in his state minus opium—miserable, dejected—his eye lustreless, his mind morbid and prostrate—I infuse through his system, by smoking opium, or laudanum, the vapours of the poppy; forthwith a new life is apparent in him, a thousand bright ideas pass through his mind. How is this? What quality of the poppy produces this intellectuality? If phosphorus, and iodine, and other elements influence intellectuality in man, and, by inference, in animals, why not in plants also?—they look happy enough in the sunshine. And, talking of vapours, as Baron Reichenbach says, page 218, "In the animal economy, night, sleep, and hunger, depress and diminish the odyllic influence," and as this is most effectually demonstrated by Mary Jane, who, if the medium is cold, hungry, or tired, will not make her appearance, or hold conversation at all; so, a bottle of champagne, or a bowl of punch, will immediately increase and enliven the manifestations. . . .

The most troublesome thing in investigating this matter, is to divine the sudden causes of the sentiments expressed; that such exist, there is (in my mind) no doubt, as there must exist some hidden cause for every extraordinary dream we have, as no idea can arise without a motive. The difference is, that, in dreams, the absurd, incongruous, and impossible, appear to take place; whereas, in this phenomenon, positive high sense, sound judgment, and very lively and witty remarks occur, not in any incongruous manner, but perfectly *apropos* to the subject under discussion or asked about. . . . *At first sight*, it appears ridiculous that a vapour should have such effects; but when we look at the stringent and necessary regulations of quarantine on ships coming from ports where infectious

fevers exist, and at the malaria of hospitals, and reflect that all these are vapours which exude from the human skin, and that these vapours attach themselves to clothing, and to the walls of rooms, and remain active for a very considerable time, and that in many cases the disorders induced by these vapours result in the formation of animalculæ in the blood, the seeming absurdity of deducing such great results from such unseen causes is very much diminished.

Man being all gas, it of course cannot surprise us that demons should be at length resolved into "odylic vapour." The knowledge of this power has always been part of the stock in trade of priestcraft, but now that we know the properties of oxygen, hydrogen, &c., we mean to change all that.

We know that man is a condensation of gases, which, in their separate state, occupy about the size of two dwelling houses; and out of 154 lbs., if the man weighs that, the gases, oxygen, hydrogen, carbon, and nitrogen, weigh 150½ lbs., and that the other 3½ lbs., phosphorus, sulphur, &c., are most of them floating in the atmosphere. That being the case, when an author puzzles people's heads about demons, *he ought at least to prove the existence of demons otherwise than in his own imagination.* That the odylic vapour, when so produced and concentrated, has telegraphic powers *far beyond the medium or the persons present, is certain*, because it can tell what is passing in the minds of those present, and can tell what is written on paper when no one present has seen it, and what a domino is with the face reversed, and most surprising things also. And I should not be surprised, supposing that a murder had been committed in a room, and the blood of the victim had saturated the floor, if the extreme sensibility of the so-produced vapour enabled it to make some communication alluding to it, for essences remain attached to bodies, as in cases of the clothes worn in contagious fevers, for a very long time; but all this may be accounted for by an investigation of the qualities of the vapours so eliminated. *In short, I believe that all the phenomena can be chemically and philosophically investigated and accounted for, without calling in the aid of the souls of deceased persons.* To those who wish to study the subject, I recommend the perusal of Baron Reichenbach's "Researches on Magnetism," particularly also, because, although he at first sought for his sensitive persons among invalids, he afterwards found that the property was equally possessed by persons in the highest health; in fact, as far as my own experience goes, *the quality of mediumship is dependant on a state of the highest health and strength of the individual possessing it.* The study of this phenomenon, must, I am convinced, ere long occupy the attention of many classes of mankind. That the power has been known through all ages, under the titles of witchcraft, sorcery, divination, sybils, demons, and devils, is certain; that it formed an important part of priestcraft in all ages of the world, is also certain. But in viewing the subject now, we must expunge all reasonings of the ancients, for the simple reason that this question is one intimately connected with the elements of which man is formed, and that the ancients were utterly and entirely ignorant of those elements. They knew nothing of oxygen, hydrogen, nitrogen, carbon, phosphorus, iodine, chlorine, and a host of other elements. They had some facts; they knew the powers of mesmerism, but they could not analyse the causes—*the consequence of which was that these phenomena were ascribed to angels, or devils, as suited best the pockets of the professors.*

The author thus discourses of the uses of these phenomena, and avows his conviction that nothing can stop the movement.

The philosopher will be astonished in contemplating in this phenomenon the correlation of Power and Intellect, convertible one into the other—Power ceasing while intellect is being evolved. Power and intention everywhere, through the whole solar and doubtless other systems. The medical man will find a great field open to study in the mechanical and curative effects, not only of mesmerism, but of all medicines, inasmuch as every medicine, after being taken, resolves itself into what may be termed a vapour, permeating the fluids of the body. The causes

of mental alienation, and probably the modes of cure, may result from the study. The superstitious devotee may have communications from every saint in the calendar whom he firmly believes in—while affectionate relatives may still continue to converse with those dear ones whom they have lost, and who will respond to their wishes by assuring them that they are continually near and ever watching over them. Nothing can stop this movement and this investigation now. Poor mankind and womankind have been burnt, and drowned, and stoned to death, for 3,000 years by the priests, merely on account of a natural quality which all possess, but some more than others. It is very evident that this phenomenon, as well as mesmerism, was perfectly known in times of the remotest antiquity; for Moses (Lev. xx. 27) says, "A man also, or woman, that hath a familiar spirit, shall surely be put to death." And, up to a very short time ago, old women were burnt and drowned as witches. W. tells me, that over 30,000 were so burnt and drowned in a very short space of time. The present state of the case is, that facts are daily accumulating of the existence of an agency, which will prove to be as real as magnetism; and the best plan for all those persons, whose minds are in doubt on the subject, and who have no opportunities of investigating it, is to suspend their judgment and belief, until recognized and influential scientific men have thoroughly investigated it. And I venture to predict that the health, welfare, and advancement in civilisation of the human race, will make more rapid strides by the knowledge of nature, developed by this phenomenon, than by any modern discovery whatever.

The author favours us with the following summary of what he regards himself to have proved:—

1. Man is a condensation of gases and elementary vapours.
2. These vapours are constantly exuding from the skin.
3. They charge (to use an electrical term) certain things, *viz*: The sensitive plant—and it droops. The human body (as in mesmerism)—and it becomes insensible to pain. A table—and—
4. When these vapours (which Reichenbach calls *odylic*) emanate from certain persons, who appear to have phosphorus in excess in the system, *they form a positively living, thinking, acting body of material vapour, able to move a heavy table, and to carry on a conversation, &c. &c. &c.*
5. That the other persons sitting at the table affect the quality of the manifestations, although the *odylic* vapours from them are not sufficiently strong to move the table, or act intelligently alone.
6. That we do not see the *odylic* emanations from their fingers, has nothing to do with the question; for we can neither see heat nor electricity—and yet we admit the existence of both, from their effects.
7. Thus, if the medium knows nothing of music, and holds a guitar, the sounds given out will be discordant, or such as might be expected of a person knowing nothing of music; but, if a good performer sits at the table at the same time as the medium, the sounds will be harmonious; so, if a medium understands nothing of drawing, and paper and pencil be put under the table, scribbles will be produced; but, if an artist sits at the table, flowers or other artistical drawings will be produced; although, in neither case, could the artist produce the slightest movement of the table, or manifestation whatever, without the medium.
8. That this *odylic* being thinks and feels exactly as the persons from whose bodies it emanates; that it possesses all the senses—seeing, hearing, smelling, tasting, feeling, and thinking;—that it makes up for the want of the muscular organs of speech, by either an electrical power of rapping, or by guiding the medium's hand, or by direct writing with pen or pencil.
9. That its power of sight is electrical, for it can see under a domino, or what is in the adjoining room—in short, where the human eye cannot.
10. That its power of hearing is also electrical or superhuman.
11. That it is highly sensitive to odours, delighting in those of flowers, and expressing repugnance of some.
12. That it can rap in two and probably more places simultaneously.
13. That it can carry on different conversations with different individuals at the same time.

14. That its conversations with different persons will be responsive to the affections, the sentiments, and the religious belief of each person it is talking with, although they are drawn from one common source—the odylic vapour concentrated at, or with which the table is charged—and although those religious creeds are entirely at variance. And if asked for the name of the (pre-supposed) spirit, it will give the name either of the desired relative, or of some high authority (on religious matters) in the specific creed of the person making the enquiry.

15. That, from various concurrent testimony, it appears fully proved that this odylic vapour possesses the power of taking the shape of hands, arms, dress, &c., and even of an entire person, dressed; and, such fact being certain, the statement that in America photographs of both dead and living persons have been obtained, ceases to be preposterous—but that the souls of those persons produced or had anything to do with those shapes, does not appear to be any more proved, than that if a good Turk received a message signed, “Mahomet,” it would be accepted as proof, either of the truth of the message, or that the deceased Mahomet had anything to do with it.

16. That, nevertheless, the high thought, philosophy, independence, conciseness, and deep reflection evinced by many of the answers and sentiments expressed by the odylic fluid, point to its connection with a general *thought atmosphere*, as all-pervading as electricity, and which possibly is in itself, or is in intimate connection with, the principles of causation of the whole universe.

As to consequences from the exercise of mediumship in a sanitary point of view, the author favours us with the following opinion:—

I have been asked whether I thought that the production of odylic vapour, by continued sitting at a table, was injurious to the health. I think not in the least—in fact, it seems to favour *embonpoint*, when the medium is perfectly free from the prejudice that the manifestations are caused by the spirits of departed persons; but I can readily believe that the minds of susceptible persons may be worked up to a very hurtful state of irritation, by the belief that the phenomena are produced by the souls of departed persons, and by demons, and all sorts of hobgoblins, as laid down in M. Kardec's works.

From the miscellaneous reflections on various points of the inquiry with which the book concludes, we extract the following paragraphs:—

I think then, when the scientific world has done its duty, and investigated the subject as it does electricity or any new physical discovery, all public sensation on the subject will cease. It is, no doubt, highly and deeply interesting for a man or woman to converse with his or her deceased husband or wife, but when that “most respectable and honourable prejudice,” to use Lord Palmerston's expression, is scientifically done away with; and it is proved to have no more *bonâ fide* reality than a dream, and that these spirits are but mental photographs, the sensation will take quite a different channel.

The conversion of power into intellect is very remarkable. While the odylic vapour moves the table, it does not converse, and *vice versa*—so, in the human being, power and motion begin long before birth, while intellect follows long after; so in the man, youth is distinguished by its muscular activity, which becomes converted by age into mental activity; so, in the progress of the human race, the muscular powers are less used and consequently less developed, while the thought power becomes from generation to generation more developed, and more capable of profiting by the ever-accumulating discoveries of science.

The being produced by the odylic vapour seems to me to have a *great affinity* for what we call *conscience*; in fact, the expressions we use admit tacitly the existence of a duplicate person. What means the expression, “My conscience will not allow me to do so and so?” “His conscience told him he was wrong?”

"The still small voice of conscience?" And as each different religion assumes full as much conscientiousness as any other, so the odylic vapour accommodates itself in its responses to every "respectable and honourable prejudice."

Several occurrences of the same nature occur in the American narratives, but they are all founded on the belief of spirits of deceased persons; and, of course, if that theory be true, the occurrences are at once accounted for. But the question is, how to account for them on the principle of odylic vapour. I believe it is the odylic vapour which has been attached to seeds found in the case of a mummy, which, after 3,000 years, makes that seed germinate. To what is it then attached, with all its attributes of design and colouring, in the case of a picture? Does it stay in rooms, active and alive, like the epidemic of the small pox or other disorders? In many of our *séances*, the cards and paper were put under the table in the morning, and a short *séance* held, and the ladies went home to dinner, and returned to the evening *séance*; but we never had any evidence as to whether the morning *séance* was of any use, except as to the conversational powers of Mary Jane; nor have we any idea of the time actually occupied in making the pictures. I can give you no further explanation than the facts, but as the manifestations and motions of the table, and conversations are reducible to the same rules in the various *séances*—I have been present at different houses—I conclude that persons studying the phenomena will find analogous events occur. Perhaps the same properties of odylic vapour may hereafter account for toads being found alive embedded in rock and coal.

Another fact is, that habit is, if possible, more influential in this than in anything else connected with the human body; so that, by-and-by, the habit being encouraged, the odylic vapour which is being eliminated has at all times the qualities of intelligence, and the wish to talk and *express its sentiments as a distinct person*; and, as, from the fact of husband and wife sleeping together, there is a mesmeric or odylic chain between them, the habit and intelligence are much facilitated by it, until at last, if encouraged, you have at all times *an intelligent third person with you*, and the more and the oftener you talk with it, the stronger it becomes, exactly as professional singers or dancers acquire their extraordinary talents by continued exercise. So, on the other hand, if no notice is taken of it, no conversation entered on, and no notice taken of any of the phenomena, the manifestations will gradually diminish and perhaps cease altogether; but whether or no the odylic vapour so continuously issuing from the human body will continue to have the properties of intelligence, is what I have not evidence enough to give a valid opinion on. . . . I repeat, however, from many conclusive observations, which I do not detail, the most positive assurance that none of the phenomena I have witnessed are in any way traceable to the souls of deceased persons, and that such belief is a complete illusion.

The treatment of insanity will, I think, be influenced by the knowledge of this phenomenon. First we have Kyan, "Elements of Light," p. 109, that when there is 4 or 4½ per cent. of phosphorus in the brain, there is a state of complete insanity. We next prove, in this phenomenon, that excess of phosphorus makes this dual being apparent—and I have reason to think that this dual being, where vividly produced, is always active, and influencing the person, although they may never have heard of table-turning or spirit-rapping. We then see, that when an insane person is kept in a close room, the whole room becomes permeated with these odylic phosphoric vapours, and it is highly probable that the action of these vapours, reflecting the disordered state of the mind, confirms the impression that the invalid is this or that person, just in the same way as people who converse by means of rapping believe that it is their deceased relations they are talking to. The abstraction of phosphorus from the system, and out-door occupations, and excessive ventilation, would seem to be indicated.

Discarding, then, all notions of mankind on this subject, which tradition has handed down, from the time of Egyptian priests with their magicians and sorcerers, who performed before Pharaoh, all through what is called the dark

ages, when the priesthood settled all questions by fire and faggot, or the still more ingenious question whether a human being was a witch, according to her floating or sinking in water, down to the present professors of the science, who are seeking to found a religion on the basis of innumerable spirits, good, bad, and indifferent, which fill the whole atmosphere about us, and are always playing all sorts of pranks (see Kardec and the American books)—let us see what could be proved to-day to the satisfaction of the most sceptical chemist.

1. The possession and action of all the senses, including thought, can, may, and does exist in a vapour.
2. This vapour combines the powers of force and intelligence.
3. It is formed by the action of the emanations of the sun on the elements of the earth.
4. It emanates from all organic creation, vegetable and animal.
5. It is the cause of what is called spontaneous generation.
6. It is the formative vapour.
7. As its action depends on immutable qualities, it is to-day as it was from, and will be to, all eternity.

A new phase and perfectly new question opens now to our inquiries—that is, the nature and extent of intellect embodied in a vapour, which combines at once power and intellect. . . .

A friend who has witnessed these conversational phenomena, and to whom I read over these last fifty pages of manuscript, has made the following very apposite remark:—"Admitting the existence of a vapour which is a reflex of the medium and of the persons present at the *séance*; admitting also that that vapour has telegraphic qualities in addition to thought—and we can account for a great deal—a witty remark, a highly moral sentence, may all come within the faculties of the persons present; but you produce here pictures which are totally beyond the art of any of the persons present at the *séances* to have produced. How do you account for this?" The remark is excellent, for it points to a superior, or at least distinct power. We that were present at the *séances*, have not the slightest idea how the pictures were produced, any more than the reader would have if he locked a blank sheet of paper in a box over night and found a drawing on it the next morning. It is a subject requiring great consideration; but it does not follow that we are to jump into the absurd or unscientific in discussing it. I will give the best elucidation I can. . . .

It appears to me that the word medium does not give an entirely clear view of the faculty. If we lay down as the axiom, that every person produces a manifestation apart from his conscious waking faculties, we shall obtain a better view of the subject, for unquestionably the intellectual manifestations are influenced by the minds of the persons sitting at the table, although those persons could not produce any motion of the table. Mediumship may therefore be divided under two heads, mental and corporeal, just as, in mankind, one individual may possess enormous power of mind with a very feeble body—so another may have the strength of Hercules, with but average mental power. It is the peculiar quality of producing the odylic vapour in quantity, that produces the effects of tilting, rapping, and moving things; but if two persons are in the habit of sitting in *séance*, the one eliminating the motive power which makes mediumship apparent, and the other without any of that motive power, still the emanations from the person without the motive power will affect the communications most decidedly—just as when masons and carpenters build a house, the architect who made the plan, though he has neither touched brick or wood, has still had a great deal to do with it.

If we consider it proved that the action of the odylic vapour, forcible and mental, does not emanate entirely from the will force, but is an emanation from that Supreme Intelligence which develops all the powers, bodily and mental, of the human being, from the size of a speck, invisible without a microscope, up to the full-grown being, whose intellect searches deeply into the nature of all elements of time, of space, and of eternity; we tread on unknown ground, but it does not in the slightest degree follow that we have any need to lay aside the

axiom I have contended for throughout this work—namely, that every thing or effect that we are witnesses of, is the result of elements, and the qualities or properties inseparably attached to them. *There is an Intelligence at work in the universe, whose mental productions possess that perfection, at once, to which the educated intellect of mankind only attains by long practice.* That intelligence is called instinct. It is perfect intelligence without reasoning. The comb of the bee is an instance. It is perfection of design and mathematical precision, without the aid of reasoning faculties; so, in these manifestations, we have exquisite designs of all sorts, without the aid of the educated reasoning faculties of the medium. This is the only reasonable channel open to us for the investigation of these phenomena.

We have presented the author's hypothesis fully and in his own words, and have little space for comment. That hypothesis is certainly a very bold one. That the emanations of the human body form themselves, without our knowing anything about it, into a distinct personality, with the faculties of perception, memory, reason, and conscience;—a personality that raps, writes, draws, carries on general conversation, makes witty and moral observations, and not only thinks, "but thinks deeply and profoundly;" and, in short, in every way conducts itself like an educated and well-behaved member of society; is certainly an astounding instance of the prodigious capabilities of—"Odylic Vapour." We think it an hypothesis which, if it does not merely amuse, is likely to startle men of science even more than the spiritual theory itself; and their surprise is not likely to be diminished on learning that the odylic vapour is convertible into intellect; that the odylic emanations actually create life and intelligence; and that there is a universal thought-atmosphere, resulting, we presume, from the phosphorescent and other chemical emanations from the collective brain of humanity, from which these vapourous personages acquire the information and ideas which at the time they may not in themselves happen to possess.

Much that we have said in a previous number, in reviewing the work of the Rev. Granvil H. Forbes, is equally applicable to the daring and ingenious hypothesis under consideration. We will only, however, reproduce a quotation there made from Professor Brittan, as to the insufficiency of the odylic force to account for only one, and that the simplest class of the phenomena—the physical manifestations:—

This class comprehends the illustrations of what appears to be a spiritual agency exhibited in the mysterious movements of ponderable bodies. As Professor Mahan refers such phenomena to the Odic Force, we will institute a comparison, showing the nature of the accredited facts, and the insufficiency of the alleged cause to account for their occurrence. It is very well known that bodies weighing several hundred pounds are moved by an invisible power that is often well nigh irresistible; sometimes it is so violent and destructive, as to excite serious apprehensions; and yet, if we may judge from the results of the Baron's experiments, the impalpable currents of this gentle and noiseless *aura* would scarcely ruffle the plumage of a turtle-dove. His experiments abundantly show that the odic flames

are harmless as the glowworm's light, and all the forces of this agent might dance on the face of a waveless pool and not ripple its surface in a thousand years.

Again, similar bodies are frequently hurled with remarkable force across the room, and with a momentum as great as if they were thrown from the right hand of a strong man. Let any one throw a ball a distance of fifty yards, and he will find that less than *ten seconds* are required for its passage. The invisible power make things move with an equal or greater momentum. Now, how does it happen that the objects thus moved, far transcend in the rapidity of their motion, the greatest possible speed of the Od Force. That agent could never travel that distance, by the most frequented routes in Austria, in much less than *thirty seconds*, as will be perceived from the following brief statement, which is copied from the Baron's book, page 236:—

"The transmission of Od in the best conductors, as in metallic wires, goes on SLOWLY—twenty to forty seconds are required for a wire fifty yards long. Electricity traverses a million times longer space in immeasurably shorter time."

Here is a difficult problem for Professor Mahan to solve. *Can an object move three times as fast as the motive power that propels it?* If it cannot do this, the Baron's Od Force will never enable us to account for those mysterious movements of ponderable bodies, which so frequently occur in the presence of spirit-mediums. According to the statement of Von Reichenbach, *thirty seconds* is the average time which Od requires by the best conductors, to go fifty yards. At this rate it would travel one mile in something over a quarter of an hour! A fast-trotting horse would make the same distance—on a good road—in *two minutes and thirty-eight seconds*. Thus it appears that Od, under the most favourable circumstances, gets over the ground *about as fast as an ox team!* And this is the agent to which our author refers the modern miracles of strength and speed, and the still more "spiritual gifts" which were once reverently ascribed to a Divine source.*

As we advance to the more complex phenomena—those indicating intelligence—the difficulties on this, or indeed on any purely physical hypothesis, increase upon us. Even admitting the extravagant assumption, as it seems to us, of a being evolved from the chemical emanations of our physical substances; nay, more, admitting even that these emanations are imbued with our special idiosyncracies—with our mental and moral qualities, still, as a derivative being, it could have only the knowledge, ideas, and qualities of those from whom it proceeded. That cannot come out of a man which is not in him. Hence, as our author very consistently says in the words we have quoted:—"This odylic being thinks and feels *exactly* as the persons from whose bodies it emanates." Of course, if the hypothesis were true, it *must* do so. But then, unfortunately for the hypothesis, this "odylic being" won't do as he ought to do. He will sometimes think and feel *differently* from the persons from whose bodies he is an outbirth. No fact in this inquiry is better known or more firmly established than that spirits exhibit powers, and maintain opinions surpassing, different from, and sometimes, even antagonistic to those of both medium and circle.

In some instances mediums will give information altogether outside the knowledge of themselves or of any person present, and exhibit a mental force transcending their own natural powers,

* *Spiritual Magazine*, November, 1861. See also *Confessions of a Truth-Seeker*, chap. iv.

as in others it will be equally below their natural capacity. We might give many illustrations. In Mr. Wilkinson's work on *Spirit Drawings* is an account of a lady known to the author of *Mary Jane* and to many of our readers, who, without any knowledge of drawing, has her hand moved to draw in ever new variety flowers and forms of which she has no previous conception, and many of which have no natural prototype; these are executed when alone, under the influence—shall we say of her own “odylic emanations.” Mr. Howitt, in his *History of the Supernatural* testifies to a similar faculty being developed in his own experience. Judge Edmonds, of America, has published in his tracts names and addresses of more than a score persons, his own daughter and niece among the number, who inspired by—“odylic vapour,” (according to our author) have spoken and written in languages with which they were totally unacquainted. And not only is “odylic vapour” an artist and a linguist, it is a messenger which in its powers of locomotion outstrips steam. The Rev. Adin Ballou, in his *Modern Spirit Manifestations*, says:—

I have requested what purported to be the spirit of a friend many years deceased, to go to a particular place, *several miles distant from that of the sitting*, and to bring me back intelligence respecting the then health and doings of a certain relative well known to the parties. In *three minutes* of time, the intelligence was obtained, numerous particulars given, some of them rather improbable, but every one exactly confirmed the next day, by personal inquiries made for that purpose.

And so Professor Hare in his *Experimental Investigation of the Spirit Manifestations*, testifies that it carried a message from a circle in Cape May to another in Philadelphia, a distance of nearly a hundred miles, and brought back an answer in half an hour. More strange still, he and the odylic vapour which he called his “spirit-father,” “could not come to one opinion on some points after much discussion.” More extraordinary still, the odylic vapour which he called his “spirit-sister,” by *its* statements and arguments converted him to Christianity after he had been a sturdy materialist for half-a-century. Just as Mr. Howitt avers that the “spirits,” (or shall we say with the author of *Mary Jane*, the phosphoric and other emanations of his brain) drove him from his former Unitarian opinions. If then, one class of communications appears to favour the notion that in some way they are a reflection or emanation from ourselves, another and perhaps not less numerous class demonstrates by intrinsic evidence their independent origin. Our author has himself found out that his “Mary Jane” has a will of her own. She, very properly, will not allow family quarrels, and when he set an ingenious little trap for her, she at once saw through it, and indignantly tore his paper, and not satisfied with that mark of her displeasure, carried it away in bulk and hid it. To meet this difficulty our author has nothing

better to offer than the "surmise" that there may be a "universal thought-atmosphere." But as there is neither argument nor science in a mere surmise, it need not be taken into consideration at present. We leave it to stand over the more readily as its invention is evidently more due to the exigencies of an hypothesis than to any pointing of the facts; and as even were it proved it would be utterly inadequate to explain them. A curious inquiry suggests itself. How long does this odylic being survive the body from which it emanated? A gentleman who is giving his experiences in this Magazine, receives communications as from persons with some of whom he was but slightly acquainted, and who have been dead twenty, thirty, forty years, and who yet in these communications exhibit the peculiarities, the ideas, and the information which they possessed on earth. We certainly were not aware that "vapour" ever attained such remarkable longevity as it must do in cases like this.

We might pursue our argument from every phase of the manifestations:—from vision and prevision; from dreams and apparitions; from impressions, presentiments, and warnings; from clairvoyance and trance; from prediction, possession, and personation: these all demonstrate the same conclusion—that the acting power is no way a part of ourselves, but is wholly discredited from us, with independent thought, affection, and volition. The fact is that our author confounds conditions with causes. Certain conditions are found necessary to certain effects, *therefore*, he reasons, they are the efficient cause of them. This is just such a mistake as it would be to attribute a telegram to the wires instead of to the operator at the end of them. He finds that certain facts co-ordinate, *therefore* they stand to each other in the relation of cause and effect, which is only a modern form of the argument that Tenterden steeple was the cause of Goodwin Sands. In photography there must be the camera, the plate, the chemicals, and the solar light; but you may have all these, and without the operator, where will be your *carte de visite*? So in spirit manifestations. Magnetism, od, and other physical elements may be necessary as conditions, but without the invisible intelligences operate by and through them you will have to wait a long time, and wait in vain, for spirit manifestations.

The subject has its physical side, and also its spiritual side; and neither should be ignored. The author of *Mary Jane* approaches the inquiry from its physical side, and we are glad to hail him as a fellow-labourer in this field. We have no fear that any investigation can eliminate the spiritual element, and if he can aid towards attaining a science of conditions, he will have done the cause of truth good service, beyond what he has done already by an honest recognition of the facts he has detailed, and

which we hope will be submitted to such a searching investigation as will, if true, place them entirely beyond suspicion.

We have only one other observation. To build-up an hypothesis on a small body of experiences, however extraordinary they may be, is simply to invert the pyramid, to rest it on the apex instead of the base. A much wider range of observation and investigation is needed to justify our author in building a philosophical theory of the spiritual phenomena. Many of his inferences and statements we are sure would be corrected by a larger acquaintance with the facts of mediumship in other instances than appear to have been brought under his personal observation. These, however, are a valuable addition to the great store already accumulated. We commend to his consideration "A Clergyman's Experience," on another page of the present number.*

PSYCHOLOGICAL EXPERIENCES.

FOR years after I saw shadowy visions of my deceased friends, I did not know but all persons saw the same. I had the idea that they were mere reproductions of my memory and imagination. When the spiritual, or supernatural phenomena appeared in the case of the Fox girls, I disbelieved the facts, considering them impossibilities. I opposed a belief in them, with all my power and influence. Five years before the appearance of these phenomena, a friend of mine, who had exercised a very controlling power over my mind and moral nature had died. Prior to and during the excitement consequent upon the supernatural developments above named, I was haunted by a vision of my friend, not as he had looked in life, fresh, fair, and beautiful, and always most carefully dressed in the best material, and the most approved fashion, but in old, rusty, and very miserable garments. His mouth was drawn on one side, as if by a stroke of palsy, and his form was emaciated and his whole appearance distressing in the extreme. Why I should be haunted by such an imagination, or hallucination I could not conceive. As I would not admit that there was any thing supernatural about the vision, I concluded I was hallucinated, and I bore the infliction as I would have borne weak eyes, or a singing in my ears. As I had never seen a vision of any person except some friend, I was sure it was no real sight, but something morbid. Having been educated a physician, and having remarkable magnetic power, my husband being also a physician, I took very naturally a pathological view of my case.

* In the article on *Mary Jane* in last number, page 346, fifteen lines from bottom, for "we put it on the table," read "we put the zinc plate on the table."

There might be some occult magnetic relation established between me and my friend when he was alive. As a rule I influenced others, but this friend had influenced me very strongly.

I have noticed often that the explanations which sceptics give of spiritual phenomena when they do not deny, but condescend to attempt to explain, need explanation quite as much as the phenomena. For a time the theory of hallucination answered the purpose of a reason in my case of the haunting and distressing apparition of my friend; and with all my power I opposed so-called Spiritualism. One day a gentleman called, who was a stranger to us, and asked if I could visit a child of his that lay very ill of suppressed measles. "We have lost one," he said, "and are much alarmed with regard to this one." I went directly to the child, and remained two hours, using such remedial means as brought out the measles and saved the child's life. I said to the parents, "Send for me to-morrow at eleven, and we shall make all right with our little patient." I knew nothing of the family beyond this visit. The next day at half-past ten I sat in a large, well-lighted room, in brilliant sunshine, when the vision of a young girl rose before me, just as I had before seen the vision of my deceased friends. She said to me, as I have heard words in a dream, "I am Mr. S——'s little girl of Thirty-first-street. I died last week. I want you to look at me, so that you can describe me to my father. If he knows that I am his little girl, I have a message that I want to send him." She then went on to tell me some facts of a private nature that I was to tell her father as evidence of her being his little girl. After this she faded away like a mist. The father came in half an hour. I was then so opposed to any belief in, or tolerance of the spiritual phenomena, that I would not have had the father know that this appearance came to me for any consideration. I said to him, "Was your little girl who died last week small of her age?" [thirteen] "Yes," he replied. "Had she dark hair; and did she dress it in plain bands, like a grown woman?" "Yes." "Had she a very remarkable mole on her——cheek?" I have forgotten now, which cheek it was, but I described it and then told which side it was on. "The mole was the most noticeable thing about the child," he said. I then told him the several facts which she had given me, and asked if they were true. He said, "Yes," to all. I said, "One of the mediums professes to have seen your child and gives these facts as evidence of the reality of the appearance. The child says if you recognise her she has a message for you." He said, "I do recognise her: I want the message." We had now reached his door, and he remarked "My wife is dreadfully against Spiritualism." We came into the room where was the sick child, who was now out

of all danger, and very comfortable. The gentleman said to his wife "One of the mediums says she has seen our little S—— and has described the mole on her cheek." "Which every body saw first, when they saw her," said his wife, and then she seemed to freeze in her manner. I gave some directions about the babe, and left; and from that day to this, I have never seen, or heard any thing of one of the family. The incident had a great effect upon me. It convinced me that the visions which I saw were not hallucinations, or a compound of imagination and memory.

My next vision explained why my friend had haunted me with a paralytic and distorted countenance, and in miserable worn-out garments. After my opposition to the supernatural movement was subdued by experiences, such as I have related above, and many others which my limits forbid my detailing, I again had the vision of my friend; he had more than his mortal beauty, and was clothed in white linen, and crowned with diamonds; and I was told that his previous miserable and distressed appearance was an image of my state, and that his present appearance denoted the good of faith, a life from love and wisdom. This friend had been in life a wise and most virtuous instructor to me, and a shield from evils, by influence, as well as good counsel. By this guardian, who was visible and invisible to me, I was guided and directed in a way at once wise and prudent, and yet trying to the habitual feelings of myself and my friends. I was so to speak, set apart from the world, I saw no one, but those whom my interior monitor impelled me to see. I left the promiscuous practice of my profession, and my gifts in healing were greatly increased, as were also my sympathy and clairvoyance. I knew, with certainty, thoughts and actions of distant persons. On two or three occasions I was invaded by bad spirits, but by constant watchfulness against evil, and an all-pervading prayer for good in all of my life, these were banished, causing me only some hours of acute suffering. My sympathy was so great with my patients, that on one occasion I had spasm of the heart, at the same time a patient, some ten miles distant, was attacked with it. To such patients I was a medium for restoring health in a remarkably short space of time, but never without their co-operation. They were obliged to obey the law of health and virtue, and then all remedial means were blest to them. My clairvoyance and intuition of cases were entirely correct. I do not now recollect but two cases in several years, where I could get no sympathy with the patient, no intuition, or clairvoyance of the case, and consequently could do no good.

My obedience to my spiritual guardian was variously commented on by my friends. Some said I was giving up to a despotism over my conscience like that the Roman Catholic

Church had over its members; others said I was going mad in resigning my judgment to the arbitrary rule of I knew not what. I knew that I was breaking false and worldly relations—that I was in all things obeying my own best wisdom, and highest conscience. I might have felt too weak to go against custom—to assert my sense of right in opposition to many friends, if I had not been isolated from them. I was constrained to see only those who could do me good, or to whom I could be of service. At no time have my peculiar gifts been so strong and clear in manifestation as in this period of isolation from worldly connexions and relations.

M. N.

“THE TRUTH-SEEKER,” AND THE INTERVENTION OF SPIRITS.

The Truth-Seeker is a monthly publication devoted to the exposition and defence of Unitarian Christianity, and is edited by the Rev. John Page Hopps, of Sheffield. An article in the June number called forth the following letter. In a note to the writer of the letter the editor says:—“Thank you for your interesting letter. I would insert it, but it is quite out of our plans to insert letters. I hope you will find us inconsistent enough to have, before long, articles quite on your side. For myself, I very much incline to that side.” For our own part we think there is no inconsistency in hearing both sides of a question, especially in a publication bearing the title of our contemporary. We are glad to learn that its editor intends to act on this conviction, and find no fault with his choosing his own time and mode of doing so.

To the Editor of “The Truth-Seeker.”

SIR,—In the introductory chapter of the article on “The Science of the Bible,” in the last number of *The Truth-Seeker*, I find the following remarks:—“A belief in the operation of evil spirits is a sure indication of the absence of science. . . . It (science) is utterly at war with a belief in the intervention of invisible spirits, good or bad, working according to their own caprices; and wherever such a belief exists, there is no science.” Again, in another paragraph of the same article, after adverting to the “strange and almost incredible superstitions which stand in such striking contrast to the boasted enlightenment of our time and country,” the writer goes on to say, “It would be easy to shew that the belief in witches, and in the interference of evil spirits in the affairs of men, is sustained by the letter of the Bible; and these things once granted, the follies of spirit-rapping may well follow from them.”

In reference to these statements, permit me to ask a few questions, and to make a few observations. It is affirmed that science “is utterly at war with a belief in the intervention of invisible spirits, good or bad, working according to their own caprices.” As “science” is a mere abstract term to convey the idea of knowledge as systematized in specific sciences, may I ask—*What science* is here referred to? Is it either of the sciences named in the article—Astronomy, Geology, Chemistry? Please to specify it, and shew *where* and *how* “it is utterly at war with a belief in the intervention of invisible spirits?” I make the inquiry

in all sincerity, being ignorant which of "the grand discoveries of recent centuries," is thus at issue with the faith in question.

I am not indeed ignorant of the way in which such inquiries are usually parried, i. e., by vague phrases about "the uniform operation of the laws of nature;" or, as the writer of the article puts it, "One Great Power working according to invariable results throughout outward nature." But who affirms that spiritual intervention takes place contrary to law? It may, indeed, be contrary to a particular law, looking at that law as standing apart from the general system of laws, natural and spiritual, but no law does stand thus apart. Every time we lift our foot from the ground we do so contrary to the law of gravitation; but it is not contrary to law that volition, acting upon the organism, should overcome the law of gravitation. And what is this but an illustration of the grand—the supreme law of man's sovereignty over nature—of the subordination of material to spiritual laws—of the "intervention" of our own "invisible spirits," working in and above nature, and ever more and more achieving a conquest over it? Can we be certain that when man loses his animal corporeity this law ceases with him? Is it reasonable to shut out the mass of evidence to the contrary, and proclaim that that which the Bible confessedly asserts on this subject is impossible, and a proof of the ignorance of its writers? Do not all the analogies of nature strengthen the Bible teachings on this matter, and point to the conclusion that the "One Great Power" works out his purposes through intermediate agencies?

To say that the belief in spiritual intervention "is sustained by the letter of the Bible," is a very inadequate statement of the fact; it is still more fully sustained by the *spirit* of the Bible. The Bible is pervaded and penetrated with it from Genesis to Revelations. More than this, it is an element in every religion, it has been held by men in all ages, and of all nations and races—by the learned as well as by the ignorant—by Jewish prophets, Christian apostles, Pagan philosophers, Protestant Reformers, and by the most eminent Roman, Anglican and Nonconformist divines and teachers. It is true that since Voltaire and the Encyclopædists this belief has declined;—and so has all earnest religious faith declined also, and Sadducism and Materialism have been in the ascendant.

I am so far behind "the boasted enlightenment of our time," as to believe in this "gross and inexcusable superstition," "sustained by the letter of the Bible." The "enlightenment" of Greece and Rome, eighteen centuries ago, was equally sceptical with that of our own time, and treated with like scornful incredulity the tales of spiritual intervention, and of the signs and wonders and mighty works, wrought by a "carpenter's son," and his humble disciples the tent-maker and the fishermen.

I am glad to know that many men of science who have fully and fairly investigated the facts and the evidence which establish the reality of the "intervention of invisible spirits," even in our own day, have not shared the views of the writer of the article. Quite the contrary belief was held by the late Professor Hare, of Philadelphia—the Faraday of America—a man who had devoted half a century to the investigation of physical science; by the late Professor Gregory, of Edinburgh; by Reichenbach, and Ashburner, and Wilkinson; and Esquirol, perhaps the highest authority on insanity, has avowed his conviction that there are cases of possession now. What then becomes of the assertion that "wherever such a belief exists there is no science?"

I am glad to know, too, of Unitarians and Unitarian ministers who still hold to the Scripture teachings on this matter. It was only two or three Sundays ago that I had the great pleasure of hearing a powerful and eloquent sermon by the Rev. Mr. Applebee, at the Free Christian Church, Kentish-town, on the text, "The pure in heart shall see God;" in which he with great fervour insisted that guardian-spirits ministered to us, in temporal, as well as in spiritual things, and pointed out some of the uses which this ministration served in the Divine economy. As an exposition of my own faith herein, permit me, in conclusion, to quote an extract from a sermon by a minister of another denomination, the Rev. W. Landells, Baptist minister of Regent's-park Chapel:—"It cannot be denied that we need the aid of unseen beings as much now as ever—that their protection, their succour, their gentle influences, the consolation which they

minister, are as much required as at any former age. And if equally needed, surely in an age of greater privilege, we are not to suppose that their services have been withdrawn. To me, the doctrine of ministering spirits, next to the revelation of God's fatherly character, is one of the most comforting which the Bible contains; and to restore and confirm the church's belief in it, and teach her what it implies, is to render her most valuable service."

Apologizing for the length of this letter, which, I trust, you will insert, in the interest of that truth, which, with the writer of the article I desire to have, "so far as that may be possible," "untainted by any foreign intermixture."

I am, sir, your obedient servant,

A TRUTH-SEEKER.

A CLERGYMAN'S EXPERIENCE.*

THE Rev. J. B. Ferguson, is an American clergyman who for the last fifteen years has been the pastor of a Christian church in Nashville, Tennessee. In 1842-3 he satisfied himself by a thorough investigation and repeated experiments in animal magnetism, of—"First, the possibility of mind acting through the outward senses of other bodies besides its own. Second, of its acting apart from its own and all external senses; and of holding communion with disembodied mind." He was convinced on scriptural grounds of the doctrine of ministering spirits, and had in 1844 written his conviction "that from the invisible world there will be such a manifestation of the saints that the veil of flesh and sense will be rent away and the connection will be permanent." His faith in the reality and nearness of the spirit-world became so deepened and confirmed that it gave a marked character to his ministrations. When the phenomena at Rochester and other places were arresting public attention he was, however, so occupied with pastoral and editorial duties that he paid no heed to them, and was disposed to regard them as a mixture of fanaticism and imposture; but on one occasion, when attempting, in company with a medical friend, to relieve a case of physical suffering, finding the subject to be in the state of clairvoyance, he made inquiry concerning the Rochester manifestations, and was told that they were from spirits, and that he would find it to be so. In 1853, at Springfield, Ohio, he learnt to his surprise that the friend at whose house he was visiting was "a medium," and that his brother was one also. By a little persuasion they were induced to sit for manifestations. Soon, he heard "raps," and witnessed "tippings of the stand," and "received, also, responses by the aid of the alphabet, and the name of an aged and deceased preacher companion of mine, was spelled out." Having an engagement with some other friends at the house of a relative, he

* *Spirit Communion, Addresses, &c.*, by the Rev. J. B. FERGUSON, Nashville, Tennessee, U. S. A.

was soon obliged to leave, but persuaded his host to accompany him. Here the investigation was resumed, and Mr. Ferguson relates that :—

Spirits that had departed in the room we occupied were said to be present; and among many strange things revealed to us was that I myself would receive unmistakeable manifestations shortly, and manifestations of some degree of palpability during the ensuing twenty-four hours. Those who witnessed the proceedings concluded that all we had seen and heard were involuntary effects produced by the medium. We retired to rest, dismissing the subject. Late in the night I awoke from a most delightful dream, when I recognized distinct “raps” upon my right shoulder and breast. Of course I was all attention. Satisfying myself that I was entirely awake, I directed several questions to the rapping power, and I received not very remarkable replies.

A few pages farther on we read that both his wife and daughter became mediums: the latter “both writes and speaks under spirit-impressions. Her manner, voice, and language are graceful and appropriate in the extreme. . . . We had no thought of her as a medium till we were advised of her peculiar organization and capacity, from the spirit-world. She. . . . is more interested in what she has been writing or speaking than even the astonished listeners, who witness her happy and impressive transformations.”

Mrs. Ferguson is a medium for visions as well as writing. She always sees the spirit while communicating; whether through herself or others. Frequently, while engaged in her household duties, she receives a request from some spirit-friend to give forth a communication. In such cases, she sometimes refuses, and again, after her duties are over, will sit down and in a few moments, pour forth the wishes of her invisible visitants. She often recognizes them while engaged in ordinary conversation with her friends; while visiting among her neighbours; at church, and on the street; and refers to such greetings, only in the sacred privacy of confiding friendship; and then with evident wonder that all do not realize their presence. She sees them come and go; marks their pleasure and disappointment, and were it not for the materialistic scepticism she meets, would, perhaps, never meet an earthly friend without calling attention to a presence near them, they may still cherish in their memory, or may have forgotten. We would delight to give you many of her visions, but have failed to secure her consent. Nothing but the highest sense of religious duty, and that after repeated admonitions from her spirit-monitors, could induce her to allow even this brief notice.

During six weeks that he remained in Springfield he was regularly engaged in the examination of “spiritual phenomena.” Here is an account of what he witnessed at a *séance* where “physical demonstrations” were requested :—

A large company of ladies and gentlemen, of the highest respectability, were present, and a circle of sceptics and believers surrounded a large dining table, weighing, I suppose, not less than fifty pounds. My attention was directed to a little girl of some fifteen years, perhaps more, very small of her age, who was declared to be the medium of these wonderful appeals to the outward senses. I learned that she was an orphan, and a day labourer in a factory, for her own support and that of an aged grandmother. She was well known to two of my brothers-in-law, who had accompanied me to the meeting, but who had never witnessed a spiritual demonstration. They spoke of her kindly; said she had been in their employ; was uncultivated, but worthy of the highest commendation for industry, and kindness to an aged relative; and that they regretted to see her engaged in a work they regarded as deceptive and dangerous. She appeared awkward and timid, when introduced to the company, and evidently

manifested a desire to retire from the gaze of so many strange eyes. Her confidence was soon gained, and she took her seat at the table. We had been seated but a few moments, when I discovered a sensible agitation of the table under our hands, which I was ready to ascribe to the unconscious pressure of the party, or some person in the circle. Soon, however, our little "Mary"—the only name of the medium, with which we were favoured, evidently passed through a strange transformation, that gave regularity to her features, kindness of expression to her countenance, and exquisite grace to her general demeanour. She lifted her hands as if to catch some invisible influence descending from above, and placed them upon the heads of several persons present, and among the rest, that of Mrs. F. Her eyes were closed, and I was impressed by her entire manner, that she either was a most adroit deceiver, or was entirely unconscious of her movements. After completing this pantomimic anointing, she again placed her hands on the table, and the following effects immediately succeeded. The table was thrown suddenly from her and against the persons opposite; it was tipped down on each side and again elevated with a rapidity, almost inconceivable. Our hands were thrown above it by a power we could not appreciate, and several of the party present were made to clap their's above their heads, among whom was one of the most confirmed sceptics present—who has since become a remarkable writing medium. I prescribed several movements of the table which were made, as with the velocity of thought; and loud raps were heard under and upon it, to the astonishment of all present.

This character of demonstration was carried on for some twenty or thirty minutes, when "Mary" said, "Mr. M. cannot rise from his seat." We examined the gentleman referred to, and found him firmly seated, his feet and chair riveted to the floor. Several persons, of great physical strength, attempted to remove his chair, and failed. A number of experiments of this kind were repeated, and repeatedly examined by all the scrutinizing powers our company could command. The company seemed confounded. At length, a Mr. F., a connection of mine, who was present and an open denouncer of Spiritualism, spoke and said, "If Mary can have that table moved without our or her hands upon it, I will believe." Of course, I did not expect that this could be done. Immediately, with graceful gesture, she motioned every person from the table to a distance of not less than four feet. She seemed to examine—eyes still closed—to ascertain that neither human foot nor dress were near it. She sat down in her chair at the table, and was suddenly moved six feet from the table, her chair carried, as it were, by invisible hands. She then remarked that her chair was fastened and could not be moved. A gentleman attempted to move it, and confirmed her statement. She ordered all to be seated and quiet, with an air of authority, that would have provoked a smile on a less serious occasion, had it not been for the true dignity of her manner. Then, pointing to the table, she commanded it to "come." It moved more rapidly than any two men could have moved it, over a rough carpet, no human hand, nor any dynamic power, that we could recognize by the external senses, being near it. She commanded it back again, and it obeyed her order; when the alphabet was called, and a name, which was said to be that of her deceased mother, was distinctly rapped, each rap answering to the letters as she called them. My sceptical connection spoke out and said: "It is enough, I am convinced." I need not describe the effect upon our company, as his honest conviction was theirs, and many who were then present are now avowed believers. I have since witnessed many similar demonstrations, at my own house and that of others, and could refer to gentlemen who, with me, have heard distinct sounds, made at our request, upon doors, furniture, and the floor and ceiling of rooms; and have felt them upon their own clothing and persons, and under circumstances that admitted of no doubt.

At another *séance* he received a communication purporting to come from a cousin, recently deceased. Doubtful of his identity, Mr. F. asked for evidence, and was answered:—

"My dear Cousin—You doubt that the spirit now communicating is your relative, and you ask for the evidence of identity. I will give it, so that you

cannot doubt. Did I not tell you before my departure, that I had——? You know I told you." I replied, I remembered a strange conversation with him on that subject, but could not tell when or where it took place. "It was between your house and Bosley's Spring, immediately after crossing the little bridge, as we were ascending the hill. You thought it might be so, but you doubted me. I told you—— . . . But you shall have other evidence. My books I ordered to be sold to defray my funeral expenses; but it was not done. I am afraid, too, that there will be some flaw picked in my life policy, and if so I wish you to order my books sold to pay my debts, and if they fail, do not fail from any delicacy of feeling, to write to my mother, and she will have all properly settled. The policy now is in the hands of Mr. Hitchcock. To show you further that I am he, I will remind you of the bill you paid Mr. Hough. The medium, I know and you know, knows nothing of that. I disliked, in your condition, pressed as I knew you were with your own obligations, to have you add that to your many kindnesses to me."

After recalling to the recollection of Mr. F—— what, before his departure from the world, he had said of Theodore Parker, and expressing a somewhat different opinion he had formed of him since he had been in the spirit-world; he proceeded:—

"Do you remember your dream last night. I was near you all day and tried to impress you. I wished to show you that I had no evil feelings towards —— my enemy, as you remember him to have been. No hatred, no malice, no envy here towards even the worst of mankind. Love, mercy, benevolence and charity towards all. You dreamed that —— extracted a sound tooth for you and wiped away the blood with his own kerchief, which was dark—unwilling to soil yours which was white. That tooth represented me as your friend, dear as a tooth to the body. The blood your suffering on my account. His handkerchief received it all which foreshadows an event that will come upon him and his family. Remember I have told you. Do not forget this. I have withdrawn all ill feeling against him and every human being. But I tell you this, that you may know it is your cousin-friend, now communicating. To my friend, W—— M——, I would say, Let me address you as one desiring to come into close Spiritual communion with you. Did you not hear a loud rap upon your wardrobe, and on your floor on last Wednesday night? Did it not arouse you from your sleep? I would address you as regards my indebtedness to you, but I can see you would not like it. But I have ordered my friends in St. Louis to attend to that matter. Oh, that I could have spoken a word to you before I departed, to tell you how your many kind favors had cheered my heart. I found you a stranger but more than a brother."

Mr. Ferguson remarks on this communication:—

Truth and candour require me to state that the evidence of identity, presented by the above communication, was overwhelming. At the time it was received the only account we had respecting his death was a brief telegraphic despatch. We have since had every particular confirmed, and I will also add that his statement respecting my privileges in Spiritualism, which at the time I did not and could not understand, is now literal truth, as scarcely a day has since passed, in which I have not received, from every variety of mediumship, clear and inspiring Spirit-communications, enabling me to bear an amount of care, and perform labours, I would then have regarded insupportable. His life policy, to which he refers, was, from some neglect, without an endorsement of the payment of his premiums, which fact was not known to any of us till six weeks after his death. It was allowed, however, by the generous justice of the company, without difficulty; and without the knowledge on their part of this fact. At the time Mr. P. gave us the spiritual communication, I supposed the policy to be in the hands of Mr. Meriwether, of Ky., for whose security it was issued. In the last conversation with respect to it with Mr. P. in life, he informed me it was his intention to leave it with Mr. M., and on his way to St. Louis he stopped in Kentucky for that purpose. It should also be stated, that

at the same moment, upon my return to Nashville from Kentucky, where the above was received, some eleven days after the death of Mr. P., when I handed it to Mr. M. C. C. Church, he handed me letters from St. Louis, detailing the circumstances of his death, and the state of his effects, confirming the particulars given from the spirit-world. Of course no language could express our gratification at the incontrovertible evidence of the reality of our intercourse with the spirit of our worthy relative. *There are no less than eleven distinct particulars stated in the communication, which could not have been stated, under the circumstances, by any other than the spirit of our cousin-friend.*

Not to weary our readers with details of phenomena with which many of them must be familiar, we will allow our worthy clergyman "to sum up briefly the phenomena I have witnessed since my investigations began:—"

First—I have seen tables and other furniture moved, with and without hands; heard distinct, and sometimes loud, raps on the ceiling, floor, and furniture of various rooms, which were changed from one locality to another, as doubts arose as to any unobserved causes, to which we would have attributed them but for the transition. I have had them upon my person, clothing, pillow, and pulpit, and still have them in almost every serious hour of thought and meditation, and have them near me as I write; and I find this experience to be that of hundreds who, with me and others, believers and sceptics, have witnessed or realized, all I here state to be true.

Second—I have heard—in the presence of scores, whose names are at any man's command who may desire them for an honest reference—native Americans, who never spoke a word of German, discourse for hours in that tongue, in prose and in poetry, in the presence of native Germans, who pronounced their addresses pure specimens of the power of their language. I see, daily, lengthy essays and books, written under what claims to be spirit-intelligence, above, far above the capacity and culture of the instruments through whom they are written. There is scarcely a day in which I do not receive such communications; and if a day passes without it, it is my neglect, not that of the intelligence, that seems ever ready to speak when a proper medium can be secured. At home and abroad, in the houses of strangers and acquaintances, such mediums have described the age, appearance, time of death, and the peculiarities of character of the deceased relatives of persons present, and where they could have had no acquaintance with them, and in many instances, could not have known of their existence or death. I have had meetings of mediums who knew nothing of each other, occur at my house, and elsewhere, without their knowledge, and to which they were brought from a distance of miles, and which seemed as inexplicable to them as to me, until after some effect, for their benefit, was secured by their meeting, and explained by their spirit-monitors. To prove the identity of spirit-intelligences communicating to me through others, they have detailed private conversations held with me during their earth-life; referred to incidents and events of which the mediums could have known nothing; described accurately, occurrences taking place at a distance of hundreds of miles; answered questions that had been written in my private records for future investigation, months after they had passed from my active memory; stated the state of my investigations of various subjects, with the folly or wisdom, as they regarded it, of my difficulties; leaving me, on the whole, no choice as to whether I would regard them as what they claimed to be, save that of an honest conviction or the most shameless hypocrisy. Allow me to say, therefore, that there is no event of history; no fact in mental philosophy; no conclusions in logical dialectics, more fully and forcibly established, in my convictions, than the following:—I believe, I know, that I have held, and now frequently hold, communion, intelligible and improving, with kindred and elevated spirits, who have passed from fleshly sight.

He adds, addressing the friend to whom the letter containing the foregoing summary was originally written:—

You will not be surprised, therefore, at my willingness to risk reputation, the

dearest ties of friendship, and prospects of earthly gain and honour, if need be, in the avowal and propagation of this faith, and the results to which it must inevitably lead. God knows, and every intimate friend on earth knows, that I would hesitate, long and seriously, to avow a faith that was doubtful in my own mind, or of doubtful influence for good in my dim foresight, where so much is apparently at stake. I think I may safely appeal to my past life as proof, that the dearest personal and earthly considerations, have often been sacrificed, where it was thought my action would affect the interests or happiness of others. Know, then, that it is from the maturest consideration of duty, and the obligation that every man owes to truth and right, and especially when truth and right are ridiculed and denounced, that I detail to you these results of a long experience and the most serious and solemn investigations of my life. Willingly, I cannot find it in my heart to disappoint a friend or injure an enemy. And with such friends, as in the Providence of God have surrounded me: who have proved themselves true and enduring when every form of bigotry and animosity were aroused against my position, reputation and influence;—with all this pressure of enmity and friendship upon me, you must know, and all will hereafter know, that nothing but loyalty to conviction and a desire to preserve privileges I have learned to esteem above what men call life or death, could induce me to lay these facts before the world.

In a separate pamphlet addressed to his congregation, *On the Relation of Pastor and People*, Mr. Ferguson gives a "Statement of Belief," from which we take the following passage:—

It has been said, you believe in *Spiritualism*. I answer, unhesitatingly, *I do*. So far as the word *Spiritualism* represents the opposite of the materialistic philosophy, I do not remember when I was not a Spiritualist. So far as it might represent devotion to spiritual things, such as truth, holiness, charity, it is my profession to be a Spiritualist. And so far as it represents now, an acceptance of the possibility of spirit-intercourse with man, it is but candour to say, I believe it without hesitancy and without doubt. That there are many absurdities and some mischief connected with what claims to be spirit-manifestation I know, but I know also that there is much truth and good. My brethren: I have examined this question in all the reverence for God and love for truth of which my nature and circumstances are capable. At home and abroad, for days and weeks together, alone and in company, with believers and sceptics, I have investigated; and I could neither be an honest man nor a philanthropist, did I not say I know that I have had intelligent and blissful communion with departed spirits. . . . I call upon heaven to witness that I have no consciousness of ever having stated a conviction in your presence that was more a conviction of my highest reason than the solemn and yet joyous asseveration, that I believe God has granted spiritual intercourse to these times. And this conviction does not lessen any faith I have in God, in Christ, in the Spirit of Holiness; but only enlightens, hallows and beautifies it, and deepens my reverence.

In one of the notes appended to this pamphlet, Mr. Ferguson says:—

In the reference made to our belief in the reality of spirit-intercourse, we desire to be understood. We esteem it the height of folly to meet this grave subject with ridicule and sneers; and especially so from men whose professed duty it is to guide the faith and train the religious sentiments of their hearers. If from no other consideration, the fact that some of the wisest and best of men, in and out of churches, go by our churches to what are called mediums to seek or replenish their faith in spiritual realities, must awaken attention in all serious lovers of their kind. We cannot fail to see that there is a faculty in man which waits and longs to lay hold of immortality and that will not be put off by vague generalities. Has the modern pulpit baffled or met this faculty? Has it fed or starved this want of the soul? Is the dread future it presents a vast inane—a land of selfish separations, clouded in superstition, or is it a land of sun-bright and satisfying realities? Have we a consistent pneumatology alike satisfactory to the reason and captivating to the imagination of man? I leave the reader to answer.

There can be but two modes of communication between the spiritual world and the natural: one through the reason and affections, the other through the external senses. The first is the ordinary method of Divine Providence by which our hearts may be renewed and our understandings illuminated. By this method, I doubt not, the angels of God constantly guide and strengthen us, giving light to our minds and love to our hearts. They are with us in trial to soothe us; in the day of conflict to nerve our arms with conquering strength; and as our natures become more spiritualized, we will realise that we live in their society, and although we may not see them, they encamp as a wall of fire around. Such influence tends not to repress but to unfold all our highest powers. It ennobles our nature; fortifies or makes our manhood; acts within our own faculties and gives them growth and compass; purifies our affections, and opens them as a clear mirror of heavenly truth. Thus spirits unfold the angel and transform the animal within us, and make our faculties so clear and strong that we anticipate the bliss while we see the Divine laws of the spiritual world. We do not deny that we have witnessed appeals to the grosser nature of man. But these appeals we regard as intended to awaken many who could not otherwise be awakened from the moral lethargy that pervades their spiritual horizon. The apostle Paul has laid down the axiom that "signs are not for those that believe, but for those that believe not." So I have seen the physical demonstrations of modern Spiritualism. Like index boards, they are not the road but only indicate it. Those who are satisfied with signs, doom their moral powers to inaction and bring upon themselves all the weakness of the old superstitions. They move like too many professed but blinded Christians, among spectral shadows, lose their self-reliance and degrade their God-given reason. . . . From my own personal observation and experience, I would say to all my friends:—The privilege of spirit-intercourse exists; and it may come to you in all gentle and peaceful influences; in all Christian graces and charities; in bright and blessed assurances of immortality; in faith made full and clear that realizes already the solemn ranks and sweet societies of the radiant homes, whither the departed have gone; may come as Christ has ever sought to come into the heart of humanity, refining its spirit and forming his bright image within you. It will be our own shame if we abuse so high and holy a privilege. The elements are certainly at work by which the objects of immortality will be made as real to the soul as matter is to the senses; and the day is at hand when the light of the spirit-world will throw its steady splendours over all earthly affairs. As a Christian teacher I desire more than I desire any earthly good to be ready for the crisis that day will reveal. My position then can be easily understood. I am not a propagandist of Spiritualism. If true it will propagate itself despite all opposition and every mistake of its friends. Knowing it to be a real privilege, I stand ready to accept and appropriate its helps, I trust, with becoming humility and sincerity, and faith in the benevolent purposes of God.

The bold, plain avowal made by Mr. Ferguson of his belief in Spiritualism gave offence to certain of the "unco' gude" among his congregation, and they proposed to take the sense of the church as to whether Mr. F. should be continued as its pastor. It is gratifying to learn that the church had sufficient sense and Christian charity to know how to deal with such a question. It was soon found that the great body of the members were so decidedly in favour of his retention, that those who had proposed a vote insisted it should not be taken. But by the advice of the trustees of the church it was submitted to the congregation, who by an overwhelming majority re-elected Mr. Ferguson as their pastor, and an affectionate address, numerous signed, was presented to him. Would that the example of this Christian pastor and congregation were contagious!

T. S.

SPIRITUALISM IN MANCHESTER.

WE hear very interesting accounts of the progress of Spiritualism in the capital of cotton. From one point, the house of a well-known gentleman of talent and taste, the manifestations have spread and are spreading rapidly, and with a vigour which shows how much of mediumship lies in the population there, and that very striking phenomena and stirring effects in consequence may be looked for. The following letter has been forwarded to us by the gentleman in question:—

SIR,—Since I told my story about the “Sos Moss” medium, I have had a little personal experience in this spiritual business. I told you then, I was not, after all, a Spiritualist. But I am nearer now than I was then, I have had more chances of examining for myself, I have, with my own eyes, scores of times, seen phenomena, which I admit I can’t account for on any principle so satisfactorily as on that of spiritual agency. Yet, I can’t say I have reached a conclusion absolutely, further, than that there is intelligence associated therewith. And that which I have *seen, felt, and heard*, is not in my mind to be set aside by jokes and laughter, or by rash and ignorant denial.

My “Sos Moss” article created a little enquiry in those parts, and the jolly good-natured farmer had something to do to answer all the queries of the inquisitive Cheshire folk. Since then, I have heard that the farmer himself, with his family, now and then passes an hour or two with the table and the spirits, and that he is wonderfully puzzled with these things. Before I went to Sos Moss, myself and friends could never get any manifestations, though we frequently met in the hope to elicit them; but since then, the physical manifestations have been frequent, and intelligent answers to questions have through them been conveyed to us. At first the movements were faint and feeble; but they gradually increased in breadth and vigour, and now we have convulsive heavings and tossings of a large square table, not much inferior in power to those I saw at Mrs. Marshall’s. During our sittings, we have probably had hundreds of questions answered accurately, very many of them being questions the correct answers to which no one present knew at the time. Often the table has walked or moved across the room with nothing but the merest touch of our fingers on it, and this mostly in obedience to a request, sometimes of one at the table, and at other times of some one away from it. We have often seen it move with a force apparently sufficient to break it. The communications are made by fixed signs previously agreed, and in order to know whether certain spirits are really present, we have a sign, or test. These tests are given regularly. On several occasions my mind was engaged on a subject of considerable importance to my worldly interests. My mother (who has departed this life) professed to be at the table, and I asked whether she knew what had been engaging my mind during some days? She replied, “Yes.” I inquired whether it would be a wise step, she said, “No, it would not answer.” I asked, “Are you sure?” she replied, “Yes.” This was repeated in other forms several times, with the same result. I then went from the table to the other side of the room, some yards distant, while the rest remained. No one, not even my wife, knew to what subject I alluded in my questions, and I now asked; “Are you sure you know what I am so much interested in?” She replied, “Yes.” I said, “Will you tip out the number of letters in the word which represents my anxious thoughts?” she said, “Yes.” My wife had guessed at quite another subject, and when the answer came, she said, “No, it is wrong.” I did not choose to satisfy any one present; but the number of letters was right, and the word was an unusually long one. I put the question in other forms, but always with the same result.

Shortly after we were favoured with the manifestations—an aged gentleman, whom I had known for some years, called upon me; he had heard of our doings in

this line, and came apparently to laugh me out of them. He was a shrewd old gentleman, held very strict religious views of the Puritanical cast. He is, too, about the last man in this city to be taken in, in any way. At first, he began to jest about Spiritualism. Though he had seen nothing of it, he could easily account for the whole thing; it was all delusion, and I was the last man he should have dreamed of being led astray by it; if it were not delusion, it was a trick of the devil, and a most wicked thing to have to do with. When he had done talking, I said, "Well, Mr.—, will you believe if you see?" He said, "Yes." "Will you sit down with me at that table?" He said, "Yes." In fifteen minutes the table was going, and Mr.— was staring, he looked keenly around and under the table. I induced him to ask questions. He sat for nearly two hours, asked scores of questions, and declared that every one of them were correctly answered. Many of these questions, perhaps, nine out of ten, I did not know the answers to. Many of the answers *he did not know himself*, and I had to perform arithmetical operations to decide as to their accuracy. His deceased wife professed to be present, and replied to his questions—all, as he affirmed, correctly. The old gentleman sat astounded; he had little to say. I asked at last; "Do you think now you have really talked to your late wife?" "I think so," he replied. "Do you think there is good reason for thinking so?" He replied, that he did not see what other conclusion he could come to. "Have you done laughing?" "Yes, there is nothing to laugh at; it seems a very serious thing." I have not seen my respected friend since, but I believe he was for some days much impressed with what he had witnessed. He had always believed in a spirit-world, and now he does not see why spirits should not communicate with us in this. He left me, I believe, a more thorough Spiritualist than I was at that time myself.

Here is another striking instance of spirit-intelligence which struck me forcibly. I have a particular friend in Yorkshire, who, twelve months ago, was brought almost to the grave with inflammation of the lungs. He had the best advice, but was given up by the physicians as consumptive. My spirit-son, however, said that he was not consumptive, and with great care would recover. Last summer he went to Brighton, and came back much worse. Meantime, the wife of the invalid who was at my house, was most anxious about her husband, who had rallied considerably after his return from Brighton, and we consulted the spirits several times. The answers were nearly all favourable, but at length, after some days, there came one which said he had that day become much worse, and that she had better return home. A letter came from the husband next day. As he said nothing about his health, the wife was uneasy and went home. A day or two after her arrival we received a letter to say that on the *very day* named by the spirit, her husband, in carrying a box across the room, had ruptured a bloodvessel in the chest, which had much reduced his strength, and thrown him back seriously. Still, the table, or the spirits, said that he might after all recover, but that the chances were now less than before. This young man still lives, and though not strong again, he appears likely to resume business, and to belie the confident predictions of all his doctors.

Some twelve months ago, while busily engaged with my books and pen, I was surprised by what, for a second, appeared to me an apparition. It was about midnight. I had taken my attention from a book I was reading, and which lay before me, when in a moment a figure appeared before me. Its countenance beamed with the most beautiful expression I ever beheld. It was kneeling, nearly at my feet, and its eyes turned up towards me, with the benignant expression of an angel; while a smile played about the mouth which almost oppressed me with its beauty. This was the form of my late wife. I never saw her more clearly in my life. Yet, it struck me, "I must be asleep;" then, "my eyes are misty;" and I closed them that I might clear the mist away. I did not move, but when I opened my eyes again all had disappeared. I wondered for a few seconds, and at once concluded, as I knew I was not only awake, but without the least desire to slumber, that it was an illusion. The thing almost as quickly as it had appeared and gone left my thoughts, and I went on with my studies. Once or twice it flitted across my mind, and again when I retired to bed; but I dismissed it as before. Next day I thought more of it, and felt as if it must have been real. I am sure, had it been real, it could

not have been more distinctly seen. A few nights ago, I asked my late wife at the table whether the vision was real or not. She declared that it was real, and that she would shew herself to me again one day. I then requested a Mrs. F——, who sat at the table, to enquire as to the mode in which she appeared to me, and as to my position and occupation at the time; and though Mrs. F—— knew nothing of these particulars, they were all accurately given.

We have sung hymns at our sittings, and the spirits have tipped the table in perfect unison with the notes as to time. There is no mistake about the things I now relate. They are clear enough to any honest, sensible mind.

A family with whom I often now sit at the table to invoke the spirits, a very short time since were apparently incurable sceptics on this question. With them, or the head of the family at least, a man of good common sense and intelligence, the spiritual movement was the most irreligious thing under the sun. The most shameful waste of time was that devoted to reading spiritual books. The "devil" was the master of the whole movement; it was the most revolting business on earth, the most diabolical and impish thus to play with the solemnities of the other world. His good lady, however, a person of strong intellect, always suspected that there might be something in it more than her philosophy had dreamed of. She was inquisitive and ready to witness some of the phenomena. I challenged the husband to a *séance*, and he accepted it. His father professed to come and communicate. This gentleman and his lady, strong and good Wesleyans since their childhood, both left the room with a full conviction of the reality of the spiritual phenomena. Since then, they have scarcely wavered, and now, every week adds to the strength of their convictions. In "sittings" with this family, the phenomena have regularly developed themselves more vigorously, and they declare themselves satisfied that they communicate with invisible intelligences. The lady, I believe, will turn out a strong medium. I have other matters to say in connection with our experiences more remarkable than anything here stated, but at present I refrain until they are more fully developed. Some day you will probably have them. In the mean time the sceptical can shake their heads, the sarcastic can bandy coarse jokes and curl their lips, and the fanatics can shriek "Beelzebub;" but after all, the things I have here stated, really are so.—Yours, &c. J. B.

The same zealous Spiritualist sends also an account of a *séance* at Manchester, at which a little girl about nine years of age whispered to her mother, "Mamma, I have just seen my grandmamma; she was on Mrs. F——'s dress; I saw her quite plain. It was just my grandmamma; she was dressed in white, and had a thin white veil over her. I saw her quite plain, and I was not frightened; but she went away in a moment." Our correspondent adds, "There was such an air of conviction and reality about the child as she told her tale, that none doubted her statements."

He mentions further that a young man accidentally calling on him at his house while some manifestations were taking place, he invited him to stay and witness them. The young man was much astonished at what he saw. Meeting Mr. B—— a few days ago, he said, "Well, Mr. B——, what about this table turning? We have been trying it, and the table at our house rose a foot from the ground, and it walked about and shook tremendously. It answered a great many questions quite correctly, until our people all became quite alarmed. Moreover, we had loud rappings all over the room, and my cousin's chair was drawn right across the room while he sat upon it. We all got still more alarmed, and my uncle, a very religious man, came in, and said we had

better have nothing more to do with it. He assured us it was all the *Devil*, and we have been obliged to cease. What think *you* of it, Mr. B——?" The substance of Mr. B——'s answer may be judged from the foregoing letter, and may be still further divined from the following extract from a letter he has addressed to the Rev. J. G——, of N——, Staffordshire:—

You are a minister of the great and glorious Gospel of Christ—the brightest, the loveliest, the divinest emanations of the Great and Universal Father. I know that you know your duty, and feel your obligations; and I know that nothing would more rejoice your heart than in any way to bring that Gospel to bear on the hearts and lives of those who reject it. But, my dear G——, you should remember that the Alpha and Omega of that Gospel is the great doctrine of a spirit-life beyond this. It is this, or it is nothing. And are you afraid of this doctrine being made too plain? If a future life is a reality, why kick against all palpable evidence of it? And not only is a future spirit-life to be found in the Bible, but spirit-communion and spirit-intercourse are there too. Why, then, are you so shocked at the notion of Spiritualism?

We hope the worthy divine has pondered this question, and that it has had its legitimate influence upon his mind. There are many others to whom its consideration may be also commended.

GOOD NEWS FOR PROFESSOR OWEN AND MR. SURGEON BUCKLAND, OF THE GUARDS.

THE readers of the *History of the Supernatural* are aware that the author has, in his last chapter, shown that the same spirit, not of mere scepticism, but of absolute denial of everything extraordinary, which blinds scientific men to the supernatural, is rapidly seizing them regarding the natural. In their own particular department of physics, they are fast losing the power of actual observation of facts. Mr. Howitt, in the chapter referred to, collected a number of the most decisive proofs of the power of toads, frogs, and other reptiles, to live for ages in the heart of solid rocks!—a familiar fact supported not only by hundreds of people in different periods, many yet living, but by the highest scientific authorities—Humboldt, Dr. Edward Daniel Clarke, Geological Professor some time ago at Cambridge; Beccaria, Drs. Phipson and Gosse, distinguished practical naturalists; yet positively denied by Professor Owen and Mr. Buckland as impossible. Here is a new blow for these fine physiologists. Nature is always exposing those who ignore her rarer wonders. This is from the brother of the famous African lion slayer, who has now himself had a dead shot at the more blundering lions of some of our learned societies:—

TOADS IN THE HOLE.—Sir A. P. Gordon Cumming writes to the *Elgin Courier*:—"In cutting the Inverness and Perth Railway through the Lochavandah Park in Altyre, we have unceremoniously trespassed on the privacy and retirement of a numerous colony of ancient toads. The cutting is here from 20

to 25 feet deep, the lower part being through from 10 to 16 feet of freestone and red conglomerate. The interesting old residents are found in the red freestone, about 15 to 20 feet below the surface, where they certainly must have seen several 19 years' leases out on the land above them. They are sometimes turned out by the heavy hand-pick or the great iron crowbar; but a blast of powder, of which a vast amount is here expended, seems to cause the greatest upset in the establishment, as a shot is sometimes the means of exposing as many as a dozen of the sleepy old fellows. They seem none the worse for their long repose, but after giving a few winks at the 'new light,' thus suddenly let in upon them, and taking several gasps of the unwonted air, they leisurely and deliberately proceed to hop and crawl down the line along the small watercourse towards the lower fields. I have seen them in numbers, and some of the men have counted forty at once."

This is one of the best and most clinching cases that has ever been put on record. It is to be hoped that some of the rock, with the cavities in which the toads have been enclosed, will be preserved, and placed in some of our museums.

It was but the other day that Professor Owen put his foot down, as positively as Abraham Lincoln himself, against the rumination of hares, declaring that, too, impossible, because they have no second stomach; and yet Cowper saw his tame hares ruminating every day, for years, and all day long. If Professor Owen should be compelled to confess that hares can ruminate, without ruminating stomachs, he will hardly be able to defend himself against ghosts appearing without bodies. He and his fellow-positivists had better *ruminate* a little themselves. They are fast exposing the fact that a man may know anatomy off by heart, and yet know next to nothing of the commonest habits of living creatures. Many of these habits, curious as they are, are not more astonishing than that such learned men should make such fools of themselves by talking off-hand of what they have not tested.

It is scarcely possible to open any old newspaper or magazine without finding fully attested cases of this wonderful retention of animation by toads and frogs. Numbers of such cases might be collected from the *Gentleman's Magazine*. Opening the well-known Newcastle-on-Tyne publication, *Richardson's Local Historian's Table Book*, we find the following entries made from the local newspapers of the time:—"June, 1797. This month, in working a slate quarry near Barnard Castle, a toad of great magnitude was discovered in a large stone, solid excepting the spot occupied by the incarcerated animal. The toad died immediately on being exposed to the air."—Vol. ii., p. 302.

"1809.—On opening a gap in a wall near Bamborough, for the passage of carts, a toad, which had been incarcerated in the centre of the wall, was found alive and set at liberty. A mason named George Wilson, when building this wall sixteen years before, had wantonly immured the animal in a close cavity formed of lime and stone, just sufficient to contain it, and which

he plastered so closely as seemingly to prevent the admission of air. When discovered, at first, it seemed, as must naturally be supposed, in a very torpid state, but it soon recovered animation and activity, and, as if sensible of the blessings of freedom, made its way to a collection of stones and disappeared."—Vol. ii., p. 392; see also *Mackenzie's History of Northumberland*.

"1862, November 18.—Some workmen employed in a quarry at Byker Hill, near Newcastle, on splitting a huge block of freestone, nearly three tons weight, found a living toad in the middle of it. The cavity that contained the animal, to which there was no passage, was the model of the figure, and was lined with a black substance suffused with moisture."—Vol. iii., p. 92.

"1818, October 11.—As Joseph Madelin, a miner, employed in South Moor Colliery, in the county of Durham, was hewing a solid stratum of coal, about six feet in thickness, and thirteen fathoms from the surface of the earth (seventy-eight feet), he found a frog enclosed in the solid mass, which immediately on being liberated, began to exercise the functions of animal life. The recess in the coal in which it was found was exactly fitted to its body, and had apparently no communication whatever with the surface of the rock. The animal was exactly the colour of the coal, but on being put into a vessel of water its sooty covering disappeared, and it appeared speckled like the rest of its species."—Vol. iii., p. 192.

"1828, July.—In removing the old battlements of Framwellgate Bridge, in the City of Durham, a large, living toad was found in the very middle of the wall, where it must have been confined for a number of years. The bridge was built by Bishop Flambart, in the year 1120, but when the battlement containing the animal was built was not known."—Vol. iii., p. 382.

Since making these extracts Sir Alexander Gordon Cumming has again come forward to confirm his former information regarding the toads found in the cutting of the Altyre Railway on his estate:—

TOADS IN A HOLE.

To the Editor of "The Times."

SIR,—A short time ago you quoted a letter written by me to the editor of the *Elgin Courier*, in which I mentioned the discovery of living toads in making a railway cutting through rocks near Altyre.

As many of my friends have questioned the authenticity of the signature, will you allow me to avow myself to be the writer, and in confirmation of my statements to forward the enclosed extract from the *Forres Gazette* of last week.

The ground under which these living toads are found consists of two feet of black soil; from six to twelve feet of water-worn gravel, and four to eight feet of hard sandstone, all resting on a bed of red conglomerate.

While inspecting the railway works I have myself seen large numbers of living toads taken out of the conglomerate at depths of from fifteen feet to

twenty-four feet from the surface. An extensive, and seemingly unbroken bed of rock covers the stratum in which these living toads are found.

In sloping the sides of the cutting to one-and-a-half in one we may anticipate a further release of prisoners.

I shall be glad if any scientific person will account for the presence of living creatures in such a position.

I am your obedient servant,

ALEXANDER P. GORDON CUMMING.

7, Park-street, May 18.

"TOADS IN ROCK.—The *Forres Gazette*, referring to a letter from Sir Alexander Gordon Cumming of Altyre, which appeared in the *Courier* some time ago, regarding the discovery of a number of toads found in a rock on the estate of Altyre, says:—"This fact was farther confirmed last week by an examination of the men present at the blasting, who produced portions of the rock, showing the precise spots where some of the toads were embedded. These were indentations on the stone of a size, but not so deep, of a hen's egg cut lengthwise in half. When the shot went off, the workmen ran to the spot and found the toads scampering away. The nests which became exposed in the solid rock by the blast, appeared to have a coating of soft, black, viscid stuff, in which the toads had lain. The rock is not sandstone but a kind of conglomerate, very compact, but with open spaces around which crystals of silica appear. That the toads were embedded in the solid rock we have no doubt whatever, but to make assurance doubly sure the workmen are to carry large pieces of the rock to a given place, where they will be broken leisurely and carefully in the presence of intelligent witnesses, who will be at no loss to verify the facts which may be presented."

We shall be glad to see the result of the promised examination of the pieces of rock "in the presence of intelligent witnesses." Here then, we have already, in addition to the number of living witnesses mentioned in Mr. Howitt's *History of the Supernatural*, the evidence of a gentleman who not only has no motive to fabricate or fabulate, but who has been accustomed to observe natural phenomena. If Professor Owen and Mr. Buckland are really desirous of ascertaining whether it be impossible, as they assert, for toads and frogs to exist for ages under such circumstances, they will surely avail themselves of the opportunity offered by Sir Gordon Cumming, and be present at the proposed examination, or we imagine a visit any day to the railway cutting mentioned may be perfectly sufficient to put their scepticism to flight. It would do some of the critics good to be of the party. Those we mean who have regarded it as a proof of Mr. Howitt's unlimited credulity that he believes in "toads in the hole." Mr. Howitt merely believes in facts, but the critics and natural philosophers are come to believe that facts are not facts, if they do not square with their preconceived ideas of things, and the worst of it is that these gentlemen do not take any trouble to examine facts when they are put under their noses. If Sir Alexander Gordon Cumming states a great fact, and reiterates this fact with fresh proofs which any man may go and witness, surely the critics so positive in their assertions owe an apology both to Mr. Howitt and the public for their ignorant ridicule.

The number of these toads found in the Altyre rock is one

of the most extraordinary facts of the case. It would seem that they must have been enclosed there at some period when reptiles abounded on the spot, and it is not to be supposed that toads alone were on it. Yet toads alone, it seems, are found alive. This indicates that they, frogs and lizards, have a power of survival under such circumstances not possessed by other reptiles. This is a very interesting inquiry for naturalists, but we have no expectation that Professor Owen or Mr. Buckland, or any of the know-nothing critics will be amongst the number of those who will make personal and practical inquiries into the subject, as they must now be fully well convinced that they would have to make a very humiliating confession of rash dogmatism. Such physical philosophers, however, as do not wish their souls to be withered up into a very cinder, incapable of any rational comprehension of Nature's more subtle laws, will take the opportunity now so publicly presented and advertised, to examine into this very curious case. It concerns them and their scientific interests intimately. The present astounding scepticism is fast locking up the faculties by which science can only be extended. It is substituting blind conceit and idiotic contempt of observation for rational research, which must be fatal to scientific progress itself. The Spiritualist is only interested in this question as a demonstration of the advance into the very heart of the province of physics of the same paralyzing influence, which has already to many thousands of *soi-disant* clever fellows completely annihilated the whole region of psychological life.

THE MOLLYMAWKS OF LITERATURE.

VOYAGERS in the tropical seas are familiar with large birds of the gull kind called Mollymawks, which follow the ship for thousands of miles, and live on the filth and garbage ejected from the vessel. It is an amusement of passengers to angle for these birds with a bit of red rag, and the singular habit of the creature is, the moment that it comes on deck, to vomit up the vile contents of its stomach on the first person who unsuspiciously approaches it. An author who witnesses this habit of the bird is instantly reminded of a critic. The critic follows the ship of literature—books—and by a natural depravity of appetite, feeds greedily on all the offal and filth that they contain. Gorged to the chin with this sewage, the moment that they are arrested by a new idea, they eject the odious contents of their stomachs full upon the propounder of it. Everyone must have noticed this phenomenon strikingly in the late criticisms on spiritual works, and it is another proof of the accurate observation of Hudibras, that:—
 “There is no creature on land but has its counterpart at sea.”

Notices of Books.

A DISCOVERY CONCERNING GHOSTS.*

GEORGE CRUIKSHANK has published a pamphlet of forty-eight pages, illustrated with woodcuts, to announce to the world a "Discovery concerning Ghosts." Never did "the cock that crowed in the morn," crow more loud and shrill, or with more evident self-satisfaction, than our discoverer over the peculiar nest which it has been his good fortune to light upon. Gentle reader, can you think what this "discovery" consists in? Well, you'd better give it up—you'll never guess. It's a conundrum that beats any of "Brother Tham'th." So here it is, as printed by G. C., in large capitals befitting its importance.

From all I have been able to learn, it does not appear that from the days of Pliny the younger down to the days of Shakespeare, and from thence down to the present time, THAT ANY ONE HAS EVER THOUGHT OF THE GROSS ABSURDITY, AND IMPOSSIBILITY, OF THERE BEING SUCH THINGS AS GHOSTS OF WEARING APPAREL, IRON ARMOUR, WALKING STICKS, AND SHOVELS! NO, NOT ONE, except myself, and this I claim as my DISCOVERY CONCERNING GHOSTS, and that therefore it follows, as a matter of course, that as ghosts *cannot, must not, dare not*, for decency's sake, appear WITHOUT CLOTHES; and as there can be no such things AS GHOSTS OR SPIRITS OF CLOTHES, why, then, it appears that GHOSTS NEVER DID APPEAR, AND NEVER CAN APPEAR, at any rate not in the way in which they have been hitherto supposed to *appear*.

There! Is'nt that going to China, and bringing home a wheelbarrow as "an invention?" If Mr. Cruikshank has never met with the objection before, "from the days of Pliny the younger, down to the present time," we suppose it must be on the same principle as the man who could not see the wood because of the trees. And, as if to cap the joke, Mr. Hans Friswell has had a passage at arms with Mr. Cruikshank, for the "honour" of this "discovery;" while the editor of the *Star* points out a prior claimant in the author of *The Youth of Shakespeare*.

Mr. Cruikshank's "discovery" it will be seen is of wide range. It applies not only to the well-attested accounts of ghosts in secular history in all ages as well as in contemporary records, but also to those in the Scriptures. Samuel, when called up by the witch of Endor, came "*wrapped in a mantle*." Of the angel who rolled back the stone from the door of the sepulchre we are told, that his "*raiment*" was "*white as snow*." We are told that when Mary saw the risen Saviour, she "*knew not that it was Jesus*," but supposed him to be the gardener, He must therefore have appeared *clothed* like ordinary humanity. The

* *A Discovery concerning Ghosts; with a Rap at the "Spirit-Rappers,"* by GEORGE CRUIKSHANK. ARNOLD, Fleet-street.

angel who appeared to Daniel appeared as a man "*clothed in linen.*" And John the Revelator saw seven angels "*clothed in pure and white linen, and having their breasts girded with golden girdles.*" And again, he says:—"I saw seven golden candlesticks; and in the midst of the seven candlesticks, one, like unto the Son of Man, *clothed with a garment down to the foot, and girt about the paps with a golden girdle.*" And among the words which He enjoined the seer to write, were these:—"He that overcometh, the same shall be *clothed in white raiment.*" And the same seer saw armies in heaven, "*upon white horses, clothed in fine linen, white and clean.*" Now we do not mean to assert that Mr. Cruikshank has intentionally sought to cast ridicule upon these narratives, but the fact that he has thus, however unconsciously, supplied material for ribald jesting to the sceptic and scorner of Holy Writ, will, we hope, make him pause, and reconsider the propriety of burlesquing a subject, capable, at least in other hands, of this application; and to reflect that, perhaps, he may have made a mistake, and that the Bible, and universal experience after all are right.

And why should there not be spiritual garments for spiritual people in a spiritual world? When the Maid of Orleans was, in mockery, asked by her judges about the clothing of the spirits who visited her, she asked them in reply:—"Is it possible to conceive that a God who is served by ministering spirits cannot also clothe them?" Mr. Cruikshank seems to think that spirit-clothing must of necessity be formed of the same physical substances, and by the same processes as the garments made by the shoemaker, the tailor, and the milliner. How does he know this? Does he know all the powers of the disembodied spirit, and the laws of production in the spirit-world? We are beginning to learn something of the magical power of the will, even when still clothed in this "muddy vesture of decay." How far this power is transcended by the freed spirit, who shall determine? Swedenborg affirms that in the spirit-world all clothing is representative, and is outwrought from the affections and states of its several inhabitants. An illustration of this will be found in the article "Psychological Experiences," on another page. But admitting we do not understand the *modus*, are we, therefore, to deny the fact?

The inhabitants of the world who know nothing of Western civilization and science, cannot conceive *how* carriages can be drawn without horses or animal power; *how* electricity can convey a message instantaneously from land to land; *how* the sun can be our portrait painter. These things would have been a fairy tale to ourselves a hundred years ago. Are there then no steam engines, no telegrams, no photographs? Need it surprise

us that we have not learned all the laws and principles and secrets of the spirit-world? Is our knowledge the measure of truth? Are we to deny and scoff at all we do not comprehend? If Mr. Cruikshank will burlesque every subject of which he is ignorant he will find abundant scope for the exercise of his pen and pencil. But then his must be a condition of mind which we certainly do not envy. When at school we used to write from copy in round text, "Modesty in youth is highly commendable." Mr. Cruikshank, though young perhaps in his understanding of spiritual things, is not exactly a youth; but nevertheless, a little more of that quality of character praised in our school copy-book would in his case be "highly commendable."

Mr. Cruikshank is evidently a good deal disconcerted by the facts which occur at spiritual *séances*. The strength of testimony in their favour he unreservedly admits, as in the following passage; though, mounted on the hobby-horse of his "discovery," he determinedly overrides it. He says:—"From the high and pure character of many persons well known to me, who are mixed up in these *séances*, it is *almost* impossible not to believe their statements of these wonders, the truth of which wonders they so *positively* assert. If true they are *indeed* wonderful; but *if* tricks, then do they surpass all other tricks ever performed by all the 'sleight-of-hand' gentry put together, who ever bamboozled poor credulous, simple creatures, or astonished and puzzled a delighted audience." Some "credulous, simple creatures" may be quite as readily "bamboozled" by their own fancied discoveries as it is possible to be by any sleight-of-hand performance.

The subject of spirit-clothing has been already raised and discussed in the *Spiritual Magazine* for September, October, and December, 1860. The reader may further consult on the subject, *A New Theory of Apparitions*, by Newton Crossland; and Swedenborg's *Heaven and Hell*.

Correspondence.

To the Editor of the "Spiritual Magazine."

SIR,—While giving public mesmeric demonstrations in Newcastle-upon-Tyne in the month of October, 1858, I had a patient upon whom I had frequently operated, and who had become an introvisionist. Being desirous of developing in him a higher state of clairvoyant power, he met me at the house of Mr. Walton one afternoon to allow me to experiment upon him for that purpose. He was then about sixteen years of age, little in stature, uneducated, and of nervous temperament.

In the presence of Mr. Walton I put this boy into the sleep-waking state. He sat upon a chair with his right side against the wall of one side of the room, directly underneath a photograph of Mrs. Walton, who had died upwards of a

year previous; and I may here state that William Trotter (the name of my patient) knew nothing of Mr. Walton or of his family, or of his being a widower. Having inducted him into the mesmeric state, with the view of testing whether he had the power of becoming acquainted with what was transpiring at a distance, I put several questions to him; and continued my manipulations for upwards of half-an-hour, but without success. Feeling disappointed, and while still endeavouring to conduct him in an imaginary journey to South Wales in search of a dear young friend of mine, he looked up, and accidentally (I believe for the first time) saw the photograph of Mrs. Walton, when he suddenly exclaimed, "Ah, she is gone! Oh, she is happy! I should like to be there!" He continued talking in a similar strain for some minutes, notwithstanding all I could do to divert his attention, and bring it to bear upon the subject for which we had met, until I found my efforts were in vain, and I had no other choice but to allow him to follow his own course. "What are you talking about, boy?" I asked, rather pettishly; "What do you mean about being gone, and happy, and the like? who is it that is gone?" "Don't you see her?" he replied. "No," I answered; "how can I see her if she is gone?" "Why, she is standing there," he said, pointing to the corner of the room. "Can you converse with her?" I enquired. "Yes." "Then please oblige me by doing so, and tell me what she says." In the course of a few minutes he said, "She wishes me to convey a message to her children." "Then she left some children, did she?" "Yes." "How many?" "Three." "Are they all boys?" "No; there is one boy and two girls, and she has got *one little girl in her arms*. I should like to be with her." A message of an affectionate and religious character from this visitant (to me unseen and unheard) was then given, to be communicated to her children. This was followed by an affecting message to the husband (Mr. Walton) who was present, but sat behind the boy, and unobserved by him. I asked the clairvoyant if he would know the lady's husband if he saw him. "Yes," he replied. "Would you know his voice if you heard it?" "Yes." I then motioned for Mr. Walton to speak, and instantly the boy heard his voice he exclaimed, "That is him." He then communicated another message, the particulars of which it is not necessary to relate, except to state that Mrs. W. hoped that a Mrs. M. would fulfil the promise which she had made to her shortly before she departed this life; namely, to attend to her children. The clairvoyant now rose from his seat, and looked towards the corner of the room where he had previously pointed out the spirit of Mrs. Walton as standing. The moment he did so, he fell upon the floor, as though he was struck dead by the insupportable brilliancy of a supernatural vision. This incident somewhat disturbed my usual equanimity; I however felt the boy's pulse, and placed my ear over the region of his heart, and was glad to discover even faint indications of vitality, for I was afraid that he had realized his oft-repeated wish, and joined the happy spirit whom he declared he had seen and held converse with.

Now, sir, what are we to make of this case, and under what head of psychological phenomena must it be placed—*natural* or *supernatural*?

I repeat that William T. knew nothing of Mr. Walton's family, yet he stated correctly the number and sex of the children Mrs. W. left to mourn their loss; and described her as having a "little girl in her arms," a circumstance not less remarkable than interesting, when coupled with the fact that she had been preceded into the spirit-world only three months by a lovely daughter fourteen months old.

A few days before Mrs. W. died, Mrs. M. was summoned to her bedside with all haste, and when she arrived Mrs. W. told her, with great composure, that she was near her journey's end, and was fully resigned and prepared to change worlds. She then affectionately spoke about her dear children, and said though they would be left in charge of a good father there were many little matters which it was the especial province of a mother to attend to, and which a loving father might overlook, and she begged Mrs. M. as far as she had opportunity, to assist their dear father in promoting the comfort of her darling children; which Mrs. M. readily promised. This fact could not possibly have been known to the boy, yet Mrs. M. was reminded of her promise by or through him as stated above. There is also the minor fact of Mrs. Walton's death, how did he get a

knowledge of it? Some probably will answer that the boy was reading my thoughts; to which I reply that during three years' experience, and after experimenting upon him hundreds of times, I never knew him able to read my thoughts, though I frequently endeavoured to impress them on his mind—still, I cannot prove he did not do so in this instance. But supposing at this particular time he had this power, or that I had the ability to impress my thoughts upon his mind, would he not rather have read off my mind certain information which I possessed of my friend's residence, &c., which at that time occupied my thoughts, and to which I was especially desirous to direct his attention? But, instead of this, he, having accidentally caught a glimpse of Mrs. Walton's photograph, instantly declared "she was gone," meaning she was dead, and said he saw her (spirit) stand with a little girl in her arms, &c.

I may state, in conclusion, that W. T. did not know he had been the medium of these revelations until he overheard me relating the circumstances upwards of a year after their occurrence, and both he and I were totally ignorant of the simplest so-called spiritual phenomena.

I am, Sir, yours respectfully,

Monkwearmouth, July 7th, 1863.

NICHOLAS MORGAN.

To the Editor of the "Spiritual Magazine."

SIR,—Having recently met with a peculiar phase of spiritual manifestation that may interest your readers I send you an account of it. During the month of May, Mrs. Bliss, of Springfield, Massachusetts, a trance medium, was engaged to lecture for us. She had never visited Philadelphia before. We met in our hall on Sunday morning, the 3rd of May, and on being introduced we mutually exclaimed, "I have seen you somewhere before," but on a careful inquiry we were not able to find that we had ever met.

On the 6th of May, I was receiving a communication through a trance medium, Mrs. Danforth, and she remarked, "Here is another spirit coming, her name begins with B, it is Bliss; her spirit has not passed out of the body entirely, but it has the power of leaving it temporarily, and is now here. She is often in more than one place at the same time; perhaps she will be impressed with having met you now. She has seen you this way before, and you have seen her, and so you think you have met in the form, but you have not. (I had not said anything about this to the medium.) Her spirit often goes out to visit her friends. There are some of your spirit friends who are influencing her now. They can draw elements from her spirit friends, and, in return, they will give elements to her spirit friends and to her. She may not be conscious of this presence here, she is drawn here by the power of spirits." The communication then described her condition, and gave directions as to the proper course to be pursued for her. I called upon Mrs. Bliss the next day, she did not recognize this visit; remembered being alone in her room, which was about half a mile distant from the medium's residence. "But," said she, "this is a very common phenomenon with me;" and she recognized in the communication a very accurate description of her state of mind. She then related the following instance to me:—"I have a very intimate and dear friend who lives near me. On one occasion, when I was just about starting out on a lecturing tour, she made me a present of an article that I very much needed at that time, but in the hurry of leaving home I neglected to make any expression of thanks in return for it. Soon after I left it occurred to me how thoughtless and unkind it was in me; for a little while I felt very sad indeed, and almost cried, then the feeling passed off, and I thought nothing more of it. I was to be absent several weeks in a place about thirty miles from my home. On the following Sunday afternoon I laid down after my lecture, and the thought of my unkindness and ingratitude to this dear friend filled me with sadness, and I felt a strong desire that she might not feel hurt at this neglect. I soon passed into an unconscious state bodily. I went home and visited my friend, and said to her, 'Lizzie, I have been so sorry ever since I left you whenever I thought of that beautiful present you gave me, that I had not expressed my thanks for it. I am very grateful for it—

you will forgive me, won't you?' She smiled, and said, 'Surely, I knew you felt all right about it, and I did not think anything of your silence.'" On returning to consciousness the impression as of a dream was upon her mind, and there was no further regret. At the end of three weeks she returned home, and on meeting her friend, who is also a medium, she found that her dream had been literally fulfilled—her friend had seen her, and had held the conversation as given above.

I am always glad to obtain facts of this character, now that we can in some measure comprehend the philosophy involved in them. The spiritual body which at death leaves these outward forms permanently, can under certain circumstances leave them temporarily, and go to distant places, and not only be recognized by clairvoyant vision, but give actual demonstration of its presence and intelligence. It is, therefore, not positive evidence that an absent friend is really deceased if they are seen thus temporarily by clairvoyants. It has been the popular idea that it was only at or near the time of dissolution that these "doubles" could be seen, and in many instances it has so occurred; but I had lately the pleasure of removing a very unpleasant state of fear from the mind of a lady who told me that she had seen her son pass through her room a few days before, and as he was far away on ship board, she thought he must be dead. I found that the idea was making her ill; I told her that my impression was that her son was *not* dead, and that I had known several cases of this kind, where the persons seen were not dead. She was satisfied, and in a few months her son returned home safe and well.

Yours, &c.,

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To the Editor of the "Spiritual Magazine."

Tynemouth, 7 mo. 20th, 1863.

The following statement of your able and esteemed correspondent, William Howitt, in the number for July, I believe to be founded in misapprehension, and will thank you to insert this correction in the next month's number:—"There are said to be evidences of the spirits haunting Willington Mill, having done so to an older house on the same spot for two hundred years." I believe no such evidences exist, the premises having been erected in 1800, on ground never before built on. Persons acquainted with the neighbourhood, and knowing the statement I have quoted to be an error, might thus be led to discredit the whole narrative, as truly and circumstantially related in the number for January. There is an older house about two hundred yards from Willington Mill, in which there was a mysterious ringing of bells about forty years ago: and about twenty years since the person who then occupied it, told me, that occasionally at night, very strange noises were heard, adding, "it must be *what* you know." That is, however, more than I know, and may be left as a doubtful question.

I am, respectfully,

JOSEPH PROCTER

[We have submitted Mr. Procter's note to Mr. Howitt's attention, and he has appended the following remarks:—"Some years ago a gentleman of Newcastle-on-Tyne, whom I deemed very good authority, informed me that Mr. Procter had met with a book printed two hundred years ago, which showed that similar apparitions to those seen in the modern house at Willington Mill, had been seen in a house of that period on or near the site of the recent house. As the 'clairvoyants' mentioned by Mr. Procter, in the correspondence given in the January number of the *Spiritual Magazine*, described 'a man with a surplice,' and 'a woman long ago deceased;' this appeared to carry the facts beyond the house erected only sixty-three years ago, and I ventured to mention it. Mr. Procter, has, however, done the readers of the Magazine a real service by contradicting, what after all, was a misstatement. We don't want a fable on a subject so serious and important, but all possible fable and imagination sifted from the truth."—ED.]