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SOME RESEARCHES OF DR. JUSTINUS KERNER

AFTER MEMORIALS OF MESMER IN THE PLACE OF HIS BIRTH,  
MEERSBURG UPON LAKE CONSTANCE—EXPERIENCES OF MESMER  
IN HUNGARY—TOGETHER WITH THE TRANSLATION OF ONE OF  
THE DOCUMENTS DISCOVERED.

PART I.

NEAR the ever-open entrance to the peaceful graveyard of Meersburg (writes Dr. Kerner, in 1856), which overlooks the restless waves of the broad Lake of Constance, is the grave of Franz Anton Mesmer, the discoverer of Animal Magnetism. With a much-moved heart, often did I last summer stand before this grave, which truly to me appeared the grave of a martyr. I was at that time so fortunate as to be sojourning at the old Meersburg (Castle of the Lake), the property and abode of that remarkable and amiable man, Herr von Lassberg, who has preserved into his old age his intellectual freshness and love of nature.

No protecting hand appears to tend the grave of Mesmer, though the remains of a monument raised to him in 1815 by admirers of his discovery out of Berlin are still to be seen; this monument must have been thus injured either through malice or superstition.

Ascertaining from Herr von Lassberg that heirs and distant relatives of Mesmer were still to be met with at Meersburg, I sought amongst them for writings of Mesmer and whatsoever else might be discovered to me which appeared of interest, with reference to his life.

Amongst numerous documents which I thus discovered, of greater or less importance—most of them in Mesmer's own handwriting—is a written report, containing the history of a blind young lady, named Paradis, and resident at Vienna—a history which gave rise, most unjustly, to many calumnious reports regarding Mesmer. This report appears to have been drawn up by

the father of Madlle. Paradis, and to this remarkable document we shall shortly return.

What also greatly rejoiced me was, besides these papers, to procure, in the same manner, a portrait of Mesmer, painted in oil and of the size of life. It represents this extraordinary man as he appeared in his 76th year, in 1810. The picture is extremely well preserved, and conveys the impression of a man possessed of both physical and intellectual strength, of great firmness of will, and gravity combined with benevolence. Upon the back of the picture is written, "Franz Anton Mesmer, *docteur en médecine, âgé 76 ans, auteur du Magnétisme Animal. 1810.*" The name of the painter has also been given, but is no longer legible. The picture is evidently the work of a Frenchman.

In an *Aufenthats Karte* (license of residence granted by the police) which Mesmer received whilst in Paris, and which was also amongst the documents, and signed by his own hand, is the following description of his person:—"Age, 64; height, 1 *mètre* 76 *centimètres*; hair and eyebrows, brown; eyes, ditto; chin, double; countenance, full; forehead, high; nose and mouth, medium."

Herr von Lassberg had been personally acquainted with Mesmer, and pronounced this portrait,—until then unknown to him—extremely characteristic. After Mesmer's death it had been destined for Mesmer's dearest friend, Dr. Hirzel, and had been dispatched to him, but he in the meantime dying, it was returned to Mesmer's relatives. This portrait, in many particulars, is very unlike similar ones engraved upon copper, and which I also obtained from Mesmer's heirs, and one of which is prefixed to Mesmer's works published by Wolfart. These engravings, according to the opinion of those who knew Mesmer personally, are very unlike him, and are, compared with this oil portrait, from which neither of them is engraved, monstrosities.

A few days prior to Herr von Lassberg becoming acquainted with this picture, he had exhibited his extensive cameo collection to me, and had presented me with a cameo as a *souvenir*, upon which was engraved a head of Plato. "This cameo," said he, was brought to me by a Jew more than twenty years ago; he had broken it out of a ring which he had obtained I know not whence. The ring itself he had sold to a goldsmith, but to me he brought the cameo, knowing that I should pay him for it more highly than the goldsmith would do. You must not, however, consider it of great value, for it is cut by no ancient Greek artist; it is apparently of Italian workmanship." I willingly received this *souvenir* from its noble giver. Greatly, however, were we surprised when, made aware of the fact by my daughter, we recognized a ring upon the hand in Mesmer's portrait bearing

the identical cameo which Herr von Lassberg had presented me with a few days previously. "That is the very cameo which I gave to you!" exclaimed Herr von Lassberg. "Then truly, it will be doubly valuable!" I returned. In order more fully to convince myself that Mesmer had possessed such a cameo, I repaired once more to his heirs, where I had already turned over the inventory of his possessions, and again carefully went through its contents, when under the head of "Gold," I read this item, "A gold ring with an antique cameo—Plato." An aged relative of Mesmer also informed me that her cousin, a forest-ranger, had received this ring by lot, and had at once turned it into money. Thus came this gem from the wonder-working hand of Mesmer to Herr von Lassberg, and from him to me.

With much propriety Wolfart placed a sentence from Plato upon the title-page of Mesmer's works, and it was with reason that Mesmer, through the wearing of this ring, dedicated his hand to Plato. The belief, labours, and doctrine of Mesmer, even as the doctrine and belief of Plato, proceeded rather from the internal consciousness and innate life and knowledge of Nature, than from the struggles of the brain-life and book-knowledge. Mesmer himself has said, in his works published by Professor Wolfart, "I declare, at the beginning, that this work, with regard to which I have taken no one's opinion but my own, appears without any scientific equipment, and has alone originated out of my own experience and observations. I consider it, therefore, free from those prejudices and errors which are introduced by an artificial education. I have kept my labours free from that species of sophistry and pedantry; it remains for posterity to measure and adorn the pathway which I have thrown open."

When Herr von Lassberg beheld me thus enriched with so many of Mesmer's possessions, he said to me, "Now come once more with me into my vaults." The handsome veteran, in his eighty-fifth year, with his long white hair and long white beard, resembling a vision of the past ages of romance, preceded me, with a bunch of keys in his hand, as on many a previous occasion, along the galleries of his old castle of Meersburg, hung with the antlers of stags, and the horns of the mountain-goat. The oldest tower of this castle had been built by King Dagobert, and there is still shewn a window from whence Conradin of Swabia gazed with delight upon the landscape when about to set forth on his momentous journey to Italy. Here Herr von Lassberg conducted me into the vaults, where are contained the most remarkable treasures, documents connected with old German literature, and especially with the poetry of the middle ages, the most ancient codex of the *Nibelungenlied*, autographs of the *Meister*

and *Minnesängers* (Troubadours), and many a rare volume and priceless manuscript carefully arranged in rows of cabinets. Above these cabinets stand ancient drinking cups and jugs, urns, armour, and armorial bearings.

Here the noble old man opened a drawer, in which he preserved deeds and documents belonging to the last century, and said, "As you have come into possession of so much that belonged to and was beloved by good old Mesmer, I am inclined to believe that it is his will that you should also possess his Doctor's diploma, and," added he, "I believe that here in Swabia it could fall into no other hands so deserving. I came into possession of it about twenty years ago in the same manner that I became possessed of the cameo."

Thus did I receive Mesmer's doctor's diploma, which, together with his portrait, his cameo once more set in a ring, and his manuscripts, I have carefully deposited in the Magnetic Institution, conducted by my son, in Stuttgart.

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#### SOMETHING ABOUT MESMER'S BIRTH-PLACE AND CHILDHOOD.

In the diploma, Mesmer is said to have been born at Meersburg, whilst Wolfart speaks of Weiler, near Stein, upon the Rhine, not far from Constance, as his birth-place. Both these statements are erroneous. Through the kindness of Herr von Lassberg, I have received a copy of an entry in the parish register of births at Iznang, at which place Mesmer was born, which is as follows:—"In the year 1734, on the 23rd of May, in Iznang, under the jurisdiction of the parish of Weiler, of the bailiwick of Rudolfzell, was born, and upon the same day baptized, Franciscus Antonius Mesmer, legitimate son of Antonius Mesmer and of Maria Ursula Michlin, of Iznang. The godparents were J. George Koller and Maria Bügelen.—Weiler, the 23rd of May, 1734.—Lenhardus Hoch."

His infancy and boyhood were passed by Mesmer amidst the glorious scenery of the Lake of Constance. Upon the banks of the Rhine and of the lake, in the fields and woods, he was left to wander about and play by himself. His father was a huntsman in the employment of the Bishop of Constance. The child Mesmer exhibited an especial affection for water, for living brooks and streams, which he always followed up to their springs, and thoroughly loved to investigate upon their courses. During Professor Wolfart's last visit to Mesmer, the aged man of wonders, referred to this his youthful inclination, and he related how in his eighth year, when attending school, and his way lay along the banks of the Rhine, his desire to follow up the course of the streams which flowed into that great river, fr-

quently caused him to neglect his school duties. In all places where waters flowed, he loved also to seek for stones and shells; and wind, storm, rain, hail, and snow had early attracted the boy's attention and become subjects for reflection to him, and he would, in order to study their nature, rush forth into their midst with joy.

Through this life, in the bosom of free nature, he appears even whilst still a child to have drawn towards himself a natural power unpossessed by the dwellers by the fire-side, a power which appears to delight to flow into those who maintain a many-sided intercourse and struggle with nature; as, for instance, in the case of sailors, hunters, shepherds, mountaineers, and tillers of the soil. In such persons is discovered the development of a special sense and of a special power which in his later life continued to develop itself in Mesmer, and which he, as so-called Magnetism, first recognized, and as a means of healing carefully examined and made known; a power which is not inherent in all men, but markedly is not so in men of vitrified understanding and whose knowledge is alone that of the schools.

That this peculiar power dwelt within him, Mesmer observed in later years, especially through the fact, that whenever he was present whilst a person was being bled with a lancet, the blood flowing from the vein, as he approached or retired, changed its course in a marked manner. This he found by experiments to be invariably the case. I myself heard from an old man at Meersburg who had known him personally, that if Mesmer unintentionally with the palm of his hand stroked a person over his face, even if he made this "pass" with his hand at some distance from the individual, peculiar sensations would be experienced by that person.

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#### MESMER'S FIRST PRACTICAL CAREER AS A PHYSICIAN, TOGETHER WITH STRANGE EXPERIENCES IN HUNGARY.

His career as a physician commenced in Vienna. There he married a widow, who had one son, and who probably was an inhabitant of Vienna. Her name I never could discover, even the relatives of Mesmer residing at Meersburg were unacquainted with it. Probably she was possessed of property, as Mesmer possessed a large house in Vienna. His marriage, however, appears to have been no source of comfort to him, as in a letter to a friend he refers to the unintellectual character of his wife, and also to her extravagance. He separated from her, and she died many years before him.

During his fifteen years' medical practice in Vienna he came upon his new art of healing through observing the origin, the

form, and the career of diseases, in connexion with the great changes in our solar system and the universe; in short, in connexion with what he termed Universal Magnetism. He sought for this magnetism originally in electricity and subsequently in mineral magnetism. He made use of the magnet for healing at first in 1772, led to this discovery by the astronomer, Father Hel; using the magnet, however, simply as a conductor from his own organism through his hands; and by this means brought forth remarkable cures. A year subsequently, experience shewed him that without touching the magnet, through his hands alone, he could operate much more powerfully upon the human organism, and thus originated through him the discovery of Animal Magnetism, which he developed into a science.

It was after this manner that Mesmer reasoned:—"There must exist a power which permeates the universe, and binds together all the bodies upon earth, and it must be possible for man to bring this influence under his command." This power he first sought for in the magnet; he pondered upon it with regard to man, and immediately applied it to the cure of diseases. The remarkable operations which were produced, and the cure of the sick, would, in another investigator, have brought him to an end of his experiments. Mesmer, however, went forward. Ever accompanied by the idea of the primal power which must permeate the universe, and is ever active within it, the thought occurred to him that the influence must exist yet more powerfully in man himself than in the magnet; since, he argued, if the magnet communicates to the iron the same polarity which causes itself to be a magnet, an organized body must be able to produce similar conditions in another body. He thus perceived that he could not ascribe alone to the magnet which he held in his hands the effects which he had observed produced, since he also must in his turn influence the magnet. Upon this he cast aside his magnet, and with his hands alone brought forth similar and unadulterated effects.

Herr Seifert gives us a simple and truthful account of Mesmer's operations at the period when he assisted his own magnetic power by the use of the magnets and electricity. This gentleman's narrative leads us into Hungary, into the castle of a Baron whither Mesmer had been sent for to exercise his curative powers, and this narration proves to us that it may truly be said of Mesmer, "he performed more than he even promised." The narrator commences his story by observing that he was himself in the household of Baron Hareczky de Horka, and of his wife, a born Countess, Nyary de Bedegh, at Rohow in Hungary, at the time when Mesmer's discovery and experiments not only had excited much attention at Vienna, but when the fame of them

had extended into Hungary. He himself appears—like most learned men—to have considered the whole mere *charlatanism*. However, in the end he was forced into the conviction that he was mistaken, and had done Mesmer a great injustice. The affair was as follows:—

“The Baron, who was still considerably under thirty years of age, frequently experienced spasms in the throat which threatened to choke him. Every remedy which he used was useless. He therefore had a medical consultation held in Vienna with regard to his sufferings, the result of which was the expression of an opinion already entertained by his physician Ungerhoffer, namely, that if his spasms were not alone purely of nervous origin, as it appeared to them, he would not die from their effect, and that the spasms, as years went on, would cease. As his symptoms still remained the same, he again had a medical consultation held in Vienna, and amongst the doctors were Van Swieten and Van Haen. The conclusion arrived at was precisely the same as upon the former occasion; but in order to satisfy the Baron a tea was prescribed, for the preparation of which each physician present was to name a herb. This was done. When Van Swieten was alone with the patient, however, he drily observed that the tea could do him no good; nothing would be of service but time. Dissatisfied with this opinion, the Baron applied to Van Haen, who spoke much in the same strain; the Baron appearing little satisfied, Van Haen advised him—since the doctors apparently could discover no remedy for his complaint—to be magnetized by Mesmer, although Van Haen himself had little belief in the wonder-worker. The Baron upon this lost no time in communicating with Mesmer, who was invited to Rohow. These particulars I received from the Baron’s own lips; of the further events I was myself principally a witness.

“In the year 1775, one evening, in the most beautiful season of the year, Dr. Mesmer arrived at Rohow without my being aware of his arrival. No sooner did I learn that he was in the castle, than I hastened to see and welcome this man of wonders. Upon my entrance into the room I found the Baron and Dr. Mesmer seated together upon the sofa. The conversation lasted a considerable time, and turned upon a variety of topics. At length Mesmer quite unexpectedly exclaimed, ‘Herr Baron, have you felt nothing?’ ‘No, nothing,’ was the reply. ‘Therefore,’ replied Mesmer, ‘Your illness is simple imagination.’

“The following morning the barber from Senitz told me that whilst he had shaved Mesmer, Mesmer had questioned him regarding the Baron’s spasms; and the barber being unable to give him any information, Mesmer had exclaimed, ‘I maintain

my belief; the Baron is only suffering in his imagination!' I must confess that these inquiries of Mesmer addressed to the barber, made me still more distrustful of him than ever; although I am equally obliged to confess that his repeated declaration of belief in the power of the Baron's imagination, was in his favour.

"For some time Mesmer was occupied in putting into order his needful magnetic apparatus, amongst which I observed simply variously shaped artificial magnets, and an electrical machine, which had been broken upon the journey and thereby rendered useless. I therefore lent him mine, which, although smaller and simpler of construction, nevertheless proved all that was necessary.

"The news of Mesmer's presence spread like lightning through the neighbourhood, and from all sides streamed towards the castle crowds, amongst whom were the noble and the learned. The numbers of sick who announced their presence at the castle — where a special room was prepared for them — daily increased.

"Amongst those who sought help from Mesmer, were a considerable number who, after careful examination, were regarded by him as suitable for the magnetic treatment; a much smaller number, not being nervously affected patients, he recommended to other doctors, or himself wrote prescriptions for them, did they desire it, without however accepting the readily offered fees.

"Owing to my suspicions of Mesmer, increased by the barber's words for some time, except when my duties required me elsewhere, I scarcely quitted Mesmer's side. With suspicious eyes I watched not alone himself, but the behaviour and words both of the patients and of the domestics of the castle.

"At first no remarkable effects were produced either by the movements of his hands or by the magnets and electricity. The very slight effects produced upon the sick people were attributed both by myself and the other spectators to the excited imaginations of the patients. And we still maintained this pre-conceived opinion, when, through Mesmer's continued exertions and the continued magnetic influence, certain of the doubting spectators were obliged to withdraw themselves through experiencing sensations of discomfort. In our eyes, all still remained either imagination or deception, or both combined. Thus did we struggle against the visible truth which pressed upon us! Illogically, we only calculated upon one possible means of deception, although under the circumstances this very deception must have been an impossibility, since Mesmer had previously seen not one of the sick persons, and the greater number had been confirmed invalids long before his arrival: add to which, the greater part of the sufferers were far too thoroughly unsophisticated children of nature to have been made use of in



any—and especially in so artistically-managed a piece of deception as Mesmer's scheme must have been—had he been, in fact, carrying on any scheme of deception. Besides which, the greater number spoke and understood no other language than Slavonian, between these and Mesmer I acted the part of a very observant and cunning interpreter, frequently so clothing his German questions in Slavonian, or adding somewhat thereto, that he received 'No' when he expected 'Yes,' and was thus thrown into much perplexity by the appearance or actions of the persons addressed, until I, in German, explained what had been said. Whenever Mesmer chanced to be absent, I made use of my opportunity to question the magnetized patients, but never elicited any single admission which could in the slightest strengthen my suspicions; in fact, at length I was compelled to become suspicious of my own suspicions.

"Mesmer had not long been amongst us, busied with his magnets, before various members of the household began to complain of peculiar sensations of disease which they never previously had felt. Mesmer, perceiving that although I was the person most constantly with him, yet that I complained of nothing, observed that I must be the most healthy person in the castle. Nevertheless his magnetism, within the first four or five days, must have influenced me. The Baron—a passionate lover of music, and himself a performer on the violin—was accustomed each day to arrange a little concert, and, when visitors were at the castle, even more frequently. Upon such occasions I was accustomed to play the *alto-violin*. During Mesmer's visits these concerts usually took place after dinner, and Mesmer would play his accompaniment upon the violoncello; and now something curious would occur, as, for instance, throughout the first part of a symphony I would continue to play as usual, but during the second part would become, contrary to my usual custom, each time so sleepy that I would drop asleep in the midst of my playing, through my incorrect accompaniment would disturb the music, and be forced to lay aside my instrument. After some time, my desire for sleep during these concerts began to abate, until at length I was able to play without interruption from beginning to end. When at length I was completely cured of my suspicion regarding Mesmer, and after I had observed that he frequently operated upon the sick by his music when they were removed from him by the distance of two chambers, the doors of which were locked, the idea occurred to me that he might still more easily have brought this slumber over me by his playing upon the violoncello whilst I sate next to him.

"Mesmer himself was of opinion that upon occasions when people fall suddenly unwell during the performance of music, as is not

unfrequently the case, both in the church and in the opera-house, some highly magnetic singer or musician is present, who, through his singing or the vibrations of his instrument, circulates his magnetic atmosphere around him, and which thus acts upon the most nervously organized persons present. It will not be superfluous to mention here the following circumstance:—It was the custom for two horn-players belonging to the Baron's household to perform upon their horns at uncertain times on a balcony of the castle. This music, it seems, was listened to by the sick people with pleasure. Upon one occasion during the performance of various pieces of music by the horns, suddenly several of the sick people began to grumble, some even to curse, whilst others sighed and were seized with convulsive attacks. In order to enquire into the cause of this unexpected change I passed out of the hall through two rooms, the doors of which were closed, when I came upon Mesmer, who was holding with his right hand the outermost rim of the mouth of one of the horns whilst it was being played. I related to him that the sick people were very uneasy; he smiled, but still continued to hold the horn firmly whilst the next piece of music was being performed. Then he let go of the horn, taking hold once more of it, however, in the same place, only with his left hand. At length he left entire hold of the instrument with the words, 'Now, or soon, the sick folks will be quiet.' Immediately I returned to the hall, where the sick soon recovered themselves.

"The sister of a certain Herr Kolowratek—to whom reference will shortly be made—dwelt in the castle with her brother. She was an excellent singer. For the entertainment of the aristocratic visitors this young person was accustomed to sing, her brother upon his violin and other musicians giving a gentle accompaniment to her voice. In the hall, where this music was but feebly heard, the same phenomena occurred with the sick people as during the music of the horns. Initiated into the mystery by the former occurrence, I now carefully observed the musicians. Mesmer did nothing more than hold the right hand of the singer. This time I purposely said nothing to Mesmer about his patients. The music proceeded uninterrupted. In the midst of an aria the singer became hoarse, and at length complained of a pain in her throat, which prevented her from continuing to sing. Mesmer left hold of her hand and pointed, if I mistake not, with the finger of his left hand at the distance of a few inches from her throat. The pain had soon vanished and she was able to continue her singing. Perceiving that this was all that Mesmer did, I left the room and found that the people were quiet in the hall.

"Not less powerful was the projection of the magnetism by means of a mirror. Mesmer was once standing in an ante-room, surrounded by various guests and members of the family-circle,

and conversing with them. It is true that the door of the hall was open, but we were all of us placed in such a position that neither could we see one of the patients, nor yet one of the patients see us. Suddenly and without premeditation Mesmer pointed with the finger of his right hand towards the reflection of the back of one of his magnetized patients, which was to be seen in a mirror hanging in the hall, where the patient himself could not observe Mesmer's movements. Nevertheless, immediately the man was seized with convulsive movements, and the others who were in connexion with him, though holding each other's hands, were each one affected according to his or her nature, and thus remained until Mesmer, the to them invisible cause of their disturbance, directed the finger of his left hand towards the mirror. The same character of experiments was frequently repeated.

But to return to Mesmer's curative operations on the sick. There was a Hungarian resident at Rohow, who had lost, through frost and cold, the use of his right hand, and I do not know whether it was not the use of his left hand also. Mesmer ordered him to sit in a chair, and both during the forenoon and the afternoon manipulated him repeatedly, placed a magnet underneath his feet, and ordered him to join a circle of magnetized patients who took hold of him by the right and left hands. Already upon the first day, by sunset, the person in my presence was enabled to raise his right hand nearly to the height of his forehead; the second day he progressed, and on either the third or fourth was able—not however without some exertion—to remove and replace his hat. Mesmer throughout the time of his visit industriously magnetized him, and with such good effect that he daily pronounced himself better. After Mesmer's departure, he is said very shortly to have entirely recovered; but for this fact I will not answer, having had no intercourse with this man either before or after the period of Mesmer's sojourn at the castle.

There was a youngish Jew who came from the little market-town of Sobotisch, a short German mile from Rohow, who both from his own account and that of various Christians in Sobotisch, had long suffered from a disease of the chest, and was in fact so weak as to have been brought to the castle in a carriage. Mesmer having inquired after the seat of the complaint, pointed with his finger towards this man's chest, standing at some little distance, when within a very short time the sick Jew, after a strong convulsion, in the presence of many witnesses, vomited a considerable quantity of matter. I myself was not present at the moment of this event's occurrence, but entering the hall shortly afterward, was told of it secretly by an acquaintance. To convince myself of its truth, I questioned the Jew who described

what I had already heard. Various were the singular experiments which I tried upon this man, proving his extreme susceptibility to Mesmer's influence. The following year this Jew recognized me in the street at Sobotisch, hastily approached me, and inquired with much cordiality after Mesmer. He begged me when again I should see Dr. Mesmer, to thank him in his name most sincerely for the help which he had given him, for—to use his own expression—“he had taken nothing, and yet now was always fresh, lively, and healthy as a fish.”

A peasant from a neighbouring village complained that he suffered for a considerable time from an induration in the region of the stomach, which occasioned him great inconvenience as well as considerable pain. The peasant's account of his complaint I interpreted to Mesmer in words as unscientific as those which he had employed. Mesmer examined the tumour, and then ordered the peasant to re-adjust his clothes, and pointed, as was his custom from time to time, with his finger towards the affected part. He treated the peasant so far in a manner different to his other magnetic patients, that he placed him quite separated from them, upon a chair, and gave him a large square wine bottle filled with water to hold carefully upon his stomach. This bottle Mesmer had previously held in his own hands in order to magnetize its contents. The peasant was obedient, and began to experience—although not immediately—relief from his suffering, which relief, according to his declaration, increased daily. Nothing especially curious in relation to this man's case did I observe, until Mesmer one day, whilst in the ante-room, the door of which was shut, charged the electrifying machine. Suddenly the peasant let fly the coarsest Slavonian oaths against Mesmer. I questioned him why he allowed himself to be thus carried away, when the man excused himself by saying, that he was experiencing such prickings as could only come from “that German man or the devil.” Smiling at the peasant's simplicity, I entered the ante-chamber where I found that Mesmer, in the presence of various spectators, was attracting the sparks out of the electrical machine by the knuckles of his hand, at each repetition of the experiment the peasant sighing and compressing his teeth together, as I could both hear and see, standing as I did with one foot within the ante-chamber, the other within the hall.

“I observed the same thing happen to the peasant whenever Mesmer spread the magnetic influence around him by means of the mirror or by sound, either directly or indirectly. Spite of everything, the peasant held out bravely till the termination of Mesmer's visit at the castle. Entirely cured he did not return to his home; neither had I the opportunity of learning what subsequently befell him; nevertheless he gave a decided proof

at spite of the hardened coarseness of his nature, he was not influenced by magnetism, and this is sufficient to prove and ing to light the real existence of animal magnetism; since at which has no existence can have no influence.

“And now with reference to Baron Horeczki himself. It is ay to suppose that Mesmer used every means to render the aron susceptible to the influence of magnetism, he being the le object of Mesmer’s visit to Rohow. During the first five ys all his magnetism, even assisted by electricity and magnets, as entirely without effect, so that the Baron observed several nes to us that it must naturally trouble him no little to find so any persons susceptible to the influence and still that he himself ould experience nothing. On the evening of the fifth day he id the same to Mesmer, who replied, ‘From this very circum- ance you must perceive that you are not nervously diseased.’ n the sixth evening for the first time did Mesmer give him a little ope, when feeling his pulse, as he was accustomed to do whilst agnetizing him, he observed, ‘Patience! you shall soon feel omething by-and-bye!’ Nevertheless, during the following day esmer’s prophecy appeared likely to remain unfulfilled. Late in e evening, in the presence of various persons of the household, e endeavoured to fortify the mind of the Countess to bear the ccurrences of the morrow, which was to be a day of so much nxiety for her. She appeared, however, not any longer to rely uch upon Mesmer’s words.

“Towards eight o’clock on the morrow the chamber-maid came unning to me, saying that I must leave everything and go straight o the Countess, for that the Baron was very ill. I was just near he door of her sitting-room when forth rushed the *Büchsen- panner* (gun-charger), a fine-looking strong man. He was pale s death, and swore frightfully at Mesmer, who he told me wanted o kill him, as well as the Baron. In the room I found the Countess running up and down wringing her hands, and exclaim- ng when she saw me, ‘Ah, that cursed Mesmer will send my husband to the grave!’ She then bade me write in all haste a note to Dr. Ungerhoffer, saying that he should come as speedily as possible to see the Baron who was in great danger; but before I wrote I had better witness the frightful scene myself. Much as I was shocked, I could not preserve myself from laughing, so unexpected and extraordinary a spectacle did both magnetizer and magnetized present. Mesmer sate at the right side of the bed upon a chair with his left arm turned towards the bed; he wore a grey gown, trimmed with gold-lace, and upon one leg a white silk stocking; his other foot, naked, was placed in a wooden wash-tub, about two feet in diameter and filled with water. Whether the water was hot or cold, or whether it contained

magnets, I did not observe. By the side of this tub sate the violinist Kolowratek, with his face turned towards the bed, from which the *Büchsen-spanner*—suddenly feeling himself unwell—had removed, Kolowratek was completely dressed, but held in his hand a cane walking-stick, which was placed with its iron-sheathed tip in the tub of water. This cane he held with his right hand and rubbed incessantly from the top downwards. Probably another person might have regarded the whole of these preparations as the jugglery of a *charlatan*, but I do not do so, being aware that friction and water are powerful agents in producing electricity. Both these personages were silent. It was only the Baron who spoke, whilst he lay in bed covered alone with his fur coat made of wolves' skins.

“He was suffering from cold, and yet spoke in a delirious manner, like to a sick man in a fever. On account of writing the letter to Dr. Ungerhoffer I was not able to remain long in the room; Mesmer, however, observed to me that I might write to the doctor that he need only bring with him two doses of *cremor tartari*, as the Baron was certain to be up and about before he arrived. My letter having been written, our hussar galloped with it to Holitsch, a little town distant about two German miles. He was followed by a coach with four horses. Curiosity led me again to the chamber of the sick man. Everything there remained unchanged. There was no end to the delirious talk, the curses, lamentations and whimperings of the poor Baron. Frequently he besought us to shoot him dead outright. We none of us were in a comfortable state of mind. Mesmer alone appeared grave and thoughtful. When the crisis of the disease appeared to Mesmer to have reached a sufficient height he left hold of the Baron's hand, and in place of his hand caught hold of him by the foot, when the violence of the paroxysms abated. We imagined that the whole was over, when suddenly Mesmer seized the Baron by his hand once more and the paroxysms returned. For some time he thus exchanged his hold upon the Baron with the results ever the same in their alternation. The Countess, filled with distress, had meanwhile entered the chamber several times, reproaching Mesmer very severely. He only replied calmly. ‘Did I not last evening tell you that you must not let yourself be alarmed by the severe attacks which the Baron would have this morning? But you shall speedily see him well again!’ Mesmer, having continued his alternate magnetism for some time, till he perceived that the Baron had received sufficient of its influence, then desisted. He told the Baron to rise and be dressed, and, when his toilet was completed, led him into the presence of the Countess, who was greatly delighted once more to behold her husband apparently in his usual health. Mesmer

meanwhile entered the hall to attend there to his patients, and I followed him. Whilst he was busied magnetizing, various aristocratic guests had presented themselves to the Baron and Countess, and Mesmer, being a stranger to several of these personages, was requested to make his appearance amongst them. I followed Mesmer as if I had been his shadow. The Baron, about whose mouth and cheeks a sort of blister-eruption had formed itself, began, according to his custom, to play various lively tunes upon his violin, at the same time dancing about merrily. Towards twelve o'clock the earnestly-expected Dr. Ungerhoffer entered the room. His surprise was not little when he perceived the Baron—whom he imagined he should find dangerously ill—thus gaily occupied. The occurrence of the few previous hours was related to him. A struggle was perceived going on in his mind between earnest consideration and doubt. He shook his head, felt the pulse of the Baron, and said to Mesmer, "We must not permit the fever to return a second time; it has been too violent." Mesmer, who desired to try further experiments upon the Baron, was by no means satisfied with this answer. He would not allow that there was any danger incurred, because he considered that he kept the fever entirely in his own power. Dr. Ungerhoffer denied this; he had several similar fever cases himself amongst his patients at that very time, and these patients during their paroxysms had, like the Baron, complained of painful feelings in their limbs; therefore, according to him, the fever had probably some other origin than magnetism. Mesmer maintained, in support of his opinion, that the fever had not shewn itself until he had begun to magnetize the Baron, when it increased or lessened, and finally ceased, according to his will, otherwise the Countess would have accused him wrongfully of being the cause of her husband's illness. Dr. Ungerhoffer attributed the simultaneous appearance of the fever with the magnetism to blind chance, and the rest to the excited state of the Baron's imagination. Mesmer controverted the theory of chance by the fact that he had already several days previously announced the approach of the illness, and only the evening before had prepared the Countess for these violent paroxysms. Besides, imagination could not explain the rest, since during the continuance of the fever the Baron had lost his consciousness and reason, as witnesses to which fact he called the Baron himself, the Countess, and myself, and as witnesses to which fact many others might have been called. We could do no other than bear testimony to the truth of this statement. Certain of his position, Mesmer further added he would lay a wager that the Baron would not be again attacked with fever until he was again magnetized, and also that in case he was not again magnetized he would not again be attacked at all by it.

Time fully justified these assertions of Mesmer. Dr. Ungerhoffer departed in the afternoon.

“ For a day or two Mesmer did not attempt to magnetize the Baron again, and there was no return of the fever, although the Baron took no means to avoid an attack. Upon the third or fourth day, however, Mesmer was desirous to magnetize him once more early in the morning, but the Baron would not at first hear of such a thing. After much resistance he, however, laid himself down upon his bed, about a quarter to eleven in the forenoon, three hours later than on the former occasion. The magnetism commenced as usual. The effects soon began to shew themselves, but this time in a modified degree. The Baron, however, would not endure it ten minutes; and before he began to lose his consciousness, sprang out of bed, saying, “ rather than endure such torment a second time, he would keep his spasm for ever ! ” Nothing could induce him to return to his bed. Within the space of a year or more, in fact so long as I remained at Rohow, he was free from both fever and spasms.

“ As the Baron continued to refuse to be further operated upon, Dr. Mesmer observed to the Countess, in the presence of myself and others, ‘ Had the Baron submitted thoroughly to the magnetic treatment, each attack would have become weaker, and would finally have ceased altogether; but now I am forced to confess that at some future time he will fall into the same condition in which he was in his first paroxysm. I am no longer of any use here.’ The departure of Mesmer now took place.

“ Upon the day when Mesmer was returning to Vienna, and when everything was ready for his journey, in order to take leave of him as he stepped into the carriage and wish him a good journey, I went down into the courtyard expecting to there find him. As he did not appear, I re-ascended the steps down which I expected to see him approach. At the top of these steps I found a curious group assembled; that is to say, Mesmer, who was holding a young peasant-lad by both his ears, and a footman, who was acting as interpreter between the two. All three stood stock-still, and I also, having once more become all-observant. In the meantime the silence was broken by the sudden appearance of the Countess, who, after she had said something to Mesmer, inquired in her usual tone of voice, of the peasant, ‘ Whose serf art thou ? ’ ‘ Yours, great and mighty Countess ! ’ returned the lad. ‘ And what is the matter with thee ? ’ ‘ Six weeks ago, I lost my hearing in a great wind, and this gentleman is giving it me back again.’ The Countess once more took leave of Mesmer and withdrew. We four remained silent until Mesmer ceased his operation, when he asked me to tell the peasant to procure some cotton-wool in the castle to stop his ears with, and



to advise him as much as possible to avoid exposing himself to the wind.

“After this, I accompanied Mesmer to the carriage, and he took his leave of us all, not without emotion. The time needful for the magnetizing of the deaf youth could not have been above half an hour; probably thus short a time was required through the disease being one of recent origin.”

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We have to thank this narrative for giving us a faithful picture of Mesmer in the early time when, at the commencement of his discovery of animal magnetism, he employed it still in combination with mineral magnetism and electricity,—a practice which he afterwards abandoned.

He ascertained that the principal agent in his cures dwelt within himself, and that it was a direct operative agent, through the fact that its power increased by use. Nevertheless, the dea was never combated by Mesmer, that persons upon whom animal magnetism exercises but a slight influence, are rendered more susceptible to this influence by the assistance of electricity and galvanism; and it is, as Wolfart has expressed his opinion, readily to be accepted that all these natural powers are to be simply regarded as the lowest, earliest, and inorganic stages of life-magnetism, which, however, aid in producing conditions conducive to the reception of the influence of the life-magnetism.

Seifart remarks that he had observed that Mesmer wore beneath his linen shirt another of leather, lined with silk, and supposes that Mesmer sought by this means to prevent the escape of the magnetic fluid. He believes that Mesmer also wore natural and artificial magnets about his person, with the intention of strengthening the magnetic condition in himself.

At all events, it is certain that at a later period he employed for the strengthening of the magnetic condition, an apparatus, the *Baquet*, or, as he called it, the Magnetic Basin or *Paropothus*—an apparatus which was rendered by others much more complicated in its construction. This receptacle, as it was originally formed by Mesmer, was a large pan or tub, filled with various magnetic substances, such as water, sand, stone, glass bottles filled with water, &c. It is a focus within which the magnetism finds itself concentrated, and out of which a number of conductors proceed; these conductors being bent, somewhat pointed, parallel iron wands, the one end of each wand being in the tub, whilst the other end could be applied to the seat of the disease. This arrangement might be made use of by a number of patients seated round the tub. Any suitably-sized receptacle for water—pond or a fountain in a garden—would serve a patient as a

baquet so soon as the patient made use of an iron wand to conduct the magnetism towards him or herself.

May we be permitted still a few words regarding the foregoing strange narrative of Mesmer's proceedings at Rohow?

When reference is made to the evil impression produced upon the patients by Mesmer laying his hands on the metal musical instrument, unquestionably we must ascribe this effect to the influence of the *metal* of which these instruments were formed, since we are also informed that tones produced by Mesmer upon a stringed instrument, the violoncello, called forth no unpleasant sensation, but soothed to sleep, even as Mesmer was accustomed to make use of the tones of a glass harmonica with beneficial effect as the bearers of the magnetic fluid in other cases of magnetic cure. Further, it is evident, that at this period Mesmer employed a much more violent course of treatment than the mild one he adopted at a subsequent period. The calm holding forth of the finger's magnetic pole, especially at a distance, directed towards a seat of disease, almost always produces powerful convulsions. Through this means at first Mesmer wrought all his cures, and it is only to be accounted for by the strong operation of his will and his magnetic power, that he could govern these convulsions and bring them to a beneficial crisis. He himself considered this mode of treatment at a later period somewhat dangerous.

It is evident that at this time Mesmer had evoked a power which he himself was scarcely able to hold in check. The dawn of the mild day of magnetic life appears to have been thus one of storm and terror. Wolfart, in reference to the narrative, observes, "The *Büchsen-spanner*, who rushed forth from the Baron's room exclaiming that Mesmer would kill both him and the Baron, was evidently magnetized as well as Kolowrat, the musician, who had taken his place, through the closing of the magnetic chain. The delirious words of the Baron, which Mesmer could either call forth or cause to cease, was perhaps the most curious fact in the whole history. It is evident that here was the first sign of the lowest degree of the phenomenon of *sleep-waking and clear-seeing* which was not discovered until later. Mesmer, unaware of this fact, naturally as any other physician would at that time have done, regarded them as belonging to the nervous attack, and simply delirium. The use of the magnet and too positive a treatment had prevented the development of an orderly condition."

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## A LETTER FROM THE LATE PROFESSOR GREGORY.

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IN the first number of *The Friend of Progress*, we find an article by Professor Brittan which contains a valuable letter of the late Dr. William Gregory, the eminent Professor of Edinburgh. Professor Brittan says:—

“Amongst those who have carefully observed the physiological and psychological phenomena of the magnetic sleep, and such as are developed in the several degrees of internal sensation, the late Dr. Gregory, Professor of Electricity and Chemistry in the University of Edinburgh, occupied an eminent position. His observations on that particular subject, and, indeed, on all kindred themes, were entirely free from dogmatism, and at the same time characterized by the candour and discrimination which are indispensable to a just appreciation and rational exposition of natural phenomena. Respecting the mysterious facts which have attracted so much attention in this country, the learned Professor held that neither imposture nor delusion have any essential part in their production. Up to the close of life he was a deeply interested inquirer, and on all occasions manifested a rational respect for the just claims of Spiritualism.

“The present writer received several interesting communications from Dr. Gregory during the last ten years of his life. The following extracts are from his last private letter, bearing date of October 29, 1857:—

“I have been much amused by the proceedings of the Cambridge Committee, so perfectly analogous to those of all similar bodies of whom I have any knowledge or experience. I have long been convinced that it is a waste of time and labour to try to convince such a body of leaders in science, inasmuch as they are always averse to new and startling truths, and, in my experience at least, are invariably strongly prejudiced, although they may not have paid the least attention to the subject. They constantly insist on improper and absurd conditions, such as none who is acquainted with the phenomena, or has any conception of the numerous sources of error and failure, can think of accepting. If, as is highly probable in such circumstances, failure does occur, they instantly proclaim that the whole thing is due to imposture and collusion, but without producing any evidence of this. I have not met with one such body who seemed even to have a glimpse of the truth that, in questions of fact, failure—in other words a negative result—cannot possibly prove more than that the experiment has failed. Nor have I

seen any who had any acquaintance with the probable causes of failure when we experiment on such a subject as the sensitive human nervous system—of the powers of which, or the laws that regulate them, we know so little. The rational enquirer will soon find that there are innumerable causes of failure—such as the state of health of the subject; the state of the weather; the state of body or mind of the experimenter; and last, not least, the influence of the bystanders, above all if they be sceptical, prejudiced, or excited by controversy. Whether in Magnetism, in Clairvoyance, or Spiritual Manifestations, we who have experimented know these things, but the scientific committees never do; and hence they most unreasonably expect, and indeed some observers as unreasonably promise, uniform success, as the test of truth.

“For many years past I have never accepted any such challenge or test, nor have I made any attempt to convince, in this way, men who are capable of expressing decided opinions previous to their having examined the subject. All that I ever consent to do is to make the trial, on the express understanding that failure proves nothing as to the disputed truth. And even then I reject all dictation as to conditions, as I will only experiment under the conditions presented by nature, to whom the sceptics have no right to dictate. Our duty is to study nature as she presents herself, and to take the facts as we find them. We may alter the conditions if we please, but we have no right to insist that the facts shall be produced under such altered conditions as the uneducated judgment may dictate or fancy suggest.

“On the other hand, when the trials have been successful, the body of sceptics, so far as I have observed, is never convinced, but always either explains away the facts by some groundless hypothesis or hints at imposture. The committees tell us they will believe if we can do so and so; but they never do. However, I always repudiate such an arrangement. It is of no importance whether they believe or not. Their testimony cannot be better than that of hundreds which has had no effect on their minds. How then are we to expect that when they believe, others are to accept their testimony? They will be treated as they have treated those who were convinced before them. All such scientific bodies, and all individual leaders in science who set so high a value on their own testimony and so low a value on that of others, must be left to time to deal with. If we observe with care, and report our facts conscientiously, the future will not fail to do us justice.

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“The essential question is this: What are the proofs of the agency of departed spirits? And although I cannot say that I

yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honourable men, appear to me to render the spiritual hypothesis almost certain. I have, indeed, still a lingering feeling that some other explanation may possibly exist, but I cannot point to any one that is at all satisfactory; and I believe that, if I could myself see the higher phenomena alluded to, I should get rid even of this feeling, and be satisfied, as are all those who have had the best means of judging of the truth of the spiritual theory.

“ ‘ Admit, then, that departed spirits can communicate with us, they must do so through some subtile agent, capable of reaching our nervous system. It is this agent, which is perhaps the nervous or vital force, which I think may also prove identical with that through which mesmeric influence is conveyed and clairvoyance effected. . . . This would explain many points of analogy and relation between clairvoyance and mediumship, while it in no way interferes with the fact of spiritual agency, if that be admitted.

“ ‘ I shall be glad to hear from you, and hope you will keep me informed of all new and interesting facts which may occur among the American Spiritualists. On the other hand, if I shall be able to obtain further manifestations, I shall not fail to let you know. The opportunities here are few, but I shall allow none of them to be lost.

“ ‘ Believe me, yours fraternally,

“ ‘ WILLIAM GREGORY.’ ”

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OCTOBER.

The brown leaves now are falling fast,  
The flowers all decay,  
The sky with clouds is overcast,  
The swallows flit away.

Ah me! so fall Life's leaves and flowers,  
Its Summer-birds take wing;  
Thank God, as pass the flying hours  
We near another Spring.

T. S.

## PASSING EVENTS.—THE SPREAD OF SPIRITUALISM.

By BENJAMIN COLEMAN.

THE progress of new truths in whatever aspect they are at first presented to the world, though slow, is sure! They are necessarily recognized in their earliest developments by but a small minority. A few thinking men scattered here and there, seeing that the popular old-fashioned philosophies will no longer hold, become bold by degrees in proclaiming their infidelity to them, and gathering strength by influential and increasing numbers, at length they are enabled to make a stand against prejudices by which the multitude are enthralled, and to force the truth despite all opposition, until it becomes an article of faith, which cannot be disputed without exposing the doubter to the suspicion of being imbecile.

Modern Spiritualism is one of these great truths, and it has perhaps, spread more widely and more rapidly than any other that has ever preceded it. In my travels, (as I have before remarked), I find that almost every family has a mysterious legend, and in many there are one or more mediums. By some the power is exercised for idle amusement, and the most puerile purposes, and this frequently leads to disagreeable results; others make a demi-god of the medium, and credulously receive all spirit messages as gospel, and run fanatically wild with them. Others again, finding themselves puzzled and perplexed with the unreliable and erratic character of mediums, and the contradictory nature of the communications, are disposed to cast Spiritualism aside as unworthy of further consideration. These extremes are to be regretted, and meet with no encouragement from me.

Spiritualism is a stupendous fact, involving very important consequences. If I cannot explain its difficulties and apparent contradictions, I can wait patiently and abstain from condemning what I do not understand, in the confidence that the all-wise Providence which permits this revelation will, in due time, reconcile and harmonize these incongruous elements, and make their purport plain to us all. Mediumship is a great gift; its abuse is a great evil. The modern manifestations—not yet recognized by the multitude—are startling and most marvellous. To the initiated it is not necessary to repeat them, but it may be useful to those who desire to investigate, to re-state in this place the varied phases of this mediumship, and the facts witnessed by thousands of intelligent men and women in this and other countries. Let

me state then that mediums are found in all conditions of society—among men and women—old and young, uneducated and enlightened. Mediumship exhibits itself frequently by the hand being moved to write, whilst the individual is in a normal state, with great rapidity and exactness, and upon subjects entirely independent of, and at times far beyond his natural powers, and not unfrequently in dead and living languages unknown to the medium or to any one present. Elaborate drawings in pencil and colours are also thus executed by persons having no knowledge of the art.

In like manner, mediums are inspirationally influenced to address an audience *impromptu* on any given subject—moral, political, theological, or scientific—in the most appropriate terms, and sometimes in eloquent language. Through some mediums the spirits can move heavy substances, lifting tables, chairs, and musical instruments, hurling them about with great force among a crowd of spectators without injury to any one. Musical instruments are played upon by invisible performers in strains of beauty, melody, and grandeur. This has been done whilst the instrument remained in full view in a lighted room. I know of one well-attested case in which a large piano was raised in broad daylight some feet from the ground by an unseen power, and, whilst held in that position, several airs were played upon it in the presence of twelve persons.

Mediums with their eyes bandaged and in darkened rooms have drawn portraits of departed persons whom they had never seen. Long letters have been written in pencil and in ink by an invisible power, sometimes without either pen, pencil, or ink being at hand; and drawings in crayons and water colours have been executed without the agency of any mortal hand, under conditions and circumstances which admit of no question of their superhuman origin. Remarkable cures have been effected by mediums without the use of medicine or the practice of surgical operations, by the laying on of hands only.

Mediums have been lifted bodily and carried about over the heads of those present, and, in isolated instances have, at least, been made invisible, if they have not been carried away to distant places. Various articles have been moved by invisible agency from rooms in which every precaution against deception has been taken, and have been found in other places deposited in locked drawers and in carpet bags.

Spiritual forms have been seen dressed in various habiliments, the texture of their clothes, as well as the colour and texture of their hair, being as palpable to sight and touch as if the figures were natural men. Conversations have been held with invisibles on ordinary subjects, their voices being as distinct and audible as if they were natural human voices.

During the past twelve years in which I have been engaged in this enquiry, I solemnly aver that I have myself—without possessing any mediumistic power—witnessed almost the whole round of these marvellous manifestations. Respecting, as I do, the conscientious scruples of the religious world, which stands aghast at these revelations of modern times, but which dare not deny their possibility, because it finds the inspired volume full of similar facts, but which can see nothing in them but “devices of the devil;” I turn to the scientific world, and I ask the leaders, who unhappily, as a class, are steeped in materialistic philosophy,—Do you believe that these things are true? or do you really believe that tens of thousands of your compeers are a prey to some mental epidemic, and that it is they, and not you, in your ignorance of the facts, who are at fault? Look to the history of Modern Spiritualism, see the number of master minds that have yielded to the belief of its truth after full and careful investigation, and then say whether you honestly think it is indeed a delusion, unworthy of serious consideration!

I am sure that he who will be at the pains to investigate, freed from the fetters of false theories, must realise sooner or later the truth of Spiritualism, and that he will be ready to declare, in the words of the man whom Christ cured of his physical blindness, “This I know, that whereas I was blind, now I see.” Friends and acquaintances may “cast him out,” but he will have found a flood of light that will more than compensate for the jeers and persecution to which his conversion may subject him.

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MR. L——, OF NEW YORK.

My friend, Mr. L——, of New York, as announced in the August number of the Magazine, arrived in London, and spent a few days with me. In the haste of leaving home he omitted to bring his Journal, in which he has recorded his almost daily experiences. The brief account he gave me of one or two remarkable incidents are too imperfectly impressed on my mind to enable me to give them to the reader; but this is not important, as Mr. L—— has promised, on his return home, to send me his diary for publication in this Magazine. Taken as a whole, his experiences form one of the most extraordinary and important chapters in the history of Modern Spiritualism.

Mr. L—— spent one evening with me at the residence of Mr. S. C. Hall, where a party of Spiritualists had been invited to meet him. I briefly recalled to their memory the leading incidents of the narrative published by me; the constant appearance of his wife “Estelle” accompanied by the figure of Dr. Franklin; the numerous letters written by both spirits, some of



which I shewed to those present; the production of flowers having their natural scent; the pieces cut from the dress of his wife, and held long enough to test the strength and texture of the spiritually-formed fabric, &c. Mr. L—— corroborated all these facts, and told us that the manifestations have continued without interruption, and, if possible, with more of living reality. The flowing robes worn by his spirit-wife have recently been of varied patterns—one of lace covered with a leaf, and another with Grecian symbols; and to show the tangible character of the dress, when the figure floated from one side of the room to the other, it swept away the articles which were lying on the table at which Mr. L—— and Miss Fox were seated. On one occasion the spirit brought in her hand a small mirror, in which Mr. L—— saw his own fingers reflected, and through an opening in the table various flowers in full bloom, with their natural colours and scents, were presented to him. On the last evening of his leaving New York, the figure of his wife, in full view, took a card and, leaning on his shoulder, wrote a parting and affectionate farewell, expressing her approval of his visit to Europe, that he might have rest after the great labours and excitement of the four years' war fever, during which time he had been commercially engaged as an agent of the government. Dr. Gray, and Mr. L——'s brother-in-law have been present and witnessed these appearances, but in their presence the manifestations, though distinct, are much less vivid. It is worthy of remark, too, that neither Miss Fox nor Mr. L—— can obtain these spirit forms alone. Their presence together is a necessary condition, and consequently he has had no experiences since he left America. Mr. L—— proposes to remain in London for a few days on his way home from the Continent, when I hope to have the pleasure of introducing him to those friends who were absent thence during his late visit.

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#### CURIOUS INCIDENT AT MRS. MARSHALL'S.

An incident occurred when Mr. L—— was in London, which is worth recording. I had introduced him the day after his arrival to Sir John ——, who proposed a visit at once to the Marshalls, hoping by Mr. L——'s presence to obtain something out of the common order. On arriving at the house of Mrs. Marshall, we found a large party of ladies and gentlemen so busily engaged at the table, that they took no notice of our entrance. Mr. L—— was, of course, unknown to any one in the room, and we watched with pain and in perfect silence the manner in which "the spirits" were being interrogated by those ladies and gentlemen. Suddenly the table made a violent plunge towards me. The lady who was conducting the *séance* asked the meaning of it.

“What do you want to do?” she said to the invisibles. “Will you tell me if I call over the alphabet?” “Yes.” She accordingly repeated it in the usual way, obtaining the following letters, C O L E M A N C O—then stopping, she declared it was all nonsense, and that it was useless to proceed. The table made violent demonstrations until she again resumed, and then were added the letters, M E T O T H E T A B L E. After puzzling over these letters, she at length made out an intelligible sentence,—“Coleman, come to the table”—turning round, she asked, “Is there any one here of the name of Coleman?” “I said that was my name.”—“The spirits,” she said, “want you to come to the table.” I accordingly went and received the following message, “I KNOW YOUR FRIEND.” I stopped and said, “I have two friends, which do you mean?” the table made a demonstration, pressing me to go on, and the sentence was finished with the following words—“FROM AMERICA; I HAVE SEEN HIM THERE WITH HIS WIFE, ESTELLE.”

I explained to the ladies the meaning of this message, and shewed how pertinent it was. The intelligence they could all see was, at least, quite independent of themselves and the mediums. This incident would, no doubt, give them something to think about, and induce them, I hope, to conduct their enquiries in the future with less levity than was displayed by some of the party on that occasion.

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#### SPIRITUALISM IN SCOTLAND.

Since my former notice of Spiritualism in the North, I have received accounts from correspondents there, which shew that the enquiry commencing a year or two since with a party of sceptics has been taken up by others more enlightened than Mr. Paterson (who published a foolish pamphlet on the subject) and his followers. The facts occurring there now are equal to anything yet recorded on this side of the Atlantic. In one circle—and I am informed that there are several who hold regular sittings—there were three mediums present, one lady and two gentlemen. and on different occasions the manifestations were of a very remarkable character.

Spirit *voices* were frequently heard, and on one evening I am assured there were not less than seven spirits who conversed audibly with those present. On another occasion the following wonderful fact is seriously and positively stated as having occurred in the presence of several witnesses. The lady medium had predicted that one of the gentlemen would disappear. The doors and windows of the room in which the party had assembled were secured by the gentleman of the house. Having taken their

seats and extinguished the lights, peculiar sounds and sensations were felt by each; and the rustle of something like a silk dress was heard to pass through the room. They questioned each other, and no response coming from Mr. —, the light was restored, and to their astonishment it was found that he had disappeared bodily from their midst, leaving no trace of how or in what manner he had been spirited away.

The *séance* continued, and at the expiration of two hours and a half the same rustling sound that had signalized his departure announced his return, and Mr. — was found seated in his chair exceedingly pale and exhausted. He described his sensations and impressions during his absence, and said he had been carried out of the room by four spirits, by means of a material or force issuing from their hands. He appeared to have been taken at an immense speed through the centre of a range of hills to a spot which he thought must be a tropical forest, it was so hot.

Of the journey there are no means of ascertaining the facts beyond his own account, which might be only his own sensations; but of his disappearance under conditions that admit of no ordinary explanation, there is the testimony of the several persons present. Arguing from what I have myself seen, and from more of which I have heard from competent witnesses of an analogous character—such as the floating of mediums round a room, and the taking away of various articles on one day, and of their being restored after a lapse of time—I have no reason to doubt this extraordinary manifestation of spirit power. To those who doubt its possibility, and at the same time believe in the Bible history, I would ask, what explanation do they give of the fact described in the eighth chapter of Acts? It is there said that, after Philip had baptized the eunuch in the desert of Gaza, “The Spirit of the Lord caught away Philip that the eunuch saw him no more; but Philip was found at Azotus,” which is about 40 miles from the desert of Gaza.

At one of these *séances* a spirit placed a solid gold ring on the lady medium’s finger as a talisman, to protect her from danger, and warn her of the approach of evil influences. I am told that she was wholly unconscious of the existence of this ring before it was brought to her in this way. The ring, under ordinary circumstances, fits loosely, but on the approach of disagreeable influences, it contracts and presses the finger so tightly, that it cannot be removed, and this fact has been witnessed and tested by several persons. This lady is also a *clairvoyante*, and possesses what is called “independent vision.” Placed in her ordinary waking state, with her eyes bandaged in semi-darkness, and with her back to the light, she will describe any article held up behind her in a line with her waist, and will even read a book in that position.

One of my correspondents writing from Glasgow, says:—  
 “Spiritualism is making great progress here in private circles. The fact is that our fathers and mothers were all Spiritualists, in so far that they believed firmly in death-warnings, apparitions, dreams, &c. I believe you will hardly find a family in Scotland where such things have not occurred, on which account Spiritualism is likely to make a deeper and more lively impression on the minds of my countrymen, especially if it is allowed to penetrate quietly through the rough stones of our prejudices, as it is certainly now doing. But once attempt to force it upon us by public demonstrations, such as exhibitions by paid mediums, or even by public discussions and lectures, and there will be a perfect ‘hurricane of resistance.’

“Speaking from my own experience, I find that when I introduce the subject to my acquaintances in an unobtrusive and friendly way, they give me their attention, and not only do not gainsay the facts, but frequently add facts of their own in corroboration of what I have advanced, and in this way some very curious cases are brought to my knowledge, which I shall take great pleasure in transmitting to you.”

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#### THE DAVENPORTS IN PARIS.

When the Brothers Davenport and their equally-gifted companion, Mr. Fay, left England some months since for Paris the controversy respecting the character and integrity of their exhibition ceased, and whilst many hundreds in this metropolis, including several members of the press who at first opposed them, were satisfied that their phenomena were genuine, and that there was no trick or fraud whatever in the manifestations—the great majority of the community who had not witnessed them, but were satisfied with the conjurors’ imitations and the stupid explanations of some of our newspapers, believed that the Brothers were cheats, and that their career had ended,—that veracious gentleman who contributes his weakly gossip to the *Morning Star*, assuring his readers that they had sailed for America and would be no more heard of.

The Davenports, however, have, since their departure from London, been residing in Paris, and have continued to give private *séances*, with perfect success, to some of the most distinguished men of the French metropolis. Encouraged by their patronage, and assisted by a gentleman influentially connected with the highest personage in France, they at length obtained a “permit,” and arranged to give public *séances* in one of the largest halls in Paris.

Paris, like London, has its disreputable conjurors, who trade

upon the ignorance of the mob (I do not speak of the well-known M. Houdin, who has long since proclaimed his inability to explain such phenomena by any act of legerdemain), and on the Davenports' first appearance, their opponents interrupted the exhibition, and the police in consequence dispersed the audience, who had their money *voluntarily* returned to them. The editor of the *Morning Star* seized upon this genial piece of news, briefly telegraphed from Paris, and put out large posters announcing the "complete exposure of the Davenport frauds in Paris," and in their leading summary it was alluded to in the following characteristic terms:—"The Davenport Brothers have come to grief in Paris. Last evening they were giving a public exhibition, when one of the audience discovered their *modus operandi*, as, indeed, he might easily, after the exposure of the precious pair here. There was a row; whereupon the police cleared the room, and the Davenports were compelled to refund the entrance money. The affair looks like a repetition of their Liverpool experiences."

Their "Special Correspondent," and the Correspondents of the *Daily News* and *Morning Advertiser*, each gave on the following day their respective versions of the affray. In one it was stated "that a secret spring had been discovered in the Cabinet." In another, that an engineer, "M. Duchemin's practised eye detected the fraud; the transverse bar to which the Brothers was bound was movable." In a third, "One of the committee who tied them, on examining the rope found at their feet when they were released, declared it was not the same," &c., and in their respective comments these intelligent "Special Correspondents," gravely assured us that the Davenport's "career is over," "Their day has closed for ever," "They have shrunk back to their conjuring boxes never more to emerge," "All is over," "Spiritualism is dead and buried in Paris.\*" "The thing," said another, "in fact, is easily explained; the cord with which the medium is bound is a common rope, but skilfully knotted round the arms and legs of the patient, *it undoes itself*, no matter the art of those who make use of it, by means of an adroit combination, the result of much trouble and pains!"

"This is surely the end of the Davenports, and the end is highly ridiculous when one remembers the lions they once were,

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\* [NOTE.—Spiritualism has been alleged to be "dead and buried" nearly every week for the last fifteen years, and, notwithstanding, it is constantly on the increase in the number and in the intelligence of its supporters. This must be well known to the newspaper writers, who, we venture to assert, know amongst their private friends, many believers in it. It is increasing every day as they well know, and its regular deaths and burials only appear to make it more lively. We are curious to know if Paris will misbehave itself as much as London did about the Davenports, whose manifestations must be taken as veritable phenomena by all unprejudiced observers of them.—ED.]

and how seriously these proceedings were discussed in England by men who ought to have known better."

The foregoing is a brief epitome of a mass of similar rubbish communicated by the "clever fellows," who have the honour of being *Special* Correspondents of our London journals. How the "Flaneur" of the *Star* (whose literary position by the way, was so graphically described by the Editor of the *Pall Mall Gazette*,) must have chuckled over these corroborative testimonies to his superior sagacity. But unhappily for the reputation of these journalists, their authoritative assertions, their express predictions, and their "special" accounts, were in a day or two completely falsified and contradicted even by themselves. In proof of which I make the following extracts from subsequent letters written by the same "specials":—

"I am obliged again to say a word of the Brothers Davenport, because the French newspapers are filled with their recriminations about the exposure of their humbug. They write denying that anybody has found out the way in which the results they shew to the public are produced, and they allege that no springs or slides are to be found in the press wherein they do their hocus-pocus. The gentleman who told the public on September 12th that he had discovered their trick, discovered, according to them, a spring, but simply broke by brute force the bench or bar to which they were tied."

"There is something to admire in their nerve and perseverance, and they are going on with their representations. M. Bernard Derosne, a well-known journalist, writes that it was at his suggestion, and not that of the commissary of police that the money was returned to the public on the 12th."

"M. Derosne makes it a complaint that the money returned on the 12th amounted to 4,800fr., while only 3,700fr. was taken at the doors, and he alleges that the difference was made up by the claims of people, including journalists, who had received free tickets. This charge may or may not be true, but it is quite a collateral issue."

"The *Moniteur's* protégés, the Davenports, are endowed with surprising impudence. They are now giving entertainments at the rate of 30 francs (24s.) a-head.

"The town talks of nothing but these mountebanks. Every one is amazed at the impudence of these impostors; yet every one goes to see them."

"The exposure of the Brothers Davenport, it now appears, was not so complete as had been at first announced."

"The Davenports are undaunted. They keep on advertising, and confidently invite science to see their conjuring tricks."

Then there came another elaborate article by the "Special"

of the *Star*, full of manifest falsehood and self-contradiction, which is too long for these pages, but which I will epitomize. He finds, after all, that Spiritualism is not dead and buried in Paris, but, "in spite of the signal failure of the Davenports' tricks, public attention is once more attracted towards Spiritualism,"—"that there exists in Paris more than 50,000 believers in Spiritualism." He agrees with that "most sensible paper, the *Journal de Rouen*," that "the medical men of France should interfere—not to show up the 'tricks' of these impostors—not to expose this great 'delusion'—but to "point out the dangers attending the evocation of spirits." This sapient "Special" finds, then, that spirits can be evoked. Yes, he says they can, but with fearful consequences. "It has been lately demonstrated before the Académie of Medicine that cases of mental alienation have increased 21 per cent. since the importation from America of this new belief;" and "in one small country town it has been proved that no less than 55 women have become so perfectly mad after attending one *séance*, held by a celebrated spirit-evoker, that they were transferred within a few days of its taking place to a lunatic asylum."

Now, I am sure the editor of the *Star* does not expect any one but a lunatic to believe one word of this mendacious statement.

Then this "Special" turns about again to lament that the Government should not put down the evokers of spirits, but that it should give "tacit encouragement to charlatanism," and that "this grotesque superstition should flourish under its protection."

"Just so! just so!" as Solon Shingle naively ejaculates; and, let me add, these are specimens of English journalism in the nineteenth century! Further comment is surely needless!

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MR. ADDISON AND MR. SOTHERN.

The following statement was published in the *Scarborough Mercury* of the 19th of August:—

"EXTRAORDINARY SCENE AT RAMSHILL VILLA.—On Saturday evening, Mr. Sothern, the talented comedian, and Mr. Addison, the '*medium malgre lui*,' by way of passing an hour, invited a few friends to witness some new manifestations of the spiritual order. The company, numbering about eight, seated themselves, the lights lowered, and the mediums immediately left the floor and commenced floating about the room, writing names on the walls and ceiling, and behaving altogether in a manner more like inflated balloons than human beings. The company were evidently much astonished, and one lady fainting brought it quickly to a close. Their next performance was equally wonderful. The company were introduced into an empty room, the door locked,

and immediately there was a noise as of things flying about. Lights being obtained, the floor was covered with frying pans, footstools, and a miscellaneous collection of articles too numerous to mention. It must be understood that Messrs. Sothern and Addison disclaim any belief whatever in Spiritualism, and repudiate the suggestion that spirits assist them in their extraordinary performances."

No explanation, however, is vouchsafed; and *if their own accounts be true, and the conditions are truthfully stated*, it is quite possible that these persons possess powers equal to the best mediums: but that they have either the inability to recognize, or, what is more likely, the honesty to admit it.

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#### THE MEDIUM COLCHESTER.

A trial has recently taken place at Buffalo, U.S., in which Charles Colchester was convicted, by a jury, of cheating whilst exhibiting as a spiritual medium, and he was compelled to pay the Government tax levied upon professional conjurers. If the evidence were conclusive—of which, from my knowledge of the man, I have no doubt it was—every respectable man will rejoice and approve of the verdict.

As a matter of course, this decision has been grossly misrepresented by some portion of our press, who say—"it is a solemn declaration by an American tribunal, that the Spiritualists were mere jugglers, and that they must pay the juggler's tax to the State before their exhibitions can be permitted in future." "The country in which the humbug was invented, brands it on the brazen forehead with the word 'jugglery.'"

This is untrue! the decision simply affects Mr. Colchester, and will serve to warn other mediums from mixing up the false with the true. If charlatanism in literature could be legally dealt with on its merits, the mediums of the press who substitute as Colchester did, fiction for truth, would also be branded as impostors, and would, in all probability, be subjected to a punishment more humiliating than the infliction of a Government tax.

The following extract from the speech of the prosecuting Counsel, as reported in the American papers, will sufficiently prove the malevolent dishonesty which certain writers display in their comments on this Colchester case:—

"It is a simple enquiry whether Charles J. Colchester is practising sleight of hand under the guise of spiritual control, and if he is, it is quite as important to professed Spiritualists that he should be exposed, as it is to the public, whom he is deluding, and to the Government which he is defrauding. I trust, therefore, should there be a believer in this faith upon the jury, he will



not look upon me as a persecutor, but will go hand in hand with me in my endeavour to expose his impositions, if he is an impostor, and to compel him, if a juggler, to contribute his proportion to support the Government, to pay interest upon the public debt, and for other purposes."

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THE "STANDARD" AND ITS CORRESPONDENT.

The *Standard* has recently published a letter occupying nearly two columns, signed R. L., upon "Spiritualism and its Supporters," in which the writer says that an infatuation for the mysterious has probably existed at all times, but in different forms. At first it shewed itself as reverence—when the spirit of prophecy was to be found among men; then as awe, when wickedness preyed upon ignorance; then as admiration, when wealth and folly first combined in the pursuit; and now, at last, as madness, when education and enlightenment are no safeguards against ridiculous credulity. And illustrating his laments by reciting the follies which have been encouraged and protected by people whose education and position in society ought to have taught them better—such as a belief in Mesmerism, Phrenology, Homœopathy, and the Davenport Brothers; and he ends with a protest in the interest of science and religion, against delusions and impostures, which have for their foundation the most palpable absurdity, and for a principle an antagonism to God's laws.

This R. L. (what a pity he has not the courage to let us know him, and his status in the social scale, that we might lift our hat reverently at the name,) is a fine specimen of Rip Van Vinkleism; he would seem to be one who, having been asleep for centuries, wakes up to find how sadly society is changed when, to use his own language, "people who propound doctrines of social reform; advance arguments for popular education; exhibit the Bible as the standard of truth; who legislate for others; who subscribe to charities, and sit in judgment upon poverty and crime—are those among whom are to be found the chief supporters of every thoroughgoing imposition."

If the testimony of such a specimen of "the good old times" were of any value, we, the believers in Spiritualism, may feel pride in the knowledge that our ranks are composed now, as they have ever been, of men and women of advanced enlightenment, and highly religious and philanthropic character.

In such a list I should have to enumerate the worthies of the Old and New Testament, the chief sages and poets of Greece and Rome, the Apostles and Fathers, and the general body of the primitive and early Christian Church, and universal Christendom, to and beyond the period of the Protestant Reformation.

Among Protestant Reformers and Christian philanthropists who were Spiritualists, I may specially name Luther, Melancthon, Calvin, Knox, Wishart, Fox, Swedenborg, Wesley, Bunyan, Baxter, Oberlin; and entire churches, such as the United Brethren, the Society of Friends, and the followers of Irving and of Swedenborg. Whilst in literature I may name Milton, Johnson, Addison, Cowper, Byron, Shelley, Guizot, and many more; and among those who accept the more recent spirit manifestations I may specify Judge Edmonds, Governor Tallmadge, Hon. Robert Dale Owen, Professors Hare, Gregory, and De Morgan, Drs. Elliotson, Ashburner, Wilkinson, and Gully, William and Mary Howitt, Mr. and Mrs. S. C. Hall, Robert Chambers, Sir E. B. Lytton, Archbishop Whateley, Sir Charles Isham, Sir Charles Nicholson, Lady Shelley, M. Dumas, Victor Hugo, Baron Reichenbach, and many others of like eminence.

With this goodly list, and a host of master minds in all conditions of society, humble men may rest satisfied that a belief in Spiritualism is not incompatible with the largest calibre of intellect and the highest culture. R. L., before he again ventures into print, will do well to ponder this fact, and say whether such distinguished men of the past and present age are likely to uphold a delusion, and whether it can be true that such persons as these are "the dupes of every barefaced pretender who says a lie with sufficient boldness to call it truth." But R. L. is of the old anti-progressive school, who hold to

That faith, fanatic faith, which, wedded fast  
To some dear falsehood, hugs it to the last.

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### MR. D. D. HOME.

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MR. D. D. HOME has been on a visit to His Majesty the Emperor of Russia, and their Imperial Highnesses the Grand Duke and Grand Duchess Constantine. Mr. Home was staying at the "English Palace" of Peterhoff, the summer residence of the Czar. Mr. Home has since been at the Great Fair of Nishni Novgorod, where he was to remain three weeks, and then to return to St. Petersburg, to take leave of the Emperor on his way to France and England.

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REPORT OF REMARKS BY THE HONOURABLE  
J. W. EDMONDS,

*at the Monthly Meeting of the Academy of Medicine in New York, on the Question  
of "Legal Responsibility for Moral Insanity."*

THE Hon. J. W. Edmonds said that the important subject before the Academy was one of medical jurisprudence, in which the professions of Medicine and the Law were both necessarily actors, and it was quite essential they should act in union. It was the business of the physician to discover and establish the general principle, and of the lawyer to reduce that principle to a rule of action, for the law is a rule of action and it is only thus that justice is administered with us.

Two questions are now as ever, when discussing this question, uppermost : One is, what is Insanity ? and the other, what are its marks ? Both are extremely difficult to answer, and yet in answering them the professions have hitherto travelled along nearly together—the rule of the lawyer lagging behind merely till the principle was worked out by the doctor.

The time once was when the physician found no treatment for insanity but chains and darkness, straw and a dungeon. Lo ! the contrast with our present asylums. So the lawyer began by the rule that he only was insane who knew no more than the brutes ; he advanced a step to the criterion of being able to count twenty ; then in his onward progress the test became the entire loss of memory and understanding ; next, the presence of delusions was the criterion ; then the knowledge of right and wrong ; next the knowledge of good and evil ; anon, he was regarded insane who knew not the nature and quality of the act ; and at length the law had received, though not yet fully demonstrated, the rule that insanity is when the mind has lost its controlling power.

The doctrine of moral insanity had first attracted his attention in De Ray's earlier editions of his admirable treatise, and it had done so the more forcibly because of the difficulty he had encountered, professionally and judicially, in finding in the medical evidence the physical symptoms necessary to remove doubt.

Chief Justice Gibson, of the Supreme Court in Pennsylvania, in 1846 ; Chief Justice Lewis, of that Court, at an earlier period ; and Chief Justice Shaw, of the Supreme Court of Massachusetts, at about the same time had recognized a derangement of the moral as well as of the intellectual faculties as insanity. Supported by such authority, Judge Edmonds said he had, in the case of Kleim, adopted the principle as sound, and had charged the jury that "it must be borne in mind that the moral as well as the intellectual

faculties may be so disordered by the disease as to deprive the mind of its controlling and directing power," and that, "if his (the prisoner's) moral or intellectual powers are either so deficient that he has not sufficient will, conscience, or controlling mental power, or if through the overwhelming violence of mental disease, his intellectual power is for the time obliterated, he is not a responsible moral agent, and is not punishable for criminal acts."

This was, so far as he was aware, the first introduction of the principle into the criminal jurisprudence of this State. But it had since received the sanction of eminent jurists, such as Judge Whiting, in the trial of Van Alstyne, at Auburn; Gov. Seward, as counsel in that case; Senator D. S. Dickinson, in a trial in Chenango County; the late Mr. David Graham, in a trial in New Jersey, and Mr. James T. Brady, in the Huntington case. And surely any one at all conversant with the administration of justice among us, must know that such an array of authority, and some of it from our highest criminal tribunals, must far outweigh a solitary instance in our Court of Sessions, an inferior tribunal whose decisions are scarcely ever regarded as authority.

And yet it is upon that single case in the Court of Sessions that the learned essayist not only in his paper, but now in his debate, persists in regarding the doctrine of moral derangement as excluded from our law! The mistake was easily accounted for in a foreigner, unfamiliar with our jurisprudence; but it was hardly worth while to adhere to it, after the statements made in refutation at the last meeting of the academy.

It is far better that the two professions should act in harmony with each other, and in a mutual spirit of forbearance, in exploring a region so much unknown, where every step was beset with difficulties, and where it was true that the physical or external manifestations were so powerless to produce certainty or repose.

But time and advancing science will do their allotted work, and we have but to wait with patience, to find the doctrine fully incorporated into the law, and perchance even before it shall be fully received by the medical profession.

One difficulty attending the subject, and clearly and forcibly stated by Dr. Stevens in the course of the discussion, and which readily arises in every mind, is to be found in the danger that we may give to intemperate passion the impunity due only to an uncontrollable impulse, springing from some cause which the will and the understanding cannot govern.

The difficulty was undoubtedly very great, but he said he was confident it was not insurmountable. And the very question now presented to the academy was, is it insurmountable? If physical symptoms were always present, or if, as the essay under consideration demands, they were always to be required as in-

ispensably to be present, all could see how easy it would be to overcome the obstacle; but in that large class of cases where the physical symptoms are not present to aid us, will it be said that profound knowledge of insanity, enlightened and trained understandings, and wise and patient investigation can never by possibility distinguish between vehement passion on the one hand, and an uncontrollable impulse on the other?

Judge Edmonds said he apprehended that neither of the professions were yet prepared to make such an admission, and until they were, it would be their duty to see if full investigation could not establish a general principle of science, and a general rule of action on this very difficult point.

The great difficulty was to define insanity. He had thought of a definition which he would suggest to the academy for their consideration without pretending that it was correct, or enough to overcome all the difficulties of the task;—it was this:—

A sane man is one

1. Whose senses bear truthful evidence:
2. Whose understanding is capable of receiving that evidence:
3. Whose reason can draw proper conclusions from the truthful evidence thus received:
4. Whose will can guide the thought thus obtained:
5. Whose moral sense can tell the right and wrong of any act growing out of that thought:
6. And whose act can, at his own pleasure, be in conformity with the action of all these qualities.

All these things unite to make sanity; the absence of any one of them makes insanity.

Judge Edmonds discussed these propositions somewhat at length, and then proceeded to the other point, *viz.*: the indications of the disease. He said if the paper under discussion was right in its demand that the physical symptoms it describes should in all cases be present to indicate insanity; the subject was shorn of its difficulties, and it would be as easy to tell whether a man was insane as to tell whether he had a fever or a broken leg. But he insisted that the paper was not right in that respect, but avoided the great difficulty attending the subject, namely, a large class of cases where these physical symptoms are not present to render us their aid.

He said he alluded to a class of cases where the person was fully conscious of the nature and quality of the act he was performing, and aware of the consequences, but was impelled thereto against his own will by some impulse which it was impossible for him to resist. He referred to some instances in illustration, one in which he was himself the actor. He was

lying very sick, and during his illness was waited on with the utmost kindness and attention. At one time he felt a strong impulse to reproach his attendant with want of care of him; he determined he would not say so, for it would be both unjust and untrue, yet when his attendant next entered his room, the impulse became irresistible, and he did say the very thing which he had just determined he would not say. Suppose instead of a word it had been a fatal blow. Where was the physical symptom of that impulse? Was it in the physical disease? The physical disease with all its symptoms continued for days, but the impulse by the proper remedies was cured and returned not again.

A man was once tried before him for murder, who was leaning out of a window talking good-humouredly with a friend, and a stranger came along, with whom a few words were exchanged, when the man seized a knife lying at hand, rushed into the street, and stabbed the stranger dead on the spot. There was no adequate, hardly any conceivable, motive for the act. The victim was a stranger, and the accused had shewn no symptom of insanity, and was apparently in good humour. The deed was done in broad daylight, in the open street, and in the presence of many passers by, so that there could be no hope of impunity. And the man, when asked, "What on earth induced you to do it?" answered "I don't know; I couldn't help it."

Another instance is that mentioned by Dr. Rarey to-night. His patient has an irresistible desire to drink, though conscious it is wrong, and fully aware of the ruinous consequences of doing so. The doctor said truly, that was only one out of many similar cases. Now, here the defect is in the irresistible desire to drink, and not in the act of drinking, or in the consequences that may flow from that act. Those consequences may be shown by physical symptoms; but where and what is the physical symptom of that desire?

These are specimens of that class of cases, which every one familiar practically with insanity knows to exist; and they are cases where the physical symptoms aid neither the physician nor the jurist. And the important question involved in this discussion is, what will you do with them? Judge Edmonds said he had an answer in his own mind, satisfactory to him, which reached some, if not all these cases, but he had had serious doubts about stating it here. And that simply because it was connected with his peculiar opinions on one topic, which he knew was offensive to many. He was reluctant to give offence; and equally reluctant, from selfish fear of ridicule, to withhold from so intelligent an institution as this, considerations which may be of moment, but which they are not capable of judging of. But while he was

loubting, and in the interval since the last meeting, another incident had occurred, which had admonished him to dismiss all hesitation.

A young man had called upon him, in all respects in excellent physical health, who had been examined for symptoms of insanity, and pronounced free from them, yet, who had for eighteen months been sadly afflicted with a visitation, which caused him to hear voices speaking to him in his moments of inactivity, and which imposed upon him an influence that impelled him to think contrary to the convictions of his own judgment, and to act in opposition to his own will. His friends had thought him insane, and so he too had thought. He had consulted physicians of all schools of practice, and spent many hundred dollars in vain attempts to get relief. He had spent a year travelling in the same vain hope, and had now called on Mr. Edmonds to see if aught could be done for him there. There had been no difficulty in ascertaining the cause of his affliction, and in finding the remedy. In coming so opportunely, that case had admonished Mr. Edmonds that he ought not to withhold from this discussion the consideration of so large a class, of which that was a true type.

This class has this characteristic: it is wanting in the fourth or sixth items in the foregoing definition, and sometimes in both; and there is at work with the patient, a controlling influence, existing separately from him, which is in truth the acting power within him, and which he cannot resist, and which seems to be a dispossession of the free and natural agency of the human will and its control—the patient being at the moment deprived of his controlling and directing power over both thought and action.

Mr. Edmonds proceeded to illustrate this position by a number of cases, which were a few only of the many which had come under his observation.

1. The first related to himself. Sitting one day in his parlour, he was seized with violent chills and a great depression of spirit, like the symptoms which had preceded an attack of chagres fever, which had once afflicted him. His daughter assured him that it was not so, but was an influence which he could and must shake off. He doubted that, but finally yielded to her remonstrance, and by a strong exertion of his will, shook it from him. A few hours later it came on him with greater vehemence, and in answer to similar remonstrance from the same source, he insisted that it was disease, and not influence; and he could not be prevailed upon to make the effort. Instantly, like a flash of light, it passed from him to his daughter; he was free and she was instantly agitated as he had been. Then he did indeed bestir himself, and soon she was relieved, and they both were free of it all.

2. His second case was this. Some three or four years ago his daughter had received a letter from Rhode Island, detailing the case of a woman of respectable standing, who was afflicted with violent paroxysms of mania, with perfectly lucid intervals. Eminent physicians had been consulted in vain, and she was about being consigned to an asylum as hopelessly insane. This was all the information conveyed in respect to the patient. An answer was written, stating the cause of the attack, which was recognized as true by those who knew her, and prescribing a mode of treatment. The directions were followed, and the woman was cured; but no medicine was prescribed.

3. He met a man once, at an assemblage of some twenty people at Troy. He was strong and healthy, and when he sat down by the table, his deportment was mild and gentle. In a few moments however he became frantic, and beat the table with his fists till the blood flowed, greatly to the alarm of all who were present. One member of the party approached him, laid his hand upon his head, and kept it there for awhile, against violent efforts to shake it off, and soon the subject was restored to the usual composure of his manner.

4. Once at a large party at his house, Mr. Edmonds said he found in the course of the evening, a man prostrate in his dining room, struggling and foaming at the mouth as if in a fit, and uttering incoherent words. He seized the man by the collar, raised him up and seated him in a chair, and then addressed a few words, not to him, but to the influence that was possessing him, and in a few minutes the man was fully restored.

5. He once knew a female of uncommon modesty and gentleness of demeanour, who on two different occasions was so frantic in her deportment, and boisterous in her language, that it would have induced any one to say, "Surely this woman is crazy!" On the first occasion nothing was done to check the paroxysm. On the second however, in the midst of the highest flight of the excitement, a few words spoken (and again to the controlling influence) caused the whole thing to cease as instantly as if the patient had been struck down with a club.

6. He was once called upon in behalf of a man who had made his escape from an asylum and was concealed in town. He had been a merchant, had some property, and a large family. His long incoherence of talk and action had at length induced his wife and brother to commit him to an asylum. His place of concealment had been found by them, and it was watched by the police. When Mr. Edmonds saw him his nervous excitement was so great as almost to forbid hope of recovery. Yet in two or three days he had so obtained self-control that he voluntarily returned to the asylum, remained there long enough to demonstrate his



sanity to the keeper, and then, without objection, walked forth into the world again, where now for four or five years he has proved by his success that he is anything but insane. He is a physician, and has in this city during the past six months cured over 6,000 invalids. A few weeks' longer confinement in the asylum might have made him hopelessly insane.

7. Mr. Edmonds had once been waited on by a member of his own profession of about middle age, who told him that he had been for years a professing Christian, kind to his family, and aiming at a full discharge of all his duties in life. But for the previous six months he had been afflicted with an almost irresistible propensity to curse and swear, to be harsh to his family, and to despair in all those matters where his hopes in Christian salvation had once been so strong. He had consulted physicians in vain, and was very unhappy. A few hours' interview succeeded in relieving him permanently, but all the feelings which had tormented him remained with Mr. Edmonds for some twenty hours before he could succeed in expelling them.

8. An elderly female had once called upon his daughter when sitting in her parlour with a gentleman who was unfamiliar with this subject. The woman had been for some time suffering under an affliction from which she could get no relief. She soon became frantic in her behaviour. She talked incoherently, and frequently attempted to strike the young lady on whom she had called. So imminent was the danger that the gentleman present would have interfered. He was requested not to do so, and after a brief interview the old woman became calm; the affliction left her, and a year afterwards she reported that she had had no return of it since.

Now, Mr. Edmonds repeated, these were a few out of many similar cases which could be mentioned, but they were enough, not only to authorize him to ask why these people should be obliged to come to him to be cured instead of obtaining relief from the physician, but to submit to the academy two enquiries: one was, how far such subjects ought to be held liable to punishment for what they might do in their frenzy? and the other was, whether the medical profession might not find in these cognate cases something worthy of their most careful investigation, in order to enable them to establish the general principle on which the legal rule might with propriety be erected? Of one thing they might be certain; truth would never run away with them; but might run away from them.

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*Note added by Judge Edmonds to the foregoing Report.*

"There is no fixed or even transient delusion," says Dr. Winslow, in the case of psychical chorea. "In these cases the insanity appears to depend upon

a disordered state of the co-ordinating power, and paralysis of what may be designated the executive, or, to adopt the phraseology of Sir William Hamilton, the regulative or legislative faculties of the mind. The patient so affected deals in the most inexplicable and absurd combinations of ideas. Filthy ejaculations, terrible oaths, blasphemous expressions, wild denunciations of hatred, revenge, and contempt; allusions the most obscene are often singularly mingled with the most exalted sentiments of love, affection, virtue, purity, religion. . . . This phase of mental aberration is often seen unassociated with any form of delusion, hallucination, or illusion." *The Reviewer (The Edinburgh)* in commenting on this passage says, "What the nature of this mental regulative force may be we know no more than we do of the muscular co-ordinating power. Physical methods of inquiry tell us nothing, and cannot be expected to do so." Now, I assert, from my own observation and experience, that we need not remain in this ignorance; that we may know the "nature of this regulating force," and that nothing stands in the way of our knowing but the physician's reluctance to enquire and learn. I have seen very many cases like those described by Dr. Winslow, and never found it impracticable to learn the "nature of the regulating force."

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## Notices of Books.

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### CHRISTIAN SPIRITUALISM.\*

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A NOTICE of this book has long been due from us to our readers and to the author; but the publisher having omitted to send us a copy for review, it has been overlooked: having now procured one, and given it a careful perusal, we feel pleasure in commenting it as a record of remarkable experiences in the author's family, and, to some extent, an exposition of his somewhat peculiar views in relation thereto, and to phenomena of spiritual agency in general.

We shall not attempt a discussion of M. Bertolacci's theory; indeed, we are not certain that we fully understand it, but his facts are quite intelligible and exceedingly valuable. Our readers, we doubt not, will generally assign to them their true place.

These experiences of M. Bertolacci extend over a period of eleven years, and this little volume must be regarded as only a synopsis or sample rather than a complete and elaborate history of them. Previously thereto, M. Bertolacci was, he informs us, "a complete disbeliever in all miracles," and he adopted the popular talk of "laws of nature," "priestcraft," and "weak-minded credulity," as all-sufficient to explain them. Under the influence of these derided manifestations this unhappy attribute

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\* *Christian Spiritualism: Wherein is shewn the Extension of the Human Faculties by the Application of Modern Spiritual Phenomena, according to the Doctrine of Christ.* By WILLIAM ROBERT BERTOLACCI. LONDON, EMILY FARRINGALL, Printer and Publisher in ordinary to Her Majesty, Victoria Press, 14, Prince's Street, Hanover Square, and 3, Farringdon Street, 1864.

and tone of mind has become changed to one of rational belief, to earnest and devout Christian assurance, as this book sufficiently evinces. But to come to the facts. M. Bertolacci says:—

We have produced most of the manifestations witnessed in other circles, such as table-turnings, and tiltings, raps, and many sorts of sounds in and out of the table, and in different parts of the house. Tables and other objects have been raised from the ground without contact of any one; and have, when in the air, resisted the efforts of a strong man to force them down again. Tables have been made to adhere so fixedly to the ground as to resist every endeavour made to raise them; and in more than one instance, when five or six persons have combined their whole strength, the wooden top, fixed on with strong screws, has been wrenched completely off, while the light frame-work and legs have remained adhering to the ground; whereas these, immediately after, have risen quietly up into the air without being touched, on being told to do so. Clocks have passed the hour without striking it, on being told not to do so.

Other facts, even more extraordinary in the way of physical manifestations are added, and he continues:—

In one circumstance, we obtained the direct writing for which Baron Guldenstübbe and his sister are so renowned, by placing a clean sheet of paper in a drawer overnight, the drawer and room being locked and secured, so that no one could obtain access to them. The next morning, was found written on the paper, as had been foretold through the planchette, "a prayer in four words" in French, *viz.*, "*Christ soit avec vous,*" Christ be with you.

The raps on the table being too slow a process for communicating information, the use of the planchette had been indicated by the table.

The planchette, as many of our readers are aware,

consists of a piece of thin plank or cardboard, supported towards one end, a little beyond the centre, upon two castors; into that is fixed at the opposite extremity, a pencil, the lead of which forms the third bearing point of this simple apparatus. The hands of two or more persons are placed on the upper surface of the board, with the tips of the fingers lightly touching it, precisely in the same manner as is usually followed with regard to the table turning, &c. The planchette soon begins to move in different directions, and after a short time, the lines traced by the friction of the pencil on a paper placed under it, become intelligible writing, and with a little practice, or more correctly speaking, with the habit of "*laisser aller*" which the operators acquire, the speed in writing becomes sometimes far greater than that ever attained by the hand of the most rapid penman.

By the means of the planchette the author has thus obtained some 1,200 or 1,400 pages of manuscript in English and in French, including a work of 500 or 600 pages, explanatory of phenomena of which these writings form a part.

The *séances* have not been confined to physical manifestations such as have been already named, nor has the attendances at them been limited to M. Bertolacci and his family; intimate friends were at first admitted, and these introduced others, and the attendance so increased that after a short time it became requisite to appoint reception days, and on these occasions to hold both morning and evening meetings. These witnesses are, therefore, additional evidence to many of the facts certified by M. Bertolacci.

The proceedings of the *séances* were regulated by the planchette writing; and we learn that—

If among those present any one was momentarily ailing, or in a state of permanent ill-health, they were generally singled out, and desired to come to the table. When there, they would often be told what their sufferings were, how long they had been ill, &c., although no previous mention had been made of the subject, and while under the surprise and awe which these unexpected communications generally created, they would be told that if they had faith in Christ they should be cured, which was, in several instances, realized immediately.

At other times, the "*séance*" would begin by first one person and then another being selected among the company, and each in their turn being conversed with by means of the planchette-writing, on various points concerning the spiritual manifestations. Then, to the astonishment of many present, persons appearing amongst us for the first time would be called upon by their Christian names, and others by their familiar nicknames, telling them their peculiarities of disposition, their favourite pursuits, and their thoughts at the very moment. It has constantly occurred that at the very time this was going on, as though to increase their amazement, the table on which the planchette was writing would be seen to rise of itself into the air, all its four legs being a foot or more from the ground. Oftentimes, at this crisis, and as soon as the order, which the excitement of surprise would occasionally disturb, was restored, those who had anything to be cured of were invited to approach the table, and the planchette would write a short but impressive exhortation, reminding them of the cures our Saviour and his Apostles after Him had performed on those who believed in Him; reciting the words He made use of when He promised that all those who believed in Him and followed his precepts should, at a future period, not only perform the miracles that those of his time saw Him do, "*but still greater works than those,*" because He was going to his Father, and would send the Holy Spirit to us. Then God's blessing through Christ Jesus was called upon the ailing, in a few words of prayer written by the planchette, after which I do not think I could call to mind a single fact of any of the sufferers not feeling more or less relief, while in the majority of cases, the cures were complete.

Contagious maladies, and even the action of poison, have been thus arrested, and organic disease successfully treated. The following is an instance:—

At one of our receptions, a Madame G—a, of Pontoise, was, by appointment, introduced by mutual friends. The assembly was very numerous—some twenty persons being present. Madame G—a had, for eleven months previous, lost the use of her legs from a paralysis which extended from her waist downwards, resulting from a premature confinement. It was with difficulty she could move about on crutches upon very even ground, and she had to be carried from the carriage which had conveyed her from the railway station to our reception room on the first floor, in the arms of her friends.

The *séance* was a very animated one. Many wonderful, many enlivening things occurred; the planchette had written at once under the hands of persons who had never witnessed anything of the sort before, &c., &c. Madame G—a was then selected, and during fifteen or twenty minutes, she had it all to herself, much in the same way as it occurred with Mrs. K—d previously to her being cured. Many wholesome tears were shed by Madame G—a, who was deeply affected by the words of kind and gentle sympathy and of encouraging hope addressed to her by the sublimely inspired phrases written under the planchette. While this was going on, the rest of the company were conversing quietly among themselves in undertones. Then, all present being desired to give their whole attention, we were exhorted to join our hearts in an act of inward and fervent communion, and implore God to shew His mercy upon our suffering sister. During the total silence which ensued, a short and impressive prayer was rapidly written under the planchette, which was read aloud, then the Spirit through the planchette, addressing Madame G—a, wrote, "*Do you believe in Christ's invincible*

*goodness and power?*" to which she answered, "Yes, truly, I do." While she was answering, the planchette was writing "Then stand upright!" As though recollecting her weakness, for a moment she seemed to look round for assistance, and at the same instant the words, "Alone, in Jesus Christ's name!" were written with such rapidity, that they seemed as if they had been struck off upon the paper; and they had not time to be read, when Madame G—a sprang on her feet, and she was no longer a paralytic. She was then told to walk up and down the room, which feat she accomplished with unhesitating firmness and perfect ease, and was after that sent downstairs to walk, accompanied, but unassisted, by my wife, for five minutes round the garden, where she was all the time in full view of the company assembled on the balcony and clustered round the windows; and having come up again, she expressed her gratitude towards God for the mercy she had received, amidst the congratulations of all parties, who by that time had begun to be sufficiently recovered from their first surprise to reflect upon and appreciate the miracle which had been performed. We resumed our places. A thanksgiving to God was written through the planchette, and an hour afterwards, Madame G—a's carriage having been previously discarded, she returned with the rest of the company, going on foot to the railway station, about a mile from our house, and was perfectly cured of her paralysis.\*

Surgical cases were treated in like manner and with like results. M. Bertolacci says:—

When any of my girls cut themselves or meet with any other accident, such as bruises, sprains, &c., not only is all pain immediately taken away, but indeed the healing is almost as rapid. One day, one of them, in cutting a loaf of bread, gave herself a deep gash across the left hand, an inch long. The blood was flowing very copiously and had quite wetted a towel, which she had wrapped round it, through and through many folds, by the time she came to me, though she lost no time, however, in so doing. The towel was taken off, and I held the lips of the wound together, while those present joined us, during eight or ten seconds, in communion, the name of Jesus Christ having been invoked. The blood ceased to flow, and the wound was closed. Not more than four hours afterwards, some friends having come to pass the evening with us, she played several long pieces on the pianoforte, and had totally forgotten that she had cut herself in the day. Nevertheless, the wound was sufficiently severe to leave a scar still very plainly to be seen, although it is now somewhere about seven years since the accident occurred. On another occasion since that, one of her sisters cut the top of her thumb from one side to the other, down to the very bone, and was cured in the same manner, as completely and as instantaneously.

I have mentioned these two cases in particular to give my reader a notion of the efficacy of the cures; but, indeed, it is almost of daily occurrence with us, either for one thing or the other—a cut, a bruise, and the blistering of an arm from the effects of a poisonous plant, having, the very day on which I write this narration, been cured, each in the space of eight seconds. A few days back, it was a hand and wrist which had been pretty smartly scalded with boiling water. Toothaches and caries are as effectually stopped, even to the destroying of the nerve, in order to obviate any recurrence of the pain from extraneous causes. On one occasion, when the request was made that the nerve should be destroyed, the most complete insensibility immediately succeeded; but we were told, that as the tooth was only slightly attacked, if it were stopped within a few days, in order to keep the air and moisture from it, it would be preserved; but that, if that were not done, in ten days it would begin to fall to pieces. It was *not* done, and on the tenth day, a large portion of the tooth fell off, and, in a very few days more, nothing but the bare root was left, which, however, was very easily extracted without occasioning the least pain.

There can be no mistake about cases like these, the facts are

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\* Compare this case with the analogous and equally remarkable one of Miss Fancourt, as given in BREVIER'S *Two Worlds*, pp. 230-235.

recent, and are published to the world; the witnesses are living, and well known as persons of credit and integrity. The faculty and the press may ignore or deny the facts: from their antecedents it may be expected that they will do so; but this, though it should affect their own credit, will not affect the facts, which are neither made nor destroyed by the opinions which may be formed about them.

We omit, from want of space, the magnetic and clairvoyant phenomena related, but the spiritual education of his family, as M. Bertolacci relates it, is something so unique that notwithstanding our already copious extracts we quote it *in extenso*. After a chapter on "Initiation," he proceeds:—

With this foundation to work upon, and confiding in the revelations and spiritual guidance by which we had already attained the degree of spiritual strength shewn in the preceding narration, I boldly withdrew my two younger daughters from the school they daily attended; and in spite of the opposition and commonplace arguments of other parties, began their new mode of education in the manner indicated by our invisible spiritual conductor, which was pursued much in the following order:—

LESSONS WERE LEARNT BY HEART BY READING TO MY STUDENTS IN THEIR MAGNETIC SLEEP, ORDERING them to retain in their memory when they awoke, all they had heard. LESSONS WERE NEXT LEARNT BY HEART BY THE PUPILS READING, THEMSELVES ONCE OVER, IN THEIR MAGNETIC SLEEP, ONE OR MORE PAGES OF A BOOK. When this began to become familiar, and the organs of memory shewed that they were in a fit state of rapid obedience, the action of the organs of outward perception was submitted to the strong developing power of the soul's direct influence, and LESSONS WERE LEARNT BY THE SIMPLE INSPECTION OF (or staring at) THE OPEN PAGE OF A BOOK,—THE STUDENTS BEING IN THEIR NORMAL WAKING STATE. In the beginning, the inspection, or staring, was made to last a certain number of seconds, and that number being gradually reduced, after a short space of time, the duration of a single second or a mere glimpse at the page was sufficient for the pupils to retain in their memory the whole contents of it.

To those who possess the slightest degree of reflection or analysis, to those who are endowed with the smallest share of the spirit of deduction, it will be manifest what immense advantages, what endless resources are offered by this extension of the intellectual powers, by this perfection of the organs of perception and memory. This instantaneous "*Psychotyping*" on the memory,—this instantaneous photographing of the Soul upon the heart of man, may indeed be considered as a commencement of the fulfilment of the promise of God towards His elect. "*I will be their God and they shall be my people, and I will place my law in their hearts.*"

In this manner and in the following, the daily lessons of my children, equal at times to a week's corresponding school tasks, were learnt in the space of a few seconds; lessons that take hours to interrogate them upon, with any degree of detail. LESSONS ARE ALSO LEARNT BY A SIMPLE ACT OF PIOUS CONCENTRATION FROM BOOKS CLOSED OR TOTALLY OUT OF SIGHT. In this case, we have usually named the page where the beginning of the lesson is to be found, for we have, as yet, had recourse to the process less as a matter of immediate utility than as a practice of the powers of distant clairvoyance. It will be easily conceived that by a slight extension of this faculty, or rather by the special direction being given to it, it may be applied to obtain references from, and even the perfect knowledge of, works one does not oneself possess, but which are known to exist in certain libraries and other places, rendered either by their distance, our own want of time or otherwise, inaccessible to us.

#### DICTATION.

DICTATIONS were given by THE TEACHER READING FROM A BOOK IN THE ORDINARY

ANNER; BUT WITHOUT NAMING THE STOPS OR ANY OF THE OTHER SIGNS, these being seen by the students through their pre-acquired clairvoyant capacities, the phrases becoming visible to them as soon as they are dictated. THE MENTAL DICTATIONS.—In this case the pupils are made acquainted—by the *knowledge of their "inner man,"* and the perfected obedience of the organs of their "outer man," with the contents of the page held open in a position visible alone to the eyes of the teacher, —and as the latter desires to communicate a phrase to the pupils, they hear a voice dictating it aloud to them in the air, although no person is speaking at the time.

## HISTORY.

THE DIRECT CLAIRVOYANCE gives the student a correct sight, WITH REGARD TO THE HISTORICAL PERSONS AND FACTS treated of in the lessons learnt by the inspection of books, either open, closed, or at a distance—as explained in the foregoing articles, Nos. 15 and 16.

## NATURAL HISTORY AND NATURAL PHILOSOPHY.

THE SIGHT OF THE PLANTS, FLOWERS, MINERALS, ANIMALS, &c., described or mentioned in their books on natural history and other branches of science, as also such other useful details as may have been omitted by the author, or belong to a more minute study of the subject, is enjoyed in the same manner.

## GEOGRAPHY AND ASTRONOMY.

GEOGRAPHICAL AND ASTRONOMICAL STUDIES FROM CHARTS OR GLOBES.—When a locality is named by the teacher, or is to be designated for any purpose in the course of study, the forefinger of the pupil is, *by inspiration*, instantaneously drawn to the exact spot of the map or globe where it is to be found. This action takes place before the reason of the students can have given them the slightest notion of the relative position or bearing of the place, the head following the movement of the hand, instead of directing it. THE STUDENTS ARE ALSO, BY THE FACILITY THEY ACQUIRE FOR RECEIVING INSPIRATIONS, SO PERFECTLY IDENTIFIED WITH EVERYTHING BELONGING TO THE PLACES SPOKEN OF IN THEIR STUDY OF GEOGRAPHY, THAT THEY FEEL AS THOUGH THEY WERE ON THE SPOT. So correct are the impressions made by the ubiquitous power of their souls on all the organs of the body in their temporarily perfected condition, that they appear to themselves to be, not where the lessons are going on, but in the very places therein referred to; seeing, hearing, and feeling all that they are required or desirous to see, hear, or feel.

## PROBLEMS.

SOLUTIONS ARE GIVEN INSTANTANEOUSLY, BY INSPIRATION, TO ARITHMETICAL AND OTHER MATHEMATICAL PROBLEMS. The result may be obtained by the eyes of the students seeing the solution written on a piece of paper or any other object before them—by their ears hearing it said, as though a voice were speaking in the air—by their own mouths answering the question without their knowing why, their heads having had no pre-conception of what they were saying, as also by the spontaneous writing of their own hands; either holding a pen or pencil, or resting on the planchette. Another very useful gift, which it would be difficult to designate as appertaining solely, either to the inspirational powers, or to a perfection of the natural organs, but most probably to both at once—is that of THE MICROSCOPIC, AND TELESCOPIC SIGHTS, by which the students are enabled to see the most minute and the most distant objects with the naked eye, as though they were looking at them with a microscope or a telescope.\*

M. Bertolacci has written in a tone of moderation and a religious spirit; and he disclaims all idea "that there is any peculiarity in my nature or that of my children, by which we are exceptionally qualified for the attainment of the gifts we have received."

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\* This strikingly corroborates one of the most extraordinary features in psychometrical experience: see, in particular, Denton's *Soul of Things*, Experiment XI., quoted in the *Spiritual Magazine*, Vol. V., page 411.

SEA-SIDE FANCIES.  

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ALL around is sea and sky,  
Saving only one white sail—  
Languid, lazy, drooping by,  
Waiting, hoping, for a gale.

Here I idly lie and dream,  
While the bright blue bends above me,  
Now of some Utopian scheme,  
Now, perchance, of hearts that love me.

Now of dear and dainty fancies,  
Now, of passing hopes and fears,  
Memory now my heart entrances  
With the long-past vanished years.

And the fond belovēd faces,  
And the hallowed Sabbath-time,  
And the many vacant places,  
And with many a quaint old rhyme.

And the great in song and story,  
And the scenes of early youth,  
And Art's rich and radiant glory,  
And with many a quest of Truth.

Throbbing, trembling, vagrant fancies,  
Pulsing lightly to and fro,  
As the Soul around it glances,  
And Life's shadows come and go.

T. S.