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ON THE POSSIBILITY OF LONG-CONTINUED
ABSTINENCE FROM FOOD.

By W. M. WILKINSON.

PART II.

I FIND the following in the *Animal Kingdom, considered anatomically, physically, and philosophically*; vol. ii., published in Latin in 1745; English translation, 1844:—

FOOD IN THE ATMOSPHERE.

1: The atmosphere conveys and carries about in its bosom, not a mere wave, but a whole ocean and cloudland of effluvia. 2: Sleep, cataphora, carus, and even ecstasis and catalepsy. nourish the blood with a kind of mystic food. 3: Many persons have prolonged life for months and years without taking any ordinary sustenance.—*Animal Kingdom*, vol. ii., p. 188.

FEEDING PORES.

The existence of feeding pores and subtly chyliferous fibres or vessels is convincingly demonstrated, 1: By those who have continued for months and years without visible and terrestrial food, and whose life has been renewed from day to day with blood. 2: To say nothing of various species of living creatures that live for whole winters and even for ages upon no other than invisible support.—*Animal Kingdom*, vol. ii., 426.

A note to this passage is as follows:—

LIST OF AUTHORS ON ASITIA.

Respecting the subjects of *asitia*, or those who have abstained from food for long periods of time, see Simon Majolus, Caspar a Rheies, Marcellus Donatus, John Shenck, Daniel Sen-
N.S.—V. G

nertus, John Jonston, John Rudolf Camerarius, Quercetanus Redivivus (Joseph Duchesne), Martin Schurig, and other writers.

TWENTY CASES NARRATED.

Christop. Mich. Adolphus relates the case of a Silesian girl who took no food for nine months.—*Ephemerid. Acad. Nat. Curios.*, cent. vii., viii., obs. 34, pp. 81, 82, *Norimb.* 1719. Alexander Benedictus of a person at Venice who took no food for 46 days.—*De Re Medicâ*, lib. xi., cap. x., p. 204; fol. *Basil*, 1649. Johannes Matthæus Hessus mentions several similar cases from other authors; for example, of the native of Almeria who neither ate nor drank for a period of four months; of one Margareta Rhodia, who took no sustenance for more than 16 months; of a young female, a native of Germany, with whom this was the case for two years.—*Quæstion. Medic. quæst.* v., p. 26; 12mo. *Franc.* 1503. Johannes Wier gives an account of Henricus ab Hasselt, who abstained on two occasions for 40 days.—*De Comment. Jejun; Oper.* p. 761, 4to, *Amstelod.* 1660. Paulus Lentulus has published a like treatise respecting one Apollonia Schreiera, who abstained for 18 years.—*Histor. Admirand. de prodigiosa Apollon. Schreieræ inediâ*; and Josephus Quercetanus, and Gregorius Horstius have also made mention of the same person.—*Dietet. Polyhistor.* sec. ii., cap. iv., pp. 173, 175, 8vo; *Lips.*, 1607, and *Institut. Medic. Disput.* iii., *Op.* tom. i., pp. 141; also tom. ii., lib. ii., obs. 29, p. 97, and lib. xi., obs. 1., p. 519, fol.; *Norimb.*, 1660. Another instance is that of a girl at Spire, Margareta Seyfritia by name, whom Ferdinand, King of the Romans, in 1542, consigned for the purpose of observation to the charge of his own physician and another person, both extremely trustworthy men; and Gerardus Buioldianus, physician to the king, and a witness difficult to deceive, declares that this girl took no food from 1530 to 1540, and again after this, not for three years.—*De Puella quæ sine cibo et potu vitam transigit.* Johannes Langius also mentions the case.—*Medicin. Epistol.* lib. ii., *Epist.* xxvii., p. 604, *Hanov.*, 1605. Guil. Fabricius Hildanus gives an account of a girl at Cologne, who abstained for three years.—*Obs. Chirurg.* cent. ii., obs. 40, p. 116, *Opéra Franc.* 1646; and of a girl at Meurs, named Eva von gen End, *alias* Eva Flegen, who abstained for 16 years.—*Ibid.*, cent. v., obs. 33, p. 413. Johannes Wolfius, of a girl living near the town of Commercy in the district of Toul, with whom this was the case for 10 months.—*Lect. Memorabil.* cent. ix., p. 218, *Lauingæ*, 1600; and Petrus Gregorius relates that the *asitia* (abstaining from drink) of this patient lasted 12 years.—*Syntax*, art. mir. tom. i.; lib. xxxv., cx., p. 399; 8vo, *Colon.*

1610. Franciscus Cetesius relates the case of a girl (Johanna Balam) living at Confolent, who remained without food for 14 years.—*Abstinens Confolentanea*. See also the account of Brother Nicholas, a hermit, who did the like for 19 years and 6 months.—*Philosophia Mystica*, p. 100, 4to; *Neustadt*, 1618. Of a boy in Brunswick, who lived in this way for four years, as mentioned by Gregorius Horstius.—*Opera*, lib. xi., obs. 1, p. 519, fol.; *Norimb.* 1660. Of a girl at Halberstadt, who lived for ten years without food (although not without drink) as stated by Daniel Sennertus.—*Medicina Practica*, lib. iii., part 1, sect. i., cap. ii., p. 385, *Op.*, tom. ii.; *Lugdun.* 1676. Of a Norwegian girl, who abstained for [nearly] a whole year [only eating and drinking when compelled to do so], as stated by Caspar Bartholia.—*Act. Med. et Philos. Hafn.*, vol. i., obs. 139, p. 292, 293, an. 1671, 1672. Of [one Esther Johanna] a Swedish maid, born in the village of Norre Oby, in Scania [Schonen], who abstained from food for 10 years, and from drink for eight, and whose case was carefully watched by many, and is treated of by Joh. Jac. Doebelius, Professor of Medicine in the University of Lund, and by Jasper Swedberg, Doctor of Theology and Bishop of Scara.—*Historia Inediæ diuturnæ Estheræ* [And see the *British Magazine*, Sept., 1746, p. 252, 253, where there is a translation of part of a letter from the Bishop of Skara to the Bishop of Bristol on the subject of Esther Johanna, there called Estrid].—*Animal Kingdom*, note, vol. ii., 426.

The whole of these works are in the library of the British Museum, and may be consulted there and the cases referred to.

I now refer to other works containing similar or analogous cases:—

MARGARET LOWER.

The *Philosophical Transactions* contain many extraordinary cases of this kind (*stipata*). The most singular, and one of the best related, is in No. 3, year 1681, continued in No. 181, year 1686, by Dr. Konig, of Bern. The patient, Margaret Lower, a young woman of twenty-five, discharged continually the contents of the intestines, and even the clysters that were injected, by the mouth, and at length a number of stones as hard as flint; some in fragments, some of the size of peas, others of that of filberts. A clashing of stones against each other was felt by pressing the hand upon the abdomen: there was great constipation, severe gripings, dysury; and the urine, when voided, was often loaded with a gravelly matter. The aliment and injections being constantly returned by the mouth, *Dr. Konig desisted for four months*

from offering her either meat, drink, or medicine of any kind, excepting occasionally a spoonful of oil of almonds.—Nosology, p. 38.

AN OPPOSITE CASE.

Chaptal mentions the case of a female, who, for four months, had no discharge either from the bowels or kidneys, and as little evacuation by sweat, notwithstanding that her diet was confined to milk-whey and broths. She was at length cured by using the cold bath for eight days successively. (p. 41.)

FIFTY-FOUR DAYS' ABSTINENCE.

Eccles, in the *Edinburgh Medical Essays for 1720*, mentions a young lady about 16 years of age, who, in consequence of the sudden death of an indulgent father, was thrown into a state of tetanus, or rigidity of all the muscles of the body, and especially of those of deglutition, accompanied with a total loss of desire for food, as well as incapacity of swallowing it, for two long and distinct periods of time: in the first instance for 34, and in the second, which occurred shortly afterwards, for 54 days; "all which time (observes the writer) of her first and second fasting, she declared she had no sense of hunger or thirst; and when they were over, she had not lost much of her flesh." (p. 20.)

A POLISH SOLDIER.

From the rarity of the complaint (*carus catalepsia*), and the singularity of several of its symptoms, many physicians who have not witnessed an example of it, are too much disposed, like Dr. Cullen, to regard it in every case as an imposition; yet the following, from Bonet, is added in confirmation:—George Grokatski, a Polish soldier, deserted from his regiment in the harvest of the year 1677. He was discovered a few days afterwards, drinking and making merry in a common ale-house. The moment he was apprehended, he was so much terrified that he gave a loud shriek, and was immediately deprived of the power of speech. When brought to a court-martial, it was impossible to make him articulate a word: he was as immovable as a statue, and appeared not to be conscious of anything that was going forward. In the prison to which he was conducted, *he neither ate nor drank, nor emptied the bowels and the bladder.* The officers and the priest at first threatened him, but afterwards endeavoured to soothe and calm him; but all their efforts were in

vain. He remained senseless and immovable. His irons were struck off, and he was taken out of the prison, but he did not move. Twenty days and nights were passed in this way, during which he took no kind of nourishment, nor had any natural evacuation. He then gradually sunk and died.—*Study of Medicine*, vol. iii., p. 441.

CASES OF NOT THIRSTING.

Sauvages relates two cases of patients in whom it (*depsosis*) formed an original disease; the one, a learned and excellent member of the Academy of Toulouse, who *never thirsted, and passed whole months without drinking, in the hottest part of the summer*. The other a woman, who, for *forty days, abstained altogether from drinking, not having had the smallest desire*; and who was, nevertheless, of a warm and irascible temperament.—*Nosology*, p. 17.

The moving sea of air in which we are immersed, and above whose surface we are unable to raise ourselves, *yields to many organic beings their most essential nourishment*.—*Views of Nature*, p. 211.

SECRETION WITHOUT DRINK.

It has been sufficiently proved (in dropsy) that, under the most resolute determination not to drink, a hundred pounds of fluid have been absorbed by the inhalents of the skin, and introduced into the system in a few days, and the patient has become bulkier to such an extent, in spite of his abstinence. Even in a state of health (where no dropsy exists), we are, in all probability, absorbing moisture by the lymphatics of the skin. Professor Home found himself heavier in the morning than he was just before he went to bed on the preceding evening, though he had been perspiring all night, and had received nothing either by the mouth, or in any other sensible way. "That the surface of the skin," says Mr. Cruikshank, "absorbs fluids that come in contact with it, I have not the least doubt. A patient of mine with a stricture in the œsophagus, received nothing either solid or liquid into the stomach for two months; he was exceedingly thirsty, and complained of making no water. I ordered him the warm bath for an hour, morning and evening, for a month; his thirst vanished, and he made water in the same manner as when he used to drink by the mouth, and when the fluid descended readily into the stomach.—*Study of Medicine*, vol. iv., p. 292.

Some animals seem to possess extraordinary powers of abstinence. The dormouse, tortoise, bear, serpent, &c., pass four, five,

or six months in the year without eating or drinking. Several species of birds, and almost the whole tribe of insects, lie throughout winter without food. Rattlesnakes, after many months' abstinence, have retained their vigour and fierceness. Two cerastes, a sort of Egyptian serpent mentioned by Dr. Shaw, lived five years in a bottle closely corked, without anything in the bottle except a small quantity of sand. When he saw them, they had just cast their skins, and appeared as brisk and as lively as ever. Vipers, again, seem to live occasionally on those well-known nutritious substances floating in the atmosphere, and which are continually taken in by animal respiration; their young, kept from everything but air, will grow considerably in a few days. The eggs of lizards are observed to increase in bulk after they are produced, and seem to be nourished in the air in the same way as the spawn of fishes is in the water.—*The London Encyclopædia*.

CASE STATED BY DR. GEORGE MOORE.

Notwithstanding the detection of many fasting impostors,* we are bound to confess that the power of continuing a long period without food is not incompatible with what we know of vital possibility. Dr. Willan attended a patient, who took only a little water, flavoured with orange juice, for 61 days; but more marvellous still, cases of abstinence from solid food for 10, 15, or 18 years, are unimpeachably testified. Certain conditions of the nervous system are, however, recorded as attending these fastings; and this circumstance, while it confirms the credibility of such statements, tends also to explain them by bringing them within physiological principles. We know that, in catalepsy or trance, and some forms of madness, the vital actions are so much diminished, that individuals may exist without food for a considerable time, and it is not impossible that exalted and ecstatic states of mind may so alter the functions of the body, as to fit them to bear prolonged fasting with impunity, or even with benefit. A state of body is certainly sometimes produced, which is nearly analogous to the torpor of the lower animals—a *condition utterly inexplicable on any principle taught in the schools*. Who, for instance, can inform us how it happens that certain fishes may be suddenly frozen in the Polar Sea, and so remain during the long winter, and yet be re-quickened into full activity by returning summer?—*Use of the Body in Relation to the Mind*, p. 311.

* Although many cases of feigned diseases have been detected and exposed, it must be also borne in mind that others have, by the faculty, been treated as *feigned*, which have afterwards been proved *real*.—See BECK'S *Medical Jurisprudence*, p. 7.

JANET MAC LEOD.

This case is stated in the *Transactions of the Royal Philosophical Society of London, for the year 1777*, and is communicated by Sir John Pringle:—

Janet Mac Leod, unmarried, aged 33 years and some months, daughter of Donald Mac Leod, tenant in Croick, in the parish of Kincardine, and Shire of Ross; in the 15th year of her age had a pretty sharp epileptic fit. She had till then been in perfect health, and continued so till about four years thereafter, when she had a second fit, which lasted a whole day and night; and a few days afterwards she was seized with a fever of several weeks' continuance, from which she had a slow and very tedious recovery of several months.

During this period she lost the natural power of her eyelids; was under the necessity of keeping them open with the fingers of one hand, when she had anything to do with the other, went out, or wanted to look about her; in every other respect she was in health and tolerable spirits.

About five years ago she had a short third epileptic fit, which was succeeded by a fever of a week's continuance, and of which she recovered so slowly, that she had not been out of doors till six weeks after the crisis; when, without the knowledge of her parents or any of the family (who were all busied in the harvest-field), she stole out of the house, and bound the corn of a ridge before they observed her. On the same evening she took to her bed, complaining much of her heart and head; and since she has never risen out of it except when lifted; has seldom spoken a word, and has had so little craving for food, that at first it was by downright compulsion her parents could get her to take as much as would support a sucking infant. Afterwards she gradually fell off from taking even that small quantity; insomuch that, at Whitsuntide, 1763, she totally refused food and drink, and her jaw became so fast locked, that it was with the greatest difficulty her father was able, with a knife or other methods, to open her teeth so as to admit a little thin gruel or whey, and of which so much generally ran out at the corners of her mouth, that they could not be sensible that any of it had been swallowed.

Much about this time—that is, about four years ago—they got a bottle of the water from a noted medicinal spring in Braemar, of which they endeavoured to get her to swallow a part, by pouring some out of a spoon between her lips (her jaws all the while fast locked), but it all ran out. With this, however, they rubbed her throat and jaws, and continued the trial to make her swallow, rubbing her throat with the water that ran out of her mouth for three mornings together. On the third morning during

this operation, she cried, "Give me more water;" when all that remained of the bottle was given her, which she swallowed with ease. These were the only words she spoke for almost half a year, and she continued to mutter some more (which her parents understood) for 12 or 14 days, after which she spoke none, and rejected, as formerly, all sorts of nourishment and drink, till some time in the month of July, 1765, when a sister of hers thought, by some signs that she made, that she wanted her jaws opened; which her father, not without violence, got done, by putting the handle of a horn spoon between her teeth. She said then intelligibly, "Give me a drink;" and drank with ease, and all at one draught, about an English pint of water. Her father then asked her, "Why she would not make some signs, although she could not speak, when she wanted a drink?" She answered, "Why should she, when she had no desire?" At this period they kept the jaws asunder with a bit of wood, imagining she got her speech by her jaws being opened, and continued them thus wedged for about twenty days, though in the first four or five days she had wholly lost the power of utterance. At last they removed the wedge, as it gave her uneasiness, and made her lips sore. At this time she was sensible of everything done or said about her; and when her eyelids were opened for her, she knew everybody; and when the neighbours in their visits would be bemoaning her condition, they could observe a tear stand in her eye.

In some of the attempts to open her jaws, two of the under fore teeth were forced out; of which opening they often endeavoured to avail themselves, by putting some thin nourishing drink into her mouth; but without effect, for it always returned by the corners. And about 12 months ago, they thought of thrusting a little dough of oatmeal through this gap of the teeth, which she would retain for a few seconds, and then return with something like a straining to vomit, without one particle going down. Nor has the family been sensible, though observing, of any appearance like that of swallowing for now four years, excepting the small draught of Braemar water, and the English pint of common water; and for the last three years she has not had any evacuation by stool or urine. Nor have they, in all these three years, ever discovered the smallest wetting in her bed; in proof of which, notwithstanding her being so long bed-ridden, there never has been the least excoriation, though she never attempts to turn herself, or makes any motion with her hand, head, or foot, but lies like a log of wood. Her pulse to-day, which, with some difficulty, I felt (her mother at this time having raised her, and supported her in her bed), is distinct and regular, slow, and to the extremest degree small. Her countenance is clear and pretty fresh, her features not disfigured or sunk; her

skin feels natural, both as to touch and warmth; and, to my astonishment, when I came to examine her body—for I expected to feel a skeleton—I found her breasts round and prominent, like those of a healthy young woman; her legs, arms, and thighs, not at all emaciated; the *abdomen* somewhat tumid, and the muscles tense; her knees bent, and her hamstrings tight as a bowstring; her heels almost close to the *nates*. When they struggle with her, to put a little water within her lips, they observe sometimes a dewy softness on her skin; she sleeps much, and very quietly; but when awake keeps a constant whimpering like a new-born weakly infant, and sometimes makes an effort to cough. At present no degree of strength can force open her jaws. I put the point of my little finger into the gap in her teeth, and found the tongue, as far as I could reach, soft and moist; as I did with my other fingers the mouth and cheeks quite to the back teeth. She never can remain a moment on her back, but always falls to one side or to the other; and when her mother sat behind her in the bed, and supported her while I was examining her body, her head hung down, with her chin close to her breast; nor could I, with any force, move it backwards, the anterior muscles of the neck being rigid, like a person in the *emprostotonos*, and in this posture she constantly lies.

The above case was taken in writing this day, at the diseased woman's bedside, from the mouths of her father and mother, who are known to be people of great veracity, and are under no temptation to deceive; for they neither ask, expect, or get anything: their daughter's situation is a great mortification to them, and universally known and regretted by all their neighbours. The present situation and appearances of the patient were carefully examined this 21st October, 1767, by Dr. Alexander Mackenzie, physician, at New Tarbet; who, likewise in the month of October, 1772, being informed that the patient was recovering, and ate and drank, visited her, and found her condition to be as follows:—About a year preceding this last date, her parents one day returning from their country labours (having left their daughter as for some years before fixed to her bed) were greatly surprised to see her sitting on her hams, on the side of the house opposite to her bed place, spinning with her mother's distaff. I asked whether she ever ate or drank? whether she ever spoke or attempted to speak? whether she had any of the natural evacuations? And was answered, that she sometimes crumbled a bit of oat or barley cake in the palm of her hand, as if to feed a chicken; that she put little crumbs of this into the gap of her teeth, rolled them about for some time in her mouth, and then sucked out of the palm of her hand a little water, whey, or milk; and this once or twice a-day, and even that by compulsion: that she never

attempted to speak ; that the *egesta* were in proportion to the *ingesta* ; that her jaws were still fast locked, her hamstrings tight as before, and her eyes shut. On my opening her eyelids I found the eyeballs turned up under the edge of the *os frontis*, her countenance ghastly, her complexion pale, her skin shrivelled and dry, and her whole person rather emaciated ; her pulse with the utmost difficulty to be felt. She seemed sensible and tractable in everything, except in taking food ; for, at my request, she went through her different exercises, spinning on the distaff, and crawling about on her hams, by the wall of the house, with the help of her hands ; but when she was desired to eat, she showed the greatest reluctance, and, indeed, cried before she yielded. And this was no more than, as I have said, to take a few crumbs as to feed a bird, and to suck half a spoonful of milk from the palm of her hand. On the whole, her existence was little less wonderful now than when I first saw her, when she had not swallowed the smallest particle of food for years together. I attributed her thinness and wan complexion—that is, the great change of her looks from what I had first seen when fixed to her bed—to her exhausting too much of the *saliva* by spinning flax on the distaff, and therefore recommended her being totally confined to spinning wool ; this she does with equal dexterity as she did the flax. The above was her situation in October, 1772 ; and within these eight days I have been told, by a neighbour of her father's, that she still continues in the same way, without any addition to her support, and without any additional ailment.

ALEX. MACKENZIE.

New Tarbet,
April 3rd, 1775.

At Croick, the 15th day of June, 1775.

To authenticate the history set forth in the preceding pages, Donald Mac Leod of Grancis, Esq., sheriff depute of Ross-shire, George Munro, Esq., of Cuteain, Simon Ross, Esq., of Gladfield, Captain George Sutherland, of Elphin, all justices of the peace ; Messrs. William Smith, preacher of the Gospel, John Barclay, writer in Tain, Hugh Ross, student of divinity, and Alexander Mac Leod, did come to this place, accompanied by the above Dr. Alexander Mackenzie, physician at New Tarbet, and after explaining the purport and meaning of the above history to Donald Mac Leod, father to Janet Mac Leod above-mentioned, and to David Ross, elder in the parish of Kincardine, who lives in the close neighbourhood of this place, and was one of the doctor's original interpreters, they, to our fuller satisfaction, after a minute examination, authenticate all the facts set forth in the above account.

SEVERAL CASES.

I find other cases stated in the *London Encyclopædia* as follows:—

Petrus de Abano gives an account of a woman in Normandy, who lived without food for eighteen years; Joubertus, of a woman that lived in good health three years; and of another, who to her tenth year subsisted without either food or drink, and when she was of proper age, married and had children, and lived like other people. Alburtus Krantzius says that a hermit, in the mountains of the canton of Schwitz, lived twenty years without food. Hildanus relates the case of a girl who lived many years without food or drink. The abdomen had wasted and retracted toward the spine, and she neither voided urine nor fæces.

Sylvius says, there was a young woman in Spain, twenty-two years of age, who never ate any food, but lived entirely upon water; and that there was a girl in Narbonne, and another in Germany, who lived three years in good health without meat or drink. We shall now subjoin a few modern cases of abstinence, which have been given more at large:—

GILBERT JACKSON.

Gilbert Jackson, of Carse Grange, Scotland, about 15 years of age, was seized in February, 1716, with a violent fever, which returned in April for three weeks, and again on the 10th of June. He then lost his speech, his appetite, and the use of his limbs, and took no food whatever. On June 30th he was seized with a fever again, and the next day recovered his speech, but without eating or drinking, or the use of his limbs. On the 11th of October he recovered his health, with the use of one of his legs, but neither ate nor drank, only sometimes washed his mouth with water. On the 18th of June, 1718, the fever returned and lasted till September. He then recovered, and continued in pretty good health, and fresh coloured, but took no kind of meat nor drink. On the 6th of June, 1719, he was again seized with a severe fever; and on the 10th, at night, his father prevailed on him to take a spoonful of milk, boiled with oatmeal; it stuck so long in his throat, that his friends feared he had been choked, but ever since that time he took food, though so little, that a half-penny loaf lasted him eight days. All the time he fasted, he had no evacuation, and it was 14 days after he began to eat before he had any. He still continues in pretty good health.

JOHN FERGUSON.

In the year 1724, John Ferguson, of Killmelfoord, in Argyleshire, overheated himself in the pursuit of some cattle on the

mountains, then drank largely of cold water, and fell asleep. He slept for 24 hours, and awoke in a high fever, and ever since his stomach loathed, and could retain no kind of aliment but water. Mr. Campbell, a neighbouring gentleman to whom his father was tenant, locked him up for 20 days, supplying him only with water, and taking care that he should have no other food; but it made no difference either in his look or strength; at the age of 36 (when the account was sent to the Philosophical Society) he was of a fresh complexion, and as strong as any common man.

MARY THOMAS.

Pennant says of his second visit to Barmouth in 1770, "My curiosity was excited to examine into the truth of a surprising relation of a woman in the parish of Cylynin, who had fasted a most supernatural length of time. I took boat, and had a most pleasant passage up the harbour, charmed with the beauty of the shores, intermixed with woods, verdant pastures, and corn fields. I landed, and after a short walk found, in a farm called Tydden Back, the object of my excursion, Mary Thomas. She was of the age of 47, of a good countenance, very pale, thin, but not so much emaciated as might be expected from the strangeness of the circumstances I am going to relate. Her eyes were weak, her voice low, and deprived of the use of her lower extremities, and quite bedridden; her pulse rather strong, her intellects clear and sensible. On examining her, she informed me that at the age of seven she had some eruptions like the measles, which grew confluent and universal; and she became so sore that she could not bear the least touch: she received some ease by the application of a sheep's skin, just taken from the animal. After this, she was seized at the spring and fall with swellings and inflammations, during which time she was confined to her bed; but, in the intervals, she could walk about. When she was about 27 years of age, she was attacked with the same complaint, but in a more violent manner; and, during two years and a half remained insensible, and took no manner of nourishment, although her friends forced open her mouth with a spoon to get something down; but the moment the spoon was taken away her teeth met, and closed with snapping violence; during that time she flung up vast quantities of blood. She well remembers the return of her senses, and her knowledge of everybody about her. She thought she had slept but a night, and asked her mother whether she had given her anything the day before, as she found herself hungry. Meat was brought to her, but so far from being able to take anything solid, she could scarcely swallow a spoonful of thin whey. From this she continued seven

years and a half without any food or liquid, excepting sufficient of the latter to moisten her lips. At the end of this period she fancied herself again hungry, and desired an egg, of which she got down the quantity of a nut kernel. She requested to receive the sacrament, which she did, by having a crumb of bread steeped in wine. She now eats a bit of bread, about two pennyweights seven grains daily, and drinks a glass of water, and sometimes a spoonful of wine; but frequently abstains whole days together from food and liquids. She sleeps very indifferently; the ordinary functions of nature are seldom performed, and are very small; her temper is even; her disposition mild; she is religious, and prays fervently—the natural effect of the state of her body unembarrassed by food, and a constant alienation of thought from all worldly affairs.”

THE OSNABRUCK CASE.

A very curious instance of nearly four years' abstinence from all food and drink, is related in two numbers of *Hufeland's Practical Journal*; and a pamphlet has been since published respecting this fact, by Dr. Schmidtman, of Melle, in the bishopric of Osnabruck. A country girl, sixteen years old, in a village near Osnabruck, had enjoyed a good state of health during her childhood; but, at about ten years of age, she was seized with epileptic fits, against which a number of remedies were employed in vain; since that time, she was mostly confined to her bed, particularly in winter, but in summer she found herself a little better. From February, 1798, the alvine and urinary secretions began to cease, though she took now and then a little nourishment. But from the beginning of April the same year, she abstained entirely from all food and drink, falling into an uninterrupted slumber, almost senseless, from which she awoke, from time to time, for a few hours; her sensibility during this time was so great, that the slightest touch on any part of her body brought on partial convulsive motions. In this state she had continued nearly ten months, when Dr. Schmidtman saw her first, in 1799. Though she had not taken the least nourishment during all this time, Dr. S. found her, to his great astonishment, fresh and blooming. For the last two months only the intervals of sleep began to be longer, her senses of sight and hearing were in perfect order; but her feelings she seemed to have quite lost, as she could suffer pinching of the arms and legs without pain; her gums bled frequently, and the pulse was scarcely perceptible in the arms, but beat strong and full in the carotids, about 120 in a minute. Dr. S. attempted to make her drink a little milk, but she protested she could not swallow it. The alvine and urinary excretions had quite ceased.

Although there could hardly be a suspicion of imposition, the parents being honest people, yet, to remove all doubt, six sworn men were appointed, from different places in the neighbourhood, to watch her day and night; and instructions given them accordingly. This being continued about a fortnight, the men were dismissed, having given evidence, upon oath, that the patient had never taken any food or drink whatever during that time, nor had any excretion, alvine or urinary. She had become very ill, and nearly dying, seized with convulsions, feverish, and sometimes in a great sweat, which had the extraordinary property of turning water black. When Dr. S. saw her again, he found her quite recovered, not in the least emaciated, but rather looking lustier; her gums, however, still frequently bled, and her feeling had not yet returned; but her memory was not impaired, and she amused herself sometimes with reading and writing. No alvine or urinary excretions had taken place. Sometimes she was attacked with sudden weakness, particularly after having bled at the mouth. During the last severe winter she could not endure the heat of the stove, because she felt then faint and oppressed. Dr. Schmidtman then enters into an inquiry by what means the patient, in this case, was nourished and maintained in that state in which she was found. And having discussed the matter at large, he is of opinion that she drew, by resorption, such elementary particles from the atmosphere as were sufficient for the nutrition of the body, and that the excretions were likewise replaced by the skin.

A SCOTCHMAN IN THE TOWER.

The *Encyclopædia Britannica*, in an article on "Abstinence," (7th edition, 1842) says:—We have instances of men passing several months as strictly abstinent as other creatures; in particular, the records of the Tower mention a Scotchman, imprisoned for felony, and strictly watched in that fortress for six weeks, during which time he did not take the least sustenance, and on this account he obtained his pardon. Numberless instances of extraordinary abstinence, particularly from morbid causes, are to be found in the different periodicals, memoirs, transactions, &c. It is to be added that in most extraordinary instances of human abstinence related by naturalists, there were said to have been apparent marks of a texture of blood and humours much like that of the animals referred to; though it is not improbable that the air itself may furnish something for nutrition. It is certain that there are substances of all kinds, namely vegetable, &c., floating in the atmosphere, which may be continually taken up by respiration; and that an animal

body may be nourished thereby is evident in the instances of vipers, which if taken when first brought forth, and kept from everything but air, will yet grow very considerably in a few days.

I have no doubt that scores of such cases are recorded in medical works, but I have neither the time nor the industry to find them out; nor, after such a list as I have got together casually and from the surface, do I think it necessary until these have been disposed of. I prefer to leave it to Dr. Hughes to search for them, as he is clearly in a state of considerable ignorance on the subject, and ought to be obliged to me for the information I have given him, and for what is to follow. There are, however, two newspaper notices of other cases which have been published recently, *apropos* of the Welsh case, and which I subjoin, without knowing more of them than appears in print, and the case of Mary Kettle which a friend has sent me.

EXTRAORDINARY CASE OF ILLNESS AND TRANCE.

A remarkable case of suspended animation has occurred at Millom, in the neighbourhood of Whitehaven, in West Cumberland. It appears that some 18 or 19 weeks ago, a girl, about 11 or 12 years of age, residing with her parents at Millom, was ill, and the medical attendant advised a removal for change of air. The patient was taken to Old Hall farm, leased from Mr. A. Brogden by Mr. W. Troughton. She was attended to with every care, but made no progress towards recovery, and in a short time fell into a lethargic state, resembling that of a person in a trance. In this condition she remained for many weeks, but at length woke up to a state of consciousness, and calling upon her mother, who was in attendance upon her, related how she had been in heaven, and seen numerous angels and her brother, who had died some time ago. On being questioned to that effect, she expressed a desire not to recover from her illness, but to go to the happier land of which she had had glimpses. At that time she is described by her attendants as having a most "heavenly expression of countenance," and although she had then been for many weeks without one particle of solid food, her face was plump, her cheeks suffused with a lovely hue, the lips alone being devoid of the colour natural to her age when in health. The power of speech remained only for a short time, and the girl then relapsed into her former state, or nearly so. She lies in a lethargic condition, but when a question is put to her she manifests her power of understanding it by a slight moving of the head, or some motion to indicate that she is sensible to the sound

of human voice. The only sustenance, if it can be called by that name, the girl has received for fully 15 or 16 weeks, has been the occasional moistening of the lips with brandy and water or tea. Within the last few days the girl's limbs have become gradually more rigid, as though foretelling of no very distant dissolution.—*Newcastle Chronicle*, March 29, 1869.

ANOTHER FASTING GIRL.

A correspondent writes as follows to the *Standard*, January, 1870:—

“Having a daughter, aged 14 years, lying in a similar state to that of the Welsh Fasting Girl, perhaps a few of the particulars would be of interest to your readers. On the 12th day of November, 1867, she complained of pains in her left side. Her mother, thinking it was through a cold, treated her accordingly, but to no effect. After a very restless night she was much worse, and complained of acute pains in the head, and refused food. Seeing that she was getting worse, we sent for our doctor, who, after attending her for some time, said it was a mysterious case. He prescribed medicine and ordered her milk diet, which she refused to take. She then gradually became weaker, and had fits, which continued until the beginning of February, 1868. During the period named she refused food, and would only take a little fruit, and that only at times. After remaining in this state for some time we were advised to obtain her admission into Guy's Hospital, and through our doctor's interest we succeeded. There the case seemed to linger in about the same state as at home. After remaining there for a month we took her out. She continued in this state for 12 months, and would only take food at times after abstaining for long intervals, and then very unwillingly. In July, 1869, she evidently seemed to get worse, and was for 18 days in a kind of permanent fit (or stupor), and was almost pulseless. Her lips were moistened with ice, her mother constantly watched, and on the eighteenth morning she revived and asked for food, apparently suffering from extreme hunger. It was given to her, and she ate voraciously. After this she abstained from food for long intervals, and had fits or stupors from one hour to 48 in duration. Through the kindness of a friend we gained her admission into St. Thomas's hospital. She was received there in a stupor, and I am happy to say she was treated kindly by all the officials of that institution. After remaining there for a few weeks she was discharged in the same state as when admitted. She continued in these fits until about three months ago. She complains at the present time of pains in her head, but she can read, and is cheerful at times. But it

would astonish any stranger at the small quantity of food she takes ; and I would here observe that if her food was not given to her and left on the bed, she would not ask for it, and if there was the slightest remark made as to her taking more food than formerly she would reject it. I do not wish for four nurses from Guy's to witness her death ; but if any of your readers can inform me what means to adopt to restore her to health, I should feel truly thankful.—Hoping you will forgive me for intruding upon your valuable space, I am, sir, yours obediently,

HER ANXIOUS FATHER.”

ELIZABETH SQUIRRELL.

I have made considerable use in the foregoing cases of the *Autobiography of Elizabeth Squirrell, of Shottisham, Suffolk, by One of her Watchers.* Simpkin & Co., 1853: a most excellent and well written book.

In 1852, Elizabeth Squirrell, then about 14, had epilepsy and paralysis. She says, “I was eating a baked apple when I suddenly felt the muscles of my throat contract, and they would not permit me to receive the apple. . . . In less than ten days my jaws became immovably closed. . . . I could partake of no food by an ordinary process. All the nourishment I received was from the insertion of liquids through my teeth, some of which the absorbents took up. Weeks passed over, and to the astonishment of all, I still survived. For the first twelve weeks that I had the misfortune to crave food, I was rapacious, and yet was unable to take a morsel. At one time this craving was so importunate, that, as by impulse, I would rub food against my teeth, in hopes to extract some particle of its nutriment.” She continued in this state for 21 weeks. “As the craving for food left, I sunk into a lethargy, or state of half-consciousness, and remained so to the end, when I was relieved from the contraction of my jaws.” She was then able to take a little new milk, boiled and sweetened with sugar. During her entire abstinence, she says, “I felt an instinctive need of water in some way, and all through my abstinence, I was frequently applying it to my face, hands, and arms ; and it has been calculated that, upon an average, I absorbed four ounces each day by its application.”

“Having mentioned that I loathed food for 25 weeks, for I not only lost all desire, but absolutely abhorred food of any kind, I will now mention how I was enabled to take again, although not to swallow mechanically, for till the present moment I cannot do that. The beginning of my restoration was the effect of animal magnetism and homœopathic medicine. Magnetism

certainly very powerfully affected my system and produced a change."

This case was watched on three occasions, the last time for 14 days; and the *Autobiography* is edited by "One of her Watchers," who has collected together, and remarked on many of the above cases.

I believe that after some time Elizabeth Squirrell recovered her health, and that she is still living, and if so there is an opportunity of obtaining her evidence, and probably that also of some of her watchers.

CASE OF MARY KETTLE, OF HOE LANE, LAMBORN, NEAR
ROMFORD, ESSEX.

The parents are Joseph Kettle, carman to Colonel Woods, of Lamborn, and Frances Kettle. Their landlord is John Greenaway, carpenter. Mary Kettle is now 25 years old, and has taken no food for 17 years, but has been kept alive by injections of beef tea. Some years ago she lay in a trance seven weeks. She was seen by Susan Cooke, servant of Mr. Strawbridge, East Moulsey, in 1866, when visiting her relatives there. She could not speak, but when spoken to moved her lips. She was in a very emaciated condition from lying in bed so many years. Mr. Sanders, surgeon, Chigwell Row, about two miles from Lamborn, has attended her.

Feb. 2nd, 1870.

HUMAN HYBERNATION.—THE FAKIR.

In the *Medical Times* of May 11th, 1850, a communication on this subject was made by Mr. James Braid, M.R.C.S., of Manchester, who says he has "lost no opportunity of accumulating evidence on this subject, and that while many alleged feats of this kind are probably of a deceptive character, still there are others which admit of no such explanation; and that it becomes the duty of scientific men fairly to admit the difficulty." He then refers to two documents by eye-witnesses of these facts, and which he says, "with the previous evidence on the subject, must set the point at rest for ever, as to the fact of the feats referred to being genuine phenomena, deception being impossible." In one of these instances, the Fakir was buried in the ground for six weeks, and was, consequently, deprived not only of food and drink, but also of light and air; when he was disinterred, his legs and arms were shrivelled and stiff, but his *face was full*; no pulse could be discovered in the heart, temples, or arms.

About three years since I spent some time with a General

C——, a highly respectable and intelligent man, who had been a long time in the Indian service, and who was himself an eye-witness of one of these facts. A Fakir was buried several feet in the earth, under vigilant inspection, and a watch was set, so that no one could communicate with him; and to make the matter doubly sure, corn was sown upon the grave, and, during the time the man was buried, it vegetated and grew to the height of several inches. He lay there 42 days. The gentleman referred to passed the place many times during his burial; saw the growing corn; was also present at his disinterment; and when he questioned the man, and intimated to him that he thought deception had been practised, the Fakir offered for a sum of money to be buried again, for the same length of time, by the General himself, and in his own garden. This challenge, of course, closed the argument.

Cases of this kind might be multiplied on evidence which cannot be doubted; and, in Mr. Braid's book, entitled *Human Hybernation*, these cases are fully stated. Sir Claude Wade, who was an eye-witness of these facts when acting as political agent at the court of Runjeet Singh, at Lahore, and from whom Mr. Braid derived his information, makes the following observations:—"I share entirely in the *apparent incredibility* of the fact of a man being buried alive, and surviving the trial for various periods of duration; but, however incompatible with our knowledge of physiology, in the absence of any visible proof to the contrary, I am bound to declare my belief in the facts which I have represented, however impossible their existence may appear to others." Upon this Mr. Braid observes:—

"Such, then, is the narrative of Sir C. M. Wade; and when we consider the high character of the author as a gentleman of honour, talents, and attainments of the highest order, and the searching, painstaking efforts displayed by him throughout the whole investigation, and his close proximity to the body of the Fakir, and opportunity of observing minutely every point for himself, as well as the facilities, by his personal intercourse with Runjeet Singh and the whole of his court, of gaining the most accurate information on every point—I conceive it is impossible to have had a more valuable or conclusive document for determining the fact, that no collusion or deception existed."

EXCESSIVE HUNGER.

It seems to be "a law of nature," or, in other words, it is an observed fact, which we in our ignorance call a law, that there is no disease or quality but has its opposite. We have now had a series of fasting cases, and I wish to bring forward

the fact that on the other hand there are medical cases of the contrary kind, in which the patients are consumed with insatiable hunger and insatiable thirst. The doctors call the former, *bulimia*, and they have actually come to believe in its existence without sending any nurses from Guy's to see that the subjects of it over-eat themselves, and to take care that the laws of nature are not exceeded. Even the *Lancet* does not call the poor wretch an impostor, nor send his father to take his trial for manslaughter for letting him have too much food.

EXCESSIVE THIRST.

There is also a disease of the nervous system, named *polydipsia*, from its chief symptom being an excessive and insatiable thirst. Several examples have been recorded, and one of the most remarkable is described by Mr. Ware, in the *London Medical and Physical Journal* for 1816. The patient was a man 22 years old, whose health was in other respects good, but who was compelled to drink six gallons of water daily. He had been accustomed to drink nearly as much from his childhood, and if deprived of a sufficient quantity, his head was affected, and fainting dulness of the senses ensued. Nearly all the cases of the same kind which have been published are collected in a paper by M. Lacombe, in the French medical journal, *L'Experience*, for May and June, 1841, and references to several are given by Tiedemann, in his *Physiologie des Menschen*, band 3, p. 71.

On the other hand, Haller has given instances of shipwrecked sailors and others who have died of thirst (*Elementa Physiologiæ*, tom. vi.), and finds examples of men who have lived for at least 15 days without drinking; but the more ordinary period is from 8 to 10 days.

Those who have attempted suicide by starvation have been unable to resist the desire to drink, though they have been able to endure many days of abstinence from food, and have been compelled thus for a time to protract their lives.

SUMMER-ATION.

Another instance of nature's opposites is found in those animals which, on account of the heat and want of moisture, go to sleep through the summer droughts. The mud fish of Africa is an instance of this, and is further interesting as having become somewhat of a problem to the scientific gentlemen; who thought that in it they had discovered nature making her Darwinian transformation from gills to lungs. When the hot weather comes and dries up the rivers, this creature gets down

into the mud, and quietly takes a nap till the river is full again; but it does all this quite according to the laws of nature, though how it is managed the doctors have not found out yet. I take an extra interest in the mud fish, from having had the first two which reached Professor Owen pass through my hands to him, as a present from a mutual friend at Fernando Po.

Mr. Braid also tells us that there are other creatures which have not the power of migrating from climes too intensely hot for the normal exercise of their physical functions; and the lives of these animals are preserved through a state of torpor superinduced by the want of sufficient moisture—their bodies being dried up from excessive heat. This is the case with snails, which are said to have been revived by a little water being thrown on them, after having remained in a dry and torpid state for fifteen years. The *vibris tritici* has also been restored, after perfect torpitude and apparent death for five years and eight months, by merely soaking it in water. Some small microscopic animals have been apparently killed and revived again a dozen times, by drying and then applying moisture to them. This is remarkably verified in the case of the wheel-animalcule. And Spallanzani states, that some animalculi have been recovered by moisture after a torpor of twenty-seven years. According to Humboldt, again, some large animals are thrown into a similar state from want of moisture. Such, he states, to be the case with the alligator and boa-constrictor, during the dry season in the plains of Venezuela, and with other animals elsewhere. It thus appears that the Almighty has decreed to manifest His boundless wisdom and power, by accomplishing the preservation of His creatures by *analogous effects produced by the two extremes (within certain limits) of heat and cold.*—*Human Hybernation*, p. 47.

Humboldt tells us that frogs awakened from their winter sleep by warmth, can remain eight times longer under water, without drowning, than frogs in the breeding season. It seems as if the respiratory functions of the lungs require a less degree of activity after the long suspension of their excitability.

As in the frigid zone, deprivation of warmth produces winter sleep in some animals, so in the torrid regions, within the tropics, an analogous phenomenon is manifested that has not hitherto been sufficiently regarded, and to which I have applied the term summer-sleep.—*Views of Nature*, p. 242.

DR. MASON GOOD'S OPINION.

The following is from Dr. Mason Good's *Study of Medicine*:—
The most singular variety of fasting consists in what may be

called the chronic form of affection, exhibited in those who are able to endure an unbroken abstinence from food for a long and indefinite period of time, without faintness or inconvenience of any kind.

The medical journals and ephemerides of different nations, and the transactions of learned societies, abound with examples of this last and most extraordinary modification, many of them extending to a term of time so apparently extravagant, as to almost repulse belief, notwithstanding the respectability of the authorities appealed to. It is necessary therefore, before any such histories are noticed, that I should lay down a few general principles, too well established to allow of controversy, which, by their conjoint force, may lead us more readily to an admission of such as are founded upon trustworthy evidence.

1. As the stomach is capable of acquiring a habit of gluttony, or of craving too much, so it may acquire a habit of fasting, or of craving too little: or, in other words, we are as capable of triumphing over the appetite of hunger, as we are over any other appetite whatever.

2. Most of the cases of long fasting that are credibly recorded, have been introduced by a habit of this kind. A few, indeed, have been brought on suddenly, as the result of an accidental shock, inducing an instantaneous and unconquerable aversion to food; but by far the greater number are of the former kind, and have had their origin in severe abstraction of the mind, by intense study, rigid mortification of the natural feelings in a course of religious discipline, or some growing obstruction, or other affection, in the passage from the mouth to the stomach, or in the stomach itself, producing great uneasiness in deglutition or digestion.

3. When a habit of this kind is once established, and a life of indolence or perfect quiet is associated with it, the quantity of food capable of supporting the animal frame may be reduced to a trifle, and may, perhaps, consist of *water alone for weeks, or even months*. We see examples of this in other animals than man. It forms a well-established fact in the history of fishes of various kinds. Even the pike, the most voracious, perhaps, of all fishes, when he has no longer an opportunity of indulging his gluttonous propensity, *will both live and thrive upon water alone in a marble basin*.

THE LAWS OF NATURE?

The mere air of the atmosphere appears to afford nourishment enough for many forms of animal life. Snails and chameleons have been often known to live upon nothing else for years.

Garman asserts it to be a sufficient food for the greedy spider, and tells us, that though the spider will ravenously devour flies and other prey whenever he can seize it, he will not starve upon the spare regimen of air alone. Latreille confirms this assertion by an experiment of his own. He stuck a spider to a piece of cork, and cut him off from all food whatever for four months; at the end of which period he appeared to be as lively as at first. Mr. Baker, in like manner, confined a beetle under a glass for not less than three years; allowing him nothing but air for his diet. At the expiration of this period he was not only alive, but fortunate enough to effect his escape, and go in pursuit of a more substantial repast. And we are hence prepared to receive, with less hesitation than we would otherwise do, the wonderful tales of frogs, toads, lizards, and other reptiles found imbedded in trunks of trees, or blocks of marble, so deeply seated that, though exhibiting life and activity on exposure to atmosphere, they must have been blocked up in their respective cavities for fifty, and, in some instances, for a hundred years; cut off from every kind of food except the moisture by which, perhaps, they have been surrounded, and from all direct communication with the atmosphere itself; though, from experiments lately made by Dr. Edwards, it is absolutely necessary that there be an indirect communication of air through the pores, or some other opening of the surrounding substance. Fishes, when rendered torpid by being suddenly frozen, are well known to live in this manner through the winter in the Polar Seas, and to be requickened into activity by the returning warmth of summer. "The fish," says Captain Franklin, describing the winter he passed at Fort Chipywane, on the skirts of the Polar Sea, "froze as they were taken out of their nets, and in a short time became a solid mass of ice; and, by a blow or two of the hatchet, were easily split open, when intestines might be removed in one lump. . If, in this completely frozen state, they were thawed before the fire, they recovered their animation. This was particularly the case with carp. We have seen a carp recover so far as to leap about with much vigour, after it had been frozen for 36 hours."

4. It may possibly be observed, that these examples are drawn, for the most part, from cold-blooded or exsanguineous animals, and that, in such cases, there is no waste of living matter by the skin, the great vehicle of discharge in animals of a higher rank. But they are drawn from animals that, in their common customs and habits, have the same instinctive craving for food, and the same faculty of converting it into their own substance by the process of digestion, as animals of any superior class; while a like power of enduring long periods of fasting in a state of inactivity, without any injury to the general health,

is quite as conspicuous and incontrovertible in many kinds of warm-blooded animals, and especially those that sleep through the winter season.

A combination of circumstances is *generally* essential to the occurrence, such as a diminution of sensibility and animal heat, a suspension of many of the functions, and especially a stoppage of the secretions and excretions.—*Study of Medicine*.

SEVERAL OTHER CASES OF ABSTINENCE.

The term to which life may be prolonged without aliment is uncertain. As Dr. Percival has observed, it varies with the incidental circumstances of the case, and the constitutional power of the individual. It is remarkable, however, that deprivation of food is better borne, in some species of disease, than in robust health. In certain hysterical cases, and schirrous affections of the cardia and œsophagus, a degree of abstinence has been endured for many months, which, in other circumstances, could hardly have been sustained for as many weeks. In catalepsy and mania, a very rigid abstinence may be borne for a considerable period. The cases are innumerable in which fasting has been endured 10, 12, or 15 days, and where there has been access to water, 20 or 30 days. Raulin mentions one of 52 days, water alone being drunk during the time. *But there are other cases related at full length, and upon authority altogether unimpeachable, of fasting continued for 25 months, 3, 10, 15; and 18 years; and, with a very spare and only occasional taste of solid food, through the entire life.*—*Study of Medicine*, vol. i., pp. 110—113.

THE COCA SHRUB*

Grows in Peru, and its leaves are used as a stimulant by the natives. Some of its effects are similar to those produced by opium and hemp. Von Tschudi, in his travels in Peru, investigated the effects of the use and abuse of the leaves by the Coca chewers, and found that the Coca enabled them to undergo incredible fatigue on the most meagre diet. He says:—

“A Cholo of Huari was employed by me for five days and as many nights in some very laborious excavations, without taking any food during the whole time, or having more than two hours' sleep each night; every two or three hours he chewed about half an ounce of leaves. After having finished his task he accompanied me on a two day's ride, about 23 leagues over the table-land, ran on foot beside my fast-stepping mule without

* *Erythroxylon Coca*, Lam.

fatigue, only resting when he felt he needed Coca. He assured me on leaving, that he would immediately undertake to do the same amount of work without eating, if I would only give him sufficient Coca. This man was about 62 years old, and had never had any illness.

“I always felt a great satiety after taking the Coca infusion, and though without any additional breakfast, I needed no more food until after the usual time. It cannot be denied that the use of the Coca on European vessels, especially when on long voyages of discovery, would prove of extraordinary utility. The sufferings of sailors, in time of danger, would be entirely taken away by the use of Coca; the watching during a stormy night might be made more endurable, and the weariness would be much less than that caused by the frequent doses of brandy usually given under such circumstances. What a great consolation would a store of leaves be aboard a vessel when provisions failed; for weeks the crew could be supported on very scanty rations, when supplied with double quantities of Coca.”—*V. Tschudi Peru*, vol. ii., p. 299.

Another effect is to prevent the difficulty of breathing arising from a quick ascent of the Cordilleras (Veta). It would be useful, in this way, to our Alpine climbers; but for its effects in preventing hunger it should be largely imported by Boards of Guardians. The producing a feeling of satiety seems to be one of the proved qualities of the drug. Is this, too, according to the laws of nature?

SHARON TURNER.

In his *Sacred History of the World*, after referring to some of these cases, he says:—

These phenomena become important to us, because they teach us that there was no physical necessity for making daily nutriment essential to our earthly existence, but that, by some alteration in our functional agencies not perceptible by human science, our present bodily form and actions might have taken place without requiring any subsistence for its continuance.

CONTENTS OF THE AIR.

The discoveries made of the contents of the air by means of *spectrum analysis*, ought to make the scientific men of this day more ready to understand these curious cases. All the metals, and many other substances have been detected in it. Professor Tyndall, in his recent lecture, shews organic life also to exist, in the shape of the flying dust or sporules which we see in a sun-beam through a keyhole; and can even strain this off, and purify

the light from it. It is probable that, in addition to large quantities of moisture, the air contains some form of every created thing in more or less proportion.

ABSORPTION THROUGH THE SKIN.

In Dr. Carpenter's *Animal Physiology* (p. 177), he says:— It is a fact now well established, that when the amount of fluid in the body has been greatly reduced, absorption of water through the skin may take place to a considerable amount, and this even when the water is not applied to it in the form of liquid, but only in the state of vapour. Thus there is a case recorded by Dr. Currie, of a patient who suffered under obstruction of the gullet, of such a kind that no nutriment, either solid or fluid, could be received into the stomach; and who was supported for some weeks by immersion of his body in milk and water, and by the introduction of food into the lower end of the intestines. During this time *his weight did not diminish*; and it was calculated by Dr. Currie that from one to two pints of fluid must have been daily absorbed through the skin. The patient's thirst, which had been very troublesome previously to the adoption of this plan, was removed by the bath, in which he experienced the most refreshing sensations. It is well known that shipwrecked sailors and others, who are suffering from thirst, owing to the want of fresh water, find it greatly alleviated, or altogether relieved, by dipping their clothes into the sea, and putting them on whilst still wet. *Even the moisture ordinarily contained in the atmosphere* may be so rapidly absorbed, as sensibly to increase the weight of the body; and it would seem that a small quantity of spirit, or of hot fluid, taken into the stomach, has the power of peculiarly exciting this absorbent action. Dr. Watson mentions in his *Chemical Essays*, that a lad at Newmarket, having been almost starved in order that he might be reduced to the proper weight for riding a match, was found to have increased nearly *thirty ounces within an hour*, though he had only drunk half a glass of wine in the interval. A parallel instance was related to the author by the late Sir G. Hill, in which the increase of weight was produced by drinking a single cup of tea, and was much greater in amount.

ANOTHER FASTING CASE.

A trustworthy correspondent writes—"There is residing in Workhouse Street, Leek, at this time, a man who has not eaten any solid food for nearly six years. The last time he remembers eating anything was on April 27, 1864, and the edible was a

portion of a Dover bun, which took him three-quarters of an hour to swallow. At the sight of potatoes or flesh meat he feels a sensation of sickness; and though he occasionally experiences a ravenous sensation of hunger, to attempt to swallow anything solid would bring on violent pains and vomiting. The case has been seen by the medical authorities of Leek, and also by the faculty at the North Staffordshire Infirmary, and has been pronounced as incapable of cure. The man is just able to go about, though, as may be expected, he presents a pitiful appearance. At 17 years of age he worked in the manufacture of silk, as a twister, and at that time ate heartily of all kinds of food. While at this employment in the summer time he used to drink copiously of cold water, which caused a severe cracking sensation between the throat and the ear; gradually getting worse, his powers of and desire for eating quite left him. Milk is now his only nutriment, and this is only suffered to be taken slowly."—*Staffordshire Advertiser*, January, 1870.

CASE AT SALTNEY, NEAR CHESTER.

A lady now on a visit to me, informs me of the case of a neighbour of hers at Saltney, who has a daughter (Mary Livesey) about 13 years of age, who has been for two years and still continues in a state very similar to the Welch girl. For these two years she has hardly taken any food, with one exception, when for a few days she had a ravenous appetite. She has been seen by several of the medical men of Chester.

Feb. 20, 1870.

FURTHER FACTS AS TO THE FAKIR.

I find the following further statement in Mrs. Crowe's *Night Side of Nature*: Routledge, 1866, p. 125.

It appears that the man previously prepared himself by some processes, which he says, temporarily annihilate the power of digestion, so that milk received into the stomach undergoes no change. He next forces all the breath in his body into his brain, which becomes very hot, upon which the lungs collapse, and the heart ceases to beat. He then stops up with wax every aperture of the body through which air could enter, except the mouth, but the tongue is so turned back as to close the gullet, upon which a state of insensibility ensues. He is then stripped and put into a linen bag, and on the occasion in question this bag was sealed with Runjeet Singh's seal. It was then placed in a deal box, which was also locked and sealed, and the box being buried in a vault, the earth was thrown over it and trodden

down, after which a crop of barley was sown on the spot and sentries placed to watch it. The Maharajah, however, was so sceptical, that, in spite of all these precautions, he had him twice, in the course of the 10 months, dug up and examined; and each time he was found to be exactly in the same state as when they had shut him up.

When he is disinterred, the first step towards his recovery is to turn back his tongue, which is found quite stiff, and requires for some time to be retained in its proper position by the finger; warm water is poured upon him, and his eyes and lips moistened with ghee, or oil. His recovery is much more rapid than might be expected, and he is soon able to recognise the bystanders and converse. He says that during this state of trance his dreams are ravishing, and that it is very painful to be awakened, but I do not know that he has ever disclosed any of his experiences. His only apprehension seems to be, lest he should be attacked by insects, to avoid which accident the box is slung to the ceiling. The interval seems to be passed in a complete state of hybernation; and when he is taken up no pulse is perceptible, and his eyes are glazed like those of a corpse.

SAMPLES OF EVIDENCE FOR SPIRITUAL PHENOMENA.

By ROBERT DALE OWEN.

IN my last paper I gave an example illustrating the phenomenon of Spiritual Guardianship, or, in other words, of care occasionally exerted by denizens of another world over those they have loved, and left behind, in this. In this I furnish a well authenticated narrative, of a character less pleasing, but, perhaps, supplying a lesson as important. Inasmuch as we ought not, in my judgment, too hastily determine the exact character of that lesson, I head the story with a query:—

WAS IT RETRIBUTION?

During the winter of 1839-40, a young lady of Philadelphia, whom I shall call Miss Wilson, had occasion to pay an evening visit to the family of Mr. Joseph O——, then residing in a house, owned by Mr. O——, on Third Street, in that city.

The house, not a corner house, fronted west. Its floor consisted (besides the kitchen) of two rooms: a front parlour and a back room used as the ordinary sitting room of the family. Between the two was a 5-foot hall or passage, in which a

stairway ascended, from north to south, to the second story. The door from the hall to the back sittingroom was a sash-door, and was immediately opposite to that which communicated with the front parlour. The street door opened into an old-fashioned box entrance, situated in the north-west corner of this parlour; and from this entrance there was a second door into the room itself. The only communication from the street to the back room was through the box entrance into the parlour, and thence, by the passage, through the sash-door already referred to. The parlour had two windows looking on the street; and it had no mode of exit except these windows, the street door, and the door entering on the hall, above mentioned.

It was past seven o'clock, and already dark, when Miss Wilson reached this house. The door was opened by a girl named Phœbe, about eighteen years of age, who had been brought up in the family. After double-locking the street door and letting down the night-latch, she ushered Miss Wilson into the back room, where the latter found two children on the floor, at play.

"There's nobody but the children and me in the house," said Phœbe; "the rest have gone out for the evening."

It so happened that Miss Wilson, conversing with this girl, sat close to the north wall of the room, whence could be seen through the sash-door, the passage beyond and the lower steps of the stairway. The passage, however, was not lighted.

Suddenly Miss Wilson heard, quite distinctly, as if on the floor above, a heavy, sluggish footstep; at first as crossing one of the rooms, then as if descending the stairs. Looking up, she saw through the sash-door, a light which increased as if the bearer were approaching. Then came the appearance of an elderly gentleman descending the lower steps; in his left hand a flat brass candlestick, with lighted candle, his right on the banister: his dress black, with a satin stock, but no hat. Descending slowly, he passed into the parlour, of which the door was open. Miss Wilson saw his profile only. After he had passed in, out of Miss Wilson's sight, that lady still saw the light in the parlour.

She turned to Phœbe for an explanation. The girl appeared to take no notice, and did not even look up. "Phœbe," said Miss Wilson, "I thought you told me there was no one in the house but yourself and the children."

"Neither is there," answered the girl in a low voice, but without raising her eyes.

"How! No one? Didn't you hear that old man come down stairs?"

"Hush!" said Phœbe.

Very much puzzled, Miss Wilson looked again toward the parlour. No light to be seen there! Though a good deal alarmed, she picked up a candle and passed into the room, hoping to solve the mystery. Not a living soul there, nor any vestige of an occupant. Her first idea was that the man must have passed into the street. She carefully examined the windows, raising the sash for that purpose; the shutters were securely fastened on the inside; then she looked to the door; it was double-locked and the night-latch still down. Completely bewildered, she returned to the back room. "Phœbe," she said, "what *is* the meaning of all this?"

"Surely," said the girl, now as pale as a sheet, "you must have heard of the old man that haunts us."

Then, for the first time, it occurred to Miss Wilson that she had heard some vague rumours of the kind; but she had attached so little importance to them that the sight she had just witnessed had failed to recal them to her memory. Even now, so palpable to her senses had been these sights and sounds, so like a matter of an every-day occurrence was the appearance, that her mind at first instinctively scouted all idea of the supernatural.

"Did you hear him?" she asked Phœbe; "did you see the light?"

"Oh yes," replied the girl, with a shudder; "it's nothing new. I'll tell you about it, by and bye."

Miss Wilson sat down and tried to collect her thoughts. If she had *not* heard that heavy tread, if that light had *not* illuminated the stairway, if she had *not* seen that figure in black descend the steps and enter the parlour, what dependence could she place on anything she had ever seen or heard in all her life? If she had dreamed, if she was still dreaming, what evidence could she possibly have, at any moment whatever, of waking sense? And then, too, the girl had seen and heard the same incredible sights and sounds as herself.

On the other hand *what* was it that had entered the parlour and vanished thence, without possible means of human exit? An apparition? But even if she had been willing to abandon the belief of a lifetime, and adopt as real what her education had taught her to regard as one of the idlest of nursery superstitions, there was nothing in what she had witnessed that at all corresponded to the ghostly legends of the nursery; nothing that savoured of the unearthly, nothing ghastly or terrible; no dim spectre in shadowy robes of white, no hollow, sepulchral tones; no lights burning blue. She ran over every incident in her mind, and felt that nothing could be more common-place, or more seemingly material, than all she had witnessed. One only circumstance occurred to her as out of the ordinary course, and

even that was an afterthought. She remembered now that the light shining down the stairway had appeared to her of a reddish colour.

Miss Wilson sat, as she told me, she thinks for half-an-hour, her mind in a tumult of conflicting thought. At last she reminded Phœbe of her promised explanation.

But the girl had little to tell her except that the house had long been troubled (as she expressed it) by the old man. At one time or other every member of the family had seen the appearance. An apprentice boy, Samuel, sleeping in an attic, had, on one occasion, been awoke about midnight, and had found to his indescribable terror the figure beside him on the bed. He instantly left the house; and, throughout the remaining term of his apprenticeship, no inducement could prevail on him again to sleep there. Phœbe herself going out one summer evening to church, and having forgotten her hymn book, which she returned to fetch, discovered on re-entering the room for the purpose, the figure lying on the floor. The children had been so constantly disturbed by what they called the "old black man," who came, as they said, and pulled the bed-clothes about, that the girl was in the habit, when the family went out, of keeping them up, as on the present occasion, so as to avoid the annoyance. The figure, she added, was the exact counterpart of old W. O—— (the father of Joseph O——), who had died many years before.

Other particulars subsequently came to Miss Wilson's knowledge, and these, taken in connection with what she knew of the previous history of the family, long furnished to that lady materials for profound reflection.

Old W. O——, a man of a worldly turn of mind, had been proprietor of a tavern which was frequented by the better class of farmers and by country gentlemen; and there, by dint of thrift and economy, he had accumulated a comfortable independence. He had two sons, Joseph and John, and a daughter, Mrs. Joanna H——. If there was anything which the old man loved beyond the money, which it had been the object of his life to make and to save, it was his daughter Joanna; and when he came, at his death, to divide that money among his children, she had the larger portion. By will he left to each of his sons ten thousand dollars and a good dwelling house; to his daughter a dwelling house and fourteen thousand dollars entirely at her own disposal.

The sons, whether by extravagance or bad business management, having, in a few years, run through the money which had been left to them, induced their sister, under various pretexts, to lend them one thousand dollars after another, until ultimately

they stripped the generous, warm-hearted woman so completely of all her father had left her, that, when, in middle life, she was left a widow, she found herself compelled for a living to go out as a monthly nurse.

What the father would have felt, had he been alive to witness the thriftless and heartless proceedings, may be readily imagined. Did Death shut out from him all knowledge of the misconduct of his sons, and the destitution of his favourite daughter? Or did the consciousness of these, following him to another world, attract back to the earthly scenes of selfishness and wrong, the troubled spirit?

To aid the reader in answering these questions it is proper I should lay before him the remaining facts in the case, in so far as Miss Wilson was able to furnish them.

It was not to a single locality, nor to the family of one brother only, nor to a few months, or even years, that these disturbances were restricted. They followed the family of Joseph through three different changes of residence. John's family also were subjected to the same annoyances. These became, at last, a matter of common notoriety throughout the whole connection; and they occasionally resulted in serious consequences. One morning early, a daughter of Joseph, coming into the parlour to open the windows, and turning round after having done so, saw the figure of the old man seated in an arm-chair by the fireplace. A shriek brought the family into the room, and they found her in a dead swoon. A succession of fainting fits followed; and she remained ill for months, of a nervous fever. The persons who came to her assistance found no one but herself in the room.

When year succeeded to year without bringing relief, and each still marked by the recurrence of these painful visitations, though neither brother was ever heard outside of the family to allude to them in words, the result on the health and spirits of both became apparent. They went about with a hopeless, dispirited air. The mystery seemed to hang like a cloud over their future; it cast a settled gloom on their countenances; it darkened their lives. *Throughout ten years*, to Miss Wilson's knowledge, this terrible intrusion continued to dog their steps. Then that lady lost sight of both families, and she could not inform me of the final result.

The memory of the incident I have related, is still, Miss Wilson assured me, as vividly present to her, as if it had occurred yesterday, and the features of the apparition remained stamped on her memory. In connection with this last assertion she mentioned to me an additional particular, which it is proper I should state, as a link in the chain of evidence I have supplied.

Three years after the occurrence first related, Miss Wilson,

on a visit to Mrs. John O——, who was a relative of hers, in turning over some articles in a drawer, chanced to lay her hands on a miniature which she had never before seen. The portrait was in profile; and Miss Wilson, with a start, almost of terror, instantly recognized it. It was the very face of the old man whom she had seen descend the stairs and pass into Joseph's parlour!

"Who is it, Anna?" she said, turning to Mrs. O—— and showing her the miniature.

"Don't you know?" was the reply; "have you never seen it before? It is John's father, old Mr. O——."

The above narrative I had from Miss Wilson herself. I met her, April 2nd, 1860, at the house of an intimate and valued friend—a gentleman little disposed to give credit to similar narratives, but who, having known Miss Wilson well for half a lifetime, indorsed in unqualified terms, her character for strict veracity and good sense. Her demeanour and manner of narration strongly confirmed my friend's testimony in her favour.

I wrote out the narrative the day after I obtained it. Miss Wilson told me that though no incident in her life ever made a stronger impression on her, she had never related it to more than three or four persons: fearing that her story would subject her to suspicion, either as fabricator of the marvellous or the subject of hallucination.

In conclusion, let us recur to the question embraced in the title to this narrative—"Was it Retribution?" Not, we may rationally conclude, in the usual sense of that term; not as an example of what is sometimes (strangely enough) called Divine vengeance. Arago tells us that on one occasion a noted brigand, confined in a Bavarian prison, was killed by lightning, and that his comrades thought it a special judgment of heaven, in retribution of his crimes. There is a story, too, told of a murderer who was struck dead by the electric fluid, at the moment he was about to despatch his victim; and in such cases, people are wont to say that it is the hand of an avenging God. If all brigands and all murderers were struck by lightning, if all innocent men were safe in a thunder-storm, there might be sense in such a theory. But the rain and light may descend under natural laws, on the just and the unjust.

Even so, thousands of brothers have behaved selfishly and heartlessly to their sisters, and no apparitions showed themselves to disturb their quiet. Apparitions, like rain or lightning, are but phenomena occurring under natural laws; and, according to our state of mind, natural phenomena may give us pleasure, or they may arouse the terrors of a guilty conscience. Oberlin, the Alsatian philanthropist believed that his wife visited him

frequently for years after her death ; and her visits brought him comfort and consolation for her loss ; but when the brothers O—— were visited in like manner by their father, his appearance awoke remorse for their misconduct.

Yet it was not an angry God pursuing them by a supernatural agency ; it was their evil deeds—as evil deeds in their natural results will—avenging themselves.

SPIRITUALISM IN GERMANY.

UNDER the auspices of the “Comité des Vereins für Spirite Studien” (Committee of the Association of Spiritual Studies), established at Leipzig, a work has just been published, entitled *Ueber den Verkehr der Geister des Jenseits mit den Menschen*. It is an abstract of some lectures recently delivered by Adolph, Count Poninski, at Leipzig. The questions to which the lecturer addresses himself are these :—

1. From what period dates the communication with spirits ?
2. On what laws of nature does it rest ?
3. Is this intercourse absolutely sinful, or does it only become so by abuse ?
4. What end may the Lord, in His loving kindness, have in view by diffusing this knowledge so universally in our days ?

These questions are discussed with the metaphysical acumen for which German scholars are proverbial. As our readers, however, will probably feel most interested in the lecturer's facts, we subjoin his account of

A REMARKABLE SPIRIT DRAWING.

“In a private circle of spiritual friends we were favoured with a drawing by Michael Angelo, representing a vase in antique style. The medium was a young lady, who had hardly mastered the elements of drawing, and who is far from possessing herself the invention and practical feeling which are expressed in this drawing. Two ivy leaves join to shade ‘the eye of God’ beneath them. The upper part of the foot exhibits a butterfly symbolical of the resurrection ; and beneath this runs the Milky Way with a few stars, and the segment of the young moon. Below are the words ‘Amor Dei,’ and still further down ‘Michael Angelo, June, 1868.’ The two handles of the vase represent—one, a reptile symbolical of evil ; and the other a fish symbolical of good. An explanation of the whole was added by the spirit as

follows:—‘The eye of God beholds the good and the evil; it counts the stars in the heavens, and makes them all to shine in His light.’ ”

Count Poninski invites a public inspection of this drawing. We would suggest that, though a photograph would probably hardly do justice to a drawing of this kind, it would enable those who are unable to avail themselves of Count Poninski’s courteous invitation to form some judgment of its merits.

NOTES AND GLEANINGS.

AN ELECTRICAL CHILD.

An electrical child is reported to have died near Lyons. The infant was, it is said, so endowed with electricity, that nobody could enter the room where it was without receiving constant electric shocks. It is stated to have passed away painlessly so far as it was concerned itself, but there is reason to fear that the survivors who attended it must have suffered much, for it is affirmed by the doctors that at the instant of death, luminous effluvia proceeded from its body and continued for several minutes after its decease.

MODERN SCEPTICISM.

Following up his remarks on the growing scepticism which repudiated the immortality of the soul, the Rev. H. A. White, at the Chapel Royal, Savoy, lately, combated the modern theories advanced impugning the fundamental articles of the Christian faith. Doubt and unbelief would be found to be permeating all classes of society, prompted by the tone of much of the current literature, the tendency of which it behoved men resolutely to check. One class of persons denied the future life of the soul; other classes attacked different articles of belief while accepting others; but sceptics all fell in the same category, and to be logically consistent must accept the whole of the revealed Word or repudiate it *in toto*. If they rejected the truth of the immortality of the soul, they must discard the ideas of the creation or of Providence. All this scepticism, the preacher argued, sprang from the want of a recognition of the truth embodied in his text: “As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts” (Isaiah lv. 9). The truth of this was evidenced in manifold ways—in the creation, for what a contrast

between the universe and a world (assuming such were possible) constructed by man with his tendency to fixity and consolidation; in the material world, for how different were the decrees of life and death, the gradations of wealth and misery, the sorrows and afflictions ordained for Divine purposes, from what would form the ideal of an omnipotent philanthropist;—in the spiritual world, for who could realise in the mournful darkness of the grave an angel inviting the spirit to ethereal bliss, or who could conceive the kind of joy reserved for the saints above? What an impertinence it was for man, who could not make anything in this world perfect, to pretend to unravel the Divine mysteries? The modern addiction to penetrate into the unseen, and to draw conclusions from the incomprehensible, was surrounded with danger; and the scepticism which followed was unhappily likely to prove not the least dangerous of the troubles which confronted the Church.

SPIRITUALISM IN HIGH PLACES.

Under this title the *Liverpool Journal*, in speaking of the volume in private circulation written by Viscount Adare and the Earl of Dunraven, says:—

The body of the book consists of letters written by Lord Adare to Lord Dunraven, giving the most simple, circumstantial descriptions of a long series of manifestations at various times, in different countries, by night and by day, in company, and when Lord Adare and Mr. Home were alone, and even when the latter was asleep. . . . There is nowhere any sign of excitement, of enthusiasm, or any liability to erroneous statement. Following the introduction are the names and addresses of 50 ladies and gentlemen of the highest character and position, all of whom were witnesses of some of the facts described, and who testify to the accuracy of the description.

A NEW MEDIUM—STRANGE MANIFESTATIONS.

The development of new mediums in England, and the extraordinary character of the manifestations recently witnessed in their presence, bid fair to equal if they do not surpass the marvellous facts recorded of American Spiritualism. A writer in the *Spiritualist*, with whom we are acquainted, a comparatively recent convert and entirely reliable witness, has described some very remarkable incidents which occurred in his presence at several *séances* held at the residence of Mrs. Berry, where the Rev. Mr. D——, a clergyman attached to one of our fashionable West End churches was the medium. This gentleman, who was but a few weeks since an entire sceptic, was led to investigate the subject by another clergyman of the Church of England, and he has already become a medium of no common order. Spirit-

voices are heard in his presence, singing melodiously; and on one occasion after a dark *séance*, the same voices were heard *in the light* whilst the party were at supper, the room being brilliantly lighted. Many very strange manifestations have occurred to this newly-developed medium, and among others he has been lifted up bodily, in a dark *séance*, and placed in a chair upon the table, around which several ladies and gentlemen composing the circle were seated.

THE SNAKE STONE.

The *Athenæum* of January 22nd, in reviewing *The People of India*, by J. Forbes Watson and John Wm. Kaye, remarks:—

We should like to see some scientific account given of the "well-authenticated snake-stone" mentioned under title 205, and of which we read "if affixed to a snake-bite or sting of a scorpion, it undoubtedly holds fast and draws off the poison." This we have witnessed with our own eyes. There are, perhaps, secrets to be learnt of the snake-charmers of India, if modern science would condescend to listen to them, and we commend what they say of their familiar spirits to the attention of those who take an interest in Spiritualism.

A SINGULAR EXPERIENCE.

The Auburn (New York) *Advertiser* publishes the following statement, with the remark that from its knowledge of the gentleman by whom the account is given, it is prepared to give entire credit to it:—"Some weeks ago a prominent citizen of Auburn was in the city of Chicago transacting business connected with his manufacture in this place. One evening, after an active day's work, feeling somewhat fatigued, he retired to his room at the hotel a little earlier than usual, and made his customary arrangements for the night, but just as he had composed himself for sleep he experienced a singular sensation, and heard a voice, apparently very near, and as distinctly as though it issued from the throat of a human being, pronounce the words, 'Your mother died to-day, and with the words came an assurance that the announcement was indeed too true to doubt it. He arose in the morning after having passed a sleepless night, and made immediate preparation for a journey home. As he started for the *depôt*, he met a boy with a telegraph dispatch in his hand, and calling him to his side he asked if the message was not for him—giving the name—and sure enough it was from his family, confirming the truth of the announcement of the unseen informant, that his mother had died the day previous at Auburn. He had received no intimation but that she was enjoying her usual health, nor had there been anything to excite in the slightest degree his apprehensions for her safety, until the occurrence of the incident related."—*Boston Sunday Herald*, Jan. 9, 1870.

DR. J. R. NEWTON.

Dr. Newton, the eminent healer, has announced his intention of visiting England shortly. In a letter to Mr. Coleman, he says:—"I have long felt that it is my mission to visit your country: my sole object is the welfare of humanity; and I, with the meekness of a little child, desiring not a particle of display, but to live in Christ, fully believing that His spirit can and does control me. So, with this faith and love to all, I trust to be with you about the 15th of May next.

Among the many healing mediums in America, Dr. Newton has for a long period held a very prominent position. His earnest unselfish devotion to the cause of suffering humanity, and the numerous extraordinary cures he has effected by the exercise of his marvellous gift, command for him universal respect and attention. We are sure, therefore, he will find a warm welcome from the Spiritualists of England; and we hope in due time we may have it in our power to record that his mission has been entirely successful.

SPIRITUALISM IN AUSTRALIA.

Spiritualism has been attracting an unusual amount of attention in Melbourne, where it appears to have many adherents. Several "spirit-circles" have been formed, and communications from the spirit-world, it is professed, are freely made to the believers. One or two pamphlets and books have lately appeared on the subject, and a periodical has now been started called the *Glowworm*, which is announced to be "an advocate for misapprehended spirit philosophy, and a defender of its adherents."—*Melbourne Argus*, December 6.

MEETINGS AND LECTURES.

During the past month Mr. Peebles has conducted Sunday Evening Services at the Cavendish Rooms, Mortimer Street, Langham Place, which have been well filled. It is proposed to make these services permanent. A choir has been formed, and a harmonium provided, to make the musical service more effective. Mr. Peebles has also given three lectures on Spiritualism in St. Andrew's Hall, Norwich. Spiritualist Sunday services, we learn, are held in Manchester, Halifax, and other towns in the north. The lectures were fairly reported in the *Norfolk News*. Mr. Shorter has recently lectured on Bible Spiritualism at St. John's Hall, Corporation Row, Clerkenwell. The *Glasgow Sentinel* reports a *soirée* of the Association of

Spiritualists at which "Mr. Home delivered a very impressive and eloquent address." *Séances* continue to be held every Friday evening at the Spiritual Institute, 15, Southampton Row, Holborn. Private circles for investigation of Spiritualism are multiplying in the Metropolis, and very remarkable manifestations are reported.

EXTRACTS FROM HENRY JAMES.

Did we *sensibly* perceive God to be the sole life of the universe; were this truth no less a dictate of *feeling* than of reason, we should be most unhappy. For as in that case we should not *feel* life to be in ourselves, of course we should fail to appropriate it, or make it our own, and consequently should fail to realize that self-hood, or *proprium*, which is the condition of all our bliss, because it is the source of all the characteristic activity that separates man from the brute. We should sit like stocks and stones, leaving Him who *obviously* was life, to the exclusive appropriation and enjoyment of it.—*Christianity the Logic of Creation*, pp. 23, 24.

His superb mercy, above all things, provides therefore that we shall never *feel* this truth to all eternity, that however we may reflectively think and believe in the premises, it shall yet always sensibly seem to us that life is disunited, is infinitely various, and that we are its absolute proprietors.—*Ibid*, 220.

Man is naturally only what he is made by spiritual association. Every affection he feels, every thought he experiences, every breath he draws in fact, is an influx from spiritual companies, in which, all unconsciously to himself, he has been immersed from birth: and consequently if he were wise, he would, as Swedenborg says, appropriate neither his good nor his evil to himself, but dwell incessantly in a region of Divine life and peace, undisturbed by that mean conflict.—*Ibid*, 127.

There is no pretension more insufferably arrogant in the Divine sight, than that of any mere individual ability to keep the Divine law. I am persuaded that I never cut a more contemptible figure in the Divine estimation, than when I suppose myself capable of refraining from stealing my neighbour's purse, or seducing my neighbour's wife, by some private force of my own, and independently of angelic association, or of the help I derive from my connection with the race. And I presume on the other hand, that there is no attitude of mind more intrinsically respectable in the Divine sight, more cordially delightful to the Divine Mind, than that which should exhibit the thief or the adulterer,

totally indifferent to the unrighteousness which is conventionally charged upon his private character, while he calmly referred all the evil of his conduct to the wholly unscientific aspect of our social relations; to the shockingly imperfect way in which the sentiment of human equality or fellowship is yet organized in institution.—230—1.

The literal dogma, for example, of Christ's Divinity, is wholly unintelligible in heaven, because, as Swedenborg shows, heavenly thought is never determined to person, but only to the things represented by person. In short, the spiritual contents of the dogma alone are apprehended in heaven, and these are that human nature itself is Divinely verified, is the adequate and ample abode of perfect love and wisdom.—*Ibid*, 224.

To the spiritual apprehension, the Lord is not a finite historic person, capable of being outwardly discriminated from other persons; He is the Infinite Divine Love and Wisdom in union with every soul of man. He has no existence or personality apart from such union. You Swedenborgians are wont to talk of the glorification of the human nature in Christ, as of certain phenomena which transpired within the *special* limits of Christ's body, and remain permanently confined to those limits throughout eternity, thus practically turning the Christ into a mere miracle, or Divine *tour de force*.

LORD BROUGHAM ON SPIRITUALISM.

A work entitled *The Book of Nature*,* by Mr. Charles O. Groom Napier, F.C.S., was published last month, and has a preface by the late Henry Lord Brougham and Vaux, which preface closes with the following sentence:—"There is but one question I would ask the author: Is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud,—if it be no bigger than a man's hand, it is Modern Spiritualism."

Many were the noble acts and deeds of Lord Brougham, but the foregoing outspoken statement, shews, how even in his later days, he was in advance of many of our younger and more energetic philosophers and statesmen, both in knowledge of facts, and in fearlessly and honestly publishing that knowledge.—*The Spiritualist*.

* London: JOHN CAMDEN HOTTEN. 1870.

Notices of Books.

THE QUESTION SETTLED.*

“THE Question Settled.” Well, that is a big, bouncing claim to begin with; and experienced readers will be apt to turn from a book which blares so loudly on the title-page to some other of more modest pretension, and which vaunteth not itself. And should he turn over the preface, his confidence is not likely to be increased on reading the author’s statement that “this volume has all been written and re-written inside of eight weeks, while lecturing, preaching, debating, editing a journal, answering correspondents, &c. It has been written in the cars, in hotels, boarding-houses, depôts, and sitting rooms; in fact under the varying circumstances attendant upon the life of an itinerant.”

Books so composed seldom settle any question except to those whose convictions on it were settled already. There should be some proportion between the effort and the object sought to be attained by it; and the question which the writer aims to settle is not so trivial that he should have given to the composition of the work which was to effect it only such odd time as he could spare inside of eight weeks amid the excitement and bustle of other avocations. The proverb that what is worth doing is worth doing well applies eminently to Spiritualism. Indeed, its advocates should always strive not only to do their work well, but to do their very best; and be content with nothing less.

We remark this, not for the purpose of disparaging the present work, which we can in many respects commend; but because there is a growing tendency with writers—and it is one from which Spiritualists are by no means free—to excuse any shortcomings in the performance of their self-appointed tasks on the plea of “extenuating circumstances.” Now this is a consideration which the critical reader can seldom entertain. It is for an author to take his own time, and wait his opportunity; all that the reader is concerned with is the net value of his work—that it fulfils its promise—that if it undertakes to settle a question, it should do so.

How far the present work does this, the reader must determine. But we think no careful and candid reader, enquiring into the truth of the matter, will deny that it has at least aided him towards arriving at a satisfactory conclusion concerning it;

* *The Question Settled. A Careful Comparison of Biblical and Modern Spiritualism.* By Rev. MOSES HULL. BOSTON: WHITE & COMPANY.

and there are few books on any question of which more than this can be justly said.

The work is a useful compendium of the Scripture evidences of Spiritualism, and it points out (not always in a very reverent spirit) the illustrations which these receive from the spiritual facts in our own day; and the author's criticisms are sometimes very acute. To give an instance! in arguing the question of the resurrection of Jesus, he contends that "the *anastasis* must be a *spiritual* and not a physical event;"—that it is a spiritual birth, and is frequently so spoken of by Paul; that a physical organism could not appear in another form, as Jesus after his resurrection is related to have done (Mark xvi. 12); nor could it suddenly appear, passing through closed doors, and again suddenly vanish, as is recorded of Him. But here our author is confronted with the incident related (Mark, chapter xvi.) of the sudden appearance of Jesus in the midst of his disciples, as they were conversing of his resurrection, with the salutation—

"Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself. Handle me and see; for a spirit hath not flesh and bones as ye see me have." And, when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of a honeycomb.

On this passage our author remarks:—

If the reader will turn to the margin of Greenfield's Greek Testament, or to Griesbach's Greek Testament, he will find the word rendered "spirit," in this instance, is not the word *pneuma*, which is rendered "spirit" more than a hundred times in the New Testament, but *phantasma*, which is defined to be a phantom; that is, an appearance, something not real, some such spirit as the drunkard sees when he has the delirium tremens. With this interpretation, which no scholar will dispute, Jesus does not deny being a spirit: he only denies being a *phantom*, "the stuff that dreams are made of." "But he claims to have flesh and bones, so he must have had a physical body." No, dear reader: you have not read that correctly. He does not claim to have flesh and bones, but claims to *appear* to have them. The text does not say, "A spirit has not flesh and bones as I have," but "as ye see me have." The word rendered "see" in this instance is *theosia*, a word which signifies an appearance, and not a reality. The idea of the text is, that the flesh and bones were not a *reality*, but an *appearance* for the occasion. Do you ask how this can be? We frankly acknowledge we cannot tell: we only know, from this text and from experience, that it is so.

In evidence that a spirit can form a temporary and visible body, our author relates the following incident:—In October, 1864, while staying with Dr. Henry Slade, at the Waverley House, Rochester, New York, he witnessed some spirit manifestations. Articles of clothing were seen in motion, as though worn by some invisible being. Mr. Hull asked the spirit if it could not make itself seen by him. The response was—

"I will try. If conditions are such that I can gather a body from the

elements, I will let you see me." We waited long and patiently for the promised manifestation. By and bye, however, we heard a strange sound, and looked in the direction whence it proceeded, and saw a hand and arm coming toward us. We raised up in bed, reached out our hand and took hold of the hand, grasped it with a firm grip, determined to hold on, and, if possible, keep it as a trophy. It was to all appearance flesh and bone; at least we would have sworn it to be just such a hand as our own, only very much darker, and at least one-third longer. Soon we discovered that the arm began to grow shorter, as we saw it vanishing, we grasped the fingers more firmly; but, notwithstanding our determination, the arm, then the hand, then the fingers, dissolved, leaving us to grasp the air.

In a moment the Indian was laughing at us, and said, "You didn't hold the hand, did you?"

"No," said we; "but we would like to know how you did that." He responded, "I tried to gather a body from the elements; but conditions were not favourable: I could only gather a hand and arm." Now, when this phenomenon is explained, we can explain Jesus' producing hands and feet that could be seen and felt.

Our author gives "a digest of some of the main evidences of Spiritualism." He regards the following propositions as "the three pillars of Spiritualism:"

1. Man has a spiritual nature.
2. That spiritual nature exists and retains its consciousness after the dissolution of the body.
3. That spiritual nature, after it leaves the body, can come *en rapport* with and communicate to those yet in the flesh.

From his illustrations of the first of these three propositions, we quote the following passage:—

We have been so fortunate as to have had the privilege of conversing with several persons who had been supposed to be dead; some from drowning, some from wounds received in battle, and two or three who had been supposed to die a natural death, but had recovered from their catalepsy. In almost every instance, the subject has related an experience which proves him to have had a conscious existence separate from the physical organism. Some have told where they had been and what they had seen, and, occasionally, one has given an unmistakable test, by which we could know not only that the subject was sincere in thinking he had left his body, but that he had actually seen places and parties many miles away from his body; in some instances giving so many *et cæteras*, that he could not possibly have learned in any other way, that it would seem impossible to disbelieve his testimony.

We remember one individual in particular, who, being drowned and afterward resuscitated, in giving his experience, said, that while drowning, he *distinctly remembered every act of his life*. Matters of great and small importance were presented with like vivid distinctness; things long gone out of mind were as fresh to him as at the instant of their transaction. After viewing, as in panoramic scene, his own life, the vision faded before him. He then remembered leaving his body; of viewing himself in the water and out of the water at the same time; of being for a few moments confused to make out which was really himself, or whether it was not all a dream; of discovering a magnetic cord (could with propriety be termed a spiritual *umbilical* cord; Solomon calls it a "silver cord," Eccles. xii. 6) by which he was prevented from getting entirely away from the animal body, &c. The whole circumstance was related to us in such a serious manner, and with such an air of truthfulness, that we could come to no other conclusion than that to the relater it was a reality.

These observations and extracts may serve to shew the character and scope of the work. In the future editions to which we hope it may attain, we trust it will receive that careful

revision it requires to remove the traces of hasty writing which are but too visible in its pages. With such revision, and with a more modest title, it may take its place among the standard works of spiritual literature. We hope the author will be in no hurry with the forthcoming volume which in the preface he tells us "may follow soon;" but that he will find or make time and opportunity to treat the subject with all that careful thought and attention which its importance demands.

PLANCHETTE.*

IN the progress of a great movement like that of Modern Spiritualism, it is needful from time to time to give a *resumé* of the whole subject, its evidences, its philosophy, its most recent developments, and the various theories and controversies to which it has given rise. This is the task to which Mr. Epes Sargent has applied himself in the work before us, and which he has executed with marked ability and success.

The title of the book is a little misleading; it is not specially about Planchette, to which indeed only about half a dozen pages are devoted. The author explains as his reason for adopting it that as attention has been directed to the spiritual movement anew by the wooden trifle known as the Planchette, he has chosen the name of this mysterious toy as the title of his book, rather as a convenient sign-post, pointing to one little phase of the complex whole, than as indicating fully the character of the facts here collected. The book is indeed the substance of many books, a library in a volume. It embraces what "Science" says of Spiritualism; the Phenomena of 1847; Manifestations through Miss Fox, Mr. Home, and various mediums; the Salem Phenomena; the Seeress of Prevorst, Somnambulism, Mesmerism, and Miscellaneous Phenomena; Theories, Objections, Teachings; Spiritism, Pre-existence; Psychometry; and Cognate Facts and Phenomena.

It will thus be seen that *Planchette* covers a wide and most important field of inquiry. It is of necessity mainly a compilation; but it is a compilation made with great care and judgment, and it has in it nothing of that fragmentary patchwork which usually attaches to compilations; the quotations are apt, the narratives well selected and condensed, and so connected as to be woven into an artistic whole. It is a compilation and something more, for the author is not only well acquainted with the

* *Planchette; or, the Despair of Science. Being a full account of Modern Spiritualism, its Phenomena, and the various Theories regarding it. With a Survey of French Spiritism.* Boston: ROBERTS BROTHERS; London: TRUBNER & Co.

literature of his subject (as is shown by the general index to the authorities quoted in the work which occupies twelve columns of small type), but he has had abundant opportunities for making himself personally acquainted with the phenomena of Spiritualism in all its phases almost from the commencement of the modern movement, and he has fully availed himself of these opportunities, and is thus from long and close personal observation enabled to confirm the statements made by others, and to add many interesting facts within his own knowledge. He presents us with many side-lights and illustrations, and his clear philosophic thoughts and incisive critical remarks give a freshness and piquancy to his treatment of even those matters with which the readers of spiritual literature are already familiar.

Another merit of the book is its simplicity. There is no air of pretension about it; it is entirely free from "hifalutin" and all unnecessary verbiage. The writer says what he has to say carefully and plainly, and he says no more. The style is thus in correspondence with the matter; it displays that moderation of thought which indicates the even, well-balanced mind; it has none of those extravagancies and erratic notions which disfigure so much of the literature of Spiritualism, and degrade it in the estimation of thoughtful men. Its author is one of the most accomplished scholars and popular authors of America, and we are therefore not surprised at the almost unprecedented success for a work of this kind with which we are happy to learn *Planchette* has been received there, and which its substantial merits amply justify.

We do not profess to agree on all points with the author. He appears to lean to the Spiritist doctrine of Re-incarnation,—a doctrine as repulsive as it seems to us baseless, notwithstanding the authorities quoted in its favour; the only thing we believe in its favour that can be quoted, and even of these many of the most illustrious favour only the belief of pre-existence in a spiritual and diviner world,—a very different thing to successive re-incarnations in this. We regret, too, that the remarks concerning Mr. Mumler, of New York, and his spirit-photographs, were written before the recent trial which has so completely exonerated him from the aspersions cast on his good faith in their production. We hope that in future editions this will be corrected. But taking the book as a whole, we can most thoroughly and heartily commend it, as perhaps the best that can be placed in the hands of an inquirer—one giving the most ample and reliable information—supplying both the facts and arguments which evidence the truth of Spiritualism, and a fair statement of the principal counter-theories and objections, with the replies they have elicited.

Correspondence.

TABLE-LEG SALVATION.

To the Editor of the "Spiritual Magazine."

SIR,—The article of Mr. Benjamin Coleman's, in your December number, I read with considerable amusement. Such a mixture of garrulity and groaning, misconception, mis-statement, irrelevance, and illicitness, I have not seen out of the pages of low-class dogmatic religious literature. At the debate at the Dialectical Society, Mr. Coleman made a speech of the same quality; but as nobody imitated it, and the speaker was entirely unknown to me, I passed over his speech, and to this circumstance, I suppose, I owe the curious and amplified reproduction of it with which you adorn your pages.

Seeing the offensiveness with which you treat a man of the eminence of Thomas Carlyle, I cannot wonder at any language addressed to me. If the *Spiritual Magazine* is to be taken as the exponent of the spirit of Spiritism, it is a satisfaction and an advantage to be clear of it. I will, therefore, only trouble your readers with a few words upon two points, which I have only to-day found time to write upon.

One is, my object in the Paper upon which Mr. Coleman discusses. It was mainly to induce the Dialectical Society to determine upon a scientific method of enquiry. Terms of procedure, I said, should be procured and negotiated between men of science and Spiritualists, that the public may get at the truth of "Spiritualism" (if truth there be in it), surely and swiftly. I kept clear of all imputations upon the motives of others, and resisted all attempts to represent that every man must be a knave or a fool who adopted or declined the Spiritist view. Misinformation, pre-occupation, hastiness, partiality, inability, many conditions of mind, I contended might prevent a man attaining infallibility, without being a knave or a fool. Well aware that there were facts connected with human nature which ought to be ascertained, I advised the Committee of Investigation to take care not to discredit the inquiry by feebleness or fear, and remember that no cause could command respect which was not able to dare the judgment of men. Men of science waited until their facts were verified, and their conditions produced invariable results. Until this point was attained, they were modest in pretension, and this is what "Spiritualists" would have to be. I doubted the facts, doubted the infallibility of Spiritists, but I accused no man of imposture, nor imputed dishonesty to any one, and pleaded for a fair but searching enquiry into their pretensions. I would give a fair hearing even to Table-Leg Salvation, though I do not like it and have no hopes of it.

The way in which Mr. Coleman quoted, without permission as I understand, from the private letter of a friend, and accompanied it by observations which Mr. Coleman must know would be utterly distasteful to him, is an instance of degeneracy in the sensibilities of a gentleman which does not suggest that there is any refinement to be obtained by becoming a Spiritist. The opinions of the gentleman referred to, were well known to me. Were what you style "Spiritualism," commended by the discernment, the philosophical limitations, and the personal honour, independence and chivalry, by which my friend referred to has always been distinguished, I should myself respect, if not coincide, with your opinions.

Mr. Coleman does not appear to have the slightest idea that the secular principles which I promulgated from the first were entirely distinct from Atheism, and had for their object the concentration and use of all those forces by which human welfare may be promoted, by agencies purely human. These principles had nothing to do with the doctrine of Immortality. Secularism gave no opinion upon it. That doctrine did not lie within its province. The Secularist was taught to pursue that course of life which would entitle him to immortality if it accrued. Many Secularists I have known have a strong dislike to annihilation, as the gentleman whose private letter you have printed; but they found satisfaction in those secular opinions which taught them to merit a future life by

thoughts of truth, and acts of service. The great majority have been and are Immortalists, and those who could not invent or discern a future life, knew they could deserve it—which is more than many do who are believers in it.

The number of those who take this view are so increased that I seem to live in a new world. Those who believe in God, and those who are unable to affirm their knowledge of his existence, are still coming to one opinion, that if God makes any selection he will rather prefer those who justify themselves by work, to those who justify themselves by faith. Of all the people whom God would most dislike, I should think it would be the professors of the ignominious religion of which your magazine is an organ.—Yours, as you will,

20, Cockspur Street,
25th January, 1870.

G. J. HOLYOAKE.

[We publish Mr. Holyoake's insolent letter as illustrating in the person of its leading apostle the temper of mind with which atheistic Secularism approaches a philosophical inquiry into the evidences and manifestations of a spirit-world; and of the kind of impartial investigation into the facts which he and those whom he represents are disposed to favour.

That while penning it he should accuse us of treating Mr. Carlyle with "offensiveness" must, we think, amuse our readers, who can judge whether our remarks on Mr. Carlyle's strange epistles were offensive or respectful; and, what is more in point, whether they are true. It may be that it is their truth which constitutes their alleged "offensiveness," and if any observations we may make on Mr. Holyoake's letter should be "offensive" to him on this account, we shall not deem the circumstance one to call for any apology from us.

If the aim of Secularism were, as Mr. Holyoake now defines it, simply to teach men "to merit a future life by thoughts of truth, and acts of service," his attitude in regard to Spiritualism would be anomalous; he could at least have no reasonable ground of quarrel with it, for this principle finds in Spiritualism its most potent ally; but if Secularism be a scheme of life framed wholly on materialistic grounds, ignoring the existence of God, the spiritual nature and immortality of man, and all considerations founded on such belief; if its leading advocates are avowed Atheists, and the public champions of Atheism in their writings, lectures, and public discussions, as Mr. Holyoake has notoriously been for more than a quarter of a century; and if Spiritualism demonstrates, as it assuredly does, how utterly baseless have been the teachings to which his life has been principally devoted; if it has caused, as it certainly has caused, many of the most distinguished men who had entertained Secularist opinions to abandon them; if such men, for instance, as the writer quoted by Mr. Coleman, as the late Robert Owen, the founder of English Socialism, the Honorable Robert Dale Owen, formerly the leader of the atheistic party in the United States, the late Dr. Elliotson and Professor Hare—the principal scientific representatives of Materialism

in England and America, have, after the most careful and mature investigation of Spiritualism, been led to admit its truth and as a consequence to renounce Atheism and Materialism under all their Protean names—"Freethinking," "Comteism," "Positivism," "Secularism," or by whatever other euphonious term the negation of God and of all religious faith may think fit to designate itself; if Spiritualism has decimated the ranks of his followers, and demolished the thin sophistries by which they had been deluded;—and these things are not problematical, but simple facts, then Mr. Holyoake's position becomes intelligible and consistent, and we can understand the anger and mortification he vents in senseless sneers, scurrility and sarcasm for lack of argument.

It would be amusing were it not painful to find a man of Mr. Holyoake's opinions undertaking to enlighten us as to those whom God would "rather prefer," and those "of all people whom God would most dislike." We should have thought he must have acquired this kind of knowledge from "the pages of low-class dogmatic religious literature," from which all the little knowledge of religion (or rather of theology) that he has seems to have been gained, were it not that experience has shown that the blind audacity which ignores God or rules that He is not, is often closely allied with that Pharisaic self-conceit which assumes that after all should they be mistaken it is of no sort of consequence, for "if God makes any selection He will rather prefer" them than others, seeing that they "justify themselves by work." Mr. Holyoake speaks of the "ignominious religion" of which this Magazine is the organ: had he taken pains to properly inform himself before pronouncing judgment, he would have found that so far from this being true we have always held that Spiritualism is not a religion either ignominious or otherwise; what we conceive to be its relation to religion and philosophy is briefly defined in the motto prefixed to its pages, and to which we invite Mr. Holyoake's attention.

That Mr. Holyoake wilfully misrepresents Spiritualism we are loth to believe, though even our number containing the article on which he comments might have taught him better; and that he should totally misapprehend the scope and range of Spiritualism—that he should display an utter ignorance of the matter on which he undertakes to advise others, though discreditable, is after all not very surprising; other men far more eminent are in the same unfortunate position; but we must remind Mr. Holyoake that in writing for the press decent civility is expected even to opponents; and unless he can comply with this condition in any future communication he may think fit to send us, we shall be under the necessity of consigning his lucubrations to the waste-paper basket.—ED.]