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SOMNAMBULISM AND SOMNILOQUENCE.

WITH ILLUSTRATIONS.

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SOMNAMBULISM, with its attendant and kindred phenomena, is a subject we would commend to the consideration of the Psychological Society now in course of formation in the Metropolis. Notwithstanding all that has been written on it, we are still far from fully understanding the mystery of sleep, either natural or artificially induced, with its concomitants of dreams, somnambulism, somniloquence, clairvoyance, and other states of mental activity. One man in sleep solves mechanical or mathematical problems, which had baffled his waking powers. Another somnambule beats an accomplished player at a game of skill, who, when awake, does not know the simplest moves of the game. A third, whose daily life is not marked by any extraordinary or special piety, nightly prays and preaches with a fervour and force which astonish his hearers, and for which he has neither the inclination nor ability when awake; while a fourth, a man of piety and blameless life, in sleep swears and steals, to his own bitter shame and mortification when he returns to wakeful consciousness and discovers his nocturnal delinquencies. When unusual phenomena of this kind are presented, physicians usually attribute them to disease, while divers are in the habit of ascribing them either to some immediate and extraordinary inspiration of Deity, or to the direct instigation of the devil, according to the nature of the case. But these are little better than mere guesses in the dark, the reflection of professional tendencies of thought—explanations that explain nothing.

Dr. Belden, for instance, after giving the history of Jane  
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Rider, and of the remarkable powers exhibited by her in the state of somnambulism, seems to think he explains it all by telling us that "Jane's disease was in her stomach,—that all her peculiar symptoms were occasioned by temporary determination of blood to the head, produced by the derangement of the digestive organs;" and he assures us that "this view of the case has been entertained from its very commencement, and upon it have been founded principally our hopes of a cure." Another of her physicians, Dr. Woodward, of Worcester Hospital, writing of his patient, speaks of the case as one of "Acuteness of vision to an astonishing degree, and of memory of early impressions; and, as phrenologists would say, a morbid manifestation of time and tune, so that she could sing correctly and agreeably, although she can do neither in her ordinary state of health;" or as he expresses it in a note:—"The organs of colour, time, tune, wit, and intuition, were evidently, in the language of phrenology, morbidly excited." There seems indeed to be a latent misgiving in his mind that this may perhaps be regarded as a rather too summary disposal of the case, for he adds:—"This is settling the matter in a sweep, I am sensible, but yet it appears to be philosophically done." Would it not have been about equally "philosophical" to conclude that intellect itself, especially when "manifested to an astonishing degree" (as in the case, let us say, of Newton or Humboldt), is only a "morbid manifestation" of brain, and to be eradicated as speedily as possible?

Strange that physicians not wanting in acuteness should so confound concomitants with causes. That such unusual mental states as those of Jane Rider should be accompanied with derangement of the bodily functions might reasonably be expected, but to consider this as their efficient cause is indeed "settling the matter in a sweep," but that this is "philosophically done" is not quite so clear. It is true that where the brain is powerfully stimulated, as in cases of fever, there may be increased sensibility in the organ, and past impressions may be renovated; but to suppose that derangement of the stomach, or determination of blood to the head can occasion access of knowledge, or the development of new mental powers, is surely an absurdity too flagrant to need comment. Somnambulists, too, are not necessarily hypochondriacal or dyspeptic; they may have strong nerves, sound liver, and vigorous constitution. Good digestion may wait on appetite, and health on both.

Nor does there seem to be any good reason for regarding somnambulistic experiences as due to any direct and especial Divine or diabolical agency. Such assumption, indeed, is too often only a cover for ignorance, and is not unfrequently em-

ployed to bar investigation. In our mysterious human nature we believe their true and sufficient explanation will be found.

We make no pretensions to solve these mysteries, or even in this paper to adequately discuss them, but we may indicate the direction in which we think that solution must be found. We apprehend then that the right and only clue lies in the study of man's dual nature. He is a spirit, and he has a body; these act and re-act upon each other. By his spirit he is related to the spirit world, and by his body to the natural world, and he is thus open to the influence of both worlds. In the action of spirit upon spirit, and through the spirit on the bodily organism, we find the *open sesame* to what scientists are now finding out to be a "new force," and more properly, for men build wiser than they know, the "psychic force." Yes! it is indeed psychic, for it is a force wielded by none other than Psyche herself—that ever youthful Isis, whose mystic veil no mortal hand has lifted. The learned and scientific gentlemen who find in this the "discovery" of a "new force," remind us of what Dr. Johnson good-humouredly said of Goldsmith,—that if he went to China, and there "discovered" a wheel-barrow, he would bring it home in triumph as a "new invention."

In the present state of the enquiry, perhaps the best thing we can do is to collate facts with a view to their proper classification, and this, indeed, may be all for which we are now prepared. It may be long ere we appreciate their full significance.

As a contribution to this work, I present a few illustrations of somnambulism and somniloquence; they are not new—they have been published long enough to be almost forgotten, and will probably be new to most of our readers. The first case I shall cite is that of

#### JANE C. RIDER, THE SPRINGFIELD SOMNAMBULIST.

Jane Rider, during her somnambulism, was a patient of Dr. Belden of Springfield, U.S., who published an account of her case in 1834. This was republished in England, and was noticed in several reviews. We shall quote some of the most interesting paragraphs of the book, sufficient to give the reader an idea of the case. Dr. Belden seems to think it more extraordinary than we do. The power of vision, he says, is greater in this case than in any other he can find; it may be so, but we can find many instances of greater power of vision, attended by other circumstances of a more interesting character; but the case of Jane Rider being submitted to public inspection, and to the scientific guardianship of a public hospital, comes before the reader supported by all the evidence which it is possible to collect in behalf of any insulated fact—as all such cases necessarily are.

Her father was a respectable mechanic in Brattleborough. Her mother died (when Jane was young) of a brain fever. She was soon after received into the family of a Mr. Stebbings, at Springfield, where she was much esteemed. She had a severe pain in the left side of her head, in the region called by phrenologists the organ of wonder, and during her somnambulism she frequently exclaimed, "It ought to be cut open! it ought to be cut open!" She was first seized with what Dr. Belden calls "somnambulic fits" on the night of the 24th of June, 1834, when about 16 years of age.

Nearly a month elapsed before another paroxysm. Then, after several attempts to keep her in bed, it was determined to suffer her to take her own course, and watch her movements. Having dressed herself, she went down stairs and proceeded to make preparations for breakfast. She set the table, arranged the various articles with the utmost precision, went into a dark room and to a closet at the most remote corner, from which she took the coffee cups, placed them on a waiter, turned it sideways to pass through the door, avoided all intervening obstacles, and deposited the whole safely on the table. She then went into the pantry, the blinds of which were shut, and the door closed after her. She there skimmed the milk, poured the cream into one cup and the milk into another, without spilling a drop. She then cut the bread, placed it regularly on the plate, and divided the slices in the middle. In fine, she went through the whole operation of preparing breakfast, with as much precision as she could in open day; and this with her eyes closed, and without any light except that of one lamp which was standing in the breakfast room, to enable the family to observe her operations. During the whole time, she seemed to take no notice of those around her, unless they purposely stood in her way, or placed chairs or other obstacles before her, when she avoided them with an expression of impatience at being thus disturbed. She finally returned voluntarily to bed, and on finding the table arranged for breakfast when she made her appearance in the morning, inquired why she had been suffered to sleep while another had performed her work.

The entire paroxysm was sometimes passed in bed, where she sung, talked, and repeated passages of poetry. Once she imagined herself at Brattleborough, spoke of the scenes and persons with which she was acquainted there, described the characters of certain individuals with great accuracy and shrewdness, and imitated their actions so exactly as to produce a most comic effect. At this time she denied ever having been at Springfield, nor could she be made to recollect a single individual with whom she was acquainted here, except one or two

whom she had known in Brattleborough. Even the name of the people with whom she lived seemed unfamiliar and strange to her.

On one occasion she both cooked and arranged a dinner during the night, procured vegetables, washed and boiled them, and tried them while boiling, to see if they were sufficiently cooked. When all was ready, she complained that the men were never ready for their dinner, and became impatient because no one came to eat.

Numerous experiments were made by many curious and intelligent people, which proved that she could see the minutest objects in the dark, reading cards, letters, and books, threading needles, &c., in a dark apartment, with a bandage on her eyes.

On November 25th, she was removed to the house of Dr. Belden, but though she had several paroxysms in the interval, nothing worthy of notice occurred till the 30th. Dr. Belden says: "The room in the front part of the house she had never seen except for a few moments several months since. The shutters were closed, and it was so dark that it was impossible for any one possessing only ordinary powers of vision, to distinguish the colours in the carpet. She, however, though her eyes were bandaged, noticed and commented on the various articles of furniture, and pointed out the different colours in the hearthrug. She also took up and read several cards which were lying on the table. Soon after, observing her with a skein of thread in her hand, I offered to hold it for her to wind. She immediately placed it on my hands, and took hold of the end of the thread in a manner which satisfied me that she saw it, and completed the operation as skilfully and readily as if she were awake. Having left the room for a moment, I found her, on my return, with her needle threaded, and hemming a cambric handkerchief. She, however, soon abandoned her work, and was then asked to read a little while aloud. Bryant's poems were given her. She opened the book, and turning to the 'Thanatopsis,' read the whole (three pages), and most of it with great propriety. She went into a dark room and selected from among several letters, having different directions, the one she was requested to find. She was heard to take up one letter after another and examine it, till she came to the one of which she was in search, when she exclaimed, 'Here it is!' and brought it out. She also, with her eyes bandaged, wrote of her own accord, two stanzas of poetry, on a slate. The lines were straight and parallel."

She was sent to Worcester Hospital on the 5th of December. The following is from the records of the hospital:—

*December 13.*—"Jane had a more interesting paroxysm than at any time before, since her residence in the hospital. In

a paroxysm the day previous, she lost a book which she could not afterwards find. Immediately on the access of the paroxysm of to-day, she went to the sofa, raised the cushion, took up the book, and commenced reading. She read two or three pages to herself. Her eyes were then covered with a white handkerchief, folded so as to make eight or ten thicknesses, and the spaces below the bandage filled with strips of black velvet. She then took a book and read, audibly, distinctly and correctly, nearly a page. It was then proposed to her to play backgammon. She said she knew nothing of the game, but consented to learn it. She commenced playing, with the assistance of one acquainted with the moves, and acquired a knowledge of the game very rapidly. She handled the men and dice with facility, and counted off the points correctly. Had another paroxysm in the afternoon, in which she played a number of games of backgammon, and made such proficiency that, without any assistance, she won the sixth game of Dr. Butler, who is an experienced player; knowing her to be a novice, he suggested several alterations in her moves, these alterations she declined making, and the result showed the correctness of her judgment. The Doctor, a little mortified at being beat by a sleeping girl, tried another game in which he exerted all his skill. At its close she had but three men left on the board, and these so situated, that a single move would have cleared the whole. \* \* \* In the lucid interval, half an hour after she awoke from the paroxysm, it was proposed to her to play backgammon. She observed, she never saw it played, and was wholly ignorant of the game. On trial it was found she could not even set the men."

She had thus two parallel states of being—in which she had two distinct experiences—never conscious when awake of what she had done asleep, and *vice versa*, forgetting in sleep the experience of her waking state—as she recovered her general health, these extraordinary faculties gradually disappeared.

In confirmation of these facts Dr. Belden appends letters from Drs. Baker and Stone, the Rev. Drs. Osgood and Peabody, and the Hon. W. B. Calhoun, Speaker of the House of Representatives.

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#### RACHEL BAKER, THE SLEEPING PREACHER.

The following story of Rachel Baker, as will be seen, is not a solitary case; but it is precisely the reverse of somnambulism, inasmuch as during her sleep she lay stiff and motionless, only moving her lips; whereas, somnambulists move the whole body, and sometimes perform feats of singular agility. Hers was exclusively a mental activity: that of the common somnam-

bulist is both mental and bodily, principally the latter; but both somnambulist and somniloquist are equally unconscious when they awake of the trains of consecutive thought in which they have been engaged during sleep.

Miss Baker was born at Pelham, county of Hampshire, Massachusetts, May 29th, 1794. She lived with her parents, at Pelham, until she was nine years old, when she removed to Marcellus. She had but little education, but was soon affected with religious convictions and fear of God's anger, in which state she talked but little while awake, and that in a very ordinary style, like a person of little knowledge and imperfect education; but in 1811, she began to talk fluently in her sleep, to the admiration of all who heard her. Visitors from all parts flocked to see and hear her. We give the details of this case in the words of Samuel L. Mitchell, M.D., Professor of Physic; they were delivered in a public lecture, as an illustration of some of the mental phenomena of sleep.

After renumerating several curious varieties of *somnium* (which he defines as "a state intermediate between sleeping and waking") he comes at last to—

*"Somnium with ability to pray and preach (cum religione), or to address the Supreme Being, and human auditors, in an instructive and eloquent manner: without any recollection of having been so employed, and with utter incompetency to perform such exercises of devotion and instruction when awake."*

"To the latter of these remarkable affections of the human mind belongs the case of Miss Rachael Baker, a young woman who, for several years, has been seized with *somnium* of a devotional kind, and of a very extraordinary character, once a day; with great regularity. These quotidian paroxysms recur with wonderful exactness, and from long prevalence, are now become habitual. They invade her at early bedtime, and a fit lasts usually about three-quarters of an hour. A paroxysm has been known to end in 35 minutes, and to continue 98. It invades her with a sort of uneasiness of the spasmodic kind, anxiety in respiration, and hysteric choking. There is, however, no chill, or even coldness. Nothing like the torpor of an ague. There is no febrile excitement, nor any sweating stage at the close. The transition from the waking state to that of *somnium* is very quick, frequently in a quarter of an hour, or even less. After she retires from company in the parlour, she is discovered to be occupied in praising God with a distinct and sonorous voice. During the paroxysm her pulse varies but little from the common heat. The heat of her skin is scarcely, if at all changed; the pliancy is not sensibly altered by a want of redundancy of perspirable fluid. The surface is soft and delicate, as it ought to

be. On some of those occasions there is a sensible acceleration of the motions of the heart and arteries. The countenance, after a protracted exercise, particularly if interrupted with questions and answers, indicates uneasiness and fatigue. Her discourses are usually pronounced in a private chamber, for the purpose of delivering them with more decorum on her own part, and with greater satisfaction to her hearers. She has been advised to take the recumbent posture; her face being turned towards the heavens, she performs her nightly devotions with a consistency and fervour wholly novel and unexampled at this place, for a human being, in a state of somnium. Her body and limbs are quiet and motionless; they stir no more than the trunk and extremities of a statue; the only motion the spectator perceives is that of her organs of speech, and an oratorical inclination of the head and neck, as if she was intently engaged in performing an academic, forensic or theological exercise. With her eyelids closed, and with total inaction of her feet and hands, she with her visage and voice makes strong impressions upon her hearers, and commonly awes them to silence, and to a reverent attitude and deportment. According to the tenor and solemnity of the address are the attendants affected with seriousness. This, not unfrequently, is carried to a sense of contrition, and to the effusion of tears. Toward the termination of the exercise there is often a diminution both of the frequency and force of the arterial pulsation; the muscles of the eyes, on disclosing the lids, have been observed to be in tremulous agitation, and the balls themselves to be inclined upwards, in the intervals, as is usual in the posture of supplication. She commences and ends with an address to the Throne of Grace; consisting of the proper topics of acknowledgment, submission, and reverence, of praise and thanksgiving, and of prayer for herself, her friends, the church, the nation, and for enemies, and the human race at large. Between these is her sermon, or exhortation. She begins without a text, and proceeds in an even course to the end; embellishing it sometimes with fine metaphors, vivid descriptions, and poetical quotations. At the termination of the paroxysm, her fingers have been observed to be firmly closed for a few seconds; and the muscles of the back, arms, and lower limbs, to be rigid with a spasm that quickly subsided. The throat is generally affected with something like inflation, strangling or choking. There is a state of the body like groaning, sobbing, or moaning; and the distressful sound continues for a duration varying from two minutes to a quarter of an hour. This agitation, nevertheless, does not wake her; it gradually subsides, and she passes into a sound and natural sleep, which continues during the remainder of the night. In the morning,



or at the usual time, she wakes as if nothing had happened, and is entirely ignorant of the memorable scenes in which she had acted. She declares that she knows nothing of the nightly exercises, except from the information of others; notwithstanding the vigour of her recollection and brightness of her fancy during the performance, even to the astonishment of the bystanders, all the vivid images are as completely effaced as if they never had an existence. If she possessed any consciousness of the transaction at the time, not a vestige of it remains. There are no more traces in her memory of the occurrences, in which she has been so profoundly engaged, than if they had never occupied the smallest part of her attention. She complains not of pain, lassitude, nor of any disorder. With the exception of the before-mentioned agitation of body and exercise of mind, she enjoys perfect health; and as she has no consciousness of these occurrences, she does not rate them as matters of any moment whatever. She knows nothing concerning them but from the information of others. The disorder she experiences belongs wholly to the internal senses, and to the corporeal organs immediately connected with them. Exercises, so regular in their period, so methodical in their arrangement, so pious in their sentiments, and so pure in their compositions, are by some persons considered as far above the reach of a mind withdrawn from outward objects and engaged in its own conceptions. They thereupon suppose that the whole performance is a trick, and the performer an impostor of the first rank. The reply to this sort of observers is simply this: such are the rare and peculiar circumstances of her case, that more faith is required to suppose it a consummate and practical piece of deceit, than to consider it the result of devotional somnium. It may at the same time be added, that the story of imposture is totally contradicted by the correctness and propriety of her conduct. She is, and ever has been, as virtuous and free from reproach as any young woman in society.

“It may also be remarked, that her language and sentiments during the fit of somnium are eminently pure and chaste; nothing but words of the most scrupulous and refined delicacy ever passed her lips.

“It may further be said that her mind during these periods is chiefly engaged in the doctrinal parts of Calvinistic Christianity, and that she shows herself not merely orthodox, but able and copious in their elucidation. Her discourses excel in everything that relates to experimental evidence, and to the operation of Divine grace upon the human soul. To minds of a less sceptical cast, and unaccustomed to medical observations, the symptoms exhibited have seemed to defy human explanation,

and to lie far beyond the limits of the understanding. To relieve themselves from the difficulty of interpreting the appearances, and of tracing them to some natural cause, they refer them directly to supernatural agency; and in ascribing the effusions of her internal senses to the immediate inspiration of Deity, they piously think they philosophise enough. But the rational examiner will not draw so bold a conclusion, until he is satisfied that the phenomena are inexplicable upon the laws which govern the animal economy. Nevertheless, on this point, persons who reason and feel, must determine for themselves; let every man be fully *persuaded in his own mind*.

“A trait in her case peculiarly worthy of notice, is the difference between her sentiments on certain subjects in a state of somnium, and those she entertains when awake. For example—she maintains resolutely that she is not asleep during her paroxysms, although it is evident to every bystander that she is not awake. She contended while in New York, that she was not from home, but at her ordinary residence in the town of Scipio. So likewise she prays and preaches when the fit presses her, though her conviction, in her seasons of wakefulness, is, that individuals of her sex are prohibited, by apostolic mandate, from acting as public teachers.

“These variations from the fact, in relation to her bodily condition, to her local situation, and to her ministerial functions, are memorable features of the affection under which she labours. While subjected to this peculiar action, she says that she knows not whether she is in the body or out of the body; yet declares she feels high enjoyment, and benevolently wishes that others could have the exquisite sensations which she experiences. Nevertheless, during her waking hours she laments her malady as a sore affliction; and considers it as a visitation upon her to punish her sins, or to try her constancy and virtue.

“Her somnium is of a peculiar character in this respect; that on being called by name Rachel, she immediately suspends her discourse, and asks, ‘What do you want, my friend?’ If, thereupon, a query be put to her, she promptly answers it. These replies are neither brief nor evasive, but comprehensive and direct, until she has exhausted the subject. On these occasions she manifests a profound and minute acquaintance with the Holy Scriptures, especially in matters of doctrine. She refers to the books of the Old and New Testament with perfect ease, and seems familiar with their meaning. After she has answered a question, she returns to her former discourse, unless she is interrupted by another. In this way she gives responses to half a dozen interrogations in succession, upon the gravest matters in a manner that few, if any, of the waking beholders

can equal. Though she listens for the voice of the person who addresses her, she does not wake, but her somnium continues.

“ Her exercises have occasionally been interrupted. Their recurrence was prevented, by an attack of the measles, during the first year of her nightly visitations. While she was under the morbillous action, her paroxysms of somnium did not return ; but when that disorder abated, the devotional tendency of her mind once more gained the ascendancy. They have likewise been temporarily cured by the occurrence of a sick headache, which has tormented her about three times a year. When she suffers a violent attack of this malady, it has been found that the inclination to pray and exhort was not felt. When, however, the disease abated, the constitution obeyed its habitual trains of action.

“ It is further worthy of remark, that on two or three occasions, the paroxysms have occurred twice in twenty-four hours, showing their disposition to assume the type of a double quotidian.

“ Previous to her appearance in the City of New York, she has been considered as a person labouring under some disease. The physicians who had been consulted tried the operation of phlebotomy and thebaic tincture without success. Neither the letting of blood nor the exhibition of laudanum produced any alleviation of the symptoms. Remedies were not pushed further. In October, 1814, she was brought to New York. It was hoped that the incidents of travelling by land, in a carriage for a journey of three hundred miles, would interrupt the catenation of her thoughts and actions. It was supposed that the novelties of a crowded and bustling city might break the established associations ; it was even conjectured that the vicinity of the ocean, with its humid and saline atmosphere, might produce an alteration for the better ; none of them, however, answered the purpose. Whether she was in a tavern along the road, at the mansion of hospitality in the metropolis, or under the influence of the Atlantic atmosphere, her paroxysms returned at their stated times, without interruption. Medical counsel was sought among the experienced and learned members of the faculty.

“ These gentlemen found a new case to engage their consideration. Their patient complained of no disorder whatever ; she had no bodily infirmity, and was entirely unconscious of any mental indisposition. The persons around her said she prayed aloud after she went to bed, and gave excellent advice to all who heard her ; they affirmed this was done in the solitude of a country dwelling as punctually as in the centre of a populous city ; and that it made no difference in the exercise, whether she

was alone in her room, or whether her chamber was filled with company. The general opinion was, that the discourses were correct and instructive in their principle and tendency, persuasive and overpowering in their manner, and so gracious, sweet, and delightful, that few of the walking brethren could interest an audience so deeply. She has representations of the kind that are, in the strict sense of the word, called *vision*. The following may serve as an example:—I suggested to her one evening, at Mr. Witthington's, the propriety of remaining quiet during her sleep, like other persons, instead of talking so earnestly, and at such length. The observation did not break her somnium. In her reply, she firmly denied she was asleep; she gave reasons for her opinion; she affirmed that the heavens were in full display before her; she beheld the dwelling of the Omnipotent, and the celestial host in attendance; she described the resplendent and unspotted whiteness of their robes, and the taste and skill manifested in their fabric; and she portrayed the whole scene in such eloquent strains, and with such vivid descriptions, that a painter could have drawn a picture from it.

“Her eyes are not the only sense that experiences this internal excitement; the organ of hearing is sometimes, though less frequently, affected after a similar manner. She has told of words spoken to her by a voice that was not mortal, and administering to her consolation, in her agonizing distress.

“What could be done under such circumstances? It was rather odd to prescribe regimen and austerities to a patient who knew of no disease; even if there had been a disease, their difficulty would scarcely have been diminished. For the infirmity was not only innocent to the patient, but eminently instructive to all who witnessed its effects. It was alleged by some that it was not a disease, but an influx from above. Others said, that if it must be called a disease, it was such a one as no physician should presume to cure. On the contrary, it ought to be revered and respected, as the means of dispensing the devotional truths of Christianity, and of inculcating them in a new way to mankind. As well might attempts be made to cure the sun of his brightness, or the vegetable tribes of their verdure; do so, and you extinguish the light of day, and beauty of creation.

“She went back to *Cayuga* without having been advised by the consultation to seek a cure. It might wear away by time, or might continue without sensible inconvenience.

“In the month of February, 1815, her father brought her to town for the purpose of education. A few benevolent ladies took such an interest in her welfare, that they offered to patronize her and provide for her, if she would come and place

herself under their direction. Their generous offer was *accepted*, and she now enjoys the benefits of one of the most excellent boarding schools in the city.

“The faculty having examined her case critically, she is no longer subject to the visits of the curious, but is permitted to enjoy, in retirement, the society of her pious friends. After she shall have made the requisite proficiency in the necessary and ornamental branches of knowledge, it is contemplated once more to renew the medical consideration of her case; and then will arise the delicate discussion, whether the damsel labours under a disease; whether, if so, it is too hallowed for professional aid; by what means these seraphic visions shall be dissipated, and their organ reduced to the ordinary level of womankind.”

Beyond this point we are not able to trace the case; whether, as Dr. Mitchell thought probable, Miss Baker's somniloquence ceased with time, or continued without inconvenience to her, we know not; but there is one circumstance not here mentioned by Dr. Mitchell, which should not be overlooked. It was more than once suggested to Miss Baker to receive money, as a shilling from each visitor; “and in this way,” says Dr. Douglas, “she must have realised a fortune, but she as constantly refused such an unworthy procedure.”

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#### JOB COOPER, ANOTHER SLEEPING PREACHER.

Job Cooper became affected with somnium, accompanied with prayer and preaching, about the year 1774, in the State of Pennsylvania. He attracted considerable public attention long before Miss Rachel Baker was born. The history of this case was written by an able and intelligent gentleman named Andrew Elliot, from actual knowledge and personal observation.

Job Cooper was a weaver, in the county of Bucks, Pennsylvania, when he became a sleeping preacher. He was an ordinary young man, about twenty-one years of age when he first began preaching in his sleep. His habits were not bad, neither were his piety or virtues above the usual standard. His constitution was good, and he generally excelled in athletic exercises. His exercises were always preceded by slight trembling and spasms, his respiration being frequently suspended. These disappeared the instant he began to speak. His articulation was remarkably distinct, and his discourses delivered with a fluency far superior to anything of which he was capable when awake. Subsequently he resided in Virginia, where this nightly exercise was known to have continued for upwards of

twelve years. Medical gentlemen occasionally attended his discourses, which they attributed to some disease, the paroxysm of which, they said, was carried off by the exercise of speaking; but of the nature of this disease they confessed themselves totally ignorant. To this it was objected, that if speaking alone was sufficient to carry off the paroxysm, why were these exercises, without exception, confined to the subject of religion, a subject which no one ever knew to have arrested his attention beyond the common received principles of morality.

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ANOTHER INSTANCE.—JOSEPH PAYNE.

We will mention only one other instance of somniloquence. It will be found at length in the *Gentleman's Magazine* for May, 1760. In 1739, Joseph Payne, a country lad about sixteen, came to live with Captain Fisher, of Reading, as a foot-boy. He had till this time followed the plough and was wholly unable to read, but had attended church regularly and been present at the reading of the Scriptures in his master's family. After he had been a short time in the service of Captain Fisher, his fellow-servant was one day alarmed by seeing Joseph in what he thought to be a fit. He summoned assistance, but those who came "were astonished to find that he had begun a very pertinent and regular discourse, which he continued for half-an-hour, and then, as if rising from a trance, or waking from a profound sleep, he came to himself, and declared in the most solemn manner that he neither knew what had happened nor what he had said." His master, on hearing what had taken place, ordered the boy to be narrowly watched. In a few days he was "seized with a second fit," as it was termed, and again discoursed as rationally as before. On a third occasion Dr. Hooper was sent for, who on hearing what he had to expect sent for his son, who wrote short hand, that any discourse by the boy might be taken down. Joseph preached a regular sermon, of which an exact transcript is given in the account we are quoting.

Dr. Hooper, to be certain whether the lad might not be an impostor, upon one of these occasions held the flame of a lighted candle to his hand as he stretched it out in his discourse, but though it raised a blister, it did not seem to give him the least sensation of pain.

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CYRILLO PADOVANO, THE SLEEPING ROBBER.

That these peculiar states of sleep are not, however, invariably favourable to the interests of piety, or even of morality, is shown by the case of Cyrillo Padovano, whose history is related by Goldsmith. He was a native of Padua; a man of probity,

piety, and candour ; but unfortunately for him, in his sleep-walking state he was a thief, and a plunderer of the dead. His first experience was, however, not of this kind. It occurred at the University, where he showed no great marks of assiduity. Upon a certain occasion, his master set him a very long and difficult exercise, which Cyrillo found it impossible to execute. Depressed, and in expectation of chastisement, he went to bed dejected and uneasy, but awaking in the morning, to his great surprise he found his exercise correctly finished lying on his table, and in his own handwriting. This information he communicated to his master when he gave up his task, who, being equally astonished, resolved to try him the next day with a longer and more difficult task, and to watch him at night when he went to rest. Accordingly Cyrillo was seen going to bed with great uneasiness, and soon was heard to sleep profoundly ; but this did not continue long, for in about an hour after he laid down he got up, lighted his candle, sat down, and completed his task as before.

When arrived at the age of manhood, Cyrillo turned Carthusian, the most rigorous of all the religious orders. His piety was held up as an example to his brother friars ; but his good fame did not last long, for it was soon found that Cyrillo walked by night, and, as we are told of Penelope, undid in his sleep all for which he had been distinguished in the day. At first he simply in his sleep ran along from chamber to chamber, and talked a little more loosely than became one of his religious profession. As according to the rules of his religious order he could not be restrained to his cell, he was carefully watched. On one occasion when thus observed, he fell asleep in his chair in his cell. He continued immovable for almost an hour ; but then, turning about in the attitude of a listener, he laughed heartily at something he seemed to hear spoken, then snapping his fingers, as if in contempt of the speaker, he turned round, and made a sign as if he wanted snuff. Not being supplied he seemed a little disconcerted and pulled out his own box, in which there being none, he scraped the inside as if to find some ; then carefully putting up his box again, he looked around him with an air of suspicion, buttoned up the place of his frock where he kept it, and presently flew into a passion, sparing neither oaths nor execrations, which so astonished and scandalised his brother friars that they left him. It would have been well for poor Cyrillo had he went no further. One night he was perceived going very busily up to the altar, and to rummage over a little buffet beneath. It is supposed that he intended to steal the plate which was usually deposited there, but which had been sent off the day before to be cleaned. Disappointed in

this, he seemed enraged, and clapped on several of the official silk vestments, and stole off with them to his cell, where he hid them beneath his mattress. He then laid down and slept. When he awoke he was much surprised at the lump in the middle of his bed, and was still more astonished at what he found, and inquired how they came there, and on being told, nothing could exceed his consternation.

A still greater scandal occurred. A lady who had long been a benefactor to the convent happening to die, was desirous of being buried in the cloister, in a vault which she had made for that purpose. It was there that she was laid, adorned with much finery, and a part of her own jewels, of which she had a great abundance. The solemnity attending her funeral was magnificent, the expenses great, and the sermon affecting. In all this pomp of grief, none seemed more affected than Cyrillo, or set an example of sincerer mortification. The society considered the deposition of their benefactress among them as a very great honour, and masses in abundance were promised for her safety. But what was the amazement of the whole convent the next day, when they found the vault in which she was deposited broke open, the body mangled; her fingers, on which were some rings, cut off, and all her finery carried away! Every person in the convent was shocked at such barbarity, and Cyrillo was one of the foremost in condemning the sacrilege. However, shortly after, on going to his cell, having occasion to examine under the mattress, he there found that he alone was the guiltless plunderer. The convent was soon made acquainted with his misfortune; and, at the general request of the fraternity, he was removed to another monastery, where the prior had a power, by right, of confining his conventicals. Thus debarred from doing mischief, Cyrillo led the remainder of his life in piety and peace.

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“PSYCHIC FORCE” EVERYWHERE.

The foregoing are but a few illustrations out of many that might be given of these peculiar phases of “psychic force,” but they may suffice to show how strange and varied, and even opposite are its manifestations. There are other phases of it connected with sleep, especially the magnetic sleep, which we would commend to the attention of the proposed Psychological Society. Indeed our “psychists” are but on the threshold of the great temple of Psyche, they are only proselytes of the gate, and know little of its mysteries. Let them not only experiment, but read. They can scarcely dip into the pages of history and biography without coming upon some trace of that



“psychic force” of which they are in quest; for these traces may be found everywhere, in the earliest historical and monumental records, and through all intervening time wherever man has left any considerable and enduring records of himself. Every religion and every literature bears witness to it—aye, even the literature of modern science, of which the most recent example will be found in the current number of the *Quarterly Journal of Science*, which contains an article by its able editor, Mr. William Crookes, F.R.S., in which he gives an account of “Some Further Experiments on Psychic Force,” and which together with his former paper he has issued as a separate pamphlet. We are glad to notice that, as far as his other occupations permit, he proposes to continue his experiments in various forms, and to report from time to time their results.

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### FUNERAL OF A SPIRITUALIST.

ADDRESS OF ROBERT DALE OWEN OVER HIS WIFE'S REMAINS.

ALL Spiritualists will sympathise with the Hon. Robert Dale Owen in the bereavement he has just experienced by the removal of his wife to the spirit-world. The funeral took place September 20th. The following report of the proceedings and of Mr. Owen's address on the occasion is taken from the *New Harmony Register* :—

“The ceremonies were opened by Mr. Owen. He said :—‘I think it a commendable custom that, as to funeral ceremonies, the wishes of the departed on that subject should, as far as possible, be carried out when these wishes are known. During Mrs. Owen's illness she said nothing in regard to her funeral. But some two or three months ago it chanced, as men say, though there is no such thing as chance, but it happened that my wife and I had a conversation on funerals. She said she would not wish to have any bell tolled at her funeral, especially if there was any sickness near. She thought sick persons sometimes suffered by hearing it, and she did not wish her death to be the occasion of gloom or suffering of any kind. Music, she said, she thought fitting; music, serious and appropriate indeed, but also hopeful and encouraging, with nothing of the desponding and sepulchral about it; for gloom seemed to her most inappropriate.—“And what about a funeral sermon?” I asked. “No,” she replied, “not an ordinary funeral sermon; for these usually

contain unmeaning and often unmerited praise. But I should like," she added, "that some one who has the same ideas of death that I have, would express them at the grave." All this was said incidentally, and I think without the least idea in her mind that I might soon have to recall it; for she was in perfect health at the time, and I, being more than ten years her senior, expected to go before her, but it was otherwise ordered. Then I sought to fulfil her wishes. I requested that the bell should not be tolled, there being at the time a lady—a dear friend of hers—seriously ill at my house. Then I selected as suitable for music on such an occasion as this, a poem by Mrs. Stowe, entitled "The Other World."\* Some friends will now sing a portion of that ode. Afterwards I shall endeavour to say a few words on the subject of death. Then we will sing the remaining portion of Mrs. Stowe's beautiful verses. And afterwards, if my esteemed friends, the Rev. Mr. Mitchell and the Rev. Mr. Erwin—one or both—desire to speak, I am quite sure you will hear them with great pleasure.'

"The first four verses of Mrs. Stowe's poem were then sung to the melody of 'Auld Lang Syne.' Mr. Owen then said:—

"No article of belief, moral or religious, seems to me as important as the assurance of immortality. You remember the text: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then your faith is vain." Few deny this; but comparatively few feel any absolute certainty about it. Even the most earnest and devout Christian sometimes admits how wavering faith often is.' Mr. Owen then related conversations which he had had on the subject, at one time with a well-known Presbyterian clergyman of New York, at another time with an Episcopal bishop. The former, a wealthy man, declared to Mr. Owen, who had been saying to him that he (Mr. Owen), did not believe more firmly in the existence of a visible world than he did in that of the invisible—that he (the clergyman) would give half what he was worth in the world to be able to say the same thing. The latter stated to Mr. Owen that, assisting at the death-bed of an aged clergyman—a perfect exemplar, throughout a long life of usefulness, in faith and conduct—and the conversation turning on the evidences of a future state, the dying man exclaimed: 'Ah, bishop—the proof, the proof! If we only had it.' Then Mr. Owen resumed: 'I do not believe—and here I speak also for her whose departure from among us we mourn to-day—I do not believe more firmly in these trees that spread their shade over us, in this hill on which

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\* This poem will be found in the *Spiritual Magazine* for September, 1869.

we stand, in those sepulchral monuments which we see around us here, than I do that human life, once granted, perishes never more. A death change there is, often terrible to witness, leaving us behind desolate and forsaken for a few years on earth, but no death. We never go down to the grave. We cannot be confined within the tomb. It is a cast-off garment—sacred, indeed, as are sacred all mementoes which memory connects with those we have loved and lost—but yet it is only a cast-off garment encoffined, to which are paid the rites of sepulture. She believed, as I believe, that the one life succeeds the other without interval, save a brief transition slumber, it may be of a few hours only. Neither of us could believe in the idea—almost discarded in modern times—expressed in such lines as these :

That man when laid in lonesome grave  
Shall sleep in death's dark gloom,  
Till the eternal morning wake  
The slumbers of the tomb.

“Such is not Christ's doctrine. “To-day”—he said to the repentant thief on the cross—“To-day shalt thou be with me in Paradise.” Again I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful re-unions above. Also, that the next world is one of many mansions, to be occupied by those who are fitted to enter therein, and this, because they are not by any earning of heaven; for which of us are faultless enough for that. Yet there are those prepared and those unprepared; and that determines our lot in the next world. I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even, as various as are those of earth; but far higher and nobler in scope and purpose. Finally, I believe, as she believed, and as is so beautifully expressed throughout the ode we have been singing, in guardian care by the inhabitants of heaven exercised towards those of earth. As to the virtues and the good deeds of her who has left us, if nearly forty years' life and conversation in our village suffice not in witness, any word from me would be worse than worthless. Better to imitate her example than to speak her praise. Well has a great poet and thinker reminded us :

He mourns the dead who lives as they desire.-

“The last four verses of the ode were sung in the tune of ‘Home, Sweet Home.’”

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A DISCUSSION on Spiritualism is at present going on in the *Church Review*. Several letters appear in the current number, provoked by a letter in last week's from “A Spiritualist, though a Churchwoman.”

## SOME FURTHER EXPERIMENTS ON PSYCHIC FORCE.

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UNDER this head, Mr. Crookes, F.R.S., relates some very ingenious experiments made by him, and which confirm the results he arrived at from the former experiments reported in his previous paper; he also gives a masterly, and it seems to us a conclusive reply to the cavils at those experiments of some men of science and of some newspaper critics. The article is too long for us to reproduce entire, and as it is now published with his former paper as a shilling pamphlet, it is the less necessary to do so; but as far as our space will permit, we shall give those passages which (apart from the details of the experiments) we deem likely to be of most general and permanent interest. After some preliminary observations Mr. Crookes says:—

“Many of the objections made to my former experiments are answered by the series about to be related. Most of the criticisms to which I have been subjected have been perfectly fair and courteous, and these I shall endeavour to meet in the fullest possible manner. Some critics, however, have fallen into the error of regarding me as an advocate for certain *opinions*, which they choose to ascribe to me, though in truth my single purpose has been to state fairly and to offer no opinion. Having evolved men of straw from their own imagination, they proceed vigorously to slay them, under the impression that they are annihilating me. Others—and I am glad to say they are very few—have gone so far as to question my veracity:—‘Mr. Crookes must get better witnesses before he can be believed!’ Accustomed as I am to have my word believed without witnesses, this is an argument which I cannot condescend to answer. All who know me and read my articles will, I hope, take it for granted that the *facts* I lay before them are correct, and that the experiments were honestly performed, with the single object of eliciting *the truth*.”

“It is edifying to compare some of the present criticisms with those that were written twelve months ago. When I first stated in this journal that I was about to investigate the phenomena of so-called Spiritualism, the announcement called forth universal expressions of approval. One said that my ‘statements deserved respectful consideration;’ another expressed ‘profound satisfaction that the subject was about to be investigated by a man so thoroughly qualified as,’ &c.; a third was ‘gratified to learn that the matter is now receiving the attention of cool and

clear-headed men of recognised position in science;’ a fourth asserted that ‘no one could doubt Mr. Crookes’s ability to conduct the investigation with rigid philosophical impartiality;’ and a fifth was good enough to tell its readers that ‘if men like Mr. Crookes grapple with the subject, taking nothing for granted until it is proved, we shall soon know how much to believe.’

“These remarks, however, were written too hastily. It was taken for granted by the writers that the results of my experiments would be in accordance with their preconceptions. What they really desired was not *the truth*, but an additional witness in favour of their own foregone conclusion. When they found that the facts which that investigation established could not be made to fit those opinions, why—‘so much the worse for the facts.’ They try to creep out of their own confident recommendations of the inquiry, by declaring that ‘Mr. Home is a clever conjuror who has duped us all.’ ‘Mr. Crookes might, with equal propriety, examine the performances of an Indian juggler.’ ‘Mr. Crookes must get better witnesses before he can be believed.’ ‘The thing is too absurd to be treated seriously.’ ‘It is impossible, and therefore can’t be.’ ‘The observers have all been biologised (!) and fancy they saw things occur which really never took place,’ &c. &c.

“These remarks imply a curious oblivion of the very functions which the scientific inquirer has to fulfil. I am scarcely surprised when the objectors say that I have been deceived merely because they are unconvinced without personal investigation, since the same unscientific course of *à priori* argument has been opposed to all great discoveries. When I am told that what I describe cannot be explained in accordance with preconceived ideas of the laws of nature, the objector really begs the very question at issue and resorts to a mode of reasoning which brings science to a standstill. The argument runs in a vicious circle: we must not assert a fact till we know that it is in accordance with the laws of nature, while our only knowledge of the laws of nature must be based on an extensive observation of facts. If a new fact seems to oppose what is called a law of nature, it does not prove the asserted fact to be false, but only that we have not yet ascertained all the laws of nature, or not learned them correctly.

“In his opening address before the British Association at Edinburgh this year, Sir William Thomson said, ‘Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it.’ My object in thus placing on record the results of a very remarkable series of experiments is to present such a problem, which, according to Sir

W. Thomson, "Science is bound by the everlasting law of honour to face fearlessly." It will not do merely to deny its existence, or try to sneer it down. Remember, I hazard no hypothesis or theory whatever; I merely vouch for certain facts, my only object being—the *truth*. Doubt, but do not deny; point out, by the severest criticism, what are considered fallacies in my experimental tests, and suggest more conclusive trials, but do not let us hastily call our senses lying witnesses merely because they testify against preconceptions. I say to my critics, Try the experiments; investigate with care and patience, as I have done. If, having examined, you discover imposture or delusion, proclaim it and say how it was done. But, if you find it be a fact, avow it fearlessly, as "by the everlasting law of honour" you are bound to do.

"I may at once answer one objection which has been made in several quarters, *viz.*, that my results would carry more weight had they been tried a greater number of times, and with other persons besides Mr. Home. The fact is, I have been working at the subject for two years, and have found nine or ten different persons who possess psychic power in more or less degree; but its development in Mr. D. D. Home is so powerful, that, having satisfied myself by careful experiments that the phenomena observed were genuine, I have, merely as a matter of convenience, carried on my experiments with him, in preference to working with others in whom the power existed in a less striking degree. Most of the experiments I am about to describe, however, have been tried with another person other than Mr. Home, and in his absence.

"Before proceeding to relate my new experiments, I desire to say a few words respecting those already described. The objection has been raised that announcements of such magnitude should not be made on the strength of one or two experiments hastily performed. I reply that the conclusions were not arrived at hastily, nor on the results of two or three experiments only. In my former paper (*Quarterly Journal of Science*, page 340), I remarked:—'Not until I had witnessed these facts some half-dozen times, and scrutinised them with all the critical acumen I possess, did I become convinced of their objective reality.' Before fitting up special apparatus for these experiments, I had seen, on five separate occasions, objects, varying in weight from 25 to 100 lbs., temporarily influenced in such a manner, that I, and others present, could with difficulty lift them from the floor. Wishing to ascertain whether this was a physical fact, or merely due to a variation in the power of our own strength under the influence of imagination, I tested with a weighing machine the phenomenon on two subsequent occasions when I had an

opportunity of meeting Mr. Home at the house of a friend. On the first occasion, the increase of weight was from 8 lbs. normally, to 36 lbs., 48 lbs., and 46 lbs. in three successive experiments tried under strict scrutiny. On the second occasion, tried about a fortnight after, in the presence of other observers, I found the increase of weight to be from 8 lbs. to 23 lbs., 43 lbs., and 27 lbs., in three successive trials, varying the conditions. As I had the entire management of the above-mentioned experimental trials, employed an instrument of great accuracy, and took every care to exclude the possibility of the results being influenced by trickery, I was not unprepared for a satisfactory result when the fact was properly tested in my own laboratory. The meeting on the occasion formerly described was, therefore, for the purpose of confirming my previous observations by the application of crucial tests, with carefully arranged apparatus of a still more delicate nature.

“ That this a legitimate subject for scientific inquiry scarcely needs assertion. Faraday himself did not consider it beneath his dignity to examine similar phenomena; and, in a letter to Sir Emerson Tennent, written in 1861, on the occasion of a proposed experimental inquiry into the phenomena occurring in Mr. Home’s presence, he wrote:—‘ Is he (Mr. Home) willing to investigate as a philosopher, and, as such, to have no concealments, no darkness, to be open in communication, and to aid inquiry all that he can? . . . Does he consider the effects natural or supernatural? If they be the glimpses of natural action not yet reduced to law, ought it not to be the duty of every one who has the least influence in such actions personally to develop them, and to aid others in their development, by the utmost openness and assistance, and by the application of every critical method, either mental or experimental, which the mind of man can devise?’

“ If circumstances had not prevented Faraday from meeting Mr. Home, I have no doubt he would have witnessed phenomena similar to those I am about to describe, and he could not have failed to see that they offered ‘ glimpses of natural action not yet reduced to-law.’

“ I have already alluded to the publication of the ill-success encountered by the members of the St. Petersburg Committee. Had the results been satisfactory, it must be fairly assumed that the members would have been equally ready to have published a report of their success.

“ I am informed by my friend Professor Boutlerow (Professor of Chemistry in the University of St. Petersburg), that during the last winter he tried almost the same experiments as those here detailed, and with still more striking results.

The normal tension on the dynamometer being 100 lbs., it was increased to about 150 lbs., Mr. Home's hands being placed in contact with the apparatus in such a manner that any exertion of power on his part would diminish instead of increase the tension.

"In 1854, Count Agénor de Gasparin published a book,\* giving full details of a large series of physical experiments which he had tried with some private friends in whom this force was found to be strongly developed. His experiments were very numerous, and were carried on under the strictest test conditions. The fact of motion of heavy bodies without mechanical contact was demonstrated over and over again. Careful experiments were made to measure the force both of gravitation and of levitation thus communicated to the substances under trial, and an ingenious plan was adopted, by which Count de Gasparin was enabled to obtain a rough numerical estimate of the power of the psychic force in each individual. The author finally arrived at the conclusion, that all these phenomena are to be accounted for by the action of natural causes, and do not require the supposition of miracles, nor the intervention of spirits or diabolical influences. He considers it as a fact fully established by his experiments, that the will, in certain states of the organism, can act at a distance on inert matter, and most of his work is devoted to ascertaining the laws and conditions under which this action manifests itself.

"In 1855, M. Thury, a Professor at the Academy of Geneva, published a work,† in which he passed in review Count de Gasparin's experiments, and entered into full details of researches he had been simultaneously carrying on. Here, also, the trials were made with private friends, and were conducted with all the care which a scientific man could bring to bear on the subject. Space will not allow me to quote the valuable numerical results obtained by M. Thury, but from the following headings of some of his chapters, it will be seen that the inquiry was not conducted superficially:—Facts which Establish the Reality of the New Phenomenon; Mechanical Action rendered Impossible; Movements effected without Contact; The Causes; Conditions requisite for the Production and Action of the Force; Conditions for the Action with Respect to the Operators; The Will; Is a Plurality of Operators necessary? Preliminary Requisites; Mental Condition of the Operators; Meteorological Conditions; Conditions with re-

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\* "*Science versus Spiritualism*. Paris, 1854. New York, 1857."

† "Geneva; Librairie Allemande de J. Kessman. 1855."



spect to the Instruments operated upon; Conditions relative to the Mode of Action of the Operators on the Instruments; Action of Substances interposed; Production and Transmission of the Force; Examination of the Assigned Causes; Fraud; Unconscious Muscular Action produced in a particular Nervous State; Electricity; Nervo-magnetism; M. de Gasparin's Theory of a Special Fluid; General Question as to the Action of Mind on Matter. 1st Proposition: In the ordinary conditions of the body the will only acts directly within the sphere of the organism. 2nd Proposition: Within the organism itself there are a series of mediate acts. 3rd Proposition: The substance on which the mind acts directly—the *psychode*—is only susceptible of very simple modification under the influence of the mind; Explanations which are based on the Intervention of Spirits. M. Thury refutes all these explanations, and considers the effects due to a peculiar substance, fluid or agent, pervading, in a manner similar to the luminiferous ether of the scientist, all matter, nervous, organic, or inorganic—which he terms *psychode*. He enters into full discussion as to the properties of this state or form of matter, and proposes the term *ectenetic force* (*ἐκτένια*, 'extension'), for the power exerted when the mind acts at a distance through the influence of the *psychode*.\*

"There is likewise another case on record in which similar test experiments were tried, with like results, by a thoroughly competent observer. The late Dr. Robert Hare, in one of his works,† gives an engraving of an apparatus very similar to my own, by which the young man with whom he was experimenting was prevented from having any other communication with the apparatus except through water; yet, under these circumstances, the spring balance indicated the exertion of a force equal to 18 lbs. The details of this experiment were communicated by Dr. Hare to the American Association for the Advancement of Science, at the meeting in August, 1855.

"The references I now give afford an answer to the statement that these results must be verified by others. They have been verified over and over again. Indeed, my own experiments may be regarded merely as verifications of results already

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\* "Professor Thury's ectenic and my psychic force are evidently equivalent terms. Had I seen his work three months ago I should have adopted his term. The suggestion of a similar hypothetical nervous fluid has now reached us from another and totally different source, expounded with distinct views, and couched in the language of one of the most important professions—I allude to the theory of a nervous atmosphere advanced by Dr. Benjamin W. Richardson, M.D., F.R.S., in the *Medical Times*, No. 1,088, May 6, 1871."

† "*Experimental Investigation*. By ROBERT HARE, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania, &c. New York: PARTRIDGE and BRITTON, 1858."

obtained and published by eminent scientific men in this and other countries.\* . . . .

“In submitting these experiments, it will not seem strange that I should consider them final until rebutted by arguments also drawn from facts, and that I should seek to know on what grounds counter statements are founded.”†

Mr. Crookes at first thought, when trying his experiments, that actual contact between Mr. Home's hands and the suspended body whose weight was to be altered was essential to the exhibition of the force, but he found afterwards that this was not a necessary condition. He constructed an apparatus, of which diagrams are given, which registered a diminution of gravitation; as well as an increase. Registrations of such a diminution were frequently obtained, although the mechanical transmission of power was effectually cut off. In one experiment, Mr. Home was placed three feet distant from the apparatus, his hands and feet being tightly held.

Another series of experiments were tried with a more delicate apparatus, and with another person, a lady, Mr. Home being absent. One experiment was with an instrument which registered percussive sounds, effectual means being taken to detect any conscious or unconscious movement on her part. “Sometimes the sounds were as rapid as those from an induction-coil, whilst at others they were more than half a second apart.” These percussions were made on a piece of thin parchment, tied to, and stretched tightly across a circular hoop of wood; they resembled the droppings of grains of sand on the surface. “Five or six tracings were taken, and in all cases a movement at the end of the lever was seen to have occurred with each vibration of the instrument.”

After giving the details of these and other experiments,‡ Mr. Crookes proceeds:—

“These experiments *confirm beyond doubt* the conclusions at which I arrived in my former paper, namely, the existence

\* “The Report of the Dialectical Society on Spiritualism will appear in a few days, and it will be seen that the Investigation Committee, though commencing their experiments with the entire conviction that they should expose an imposture, have ended by affirming that they are convinced of the existence of a force emanating from the human organisation, by which motion may be imparted to heavy substances, and audible sounds made on solid bodies without muscular contact; they also state that this force is often directed by some intelligence.”

† Mr. Crookes invited the two Secretaries of the Royal Society to witness his experiments, but they declined to do so.

‡ The *English Mechanic* of October 13th, gives the following abstract of these experiments:—

“In these experiments a board with a piece of wood fastened on as a foot or fulcrum, rested on a firmly-standing table at one end, the other being secured

of a force associated, in some manner not yet explained, with the human organisation, by which force increased weight is capable of being imparted to solid bodies without physical contact. In the case of Mr. Home, the development of this force varies enormously, not only from week to week, but from hour to hour; on some occasions the force is inappreciable by my tests for an hour or more, and then suddenly re-appears in

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to a spring balance. By an arrangement of clock-work, a piece of smoked glass was made to travel in front of the indicator of the balance, a projecting point from which traced a line showing the rise and fall of the pointer. A glass vessel in which was suspended a copper basin with holes in the bottom was placed over the fulcrum, and on Mr. Home (the tips of whose fingers were placed in the water in the copper basin) saying that he felt something proceeding from him, the clock was set going, when the end of the board was seen to fall, and the curve traced on the glass exhibited a downward pull equal to 5,000 grains. The experiment was repeated several times, on some occasions in the absence of Mr. Home, with private individuals, who have what we suppose we must call the 'psychic' power largely developed.

"Contact through water having proved as effectual as the actual mechanical contact, experiments were tried in which Mr. Home's hands were placed on the table at a distance of about a foot from the end of the board resting on it, the glass vessel, copper basin, and support being previously removed. In this case the curve traced showed a greater fall of the pointer than before. Mr. Home was then placed a foot from the board on one side of it, his hands and feet being held as in the previous trials, and the end of the board fell and rose and fell again, according to the record on the glass plate. In order to leave no opening for objection, the 'medium' was placed *three feet* from the apparatus, his hands and feet being held, and still the end of the board descended, and the curve was traced on the smoked plate.

"These and similar results having been obtained in several trials, a fresh series was commenced, with an entirely different and newly-constructed apparatus. A narrow hoop of wood, the dimensions of which are not given, was covered on one side with parchment stretched tightly across, holes being cut in the sides of the hoop for the free passage of air. This hoop was laid on a table, parchment side up, and a delicately-adjusted lever, with a vertical needle point, was allowed to rest on the membrane; the other end, which also carried a needle point, touching a smoked glass plate capable of being drawn along by means of clockwork. The apparatus having been tested by Mr. Crookes and others to see that no jar or shaking of the table would affect the lever, and the line traced under their manipulations being always straight, a private lady, to whom the object of the instrument was not explained, was introduced, and her fingers placed on the stand or table, a little distance from the hoop. Mr. Crookes placed his hands on those of the lady, and presently 'percussive noises' were heard on the parchment, resembling the dropping of grains of sand on its surface, and a small piece of graphite placed on the membrane was projected upwards, about 1-50th of an inch, and the end of the lever resting against the smoked plate seen to move slightly up and down. In subsequent trials the fingers of the lady were not placed so near the instrument, but were removed some distance off; similar results, however, being obtained.

"These experiments took place in the absence of Mr. Home, but other trials were made, in which Mr. Crookes grasped the arm of Mr. Home above the wrist, and held his hand over the membrane, about ten inches from the surface, his other hand being held also securely. In this case the movements were much slower than occurred when the lady acted as 'medium,' and were almost unaccompanied by the percussive vibrations of the parchment. The tracings on the smoked plate exhibited some lines slightly wavy and others with abrupt falls and sharp curves."

great strength. It is capable of acting at a distance from Mr. Home (not unfrequently as far as two or three feet), but is always strongest close to him.

“ Being firmly convinced that there could be no manifestation of one form of force without the corresponding expenditure of some other form of force, I for a long time searched in vain for evidence of any force or power being used up in the production of these results.

“ Now, however, having seen more of Mr. Home, I think I perceive what it is that this psychic force uses up for its development. In employing the terms *vital force* or *nervous energy*, I am aware that I am employing words which convey very different significations to many investigators; but after witnessing the painful state of nervous and bodily prostration in which some of these experiments have left Mr. Home—after seeing him lying in an almost fainting condition on the floor, pale and speechless—I could scarcely doubt that the evolution of psychic force is accompanied by a corresponding drain on vital force. . . .

“ To witness exhibitions of this force it is not necessary to have access to known psychics. The force itself is probably possessed by all human beings, although the individuals endowed with an extraordinary amount of it are doubtless few. Within the last twelve months I have met in private families five or six persons possessing a sufficiently vigorous development to make me feel confident that similar results might be produced through their means to those here recorded, provided the experimentalist worked with more delicate apparatus, capable of indicating a fraction of a grain instead of recording pounds and ounces only.

“ As far as my other occupations will permit, I purpose to continue the experiments in various forms, and I will report from time to time their results. In the meanwhile I trust that others will be induced to pursue the investigation in its scientific form. It should, however, be understood that, equally with all other scientific experiments, these researches must be conducted in strict compliance with the conditions under which the force is developed. As it is an indispensable condition of experiments with frictional electricity that the atmosphere should be free from excess of moisture, and that no conducting medium should touch the instrument while the force is being generated, so certain conditions are found to be essential to the production and operation of the psychic force, and unless these precautions are observed the experiments will fail. I am emphatic on this point, because unreasonable objections have sometimes been made to the psychic force that it is not developed under adverse conditions

dictated by the experimentalist, who, nevertheless, would object to conditions being imposed upon himself in the exhibition of any of his own scientific results. But I may add, that the conditions required are very few, very reasonable, and in no way obstruct the most perfect observation and the application of the most rigid and accurate tests."

To these very pertinent and sensible suggestions of Mr. Crookes we venture to add another:—

In an experimental investigation of this kind it is perhaps well for men of science to begin with the manifestations of force. These are sufficiently striking, and, as Mr. Crookes has shown, admit of verification by scientific tests. But, unfortunately, scientists too frequently end here, at what is really only the beginning of the inquiry; and hence their conclusions, based on these insufficient premises, are frequently erroneous, or, at best, partial and defective. Such investigations miss all that is most essential and distinctive in "the phenomena alleged to be spiritual manifestations:" it is the character of *Hamlet* omitted from the play of "Hamlet." We would beg of Mr. Crookes and other experimental investigators to examine those phases of the "Psychic Force" which more especially manifest thought, memory, volition, affection, reverence—in short, all those qualities which we recognise as proper to our humanity. If they thus thoroughly investigate in an unprejudiced and impartial spirit, we confidently anticipate that they will concur in the conclusion of the Dialectical Society's Committee as stated by Mr. Crookes, namely, that the "Psychic Force" is "often directed by some intelligence;" which is just what this "force" has persistently and from the first asserted of itself.

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### BOMBARDMENT OF HOUSES AT PECKHAM.

ONE of those mysterious cases of stone-throwing by unseen hands which baffle all the vigilance of the police, and of which there are so many on record, has just occurred at Peckham. According to the *South London Press* of Saturday, September 16th, the first stone seems to have been thrown on the previous Wednesday evening, and to have fallen through a large pane of plate-glass in the shop-window of a grocer; a crowd quickly collected, and while surveying the damage caused by the missile—crash went another stone through the next pane of glass in the same window. This was followed by another, and then came half-a-dozen more under the very nose of an active

police-constable who was engaged in investigating the affair. Then the neighbouring houses began to suffer, and a complete panic prevailed in the locality. Shutters were put up, and a number of police-officers were summoned to the spot, but their utmost exertions failed to discover the quarter whence the stones proceeded. The next morning the bombardment recommenced. Several plate-glass windows were again mysteriously smashed. A mounted inspector was hit by a stone, and a baffled detective was wounded, and sought refuge in the shop of a greengrocer, whose wife was at that moment engaged in bathing with vinegar the temples of a boy with a lump "as big as an egg" on his forehead caused by a stone." Shortly after, a little girl was severely wounded by the splinters from a plate-glass window that was shattered to fragments. People by this time had begun to barricade themselves in their houses; intelligent police-officers were placed on house-tops, behind chimneys, and in gutters all over the district, and thus the day wore slowly to an end, the invisible foe still remaining master of the position.

In its issue of October 7th the *South London Press* says:—  
 "The hope was indulged in last week that the North Peckham 'ghost' had been 'laid;' but it appears it has risen again, and has been doing a little more window-smashing. The first breakage this week happened on Tuesday evening, at the shop of Mr. Howes, grocer and provision dealer, East Surrey Grove. This is the same tradesman who suffered so severely when first the 'ghost' commenced its pranks. The large plate-glass windows which had here been broken were only re-glazed last week, and now another of the value of £6 5s., has been struck by a large stone right in the centre, cracking it in all directions. . . .  
 On the evening of Thursday, a large pane of glass in the shop window of Mrs. Harding, confectioner, St. George's Road, nearly hitting the lady who was standing behind the counter. At the time the crash took place, Police-sergeant Phillips was standing at the corner of the Princess Alexandra, which adjoins the shop in question. When he heard the smash he glanced round, but saw no one near. In a few minutes, however, a crowd of nearly a hundred persons had congregated round the shop. While they were commenting upon the mysterious occurrence, a great lump of red brick came flying over the people's heads and went crash through a pane immediately above the one that had been broken only a few minutes before. Sergeant Phillips was bewildered. He examined the window, found that the missiles had been hurled from different angles, and that was all he could make out. There was just a little more excitement in store for the wondering crowd.

"At the corner of East Surrey Grove, in the St. George's

Road, directly opposite the Princess Alexandra, which occupies the other corner of the same street, is the shop of Mr. Wilcox, chandler. While this gentleman was engaged hanging something up at his shop door, a stone went crash through a large pane of glass in the window which faces into East Surrey Grove. Mr. Wilcox immediately gazed round about him, but could not discover from whence the stone had come. A very singular circumstance connected with this smash is the fact that directly opposite the pane through which the stone passed, and within about a foot of it, was the glass globe of a gaslight, and this escaped untouched. Judging from the spot where the stone was picked up in the shop, it is almost miraculous how it did escape being hit. There were no more breakages besides these on Thursday evening. Our special ghost-hunter visited the scene of action the same night, soon after the smashing had ceased. All was then excitement; and Sergeant Phillips was actively engaged endeavouring to elucidate the mystery. Hearing that a bullet had been fired through a pane of plate glass in a window at the paint works of Mr. Cox, in the St. George's Road, our ghost-hunter, accompanied by Sergeant Phillips and Mr. Howes, went to see the manager of the works, who lives adjoining the premises, and found that what they had heard was quite correct, only that it had occurred about three weeks ago. The manager very courteously showed the party through the works, and pointed out the hole in the pane of thick plate glass which the bullet had made—a hole as round and as perfect as if it had been drilled. This strange affair, it appears, occurred in broad daylight, the manager having a very narrow escape. He had been working for some time right opposite the pane in question; but happened to go for a few moments to a desk in the far corner of the room. It was during these brief moments that he happened to hear a sharp crack—a whizz—and then a smash among the paint cans on the opposite side of the room. He was startled for a moment; but he was more startled when he discovered that, had he not moved away from his post just at the time he did, he might have had a bullet through his body. These are very mysterious proceedings, and all kinds of theories have been adduced as to their cause. Of course the Spiritualists attribute them to the supernatural. As for the police, notwithstanding the tempting bait of twenty pounds reward offered, and their own unremitting vigilance, they appear to be as far off the solution of the mystery as they were the first day they commenced their arduous labours. There is one thing quite certain—the stones come from different quarters; unless some one has been expert enough to invent a system of throwing round corners, which is not very likely. Another thing is also

certain—that there is more than one engaged in the malicious work, from the fact that stones have been thrown from different angles almost simultaneously. And yet it is surprising how, with more than one engaged in it, the secret can be kept so well, and the destructive work be carried on so daringly under the very noses of the police officers.

“The whole of the mischief done in the locality seems to be confined to an area of say 250 square yards, embracing the top end of St. George’s Road and the bottom ends of the streets leading from it—viz., Cator Street, East Surrey Grove, and Camden Grove.”

Learning of these strange doings, our friend Mr. John Jones, of Enmore Park, Norwood, constituted himself a special commissioner to investigate the facts. He proceeded to the scene of action, and waited on Mr. Howes, who told him that the report in the *South London Press* was quite correct. He also visited the police-station, and learned that the police had seen the falling stones high in the air over the houses, and coming simultaneously from different directions, but that they had been utterly unable to discover by whom they had been thrown. In a letter to the *South London Press*, Mr. Jones says:—

“When I found that the street where the phenomena took place was straight and long; that the only opening close at hand was a narrow lane adjoining Mr. Howes, the oilman; that the stones were large; that the policemen and others saw the stones coming over the tops of the houses; and that the parallel street had its houses the same way, back to back, with gardens between, the belief that any person had strength to throw a volley of stones over two sets of houses, and hit the ground-floor windows, first on one side of the street, and then the other, seemed a physical impossibility. Moreover, detectives and ordinary policemen were on the alert. . . . Incidents of a kindred kind have happened in various parts of England; and in most, if not all cases, the true ownership of the property injured has been in dispute. . . . The breakage of windows will be little or no loss. Mr. Howes’ glass was insured. The insurance company which pays will be amply repaid by the extra policies of insurance effected.”

Mr. Benjamin Coleman also visited the scene of action. After giving details similar to the above, he writes:—

“The foregoing is a brief statement of the facts, corroborated by Inspector Gedge, who is in charge of the Metropolitan Police of that district, with whom I had a personal interview two days after these strange occurrences. Mr. Gedge had no explanation to offer; the stones did not belong to the neighbourhood; most of them were such as are found by the seaside, and



weighed from 7 to 11 ozs. One stone, he said, flew past his face whilst he was making inquiries on the premises of Mr. Howe, and it was to him altogether an extremely mysterious affair."

Witnesses affirmed that these stones sometimes "appeared to come from the blank wall opposite in the narrow street," and "sent with a force which the strongest man could hardly exercise in the limited space of this narrow street, and coming from opposite angles of the blank wall."

Here is another phase of "psychic force" to be investigated, one in which that Proteus is itself the operator; causing shopkeepers to put up their shutters, and, it may be, illustrating a law of projectiles as yet undreamed of in the philosophy of *savans*.

Why does not some able scientist haste to the aid of Peckham and the police, and earn for himself the offered reward of £20, by constructing an apparatus to catch the delinquent? It is a pity that £20 should go a-begging when there are so many clever fellows in the world who are up to everything.

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## IS SPIRITUALISM SATANIC?

By ALICE E. HACKER.

IT is curious now, in these days of science and civilization, wherein people declare themselves too enlightened to believe in "angels' visits," not only as "few and far between," but as ever recurring at all—when they have ceased to hold the doctrine of the communion of saints in any real and literal sense—that there should yet linger, deep down in their hearts, a profound belief in, and a great and almost physical dread of the devil, as a very actual individual, and one so powerful and so intelligent, that if by any chance the fact of communication with the spirit-world is proved individually to their senses and their reason, their first impulse is to rush to the conclusion that "it must be the devil," as if that was the only possible, and certainly the only satisfactory solution of the problem! Having settled this matter, they decline to examine any further into the phenomena of what is called "Spiritualism." And perhaps it is as well that they should refuse to do so, while their faith is so weak in God, and while their creed recognises as a grand dire object an "almighty devil." For them, as yet, Spiritualism is no safe ground. They are not ready for it. "Do you believe

in the devil?" asked a man of literary celebrity of a friend. "No, sir," was the calm answer, "I *believe* in God!"

When we have once "marked, learned, and inwardly digested" the first magnificent sentence of the Creed with all its deep intensity of import, "I believe in God the Father Almighty," we shall find our timorous, shrinking, superstitious dread of the devil melting away as the mists melt before the sun. Fear of the powers of evil has led to the lowest superstition and degradation which this earth holds, and lies at the root of fetish worship, and of all the abominations which have ever been perpetrated in heathendom, in propitiation of the dreadful deities of the shades below. Such fear should be impossible to a Christian. Belief in the devil finds no place in the Apostles' Creed.

To acknowledge and bewail the fact that in the spiritual spheres, as here on earth, God's kingdom, for which we pray, has not as yet come, and that on the "other side," as on this, there are spirits in rebellion against God, is in no sense, to *believe* in them, or to be afraid of them. Christ came to "subdue the works of the devil." He has "gone forth conquering and to conquer." We know that death and hell must finally be "cast into the lake of fire," and yet, assured of the victory of our holy cause, we shiver at the visible approach of an evil spirit—a spirit who would cower instantly before us had we but the strength and courage to grasp the cross manfully, and fearlessly to rebuke him, even as our blessed Lord rebuked with holy words the tempting devil, saying, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Is there no meaning in the old legends and the old sayings, how the evil beings fear the holy sign and flee before it?—how they abhor the incense which typifies thanksgiving, and hate the sight of holy water, and the ringing of church bells?

Of course we wise Protestants know that this is all monkish stuff and mediæval rubbish! We have emancipated ourselves from such foolish traditions, and we show our wisdom by scoffing at them. Let us see, however, that in our self-satisfaction and self-sufficiency we reject not the soul of truth that struggles to the light in these words out of the past. We may learn from them at least this one great lesson, that Christians, baptised and planted in God's Church, are or ought to be stronger than the sinful spirits on the other side who would lead them astray, and that in the armoury of Christ may be found weapons wherewith we may successfully combat demons and devils, and all the evil spheres and powers, and quench their darts.

It must afford great satisfaction to the hapless beings whose dwelling is typified by the thick darkness—who are bound

spiritually in chains and iron—to be thus dreaded and thus honoured by men bearing the name of Christ. It is no doubt harmful to them also, encouraging them in opposition to their Lord and ours. It is to give them honour and pay them homage, to suppose them the rulers of the spiritual spheres around this earth, who so encompass it that all entrance of saint or angel, and all communion with the blessed is impossible, and that, therefore, if intercourse exist at all with the unseen, it must of necessity be satanic in its origin.

In proportion to the weakness of men's faith in God, is the strength of their belief in devils. The Jews of our Lord's day must indeed have sunk into a state of spiritual torpor—their eyes must have been closed to all perception and recognition of truth and goodness—before they could have given Beelzebub, prince of the devils, credit for the glorious works of love and mercy wrought by Christ. Great that day must have been the triumph and delight of Beelzebub, or the powers whom that name represents.

Greatly, too, in those days must the devils be flattered, when people's narrow views of God called them to look upon them as the source of power, and to ascribe all wonders instantly to their influence. This has been the tendency always of ignorance and superstition in dark days and in dark lands. Some four hundred years ago, that immense invention, printing, that boon to humanity, was said to be diabolic. Some thirty years ago, the same was said of steam. It was the first instinctive exclamation of the poor Hindoos, on seeing the electric telegraph, that it was the "devil's network," and that they trembled at its vicinity.

That Indians who know not God, and who inhabit the "dark places of the earth" where evil reigns, should understand only the possession of power by painful and malignant intelligences is not astonishing; but that Christians of England to-day, who read in their Bibles (which they profess unspeakably to revere) that "every good and perfect gift is from above, and cometh down from the Father of Light," should still hold that many good and perfect gifts come from the Prince of Darkness, is a most surprising fact indeed. If Jesus walked the earth again in mortal form, would He not once more "marvel because of their unbelief." We have from our childhood listened to the encouraging words which fell once from angelic lips—"With God nothing is impossible." Nevertheless, when any fact that seems of supernatural or spiritual origin is attested to us, we first smile incredulously, and, if it be so brought home to us that we can no longer reject it, we cry out at once that the fact if real and possible must be of satanic character.

It was not thus that God's ancient Church in Israel received the news of angelic visitants, or the visions of the prophet and the seer. It was not thus that the spiritual gifts and miracles of the saints were met in Christ's Catholic Church, until materialism and scepticism (things which really and verily proceed from evil influences) obtained an entrance into it under the guise of freedom of thought, deadening and withering all upon which they breathed. To be really free in the best sense, thought must first be true. There is no Divine freedom in error. It is "the truth that shall make us free."

When we are taunted with the satanic source of all Spiritualism, what then shall be our answer? Shall we utterly deny the charge, and declare it all celestial? It would be untrue and impossible to say anything of the kind. The door of communication between the worlds being open, there will come, and do come undoubtedly, spirits of all degrees to confer with us. But what then? Is not the battle certainly ours, through Him in whom, when the devil came to tempt Him, we are told that "he found nothing in Him." Nothing sympathetic—nothing upon which he could exert his malign influence. Only so far as any portion of our nature is in sympathy with evil, can external evil act upon and harm us.

Spirits are, as men and women are, of all grades and shades of holiness and of sin, from the glorious archangel, standing evermore in the Holy presence, to the wailing denizens of the pit, fast bound in chains of moral misery. Heaven, purgatory, and hell, are three states of the human soul; all souls embodied or disembodied must be in some degree of one or other of these states—death creates nothing new for us. It only reveals our condition, and externalizes it. The only nearness in a spiritual sense is the nearness of sympathy; physical proximity is no condition of influence. We are no nearer in reality to an evil being because he happens to speak to us or to be in the same locality that we are in. Christ was never in any interior or real sense *near* to the devil who stood by His side in the desert, on the Temple height, or on the mountain-top!

Be it our life-long prayer, our life-long effort, to "purify ourselves even as He is pure." Thus, and thus only, can we unshrinkingly come into contact with any spirit, high and holy, or evil and unhappy. Only thus can we preach, as did our blessed Lord, to the prisoned spirits, which "sometime were disobedient," and help them to a "better resurrection." Poor souls! Oftentimes they come to us, not to tempt or to annoy, but to entreat our prayers and beg for our instruction. They come to us for the bread of life. Shall we give them a stone instead? Shall we be so timidly and selfishly engrossed with

the safety of our own souls, that we turn away and flee for our lives as from destruction? Are we ever safer than when aiding and sustaining others, and bringing back the lost sheep to the Good Shepherd? There may, however, be some "weak brethren" who fear that they dare not face the sin-defiled, lest sympathy with evil should overtake and overpower them and be their ruin. But these, in consistency, ought to experience the very same dread of coming in contact with sinners in the flesh, the mere incident of death neither improving nor debasing any soul. Those who are "strong in the Lord and in the power of His might," holding fast His pierced hand, may spiritually follow Him into the wilderness, there to meet the tempter with words of holy import and divine reproof; to receive afterwards, as did He, the angel ministrants with gladdened hearts, and then, ascending the Transfiguration Mount, hold converse high with departed sage and prophet.—*Christian Spiritualist.*

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### EXTRAORDINARY PHENOMENON IN THE ALPS.

IN *Scrambles amongst the Alps in 1860-69*, by Edward Whymper, we have on the title page a representation of the craggy side of the Matterhorn, with three men descending it, who are struck by a wonderful object displayed upon the mists and clouds, two gigantic crosses and part of a still larger one, encircled by an arch.

Turning to the explanation, you find this very interesting narrative. Mr. Whymper was with the unhappy men who perished in the descent from the Matterhorn, in 1865. He gives the account of their rapturous ascent of the peak, and of the frightful accident of the fall of the three Englishmen, and of the heroic guide Croz, whose grave, together with the graves of two of the Englishmen, those whose bodies only were found, we saw at Zermatt, in the graveyard there, with the huge, cruel, gleaming white peak of the Matterhorn rising above it, an eternal monument. After describing the catastrophe, Mr. Whymper thus proceeds:—"About 6 p.m., we arrived at the snow upon the ridge descending towards Zermatt, and all peril was over. We frequently looked, but in vain, for traces of our unfortunate companions. We leant over the ridge and cried to them, but no sound returned. Convinced at last that they were neither within sight nor hearing, we ceased from our useless efforts, and too cast down for speech, silently gathered up our things, and the little effects of those who were lost, preparatory

to continuing the descent. When lo! a mighty arch appeared, rising above the Lyskammer, high into the sky. Pale, colourless, and noiseless, but perfectly sharp and defined, except where it was lost in the clouds, this unearthly apparition seemed like a vision from another world; and, almost appalled, we watched with amazement the gradual development of two vast crosses, one on either side. If the Tangwalders, the two guides had not been the first to perceive it, I should have doubted my senses. They thought it had some connection with the accident, and I, after awhile, thought it might have some relation to ourselves. But our movements had no effect upon it. The spectral forms remained motionless. It was a fearful and wonderful sight; unique in my experience, and impressive beyond description, coming at such a moment."

In a note he says:—"I paid very little attention to this remarkable phenomenon, and was glad when it disappeared, as it distracted our attention. Under ordinary circumstances, I should have felt vexed afterwards at not having observed with greater precision an occurrence so wonderful.

"I can add very little to that which is now said. The sun was directly at our backs, that is to say that the fog-bow was opposite to the sun. The time was 6.30 p.m. The mists were light and were dissipated in the evening. It has been suggested that the crosses are incorrectly figured in the frontispiece, and that they were formed by the intersection of other circles or ellipses, but I have preferred to follow my original memorandum."

Of course, the natural philosophers would immediately endeavour to explain away so extraordinary a phenomenon, but in so doing they were obliged to add lines that did not appear in the real spectacle, and give a twist to others to bend the diagram to their purposes. Whatever was the producing cause of this singular spectacle, it was unique in the experience of so well experienced a mountain climber and observer as Mr. Whymper, and under the circumstances was still more unique, that operations of nature rarely, if ever, so occurring, should happen to present themselves just at that moment. The appearance of the objects required not merely to be accounted for, but how the circumstances should be so combined at that particular moment as to produce figures bearing, as it would appear, a mysterious reference to the fate of the deceased. Two crosses were perfect, two bodies were found; one was not perfect, for the third body was not then found, and afterwards only in part.

A phenomenon of this kind so well authenticated, takes away from the celebrated cross of Constantine much of the fabulous which hard-hearted sceptics have been so prompt to ascribe to it.

A. M. H. W.

THE REPORT OF THE COMMITTEE OF THE  
DIALECTICAL SOCIETY ON "SPIRITUALISM."

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THIS long-expected Report has at length appeared. We hope to give an extended notice of it in our next number. In the meantime we present without comment the

REPORT OF THE COMMITTEE.

"GENTLEMEN,—The Committee appointed by you to investigate the phenomena alleged to be Spiritual Manifestations, report thereon as follows:—

"Your Committee have held fifteen meetings, at which they received evidence from thirty-three persons who described the phenomena, which, they stated, had occurred within their own personal experience.

"Your Committee have received written statements relating to the phenomena from thirty-one persons.

"Your Committee invited the attendance, and requested the co-operation and advice of scientific men who had publicly expressed opinions favourable or adverse to the genuineness of the phenomena.

"Your Committee also specially invited the attendance of persons who had publicly ascribed the phenomena to imposture or delusion.

"Your Committee, however, while successful in procuring the evidence of believers in the phenomena and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.

"As it appeared to your Committee to be of the greatest importance that they should investigate the phenomena in question, by personal experiment and test, they resolved themselves into Sub-committees as the best means of doing so.

"Six Sub-committees were accordingly formed.

"All of these have sent in Reports, from which it appears that a large majority of the members of your Committee have become actual witnesses to several phases of the phenomena without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit.

"These Reports, hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions:—

1. "That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the

room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

“ 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

“ 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.

“ 4. That the answers and communications thus obtained are, for the most part, of a common-place character ; but facts are sometimes correctly given which are only known to one of the persons present.

“ 5. That the circumstances under which the phenomena take place are variable, the most prominent fact being that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse ; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

“ 6. That, nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.

“ The oral and written evidence received by your Committee not only testifies to the occurrence of phenomena of the same nature as those witnessed by the Sub-committees, but to others of a more varied and extraordinary character.

“ This evidence may be briefly summarised as follows:—

“ 1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time—without visible or tangible support.

“ 2. Fourteen witnesses testify to have seen hands or figures, not appertaining to any human being, but, life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

“ 3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

“ 4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.



“ 5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same test applied to themselves with the like immunity.

“ 6. Eight witnesses state that they have received detailed information through rappings, writings, or in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

“ 7. One witness declares that he has received a precise and detailed statement, which, nevertheless, proved to be entirely erroneous.

“ 8. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible.

“ 9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute have been accurately foretold days and even weeks before.

“ In addition to the above, evidence has been given of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

“ Many of the witnesses have given their views as to the sources of the phenomena.

“ Some attribute them to the agency of disembodied human beings, some to satanic influence, some to psychological causes, and others to imposture or delusion.

“ The literature of the subject has also received the attention of your Committee, and a list of works is appended for the assistance of those who may wish to pursue the subject further.

“ In presenting their Report, your Committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the Reports of the Subcommittees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilised world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philo-

sophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received.

“Your Committee recommend that this Report and the Report of the Sub-committees, together with the Evidence and Correspondence appended, be printed and published.”

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## MISS CATHERINE FOX.

By BENJAMIN COLEMAN.

THE arrival in London of Miss Catherine Fox, the well-known medium, with whom spiritual manifestations had their origin, or more strictly speaking, were first publicly recognised, in modern times, is an event which claims a formal recognition in the pages of the *Spiritual Magazine*, the oldest existing, and still leading journal of the movement in England, and as the majority of believers in this country are probably unacquainted with the early history of Spiritualism, and the special circumstances with which Miss Catherine Fox is so prominently identified, a brief reference to them may at this moment be acceptable to the reader.

“In the year 1848, there resided at Hydesville, a small country town in the State of New York, Mr. and Mrs. John and Margaret Fox, members of the Methodist Episcopal Church, persons of exemplary and unimpeachable characters. Their family consisted of one son, a farmer, and three daughters, of whom Kate was the youngest, and at that time a mere child. When their attention was first called to the noises in the house. Mrs. Fox said, ‘It sounded like some one knocking in the east bedroom on the floor. Sometimes it sounded as if a chair moved on the floor, we could hardly tell where it was. The first night we heard the rappings we all got up, lighted a candle, and searched all over the house. The noise continued while we were hunting, and was heard near the same place all the time. . . . The noise continued every night until we went to sleep. . . . The youngest girl, who slept in the same room with her sisters, tried to make a similar noise by snapping her fingers, or slapping her hands, as fast as she made the noises the sounds followed. . . . It made the same number of raps the girl did. . . . When she stopped the sounds stopped. The other girl (Margaretta, who also became a very remarkable medium) then spoke in sport, and said, “Now do just as I do, count one, two, three, four, &c.,” at the same time striking one hand

on the other. The blows were repeated. . . . She became alarmed, and I then said, "Count ten," and it made ten strokes.

"I then asked if it was a human being making the noises? there was no response. I then asked if it was a spirit? if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken."

The foregoing extract from Mr. Capron's book, *Modern Spiritualism, its Facts and Fanaticisms*, published in 1854, will be sufficient to show the exact circumstances under which the manifestations commenced. Mr. Capron says:—"There are, probably, few families in which such an occurrence could have taken place, where it would have created a greater degree of surprise and fear than in this one. They were entirely unacquainted with the history of any similar occurrence in the world; and brought up in the common routine of religious belief, they were, as in fact most of the world really was, and still is, entirely unprepared for such a development of the power of spirits, to make themselves known to us by sounds or other tangible means."

Mr. Capron also says:—"During the six years that have elapsed since the commencement of the manifestations at Hydesville, there have been few more singular, and no more convincing proofs of the agency of spirits than were given to the family of Mr. Fox. Almost every variety of the phenomena that have startled the world, since that time, were known to them long before the public were made aware of the existence of such strange occurrences. They have had all the variety of sounds, speaking in an audible voice, moving of furniture, touching, and writing by the spirits.

"Blocks of wood were thrown into the windows when they were open, with important directions written upon them. Information was given to the family, which was of essential benefit, by writing on the floor of a room where it was known that no living visible person had been.

"Notwithstanding all this, they sought to keep it from the public. They shrank from notoriety, and from having their names connected with such a strange and unpopular affair. Their efforts were rather to get rid of the trouble than to make themselves notorious by it. But in this they did not succeed. The unseen visitors were so entirely beyond their control, that the demonstrations would be made, and sounds be heard by all who visited them. Of course, under such circumstances, it soon became known throughout the neighbourhood.

"As soon as this fact became established, persecutions commenced, and they were denounced by the bigoted and superstitious as impostors; or, if the facts could not be disputed, they

were charged with being in league with the devil. Among other modes of persecution, the Church of which they were members began its annoyance. . . . Pursued by the relentless slanders of the minister and the Church, who could find no point against them, Mr. and Mrs. Fox withdrew from the connection, as they could not cling to a body that denied all tangible evidence of Spiritualism, and openly avowed its adherence to a materialism as full of mystery and dogmatism as the most blindly enthusiastic reveries of the veriest dreamer that ever imposed his dreams upon the world as a living reality."

This was but the beginning of very sore trials through which the whole family, and especially Miss Katie and her sister, had to pass, when at length they were brought in contact with the baffled doctors of philosophy. Passing over another seven years, during which period Spiritualism had spread with a rapidity unprecedented in the history of any religious creed or scientific discovery, we come down to 1861, at which time I went to America for the express purpose of investigating Spiritualism, and there I made the personal acquaintance of some of the most distinguished converts, and of Miss Catherine Fox, upon whom I called on the second day after my arrival in New York. Seated with her mother and herself, I was suddenly greeted by a shower of rapping sounds, upon the ceiling, on the door, and the surrounding walls of the room; a host, she said, of spirits had come to welcome me; and drawing our chairs to the table, I received one of the most striking evidences of spirit-identity that has ever occurred to me in my experience of seventeen years.

At that time weekly Conferences were held by the leading Spiritualists of New York. I went to one of them held at Clinton Hall, and took my seat in a crowded audience, assembled to hear an address from Dr. John F. Gray, one of the leading physicians of that city.

Dr. Gray gave an account of a series of most extraordinary manifestations witnessed by an intimate friend of his, through the mediumship of Miss Fox; and though he was addressing an audience of declared Spiritualists, -all the speakers who took part in the discussion which followed, except myself, expressed their inability to receive Dr. Gray's statements, believing that such apparently incredible scenes as he described could only proceed from wild and disordered imaginations. I took a different view. I said that after my own experiences, I was prepared to believe anything upon fair and serious testimony. We must expect spirit manifestations to increase in power as they went on; and, after all, it was but a question of degree, &c. It was fortunate for me that I was impelled to argue

in favour of Dr. Gray's statements, as it led to my making the personal acquaintance of the gentleman to whom these extraordinary facts occurred. He happened to be seated by my side, and at the termination of the meeting, presented his card, and invited me to accompany him to his residence, where I continued to visit him during my stay in New York, and I kept up an active correspondence with him for two or three years after. The facts elicited at that time, and those of a still more startling character which transpired afterwards, were contributed by me to this journal in the years 1861-2-3, and will be remembered as the "Narrative of Mr. L—— and his wife Estelle."

With many of the readers of the *Spiritual Magazine* it was a disadvantage to me that, like Dr. Gray, I was not permitted to mention the name of this gentleman. It was supposed that I had been imposed upon by a tale of fiction. There were, however, good reasons for withholding his name and position then, which, fortunately for the cause of truth, no longer exist. Mr. Charles F. Livermore is the gentleman alluded to, who at the time I speak of was at the head of one of the leading banking firms of New York, from which he retired some few years since with an ample fortune—amassed, too, during the period he was receiving such positive evidences of the reality of spirit-life. Those evidences came to him through Miss Fox at a moment when he was bowed down by domestic affliction, and continued until he had become quite reconciled and happy by reason of the revelations made to him by his departed wife, who gave to him and others visible evidences of her presence. This naturally led him to take great interest in Miss Fox's welfare. To gratify her desire to see Europe, and as a contribution to the cause of Spiritualism, he cheerfully bears the cost of her present visit, accompanied by a suitable companion, and we who may have the privilege of holding *séances* with her will appreciate the grateful and kindly feelings which have influenced Mr. Livermore. The following extracts from his recent letters to me will serve to introduce Miss Catherine Fox to her English friends:—

"Miss Fox will go provided with means for her support during her stay in Europe, and she will not therefore sit professionally. Miss Ogden, who accompanies her, is a young lady of education and refinement, who is greatly attached to her.

"Miss Fox, taken all in all, is no doubt the most wonderful living medium. Her character is irreproachable and pure. I have received so much through her powers of mediumship during the past ten years which is solacing, instructive, and astounding, that I feel greatly indebted to her, and desire to have her taken good care of while absent from her home and friends.

“That you may the more thoroughly understand her idiosyncracies, permit me to explain that she is a sensitive of the highest order and of child-like simplicity; she feels keenly the atmospheres of every one with whom she is brought in contact, and to that degree that at times she becomes exceedingly nervous, and apparently capricious.

“For this reason I have advised her not to sit in dark *séances*, that she may avoid the irritation arising from the suspicion of sceptics, mere curiosity-mongers, and lovers of the marvellous.

“The perfection of the manifestations to be obtained through her depends upon her surroundings, and in proportion as she is in rapport or sympathy with you does she seem receptive of spiritual power.

“The communications through her are very remarkable, and have come to me frequently from my wife (Estelle), in perfect idiomatic French, and sometimes in Spanish and Italian, whilst she herself is not acquainted with any of those languages. You will understand all this, but these explanations may be necessary for others. As I have said, *she will not give séances as a professional medium*, but I hope she will do all the good she can in furtherance of the great truth, in a quiet way, while she remains in England.”

Thus much I have thought it necessary to say in reference to this very interesting lady, whose independent position gives her the power of choosing her visitors. I shall therefore advise her to receive at her *séances* only those who are not afraid of their names being published in confirmation of the facts they may witness.

Spiritualism is now too firmly planted in this country to heed vulgar abuse or the misrepresentations of the half-informed; and men who want to know something about it, but who cannot endorse a truth which runs counter to popular prejudice, must wait until they can overcome their moral cowardice, and be free to receive a revelation of such stupendous import as Spiritualism undoubtedly is.

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## NOTES AND GLEANINGS.

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### STONE-THROWING.

THE Waushara *Argus* contains an interesting account of the remarkable phenomenon of stone-throwing now going on near Pine Lake, in the town of Springwater, Waushara County. First, a young lady was picking berries, when a shower of stones came flying about her head. In a day or two, a stone

weighing several pounds came rolling along Mr. Willis's kitchen floor. This was succeeded by others that came in at the door, windows, &c. After awhile they fell from above upon the floor, then a heavy cook-stove moved half way round: it was fastened down with huge nails, but moved as easily as before. People throng the premises, and great wonder is evinced by all.—*Chicago Gazette.*

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LORD MANSFIELD ON LEVITATION.

When a poor woman was brought before Lord Mansfield and accused of magic arts, and especially of walking through the air, he said, "My opinion is that this good woman be suffered to return home, and whether she shall do this, walking on the ground or riding through the air, must be left entirely to her own pleasure, for there is nothing contrary to the laws of England in either."—*From "Friends in Council," by A. Helps.*

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MARRIAGE OF MR. D. D. HOME.

The newspapers report the marriage of Mr. D. D. Home to Mdlle. Julie de Gloumeline, of St. Petersburg, youngest daughter of the late Basil de Gloumeline, Councillor of State. She is on both sides of the house related to the oldest of the Russian nobility. Her grandmother, a Countess de Zouboff, the last of a long and illustrious line, married an Aksakoff, whose family is in line direct from some of the early Russian princes; by him she had several children, one of whom married M. Gloumeline, the father of Mr. Home's future bride. The cousins Aksakoff hold distinguished positions in Russia as men of talent and wealth. A sister of Mdlle. Gloumeline is married to Professor Boutleroff, of the University of St. Petersburg. Mr. Home and his bride are about to leave London for St. Petersburg.

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Obituary.

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THE LATE EARL OF DUNRAVEN.

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THE Earl of Dunraven, Richard Windham Wyndham-Quin, passed to spirit-life on Friday, the 6th ult.; his son, Lord Adare, late Lieutenant of the 1st Life Guards, succeeds to the family title as fourth Earl. The late Earl of Dunraven was a convert to Spiritualism, and with Lord Adare, wrote and printed a book of about 200 pages for private circulation, describing the spiritual manifestations they had witnessed in the presence of Mr. D. D. Home. The book also gives the names and addresses of fifty witnesses of more or less eminence who attended the *séances*.

## Correspondence.

### SHALL WE HAVE AN EXHIBITION OF SPIRIT DRAWINGS?

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

SIR,—Will you allow me once more to revert to your suggestion for an extended Exhibition of Spirit Drawings, as I find there are many persons who look upon it as a very desirable step; and I have, therefore, endeavoured to gain all the information I could as to the method by which it may be accomplished.

Mr. McNair, who has acted as manager and secretary for my exhibition, and has had much experience in similar arrangements, would be willing to undertake the working details, and he tells me that the usual plan is for a sum to be guaranteed sufficient to meet the expenses, say by subscribers of £5 each; then there must be one gentleman who will undertake the duty of treasurer, and at least three or five who will finally form themselves into a hanging committee, and perhaps for that purpose, some artists may kindly volunteer, who already have experience in that line.

It will also be requisite to know if the pictures will be forthcoming, and whether the numerous artist mediums will kindly do their utmost to ensure a successful result by contributing their works for the purpose. I shall be happy to send, perhaps, a dozen of mine, or more if they should be wished for, and I have also six or seven drawings by other mediums, which I shall have much pleasure in lending, and perhaps other Spiritualists may be able to do the same, even if not artists themselves.

The more I have heard on the subject during the four months that my gallery has been open, the more convinced I am that a very interesting collection may be made, and I would still urge its being held annually, when we may hope that Spiritualists from all parts of the world will unite in contributing to it. Some persons may question the utility of spiritual art, or indeed art of any kind, whether poetry, painting, or music, spiritual or unspiritual, but we need in this world something more than mere food and clothing, and drawing is one method by which our invisible friends have illustrated many new thoughts. I remember that Mr. Varley, in the latter end of 1863, put some question with reference to comets (while he and I were sitting alone), and through my hand a pencil drawing was executed, which I did not at all comprehend, but he said he did, and that it answered his question.

In this month's Magazine, allusion is made to a suggestion in the *Medium* that works of art, not executed mediumistically, should also be admitted to the same exhibition, but I think it ought to be confined *exclusively* to spirit drawings or paintings, there being plenty of other galleries for this-world artists.

May I ask such of your readers as are willing to co-operate in this undertaking to send a few lines to R. F. Mc Nair, Esq., Egyptian Hall, Piccadilly, either as contributors of pictures, and how many, or as guarantors to the extent of £5 (which will not be required until 1872), and perhaps in the course of the next month some idea may be formed as to whether there is any probability of the plan being really brought to an issue, not forgetting the necessity for working volunteers as committee, &c.

GEORGIANA HOUGHTON.

20, Delamere Crescent, W.,  
October, 12th, 1871.