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Contents.

| | |
|--|-----|
| An Exposure of Imposture | 133 |
| Dangerous Illness of Prince Wittgenstein | 135 |
| Religion of Magic | 135 |
| Answers to Correspondents | 135 |
| The Spiritual Body | 138 |
| The Passage of Matter through Matter | 138 |
| Review:— <i>Egyptian Belief and Modern Thought</i> . By James Bonwick, F.R.G.S. | 137 |
| Professor Zöllner's Experiments with Dr. Slade | 138 |
| Address by Mr. W. J. Colville | 139 |
| Correspondence:—Art Magic and Spiritualism—Healing Mediumship—Strange Lights | 141 |
| Second Sight in the Highlands of Scotland. By Daniel De Foe | 142 |
| Strange Antipathies | 144 |
| Paragraphs:—Mr. Colville's Farewell Meeting, 134; Dr. Johnson's Prayer, 134; A Spirit Foot, 134; Death of a Somnambulist, 136; A Child with a Tail, 136; Artificial Memory, 137; A Curious Action, 137; Bishop Jewel, 144; A Secular Monastery | 144 |

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No. 317.—VOLUME THIRTEEN; NUMBER TWELVE.

LONDON, FRIDAY, SEPTEMBER 20th, 1878.

AN EXPOSURE OF IMPOSTURE.

We have received the following letters from Mr. Riko and others:—

To the Editor of "The Spiritualist."

SIR,—In Spiritualism, as in all sciences and religions, impostors and quacks are to be found, but they do not injure the system itself. It is human depravity abusing good things; and here is a new and startling example.

You know that Williams and Rita came to The Hague and gave some sittings here, after which they went to the friends at Amsterdam. In the night of the 10th-11th September last, I was disturbed in my rest by receiving a telegram from Amsterdam, which I here translate:—

Mediums Rita and Williams both unmasked. Have all proofs against both in our hands. Come and we will show you John King and apparel.

(Signed) KRABBE.

Early next day came another telegram from Mr. Van Maurik with details; then a postal card from the same, and a letter from Mr. Krabbé, giving further information. As I expected, Rita and Williams returned to The Hague on the morning of the 11th, and when I came home at twelve o'clock I found them in my drawing-room.

As soon as I entered Williams said to me, "What do you think about the roughs at Amsterdam, Mr. Riko?" I answered, "I have not yet any opinion. I want to speak to the friends there, whom I expect here to-day or to-morrow." Then he made a feeble effort to excuse himself by saying, "I really don't know how it came about." I stopped this at once, by telling him very calmly that I knew spirits sometimes made mediums do certain things in trance; but I advised him to never try to convince any person or Spiritualist who possessed a grain of common sense that the spirits provided mediums with muslin, beards, &c., to play tricks with occasionally, and that I myself could never be made to believe such things. Williams remained silent, and so did Rita, and I proceeded to give them a lesson out of my heart, telling them that their conduct was a shame; that I did not understand how men, having a grain of honesty and human feeling in their souls, could cheat true friends in such a base manner: those friends had done all they had in their power to please them, receiving them as friends under their own roofs, &c., &c., &c. I further gave them my advice to take the Harwich steamer at five o'clock, and go back to England at once. I assure you it was a heavy task to me to remain calm.

They remained silent. Rita seemed to repent, and to be very much struck; he was the first to offer test sittings after calm should be restored, for which purpose he said he would come back to the Hague. I told them that I had to consult the friends, and that we should decide together on our line of conduct in this matter. Rita said that this was right, and he restored to me out of his own money the cost of one night's lodging at a friend's house at Amsterdam. Whereupon they went away, and, as I heard later, left the Hague at three o'clock for Rotterdam. Of course I did not pay them the rest of the amount they would have got if all had finished honourably. The contributors can now divide this amongst themselves. They had other engagements, but, you understand, I would not allow them to accept them, nor let them go to other places.

Mr. Van Maurik visited me on Thursday evening, and in the presence of some friends he related the history of the exposure with all details, and showed the dirty John King apparel and the other things found on the mediums. He told me the Amsterdam friends wished an exposure in the English spiritual papers, and so did all who heard Mr. V. Maurik's relation at my house.

This is his version of the affair, and perhaps you may receive their own report soon:—

On Tuesday evening, the 10th of September, some good investigators held a *séance* with Messrs. Williams and Rita at the rooms of one of the sitters. Two days before the mediums had given another sitting, and suspicions were aroused by some of the manifestations; therefore some of the sitters made up their minds to obtain security on that point, convinced as they were that both mediums cheated in the most impudent manner. On the said evening, at first the usual physical manifestations at the table occurred, but were very weak. After that the cabinet was made, and Messrs. Williams and Rita placed behind the screen. After some singing and the playing of the musical box, the materialisation began. "Charlie," one of Rita's spirits, showed his face, lighted by his spirit-lamp.

At once one of the sitters near the cabinet made a leap, grasped Charlie, and caught the collar of Mr. Rita's coat. A struggle ensued in perfect darkness. The gentleman cried out, "I hold the medium," and others entered the cabinet to assist in catching the two struggling mediums. Heavy blows were given and received, and furniture was broken. As at last a light was struck, the two mediums tried to escape out of the room, but luckily the lady of the house had shut the front door, so that they were again seized, and brought into the room and searched, notwithstanding their courageous powers of defence, for some of the gentlemen who held them can give proof of their muscular force. Williams, chiefly, was foaming with rage. Rita resisted less. The

following objects were found on the mediums, but hidden between their clothes, shirts, pockets, &c., &c.

On Rita, a reddish-grey, nearly new beard (Charlie's); three large handkerchiefs, one of them of muslin; a very small ditto—he kept in addition two for his own use; a bottle of phosphoric oil: the bottle is of the size of an ordinary flat round scent bottle, convincing us that the light of Charlie was nothing else.

On Williams, a black beard (very old, dirty, and used) sewed on brown silk ribbons (John King's); several yards of dirty, soiled, and very frequently used muslin; some muslin handkerchiefs, which served without doubt as John's turban, &c.; a bottle of phosphoric oil; a small bottle of scent (for the perfume), in which particles of phosphorus were found, which made us draw the conclusion that they used it for cleaning their fingers after showing spirit lights in the cabinet. Mind this, the beard and all the muslin very old, dirty, and been long used. This is an important point to the English. Afterwards, on searching Mr. Williams's hand-bag, a small tube filled with very minute pieces of slate-pencil was found. These points fitted into a flat, thin fishbone or spring, serving probably to produce the phenomenon of writing between sealed slates, if room enough is left to introduce the instrument. Williams had the most complete apparel. After the finding of the above-mentioned objects, the two mediums looked perplexed. It was about twelve o'clock; they were then turned out of doors, without trying to gain a better opinion for themselves by accepting the offer of some gentlemen to give a test *séance* to prove that they were mediums. In fact, they ran away to The Hague next morning as early as possible.

Such was Mr. V. Maurik's communication as to the chief facts. Some points of less interest may be omitted, but they are of no value.

Now as to my personal opinion of the matter. As you have them back, we feel that the duty rests upon us to warn you and other investigators abroad. The facts stand. All the objects which were found are to be seen at Amsterdam. We feel sorry for ourselves, but also for the good true brethren in England, who for several years have treated Williams with all the kindness in their power. It is inconceivable how any person can be so heartless as to deal in such a manner with old and true Spiritualists, defenders of the cause in all honesty, in all truth. Were it not for my twenty years' investigation in the bosoms of quiet, true-hearted, and fashionable families, with our own good, private Dutch mediums, who only offer us ordinary manifestations, and are not yet able to produce such "miracles" as described above, I should feel somewhat discouraged, and perhaps others would also. Let this history be a warning for ever to *never* sit again with public media without absolute test conditions, that one may be sure of what is obtained. The *Religio-Philosophical Journal* of America merits high appreciation for its line of conduct, and I was just on the point of writing so to the editor when these events happened. I hope they will print this account in their columns for the benefit of our true American co-workers who, like me, only seek truth, and prove they do so by catching the tricksters and exposing them. If there is *one* thing worth admiration in this, it is the shameless intrepidity with which such deception is practised in the house of strangers. I don't think they will do it; but should it happen that one or both try to contradict any point about the conversation I had with them in my room before they left Holland, I should not care to answer them. There was nobody present but the two mediums and myself. . . . Yes, the pure spirits were there to hear us, and they are the silent witnesses of what was spoken in that hour of inexpressible indignation to me; it made the tears come into my eyes, and my voice choke in my throat. So I had tried for years to spread the cause on the Continent by introducing public mediums to meet with such an ending!

I know the spreading of truth cannot be separated from suffering, and I feel strong enough to bear it; but it requires a great experience in Spiritualism, and a conviction based on solid facts, to resist such shocks. Altogether, this incident makes me mistrust public mediums, who perhaps nearly all mix up genuine phenomena with tricks.—Your brother in honest truthseeking,

A. J. RIKO.

Oude Molstraat, No. 8A, The Hague, Holland.

To the Editor of "The Spiritualist."

The Hague, September 15th, 1878.

SIR,—We want to add a few lines to this startling history, and to express our disgust at the conduct of the mediums, chiefly that of Williams, who for so many years has been received at The Hague with all possible friendship. It is totally incomprehensible how he could reward true workers and friends in such a way. May these men, for their own conscience' sake, stop playing in such a way with the most sacred feelings, and may they promise this publicly and solemnly. "You, Rita, avoid Williams; he exercises a bad psychological influence on you, and tries to be your master."

We do not deny that Williams and Rita are mediums; but whatever they produced as genuine media does not make *this* history right, and some of their manifestations become suspicious until they are proved under the most stringent test conditions to honest Spiritualists.

* How about the ring history, when the Heron's were from the party? I think every one knowing any detail about it must publish it. Let it be cleared up!

We think that they are bound to do so chiefly to the Dutch. We will see whether they can find courage for it, and whether the English brethren will invite them to do so.

We hope that Rita and Williams still possess some self-esteem. We should advise the one to become an honest shopkeeper, and the other to remain an honest workman, both earning their bread with honest hands. If they do so, as we hope they will, the time may come when they will feel redeemed from the sin they have committed against humanity, for after punishment there is forgiveness for all who elevate themselves.

But truth above all; and we must obey the impulse of our hearts, and publicly warn the friends. Spiritualism must be kept pure, and there would be no excuse for keeping silence about such deeds; yet let us pity the men who have committed them. This, the Dutch think, is really the line of conduct of a true Spiritualist, and all true English brethren will reach out the hands and unite with us. We expect this.

SEVERAL DUTCH SPIRITUALISTS AND INVESTIGATORS.

Such is the much-to-be-regretted information just received from The Hague. For a long time past we have ceased to print, editorially, in these pages any official reports of cabinet *séances*, but have recorded only those materialisation *séances* in which the mediums gave sittings off their own premises, and had their hands held on both sides by responsible witnesses, without being released for one moment. Such sittings both Williams and Rita have given in great number in the houses of good critical witnesses at the West-end of London, and the powerful results thus obtained are not vitiated by the character of the mediums or of the spirits about them. Nevertheless, our stringency in recording only those results in which the character of the medium had not to be considered as a factor involved us in much unpopularity with enthusiasts; so, also, has our oft-repeated advice to give up cabinet *séances*, and to accept no unusual phenomena obtainable only on the premises of the medium.

At genuine materialisation *séances*, while the medium is in one place, one or more forms, the duplicates in appearance of himself (his clothes being also sometimes duplicated), begin to form near him. As each materialised form increases in weight, the weight of the medium decreases; these duplicates of the medium do very wonderful things, and claim to be spirits. Dr. Wyld and Mr. Serjeant Cox think them to be the spirits of the mediums; enthusiastic Spiritualists, who have seen them in a bad light, recognise them as their uncles, aunts, and cousins with surprising facility, and see marvels witnessed by nobody else at the same *séance*. Our opinion is that one or more independent spirits are at work as well as the spirit of the medium, and that these independent spirits, having no material body of their own, communicate under such conditions that they are obliged to take on the form of the body of the medium. The spirits who produce physical manifestations are sometimes far from being saints, and in some cases are not averse to aiding and abetting their mediums in imposture. Indeed, when genuine mediums swindle the general public by turning "exposers," and showing real manifestations as imposture, the spirits still help them; and so have some reputedly respectable men in America who lent their names to the public performances of such sharpers. Although such "exposing" mediums are needy people, they have never been able to expose how that portion of their own performance is done which is not conjuring; no reward can bring forth such exposure, because the impostors and their abettors do not know themselves how the results are brought about.

For a long time it has been a puzzle to discover where the white drapery about the "doubles" comes from, although it has been found out to be common stuff. In the case of Williams and Rita it was about their persons, and in those numerous test *séances* in which these two mediums were held by both hands, yet the forms seen floating over the tables, if the drapery and lamps were taken from the persons of the mediums, a curious species of spiritual and mortal masquerading must have been going on. And in America, in connection with undoubtedly genuine mediums and manifestations, such masquerading gear has been seized. In London, Mr. Wedgwood, the magistrate (in his own house), and Captain James, recently took off all the clothes of one medium, giving him others with no white stuff in them, yet afterwards out of the cabinet came either the medium or his "double" fully robed in white drapery, carried into the cabinet probably by spirits. What the mediums know and do not know at the time it is impossible to say; they are

mesmeric sensitives, constantly falling into trances during *séances*, and occasionally at other times.

We have never seen evidence of spirit identity given by a living, flexible face at a materialisation *séance*; the phenomena of haunted houses and of some descriptions of writing mediumship furnish, however, strong proof of the presence of identifiable departed human beings. The intellect and morality connected with certain physical manifestations are sometimes very low, as in the grievous case now under notice; yet in the higher phases of mediumship, trance, and clairvoyance they are often high, as in the inspirational poems of Lizzie Doten.

The British National Association of Spiritualists might do good service in this case of Messrs. Williams and Rita by deciding what should be done in the matter, what steps taken to let the public know that Spiritualists as a body are in no way responsible for the conduct of professional mediums, and what ought to be done to put down, with a strong hand, all temptation to such to resort to imposture in the future.

La Razon is a paper which is issued at Toluca (Mexico), every month, and comprises a very fair statement of the objects of the periodical, which is destined to propagate the principles of free thought in Spiritualism.

MR. COLVILLE'S FAREWELL MEETING.—Mr. W. J. Colville will hold his farewell meeting in London, before his departure for America, in the Langham Hall, 43, Great Portland-street, W., this evening (Friday). The proceedings commence punctually at eight o'clock. Mrs. Weldon has kindly consented to preside and address the meeting. Mr. Colville will deliver an inspirational discourse and poem, and reply to questions. All Spiritualists and their friends who can make it convenient to attend are invited to be present; admission free to all parts of the hall, except reserved stalls. Doors open at 7.30 p.m.

CAPT. R. F. BURTON, Her Majesty's Consul at Trieste, honorary member of the British National Association of Spiritualists, is now in England, and will, during the month of December, read a paper at the fortnightly discussion meetings on "Spiritualism in the East." Capt. Burton's name was some time ago, in the discussion on Theosophy, alluded to as a probable assailant of the veracity of Madame Blavatsky with respect to the manners and complexion of the Todas. It appears, however, that he agrees in the main entirely with her statement of fact. Possibly some may desire to interrogate him on this subject.

DR. JOHNSON'S PRAYER.—The following prayer, clearly showing Dr. Johnson's belief in Spiritualism, occurs amongst his *Prayers and Meditations*. It was written on the death of his wife in 1752:—"Oh, Lord, Governor of heaven and earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and, however meaner agents are employed, grant me the blessed influences of Thy Holy Spirit, through Jesus Christ, our Lord. Amen." The Rev. George Strahan, D.D., Prebendary of Rochester and Vicar of Islington, in the advertisement to the fourth edition of the *Prayers and Meditations*, inserts an elaborate apology for the credibility of apparitions.—*Oxford Edition of Johnson's Works*, Vol. ix., pp. 197 to 202.

A SPIRIT FOOT.—Mr. H. D. Jencken, barrister-at-law, in the course of a letter to us from Brighton, says:—"On Saturday, the 21st August, about half-past one p.m., we—that is Mrs. Berry, Mrs. Jencken, Miss Barnsdale, myself, and my two little boys—were seated at luncheon in the dining-room at Mrs. Berry's house. The blinds were up, the three windows open, and the sun shining into the room in all its lustre. Suddenly loud raps spelt out, 'Place the cardboard under the table.' I was not aware that a cardboard had been prepared. . . . Miss Barnsdale immediately rose (we keeping our seats), went into the next room, returned with the card in her hand, showed us that the surface was perfectly black, and at once placed it under the table, between Mrs. Berry and Mrs. Jencken. We were then ordered by the alphabet—spelt out by raps—to draw back our feet, and the ladies their dresses, the prattle of the children continuing the whole time. In less than ten minutes, during which time we went on with our luncheon, loud raps came, spelling out, 'Take up the card.' Miss Barnsdale, who acted as the intermediary between the unseen and visible guests, accordingly took it up, when, to our great joy, in clear outline, every mould of the planta visible, the print of a human foot was discovered to have been impressed on the blackened card. This footprint, when examined by a magnifying glass, was found to be perfect, every line visible—the mould of the foot, the toes and the heel; the very pores of the skin clearly marked, such as may be seen on hard sand of the seashore when the tide ebbs, and a barefooted child or woman happens to pass by. The interest attaching to this incident became intensified on considering the surrounding circumstances. What happened, happened in clear daylight, without preparation or premeditation—the silent footprint of the unheard and unknown visitor alone speaking, appealing to us, and reminding us of the unseen world. It was unnecessary, as it is not usual for ladies and gentlemen to sit at table without shoes and stockings, but every foot was held out for examination. I hear from Mrs. Berry that she has had the foot photographed."

DANGEROUS ILLNESS OF PRINCE WITTGENSTEIN.

ALL English Spiritualists will regret to hear of the serious illness of Prince Wittgenstein, who for so many years, both in public and in private, has been an outspoken advocate of the truths of Spiritualism. In the course of a private letter to us, the Baroness von Vay says:—"Do you know that my dear friend and cousin the Prince Emile Wittgenstein is very ill in Bavaria? He has been in bed for weeks, has dreadful headaches and fever—in fact, is dangerously ill. Pray recommend him to the prayers of all good Spiritualists."

RELIGION OF MAGIC.

(From Bonwick's "Egyptian Belief and Modern Thought.")

FEW things have more excited the wonder of Egyptologists than the discovery of papyri containing magical texts and formulæ. They were employed to ward off evil and bring good. They were of service to the dead as well as to the living, since the dead were alive in another world, to be influenced in their course there by the prayers and rites of the faithful still dwelling by the Nile.

The Spiritualism, if such it may be called, of the ancients has been little understood and much derided. Whatever folly and deceit were connected with it, there was sense or fascination enough about it to hold the greatest and wisest in its folds. Plato said that magic consisted in the worship of the gods; and Psellus, that "magic formed the last part of the sacerdotal science." Proclus the Platonist has the following reasoning upon magic:—

"As lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine, so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. Now, the ancients, having contemplated this mutual sympathy of things, applied for occult purposes, both celestial and terrene natures, by means of which, through a certain similitude, they deduced divine virtues into this inferior abode."

We notice this sympathy in objects, and call it chemical affinity, natural attraction, &c. Swedenborg talked of *correspondencies* between heaven and earth. Some philosophers, even in this age of blank materialism, are beginning to recognise subtle influences in nature not to be explained, but which in olden times formed the groundwork of magic. In fact, as Dr. Carter Blake pithily has it, "The nineteenth century is not that which has observed the genesis of new, nor the completion of the old, methods of thought." If the ancients knew but little of our mode of investigation into the secrets of nature, we know less of their mode of research.

The ancients recognised the action of divinity on man through sensible objects. But they believed in the power of man, under what is called magic, to command the services of the gods. Magic is, then, religion. "Magic was considered," Deveria remarks, "as a sacred science or sacred art, inseparable from religion." It is important, then, says F. Lenormant, "to determine the influence which religious belief of different peoples and of different ages have had upon it, and the influence which in its turn it has exercised on these same beliefs."

The power of magic with the Egyptians is thus spoken of by Jamblichus: "They, through the sacerdotal theurgy, announce that they are able to ascend to more elevated and universal essences, and to those that are established above fate, viz., to God and the Demiurgus: neither employing matter, nor assuming any other things besides, except the observation of a sensible time." Thus, quoting Dr. Blake, "Nearly all the higher facts of Spiritualism are mere repetitions of the conceptions of intellectual men in past generations." Egyptian mystics could levitate, walk the air, handle fire, live under water, sustain great pressure, harmlessly suffer mutilation, read the past, foretell the future, make themselves invisible, and cure diseases. Their great priestly teachers were known as Rekh-get-amen.

Admission to the mysteries did not confer magical powers. These depended upon two things: the possession of innate capacities, and the knowledge of certain formulæ employed upon suitable circumstances.

DIVINATION, therefore, was practised by those who had special gifts or faculties born with them, and carefully developed by prayer and fasting, which kept down the grosser impulses of the soul. Justin Martyr supposed Joseph a great proficient. To divine, however, the person must have an object by which to work, and must repeat approved magical texts. Joseph's divining cup was quite an Egyptian institution. Ezekiel notices the divining arrows without points. Books of divination were common, like calendars of good and bad days. They divined then from the elements, trees, birds, &c.

DREAMS were held important in certain cases. The dreams of Pharaohs were interpreted according to fixed rule by special magicians. A long story is hieroglyphically detailed on a granite monument at Napata, of the dream of King Amen-meri Nout. He thought he saw two serpents, one on each side of him. The explanation afforded was this: "The land of the South shall be thine, thou shalt take the land of the North." This, we are told, came true. He was first King of Ethiopia, and then captured Memphis. The stone is called "The Stele of the Dream." The gods sent the dream to the king, and gave the wise men the interpretation.

ORACLES were communications from the gods to favoured persons, that is, to mediums. They were delivered from the holy place of the temple, and by special priestesses. They evidenced prophetic power,

clairvoyance, discerning of spirits, second sight, or whatever else that faculty may be called, undoubtedly possessed by some, and, perhaps, capable of development by exercise. But the ancients, like some moderns, not content with simple and natural explanation, ascribed the action to supernatural visitation, and so connected it with religion. Spirits were believed to convey the information. It might be Isis, or Apollo, or the sainted dead.

The early Christians had no doubt of the reality of Egyptian oracles. Among the believing fathers were Tatian, Clemens Alexandrinus, Chrysostom, Origen, Justin Martyr, Cyprian, Tertullian, Jerome, and Augustine. It was natural for the last named, as an African, to place credence in spiritualistic movements. He thus refers to the prophetic power of the spirits.

"They, for the most part, foretell what they are about to perform; for often they received power to send diseases by vitiating the atmosphere. Sometimes they predict what they foresee by natural signs, which signs transcend human sense; at others they learn, by outward bodily tokens, human plans, even though unspoken, and thus foretell things to the astonishment of those ignorant of the existence of such plans."

Spirits played a conspicuous part in Egyptian magic. They are called *gods*, of course. The Chaldean Magi believed in elementary spirits, something between the divine and human, floating in air or water, existing in fire, or dwelling in caves and rocks. The Egyptians, on the contrary, thought, says Lenormant, "the possessing spirits, and the spectres who affright or torment the living, were damned souls come again to earth, before being submitted to the annihilation of the second death." They believed what Swedenborgians and a crowd of Spiritualists now believe in England and America.

They had no doubt about *possession*, any more than the Jews had at the time of the Gospels. Josephus assures us that his countrymen were tormented by the spirits of the wicked dead possessing bodies. Maspero thus describes the Egyptian notion: "The damned sought a human body to lodge there; and, when finding it, overwhelmed it, with diseases, and sent it to murder and folly." Allan Kardec, the re-incarnationist, has another view of the case; saying, "Since two spirits cannot inhabit simultaneously the same body, there is no such thing as possession. But from the days of the pyramids to our own time, possession has been acknowledged. All sects of Christians have declared this belief."

MR. FIRMAN, the medium, is in Spain, and is expected back in Paris next Saturday.

M. CONSTANT, of Smyrna, is announced in *Nature* to be taking an active part in attempts to make the "positive" system of scientific research known among Oriental nations.

MR. CONSTANTINE DELHEZ, a Viennese Spiritualist, gives lectures almost daily in the Austrian Court of the Paris Exhibition, on "Intellectual Gymnastics," a system devised by him for the rapid and easy education of children. His home address is Singerstrasse 7, Vienna.

THE *Messenger de Liège* states that in consequence of a large number of Belgian Spiritualists having resorted to Paris during this month, the annual meeting of members of the Brussels Spiritualist Society will not be held as usual.

THE *Peterborough Standard*, in its last issue, says:—"It may interest many of our readers to learn that Mr. J. T. Markley, who left this city last spring, in connection with the *London National Press*, is now fulfilling an appointment at Horsham, as one of the special reporters of the *Sussex Daily News*, a well-known Brighton morning newspaper."

LA *Nueva Era* is the title of a new monthly spiritual journal published at Vera Cruz (Mexico), which is the organ of the spiritual club called after St. Augustine and St. Matthew. The literary section contains some really good lines of Spanish poetry by R. Menéndez, which may deserve, some day, translation into English. This paper also contains a reply to the pastoral which the Roman Catholic Bishop of Vera Cruz has directed against Spiritualism.

THE *Boston Transcript* of August 14th, 1878, says:—"No public bequests are made in the will of the late Mrs. George B. Emerson. The bulk of her property, consisting of real estate, stocks, bonds, &c., to the amount of several hundred thousand dollars, goes to her daughter, Mrs. Caroline F. Hare, wife of Colonel Robert Harford Hare. One domestic receives ten thousand dols., and four others three hundred dols. each. The little daughter of one of her friends receives two hundred dols." The Colonel Hare here referred to is son of the late Professor Hare, of Philadelphia, well known to Spiritualists. He was in London recently with his wife, and he has much of the talent and many of the genial traits of his eminent father.

ANSWERS TO CORRESPONDENTS.

"NORTHBROOK."—We do not treat anonymous letters taking away the characters of individuals as "private and confidential," but as disgraceful un-English documents condemnatory to the writers thereof. If any more come, they will be sent on to the person slandered.

TO READERS OF *The Spiritualist*.—Until further notice all communications intended for insertion in *The Spiritualist* should be addressed to Mr. W. H. Harrison, 7, Rue de Lille, Paris. Orders for books and newspapers may meanwhile be addressed to "The Manager, *Spiritualist* Office, 38, Great Russell-street, London."

CORRESPONDENTS who send communications from foreign countries are requested to write all proper names distinctly. It is a common thing for manuscript to arrive in a condition altogether unfit for publication from indistinct writing and the difficulty of battling with the eccentricities of the English language. After much labour is expended in making such communications readable, the authors sometimes think they are entitled to a column of space to talk about errors due to their having posted manuscript unfit for the printer's hands.

THE SPIRITUAL BODY.

WE have received a volume of 198 pages, published by Longmans, Green, and Co., and entitled, *The Spiritual Body*, an essay in prose and verse, by John Charles Earle. The writer is a Catholic, but he accords closely with Spiritualists in his views. The following passages from this work will be read with interest:—

"Friends have often written and spoken to me of the doctrine of the spiritual body as a theory—a valuable theory—a plausible theory—an ingenious theory, and the like. Now on this point I wish to save myself from all misconception. I do not put it forward as a theory. I should not run the risk of displeasing, startling, shocking, alienating many, whose esteem I value, for the sake of a mere hypothesis. I should not set myself apparently in opposition to authority for the pleasure of propounding an individual fancy. It is, in my opinion, no theory at all. It is no more a theory than immortal life, the atonement, or future judgment. It is a truth—a revealed truth—and one which, though sadly overlaid and distorted, has been held by Christians in all times, either unconsciously or in part. It belongs to the deposit of the faith; it is essentially necessary to other truths of revelation, imparting light to them and deriving light from their light. In this sense, and no other, I write of it; and in this sense it must stand or fall.

"The spiritual body being a perfect resemblance and reproduction, under altered conditions, of the natural body, it might be expected that it should retain the material impressions in which memory is supposed to consist. Successive acts of consciousness leave indelible traces within us. Every thought that rises in our minds is accomplished by some molecular motions and displacements in the brain, and parts of these are in some manner stored up in the brain-cells so as to produce what may be called our physical memory. Other parts of these subtle motions are communicated, we may believe, to the spiritual or unseen body, and are stored up there, forming a memory which may be utilised when that body is set free by death and better able to exercise its functions. It will thus retain its hold on the past, and serve the grand purpose of maintaining a continuous intelligent existence.* It is memory above all things which constitutes our identity with our former selves when we have passed from youth to age—for not one of the material fibres which we then had any longer exists within us—and it is memory, in like manner, which will in great part form the identity between the individual in his after-life and the individual during his probation on earth. Thus the doctrine of the spirit-body is closely connected with the ethics of mankind. We are writing daily our thoughts and deeds on imperishable tablets. We shall be witnesses hereafter for or against ourselves. Out of our own mouths shall we be judged. We shall carry with us through the gates of death our condemnation or acquittal.

"When the petals of the mind close in sleep evening after evening, the leaves are inscribed with the events of the day; and there is in man a fearfully vivid power of reviving past impressions and memories which we imagined were dead for ever. Memory, like will, must have an organ, or it is a cypher. We shall carry with us into eternity the elements of our own bliss or woe. Heaven, hell, and purgatory spring out of the nature of things. They are, indeed, present as well as future. They begin in time. We are all even now in one or the other of these states. In the spiritual body the condition of the soul will only become more defined, more intense. Remorse, despair, impenitence, a disturbed conscience, and the loss of the light of God's countenance—these are hell; and no figures of speech, no outward symbols of material torment, can exaggerate the idea of suffering which such conditions necessarily imply.

"Nor is the notion of material pain in the next world to be excluded, for the spirit-body in which we shall be clothed will be far more susceptible of pain and pleasure than the body we now exhibit. The sufferings, however, of the world unseen will be spiritual in the main, and the conclusions of our physical reasoning should be limited to their proper sphere. Nor ought we to think of the triple division of the future state of souls as so marked and absolute as to admit of no degree in each compartment. They are convenient expressions for theology to employ, and they express solemn, substantial truths. Yet no one who reflects can doubt that the variety of condition in the world of spirits will be greater than in the world of men. Every shade of knowledge and of ignorance, of virtue and of vice, of happiness and of misery, will be found in that illimitable country whither we tend. The spiritual body also will, by its extreme subtlety and perfect subjection to the rule of thought, have means of exhibiting varieties of feeling such as at present we can but faintly imagine.

"Isaac Taylor, in his profound and masterly *Physical Theory of Another Life*, thus enumerates the properties which 'may be regarded as belonging to corporeity abstractedly, and which are likely to attach to the future spiritual body. Such,' he says, 'manifestly are—the occupation of place, or a relationship to space and extension; the consciousness of equable motion, or a knowledge of time; the consciousness of the properties of matter, or sensation; an active power over matter, to originate motion; the susceptibility to imaginative emotions, and to mixed moral sentiments; and a defined, recognisable individuality.' Spirits will also, no doubt, have the faculty of weaving in an instant, out of the universal fluid of which all things are made, garments suited to the sphere they intend to visit, and to execute the purpose on which they may be bent."

THERE is a life insurance agent from Chicago going round Virginia. He talks about the dread messenger, the silent tomb, and cold death, as though he was selling a patent spring mattress. He can weep like a sprinkling cart, and his trademark is a red handkerchief with an onion on it.—*American Paper*.

* *The Unseen Universe; or, Physical Speculations on a Future State*, p. 159.

THE PASSAGE OF MATTER THROUGH MATTER.

To the Editor of "The Banner of Light" (August 31st).

SUN.—On Saturday evening last a party of fifteen persons met at the residence of Mr. and Mrs. Holmes for the express purpose of trying whether flowers could be obtained in a closed box.

The one I provided for the experiment was an ordinary deal box, made of three-quarter inch wood, its size being about sixteen inches on all sides. In the lid was inserted a small square of glass, which was let in on the under side, and fixed securely with strips of wood nailed to the box-lid. The box having been examined, and everybody satisfied that nothing was in it, I fastened it with a padlock which had never been out of my possession since purchased, and put the key in my pocket. To meet the objection that the box might be opened in the dark, it was thought desirable to attach a strip of paper to the side of the box, uniting it with the lid. A piece of gummed paper was used for the purpose, and a seal was attached to it at each end. In addition to this, a gentleman stuck a piece of court-plaster in a similar way at another place.

Everything being prepared, the light was about to be extinguished, when Mrs. Thayer, who was the presiding genius of the occasion, said she had forgotten to bring her handkerchief that she usually places on the top of her head during her *séances*. This is done, she avers, "to protect her brain from the electrical action prevailing," and prevent a subsequent headache. Hereupon a gentleman took from his pocket a parcel of Chinese paper handkerchiefs, and opening one offered it to Mrs. Thayer, who remarked that only a silk handkerchief would answer the purpose, and it was left lying upon the table. The light was now turned out, and very soon a strong breeze was felt, and raps were heard, apparently on the box. Singing was resorted to, and was continued with intervals for full half an hour, but nothing more than an occasional rap and movement of the box was observable. The general belief was that nothing had taken place, and even Mrs. Thayer remarked that she "did not think they would be able to do anything to-night." It was at length agreed to look and see whether anything had taken place, and on a light being struck an object was seen through the glass which some thought to be flowers, and others a bird, but which, upon the box being opened, was found to be the paper handkerchief, the pattern on which had been mistaken in the dim light for flowers. The handkerchief was lying unfolded, as it had been left upon the table.

After this the box was set aside, and on the light being extinguished a number of choice flowers were very soon found upon the table, the most remarkable of which were six very large white lilies. There were also a large piece of fir tree and a bunch of crab apples, and a small piece of blackberry bush containing some unripe fruit. Everything appeared cool and freshly gathered, although Mrs. Thayer had been in the room about two hours.

At the conclusion of the *séance* the certificate appended was signed by those present, who were all impressed with the genuineness of what had been witnessed, and the marvellous character of the same.

ROBERT COOPER.

Boston, August 26th, 1878.

This is to certify that we, the undersigned, were present at a *séance* at No. 8, Davis-street, on the evening of August 24th, 1878, when the phenomenon of matter passing through matter was conclusively demonstrated in the presence of Mrs. Thayer, the flower medium, by a paper handkerchief being passed into a sealed and locked box.

| | |
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| ROBERT COOPER, | JENNIE W. HOLMES, |
| CHARLES HOUGHTON, | F. E. CRANE, |
| J. L. NEWMAN, | L. H. ROSS, |
| D. C. DENSMORE, | MRS. AUGUSTUS WILSON, |
| JOHN WETHERBEE, | MRS. A. B. LAWRENCE, |
| EDNA R. HOUGHTON, | MRS. A. C. SYLANDS, |
| J. NELSON HOLMES, | J. MARTIN. |

THE Experimental Research Committee of the British National Association of Spiritualists have, at the special request of Mr. Charles Blackburn, elected Signor Enrico Rondi a member of that committee.

DEATH OF A SOMNAMBULIST.—Mr. Payne held an inquest the other morning, at the City Mortuary, as to the death of Ellen Cross, 21, barmaid at the King's Head public-house, Aldersgate-street, City, who was found poisoned by carbolic acid. She retired to bed quite well, taking with her a glass of lemonade, and when found in the morning she had her clothes on, and was lying dead on the floor. A bottle and a glass containing carbolic acid were found on the table of her room, and there was no doubt that a dose of the poison had killed her. As to how she came to take the acid was a mystery, but a fellow-servant of the deceased said Cross was in the habit of getting out of bed in her sleep and doing strange things—acting as though serving the customers at the bar. An open verdict was returned.

A CHILD WITH A TAIL.—We have received from a correspondent in Calcutta a photograph of a child which has all the appearance of having been born with a caudal appendage. The correspondent, in sending the photograph, writes:—"I enclose a photograph, interesting no doubt to the disciples of Darwin, of a child born with a tail a few months ago in the tea districts of Darjeeling. Its parents are healthy coolies, and this is the first of their family. The child has sensibility in the tail, though as yet no power to wag it; but this is not considered very remarkable, seeing that monkeys fresh from the virgin forest have not for some time after their birth the ability to wag theirs." The photograph, as we have said, bears marks of being genuine, and the correspondent is trustworthy, and not at all likely to be the victim of or to perpetrate a hoax.—*Dundee Advertiser*.

Review.

Egyptian Belief and Modern Thought. By JAMES BONWICK, F.R.G.S. (C. Kegan Paul and Co.)

THIS work, which is a sequel to *Pyramid Facts and Fancies*, by this well-known author and member of the Council of the National Association of Spiritualists, is a valuable contribution to the literature of Egyptology. The author assumes as an initial position the idea that it is impossible to interpret rightly the mythology of ancient Egypt by a reference to that of ancient Greece, Hindostan, or Syria. The latter especially affords, perhaps, least grounds on which the precise dogmas of the immortality of the soul can be identified with those of the earlier religion. Moses, who was skilled in "all the learning of the Egyptians," possessed exactly just such knowledge of the soul as the Egyptian hierophants had possessed before him. The funeral rites of the Egyptians appear in all cases to have been framed by a nation who were especially desirous that the soul after death should be prayed for, and that the absent should in all cases receive benefit from the prayers of the survivors. As Mr. Bonwick writes, after a body was interred,

The absent one was not lost. Below, far below, beneath the very feet of visitors, in the rock-cut chamber, lay the mummied remains. But there was something not to be buried and preserved. That something belonging to the deceased was the object of affectionate regard. The body had received the care which duty and love exacted. But that something else was associated with the visit of friends. The prayers were not directed to the corpse. The offerings were not dedicated to the entombed. Supplications rose in the *mastaba* for the spirits of dear ones. Offerings came from the living to the living. *The soul was a fact in the thought of Egyptians.* Apart from the body, however mysteriously associated with it still, it could welcome tears and kisses, appreciate presents, and be blessed by the gods in the entreaties of mourners.

The conception which the ancient Egyptians seem to have possessed of Amenti (Hades), heaven, hell, and purgatory, appears to have been the foundation of some of the prevalent doctrines respecting a future life. Much of the popular belief in England respecting the existence of spirits and of ministering angels has not been derived from ancient Pagan or Christian traditions, but is rather the outcome of the mythology of the Miltonic period; and it is a matter for surprise that a series of beliefs, whose origin and ancestry cannot be traced back further than the seventeenth century, should form the intellectual *pabulum* of so many intellectual Englishmen. Yet it may be questioned whether the ideas which are, to say the least, inherent among Englishmen respecting the cosmogony of the earth, are in any way traceable to the traditions of the Semite, or even of the Hamitic nations. Egypt, which is essentially a Hamitic nation, would not appear to English readers as the likely cradle of a pure spiritual mythology. The conception that some souls after death remained constantly, if not consciously, in Amenti (Hades) before pursuing their destination to heaven, hell, or purgatory; the idea of the possible extinction of the life of the soul after death, and that the existence of human souls in states of happiness or misery subsequent to their passage over the river of death was by no means a necessity of death itself; both these are essentially Egyptian traditions.

The admiration which we may feel for "the fair humanities of old religion" does not blind us, in the case of the Egyptian mythology, to the fact that the soul was often grossly anthropomorphised. It was endowed with limbs and passions like unto those of man; and while we perceive in the Egyptian mythology little reference to the conception of a spirit which, after passing through successive glorified states, may eventually return to the Deity who created it, and of whom it is a part, we recognise nothing whatever which is akin to the latter and grosser conceptions by the Greeks and Romans of *lares* and *manes*.

For the minute explanation of the details of the ancient Egyptian mythology, we must refer to Mr. Bonwick's book itself, which abounds in detail, facts, and references, the compilation of a conscientious anthropologist, and genuine Spiritualist, who has endeavoured to trace in the ancient theories (following the example of the hierophants of Egypt, who were really adepts in the highest sense, and in direct communication with a genuine spirit world) the relationship

of older methods of thought to modern Spiritualism. At the present time, when even the most elementary knowledge of Egyptian hieroglyphics is confined to a small number of persons, when the relationship they bear to the languages and mythology of Assyria cannot be explained without the invention of a supposititious "Acedian" people, whose genesis is uncertain, whose history is unrecorded, and whose creed respecting the destiny of the soul is unknown to us, the publication of a work like this, from the pen of a Spiritualist, marks an epoch in the history of European interpretations of the inscriptions of the land of the Pharaohs which deserves record, though it may not receive that full examination which the student of the records of Egypt can alone devote to it. It is much to be desired that every Spiritualist who claims to have a theory as to the possible position of the soul after death, should make himself thoroughly acquainted with the ideas on the subject possessed by those from whom the great founder of the Jewish religion derived his knowledge and experience of the relations of man to the unseen.

On Tuesday next, September 24th, Dr. Carter Blake will deliver a lecture before the Marylebone Society of Inquirers into Spiritualism at Quebec Hall, Great Quebec-street, at 8.30 p.m., on "Experimental Spiritualism."

ARTIFICIAL MEMORY.—A writer in the recent number of *Mayfair* thus spoke of the method of Professor Stokes:—"A peculiarity about his system is its secrecy. The votaries who attend the mnemonical shrine in Margaret-street, London, are bound by their word never to reveal his system. And this obligation to secrecy is perfectly natural. The mnemonical 'key' can be acquired by the dullest head within the space of an hour, and if the invention—the labour of many years to bring it to its present perfection—were not secured by some such plan as this, unscrupulous pupils would speedily set up as teachers, and the inventor would be ruined. Possessed of the secret key, quite a universe of enterprise reveals itself to the novice. With a little practice, hundreds of words, names, or dates can be poured into the memory, and then pumped out in their proper sequence. Long rows of figures can be trotted into the memory, and trotted out again with ease. And it is all the same to the initiated whether he repeats them backwards or forwards, or makes a start in the middle and travels up or down. It is really a sensation worth acquiring to be able in a leisurely walk down Regent-street or the Strand to commit to memory the names and trades of all the shops, and at the end of the thoroughfare to pour them out in their proper order, thus placing one on a level with a trick that Macaulay was always vain of. A peculiar prejudice exists against a man improving his memory. We are all ready to own that in certain matters our memories are defective, but when it comes to the improvement of them it seems such a slur upon our capacity to go to a memory doctor that few of us care to do it. There are many men of the highest capacity—men whom the world would think the last to require artificial aid—who have, Nicodemus-like, gone to Stokes at night and forbade him ever to speak of their visits in public. Quite different is it with Sir Stafford Northcote. His keenest delight is to display the memory tricks he learned from Professor Stokes, and on one occasion at Exeter, in taking a chair at a lecture, he did not himself disdain to illustrate the marvels of mnemonics."

A CURIOUS ACTION.—In the First Division of the Court of Session, Edinburgh, Lord Gifford has heard the case of James Bryce against Joseph Agnew, surgeon dentist, Bath-street, Glasgow, for £500 damages and expenses. It was stated that about November, 1876, he entered the employment of the defendant as an apprentice, and remained till February, 1878. During the latter months of 1877, and in the beginning of 1878, the plaintiff, at the defendant's request, went to his house at Crosshill every night. On these occasions the defendant induced the plaintiff to become the subject of experiments in magnetism. These experiments consisted in placing large magnets in front of, behind, and above the plaintiff's head, which were also connected with his head by means of magnetic chains. Besides these there were also rods of magnetised metal placed about the room, and the plaintiff was made to hold himself in such a position as to allow himself to fall under the influence of magnetism. These proceedings, and other experiments of a similar nature, which the plaintiff was unable to describe, were repeated by the defendant for several days running, and frequently for about two hours at a time. The defendant enjoined upon the plaintiff the strictest secrecy as to the experiments, as well as to their nature and effect, and particularly enjoined him not to tell his parents. During the progress of the experiments, and, it was alleged, in consequence thereof, the mind of the plaintiff became seriously affected, and about the end of February, 1878, he became insane, and on one or two occasions was apprehended as a lunatic. His physical health was also shattered, and he was still suffering from the effects of the experiments. At the time when the plaintiff entered the employment of the defendant it was said he was in perfectly good health, both of mind and body, and had been so all his lifetime. The defendant said the boy acted in the capacity of page, and he (defendant) feeling interested in the subject of magnetic sleep, subjected him to some experiments, without producing any effect. It was alleged that before entering the defendant's service the plaintiff had shown symptoms of insanity. The case has not concluded.—*Bristol Daily Post*.

PROFESSOR ZÖLLNER'S EXPERIMENTS WITH DR. SLADE.

IN the second volume of his *Scientific Papers (Wissenschaftliche Abhandlungen: Leipzig)*, lately published, Mr. Zöllner, Professor of Astronomy at Leipzig University, gives a full account of his interesting experiments with Dr. Slade in the presence of Professors Fechner, William Weber, and W. Scheibner, of the Leipzig University.

Before relating his experiences, Mr. Zöllner devotes some one hundred pages to pointing out the defective nature of that philosophy which decides *a priori* that certain things cannot take place, and he cites, among other examples, the fact, now universally admitted, of the fall of meteoric stones, and the discovery of planets where it had been positively asserted that planets could not be. In relation to these inconvenient occurrences, he quotes with much apparent pleasure the phrase produced by a "four-dimensional being" upon a slate in Mr. Slade's presence, "men's doubts cannot change a fact; a fact can change men's doubts."

In order that a future generation, as well as the present, may be fully aware of the manner in which Spiritualistic facts have been received by men of science and the newspaper press, Mr. Zöllner reproduces from the "organ of the German party of progress," the Berlin *Volkszeitung*, of December 18 and 21, 1877, two articles in which Slade is denounced as an impostor and conjuror, and the Leipzig professors as his "colleagues," in the usual press fashion. He gives further, for the benefit of his German readers, the history of Slade's treatment by Professor Lankester, whom he describes as a "young man who received his scientific training in the Psychological Institute at Leipzig, and who is remembered by his teacher, Professor Ludwig, as an excitable and conceited youth." The whole of the correspondence in the *Times*, with the incident at the Glasgow meeting of the British Association with which it was connected, is faithfully reproduced, with the original letters in foot-notes; also a *résumé* of the proceedings at Bow-street, under the name of "Witch-trial in London (1876)," in parallel columns with a "Witch-trial at Leipzig (1600—1700)," with a view to delivering his contemporaries, as Professor Zöllner jokingly remarks, from the "delusion of the intellectual and moral progress of the nineteenth century." Even the appeal case is added, with the names of the Middlesex magistrates; and lastly, Dr. Slade's offer to Professor Lankester to give him twelve free sittings, which that gentleman so politely ignored. Slade's experiences in Berlin conclude the chapter.

The following are extracts from Professor Zöllner's account of his own experiments:—

"On the 15th November, 1877, at five o'clock in the afternoon, Slade came to Leipzig for the first time, and took a room in the Palmtree Hotel (*Palmbaum*), which had been ordered for him by two of my friends, at whose invitation he had come here from Berlin. Although I was not a stranger to the literature of Spiritualism, I had hitherto declined to occupy myself personally with its asserted phenomena, because, in the first place, I was quite satisfied to leave these for the present in the hands of two such excellent and unprejudiced observers as Crookes and Wallace; and, secondly, because my time was already fully occupied with my physical researches. Still, I had no reason for refusing the request of my friends to use so convenient an opportunity as the present, and at least to have a look at Slade. I therefore accompanied my two friends on a visit to him on the evening of his arrival, without the least intention, however, of taking part in a sitting, or even of arranging one.

"Slade came alone to Leipzig. He had left his niece (the daughter of his deceased wife's sister) as well as his secretary, Mr. Simmons, and his daughter, which three persons accompanied him on his travels, in Berlin, at the Hotel Kronprinz; these persons are, therefore, wholly unknown to me.

"The personal impression which Slade made upon me was a favourable one. His demeanour was modest and reserved, and his conversation (he spoke only English) was quiet and discreet. . . . I asked him whether he had ever tried to influence a magnetic needle, for I remembered that

Professor Fechner had observed a similar phenomenon with Erdmann, the deceased professor of chemistry at the Leipzig University, in the presence of a certain Madame Ruf, a sensitive whom Reichenbach had introduced to those gentlemen."

(Then follows a transcript of the said experiment from Fechner's book on *The Last Days of Old Science*, &c.—a fact which Mr. Zöllner considers of the highest interest to all true men of science.) He continues:—

"This account awakened in me the desire to experiment with Slade in the same direction; and as the next evening a usual weekly meeting of friends was to take place at my house, I invited Mr. Slade to come and take a cup of tea with us. I explained to him that we should be quite satisfied if he could produce nothing but the divergence of a magnetic needle under conditions which would preclude all notion of suspicion even for the most distant bystanders. Slade accepted my invitation, and was even ready to come *at once* to my house in company with one of my friends. I wished to make sure of the experiment that evening, in order to guarantee its success the following day in the presence of my friends. This intention I of course did not intimate to Slade.

"Arrived at my dwelling, my friend asked whether I had a compass at hand. I brought a celestial globe, in the stand of which a compass was fixed, and placed it on the table. At our request Slade moved his hand horizontally across the closely-fitting glass cover of the magnet-case. The needle remained immovable, and I concluded from this that Slade had no magnet concealed beneath his skin. On a second trial, which was made immediately afterwards, the needle was violently agitated in a manner which could only be the result of strong magnetic power.

"This observation decided my position towards Mr. Slade. I had here to do with a fact which confirmed the observations of Fechner, and was, therefore, worthy of further investigation.

"The next evening (Friday, Nov. 16th, 1877) I placed a card-table, with four chairs, in a room which Slade had not yet entered. After Fechner, Professor Braune, Slade, and myself were seated, and had placed our interlinked hands upon the table, there were raps in the table. Two hours previously I had bought a slate and marked it; on this the writing began in the usual manner. My pocket-knife, which I had lent to Slade to cut off a fragment of pencil, was laid upon the slate, and while Slade was placing the slate partially under the flap of the table, the knife was suddenly projected to the height of one foot, and then thrown down upon the table. . . . On repeating the experiment, it was found that the fragment of pencil, against the position of which we made a mark, remained in the same place on the slate. The double slate, after being well cleaned, and a piece of pencil was placed in it, was then held by Slade over the head of Professor Braune. The scratching was soon heard, and when the slate was opened, a long piece of writing was found upon it.

"While this was going on, a bed which stood in the room behind a screen suddenly moved about two feet from the wall, pushing the screen outwards. Slade was more than four feet distant from the bed, had his back turned towards it, and his legs crossed: this was visible to all. I then returned the bed to its original place.

"A second sitting took place immediately with Professor Weber, Scheibner, and myself. While experiments similar to those first described were being successfully made, a violent crack was suddenly heard, as in the discharging of a large battery of Leyden jars. On turning, with some alarm, in the direction of the sound, the before-mentioned screen fell apart in two pieces. The strong wooden screws, half an inch thick, were torn from above and below, without any visible contact of Slade with the screen. The parts broken were at least five feet removed from Slade, who had his back to the screen; but, even if he had intended to tear it down by a cleverly-devised sideward motion, it would have been necessary to fasten it on the opposite side. As it was, the screen stood quite unattached, and the grain of the wood being parallel to the axis of the cylindrical wooden fastenings, the wrenching asunder could only be accomplished by a force acting longitudinally to the

part in question. We were all astonished at this unexpected manifestation of enormous mechanical force, and asked Slade what it all meant; but he only shrugged his shoulders, saying that such phenomena occasionally, though somewhat rarely, occurred in his presence. As he spoke he placed, while still standing, a piece of slate pencil on the polished surface of the table, laid over it a slate purchased and just cleaned by myself, and pressed the five spread fingers of his right hand on the upper surface of the slate, while his left hand rested on the centre of the table. Writing began on the inner surface of the slate, and when Slade turned it up the following sentence was written in English: "It was not our intention to do harm; forgive what has happened." We were the more surprised at the production of the writing under these circumstances, for we particularly observed that both Slade's hands remained quite motionless while the writing was going on.

"The above-mentioned phenomena, which we witnessed at our first meeting with Slade, appeared to me and my friends so extraordinary and so much at variance with all our former conceptions, that William Weber and myself resolved to give some of our colleagues the opportunity of testifying to them. We therefore went the next day to Professor C. Ludwig and informed him of the facts. The interest which he took in the subject encouraged me to invite two other friends to come to my house the next day, Sunday, Nov. 18th, to judge for themselves in the presence of Slade. I proposed my colleagues, Herr Geheimrath Thiersch, surgeon, and Herr Wundt, Professor of Philosophy, in which choice Herr Ludwig fully concurred.

"On Sunday, the 18th November, at three o'clock in the afternoon, these three gentlemen met at my house. I had purchased the previous day a *new* walnut wood card-table from a cabinetmaker in this town, named J. G. Ritter, and had put it in the place of the table used at the former sitting. The slates, single and folding, which we placed at Slade's disposal were bought by myself and my friends, and were marked by us. There were present at the *séance* only Herr Geheimrath Thiersch, C. Ludwig, and Prof. Wundt. After half an hour's sitting they left the room; of the phenomena observed by them I will only mention that related to me by Herr Thiersch, viz., a successful experiment similar to my own with my pocket-knife, and, in addition, that between the folds of a double slate, which Slade held in his right hand *over* the table in view of all, three sentences were written in the English, French, and German languages, each one in a different handwriting. The slate remains in my possession, and affords opportunity for investigation with regard to the question of previous preparation.

"It is to be understood that the present relation of facts in no way presupposes a judgment in the minds of my colleagues as regard the causes of the phenomena. I perfectly agree with the Imperial Court conjuror, Herr Bellachini, whose testimony concerning Slade begins with the following words:—

I hereby declare it to be a rash act to form any conclusion with regard to the objective mediumistic performances of the American, Mr. Henry Slade, even with the minutest observation, after one sitting only.

"Slade returned the same afternoon about six o'clock to Berlin. All that had been observed in his presence appeared to me and my friends to be of so interesting a nature, and so entirely worthy of further investigation, that we thankfully and willingly accepted the offer of my friend, Mr. Oscar von Hoffmann, to invite Slade to spend a longer time in Leipzig as his guest, that he might be thus withdrawn from all publicity, and placed entirely at our disposal for the purposes of scientific research. In consequence of this invitation, Slade came a second time alone to Leipzig, on Monday, 10th December, 1877, and took up his appointed quarters in the house of my friend."

(To be continued.)

The *Cambridge Express* of September 14th has two letters in favour of Spiritualism, occupying a column and a half, signed "Veritas" and "A Christian Spiritualist."

MR. AND MRS. FLETCHER are in Paris, and will return to London about the 30th September. Mr. J. P. Turner, of Leamington, is also on a visit to Paris.

ADDRESS BY MR. W. J. COLVILLE.

ON Saturday afternoon, September 14th, Mr. W. J. Colville gave a farewell address at 38, Great Russell-street, to the members of the National Association of Spiritualists, previous to his expected departure for the United States. There was a good attendance of members and friends. Among those present were Captain R. F. Burton, H.M. Consul at Trieste, Mrs. Burton, Captain James, Mrs. Fitz-Gerald, Mr. D. G. Fitz-Gerald, Mrs. D. G. Fitz-Gerald, Mr. J. F. Collingwood, F.G.S., Rev. W. W. Newbould, M.A., F.L.S., Rev. C. Maurice Davies, D.D., Dr. Carter Blake, Mr. C. C. Massey, Madame de Steiger, Mrs. Ellis, Mr. Luke Burke, Mr. R. P. Thomas, Miss Mackay, and Mr. M. J. Walhouse.

The Secretary stated that a number of questions on spiritual matters had lately been handed to her by a member of the Council, which had been sent to him by a Hindoo student of Spiritualism, with a request that they might be publicly answered. It had been suggested that the present was a favourable opportunity for obtaining information on the subjects indicated, and, therefore, the permission of the audience was requested that these questions should be put *seriatim* to Mr. Colville's guides. No one but the secretary and gentleman mentioned had seen the questions.

(The answers, some of which were given at considerable length, are here much abbreviated, the chief points only being noted.)

Ques. 1.—Is it in the power of spirits who are said to keep a constant watch over us, and to guide us, to improve the temporal conditions of the man seeking their aid?

Ans.—As to the question of the interference of spirits in our temporal affairs, knowing as we do how temporal conditions affect either for good or evil the nature of every man, it is natural to suppose that spirits will endeavour to rule our lives in such a way as to develop most readily the spiritual part of our nature. If you desire to attract high and noble spirits, you must see that your physical life is such as will conduce to your highest spiritual development; that is, that all your surroundings are, as far as possible, in accordance with natural law, and that the harmony of your whole being is maintained. The lower spirits will then have but little power, as they can only control persons through the degraded side of their nature; they cannot touch a good man, and the higher spirits will come to you as your life grows pure and holy. Spirits have a much clearer vision than mortals, and can more easily discern the workings of the laws of cause and effect; they know what is before and after better than you; consequently they can sometimes give you valuable advice with regard to material matter. It is well to listen to it without, of course, resigning your common sense, treating it as you would do the counsel of a dear friend, older and wiser than yourself.

Q. 2.—What is the state of the wicked persons who form by far the bulk of the tenants of our globe in the spirit world, and how are they treated and dealt with there? Must they suffer no punishment for their wicked actions whilst in the flesh?

A.—In the spirit world, as here, the laws of cause and effect are always at work. Your earthly life will decide what your heavenly life will be; according to the efforts you have made to resist temptation and to live a pure inner life, you will be rewarded or punished. You will not be judged by what man has thought to be your life, but by what it has been in the eyes of the angels. Every hour you are preparing your future home—"laying up for yourselves treasures in heaven." Your destiny there will be the result of your life here. The wicked will then see clearly the results of their evil acts, and their remorse will be their sufficient punishment.

Q. 3.—Are the mediums conscious of their own separate identity while fully under the influence of spirits?

A.—The degree of consciousness when in the trance state differs with different mediums. In the case of our own medium, for instance, sometimes he is quite unconscious, sometimes only partially so, hearing his own speech as in a dream. In deep trance, the spirit of the medium occasionally leaves the body and travels in spiritual realms of which he remembers nothing on his return. But we believe that the soul is *always* active, and that consciousness is

never really absent from it. The *body* is frequently unconscious, the soul never.

Q. 4.—Can any of the most expert mediums explain by the help of some exalted spirit why, in this world, one is born with a silver spoon in his mouth, while the other cannot get even the milk at the breast of his mother, exhausted and dying of starvation? Why one is happy all his life, while the other is most miserable, labouring under some loathsome and incurable disease from his childhood? Why one is in the enjoyment of bright intellect and keen moral perceptions, while the other is a blockhead and incorrigibly wicked and immoral? A difference calculated to facilitate the future progress and happiness of the one, whilst in the case of the other to retard it through suffering and misery?

A.—All souls born into the world are the offspring of angels, but not all in the same degree. One soul may require one sort of discipline, and one another, according to its capabilities and the purpose for which Providence has designed it. There is often more compensation in this life than appears at first sight. Outwardly, there may be great inequality of circumstances; but these often become adjusted to the inner requirements, and a certain harmony is established between them. By this means the distribution of happiness becomes equalised; that which is a pleasure at one period of a man's development may be pain at another; and that which is necessary to the nature of one is a superfluity to another.

Q. 5.—Why do the wicked, the vile, the merciless, and the selfish flourish in this world; that is, they are blessed with all the happiness that this world can possibly afford to them in their respective spheres of life, such as health, riches, honour, &c., while the meek, the honest, the virtuous, and the kind-hearted suffer from ill-health, pinching poverty, and contempt from the men around them? Even the most piously-disposed persons can hardly discern the justice of God in such an anomalous dispensation.

A.—If it were not for the reality of the spirit-world all this would appear very hard. In that world every trouble suffered here will receive its recompense. Compensation is one of the great truths taught us in conjunction with the doctrine of an after-life. If here you have sorrow and tribulation, there you will have "the fullness of joy;" and, in the same way, if here you are rich and happy in the midst of sin, there you will be poor and desolate.

Q. 6.—Progression is said to be the great law of the universe. This I fully admit. But retrogression is as much a law discernible in the universe as progression. Minerals rise into vegetables, vegetables into animals, and animals at last rise into human organisations. But the bodies thus progressed and developed sink down again into the earthly, and last into elementary matter. Why should not developed spirits in like manner retrograde and sink down to the lowest types of existence in proportion to their lowness and depravity?

A.—We should say that there is no such thing as positive retrogression. Man is immortal by reason of his individuality. He cannot die. Animals, because they have no conscious individual life, are not immortal. By degrees the bad elements will be refined away, the coarser forms will pass from the earth as the first types of every form of life have done, and will always continue to do. But man will progress infinitely, here and hereafter. Among a race of men yet to be born on earth there will be no death. The physical body will gradually become more and more spiritualised, until men's ears will be able at all times to hear the Lord "walking in his garden," the world, "in the cool of the day." Death, as we understand the word, will be no more, for it will only be the painless passing from one world or state into another, as from this room to the next.

Q. 7.—In the many and various communications said to have come forth from the spirit worlds or spheres, how is it that the communicators are invariably found to be the inhabitants of Europe or America, or the celebrated writers and philosophers of those countries exclusively, who once flourished in the communities to which those communications are especially addressed, and not persons of equal mental capacity and of equally pure morals and piety, but belonging to other nations? Nay, there does not appear a single allusion made in all those communications to any such

personages of other nationalities except, perhaps, to Mohammed, who is so well known to the Christians, and that very cursorily. It is alleged that in the spiritual communities beings of equal morals, whether high or low, and equal mental capacity, are all found congregated together (which exists even on earth), and, therefore, it is a great mystery to me that there should be no such congregations or communities of various other nationalities in the spiritual worlds and in heaven. How can this be explained?

A.—A medium will usually attract around him spirits of the same nationality as his own, because there is a bond of sympathy between them, and because they find in his brain the words and forms of speech they were themselves conversant with on earth. The generality of your mediums are English or American; therefore, the spirits speaking through them are English or Americans. If you had a French medium you would get French spirits; in Italy, with Italian mediums, Italian would be spoken. For remember that the highest and most learned spirits rarely take direct control of a medium; and a spirit is naturally attracted to one possessing the same characteristics as himself, and speaking the same language.

Q. 8.—How is it that while the modern spirit manifestations so clearly establish and unfold to our view and reflection the future destiny and progress of man, and somewhat too particularly the fact that the departed and the departing human beings from this little globe of ours actually supply the existence in the spirit world, they, the spirits, who make such communications, seem to be studiously silent concerning a fact still more important and full of interest for us to know, viz., the nature, forms, and future destiny of the beings who people the innumerable other globes and worlds which we see shining around us all the night long? If there be some clear and full Spiritualistic communications made in respect to those beings, I shall be happy to know in what books they are to be found?

A.—(Change of gesture and manner of articulation were here distinctly observed in the medium.) Undoubtedly; although the spirits that manifest at your circles are those who have once inhabited your planet, attracted hither by a link of sympathy, there are spirits who *could* tell you of other forms of life existing in various other planets; but you must wait until you have met with some of these spirits to obtain full particulars of life in the interstellar spheres. We may, however, tell you, in a few words, the present intellectual state of one or two of the principal planets. In Mercury, for instance, we find a much lower order of development than that which now exists on your earth. The inhabitants of Venus excel in poetry and art, and all that appeals to the sentimental part of man's nature. The sons of Mars, on the contrary, are celebrated for their physical strength and prowess rather than for their brain-power; the inhabitants of Jupiter are the most advanced, mentally and morally, of any of the planets. I know of no books inspired by spirits on this subject to refer you to; but if you will form circles for the express purpose of entering into communication with the denizens of other worlds, you will soon have no cause to complain of lack of information.

Q. 9.—It is an inexplicable mystery to me, as appears from the works of Judge Edmonds, that while the spirits from the higher spheres could convey the spirit of a person, in his or her vision, to some millions and millions of miles distance to show it the cosmogonic process of the creation and formation of a planet or star, they could not take the same to see what the Emperor of China was doing in his palace at Peking, or the Viceroy of India in Calcutta. This and similar other exploits they could perform with infinitely more ease than the other, and yet there is not a single instance I recollect of any of the higher spirits having done so. How is this inconsistency to be accounted for?

A.—It is entirely a question of conditions, and perhaps those requisite were not afforded by the Emperor of China or the Viceroy of India. The spirit of the medium travels under guidance, and distance becomes as nothing. Spiritual distance is measured by sympathy not by miles. Two men in the same room may be immeasurably further apart than two others situated at opposite ends of the universe; and this is true of spirits as of men.

Q. 10.—I cannot yet understand that amongst a host of

questions of mere curiosity for the marvellous, and not of any practical public utility, very few indeed appear to me here, from what I know to have as yet been asked, tending to the alleviation of human misery. Amongst these I would first ask of the spirits of some departed eminent physicians, when the living ones on our globe fail to tell, concerning the nature of, and the infallible remedies for, the various kinds of epidemics, such as the plague and the Indian cholera, which carry off thousands and thousands of human beings every year?

A.—It is comparatively easy for the spirit-world to find remedies for your sicknesses, but it is not so easy to make you use them. How many of you, on receiving a spirit-prescription, would exclaim, "Oh! that is contrary to reason and science, and I will not run the risk of letting my child die by listening to such nonsense, and by not calling in a proper medical adviser." Spirits never waste time, and when you are ready to attend to us, we shall be ready to help you. Disease is the result of some foreign element being introduced into the body. The use of drugs will be finally abolished, and all cures will be wrought by spiritual means. By living purely, and according to the laws of health, you will gradually lessen the possibilities of disease and the necessity for medical remedies.

Q. 11.—There is a person here who, in his ordinary normal condition, for he has never experienced a trance, or has never been under the influence of what is called animal magnetism, when he shuts his eyes actually sees before him beautiful handwritings in different characters—Indian, Persian, and English, the Persian predominating, though he very seldom reads in it—all flying and evanescent in appearance, but each clear enough to be distinctly made out; beautiful and ugly human faces, sometimes most brilliant and shining in the dark, sometimes single pictures, and sometimes a gallery of pictures; architectural buildings and structures of the most beautiful, grand, and magnificent description, such as he has never seen anywhere in his life; in short, all that nature and art can show him; and though not quite vivid and bright, all vivid enough to engage his attention and admiration for minutes and hours together. Now, I ask, what does all this mean? Is it the work of some spirit or spirits, or is it a mere phantom or phantasmagoria? I can hardly incline myself to believe the latter, because of the great skill and intelligence apparent in the nature of the scene before the eyes of the beholder. Can this condition be improved so as to inspire the beholder with a hope that he may one day fall into a full spiritual trance, and turn his present unintelligible and imperfect vision to some beneficial purposes? If so, by what means?

A.—The individual is evidently a strong natural clairvoyant, and will eventually be able to see with his eyes open, as Swedenborg and other seers are said to have done. Some clairvoyants do not really travel or see actual things, but pictorial representations of these things are shown them by spirits. The gentleman in question should endeavour to assist his development by living as simply as possible, eating chiefly fruit, and living much in the sunlight; he should never wear black, but dress in blue or some other bright colour.

The questions sent for explanation being exhausted, and a few others put by the company present having been answered, the guides of the medium stated that they wished it known that they were not withdrawing him from England because he had not been appreciated here. On the contrary, they felt he had been everywhere received with great kindness and cordiality, but that his journey to America would materially assist in perfecting his mediumship, and that, in the space of about two years, they hoped he would be again speaking in these rooms with increased knowledge and power. A cordial vote of thanks to Mr. Colville and his guides, for the trouble they had taken on this and on many previous occasions, was moved by Mr. D. Fitz-Gerald, seconded by Dr. Carter Blake, and carried unanimously.

It was announced that Mr. Colville would speak for the last time in London at Langham Hall, Great Portland-street, on Friday evening, the 20th inst., at eight o'clock.

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THE ZOUAVE JACOB, the well-known French healer, has sent out invitations to a "Soirée Musicale."

## Correspondence.

[Great freedom is offered to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

### ART MAGIC AND SPIRITUALISM.

SIR,—In drawing attention to such passages as I have quoted, and shall quote, from the books entitled *Art Magic* and *Ghost Land*, I have no wish but to present the truth as seen and expressed by one claiming to be both a natural medium and a thoroughly trained "adept." Having devoted many years to the acquisition of occult knowledge and magical power, the author may be supposed to know whereof he affirms. After more than one careful reading of his books, as given to us through the editorship, and with the endorsement of Mrs. Hardinge Britten, there seems to me no question that much which is of great psychological interest is to be learned as he learned it. I think, also, that for such knowledge so obtained a price is demanded which it would be not only undesirable, but quite impossible, for most of us to pay. How far it is possible and desirable for Spiritualists, most of whom have active duties to perform in the everyday life, to pursue the study of so-called magical science, with the arts it claims practically to teach, every one interested in such subjects must decide for himself or herself; and on this point such persons will, as I think, find much to enlighten them in the pages of the very ably and eloquently written books to which I have called attention.

That it would be well for our modern mediums to learn how best to cultivate and most effectively to use their wonderful gifts, so that their peculiar powers may be thoroughly developed and trained to the highest uses, I suppose few thinking Spiritualists will question. They and we have much to learn concerning the marvellous phenomena now so familiar to us, which can be of real and lasting value only to those who look behind the startling facts to the everlasting truths which they reveal to eyes prepared to see and minds educated to receive them. "Magic," defined as "the science of Spiritism," that which teaches us to understand and apply natural laws, can be objectionable to no rational Spiritualist; and while our author believes and teaches that it may supplement a deficiency in natural gifts, he also admits (*Art Magic*, p. 103) that "it would be as idle to tender it to the acceptance of those whose natural endowments supply them with the art it professes to teach, as to paint the cheek of the rose or blanch the lily white."

As to this power of supplying natural deficiencies, our author tells us elsewhere that none who did not manifest signs of innate magical endowments, or who after due preparation gave no evidence of the possession of medial faculties, were ever elevated to the rank of adepts. That the discipline of which he speaks tended in many cases to increase the natural powers we can easily imagine; and also can we well believe that the life led by most of our mediums is not that which is most conducive to the highest development of their peculiar gifts.

However, as to abstinence and asceticism being essential to this higher development, we read on p. 232, "In Egypt, as in India, the priestly caste included many grades, the highest of whom were the prophets, a class who were obviously synonymous with the modern spirit mediums; that is, persons in whom the gifts of the spirit were implanted by nature, and that without processes of artistic culture." Also, at p. 285, our author tells us that the normal mediumship of the Hebrew captives, alluded to in the Book of Daniel, was "found superior in truthful results to the arts of the instructed Magians;" and goes on to say, "It is quite probable that if many of the stupendous claims set up for the magical practices of antiquity could be brought to a similar test, they would be found inferior to the true prophetic gifts which spring from natural endowments."

We can readily believe what is said on p. 291, viz., that it is because the modern medium "depends entirely on the spirits to do the work for him, and offers no prepared conditions, either physically, mentally, or in circumstantial surroundings," that he fails to accomplish the wonders wrought of old in Eastern lands. In what such preparation should consist, only study, observation, and experience can teach us; but many among us are wisely humble enough, gladly and without prejudice, to avail ourselves of every ray which may possibly illuminate these doubtful points, let its source be what it may.

As to the "Elementaries," of whom we have heard so much and seen so little, the author of *Art Magic* declares that, although "man rules potentially over all lower existences, woe to him who by seeking aid, counsel, or assistance from lower grades of being binds himself to them; henceforth he may rest assured they will become his parasites and associates, and as their instincts—like those of the animal kingdom—are strong in the particular direction of their nature, they are powerful to disturb, annoy, prompt to evil, and avail themselves of the contact induced by man's invitation to drag him down to their own level." We may, apparently then without great loss, dispense with those arts which are said to bring us into communion with these mischievous beings, who, we are told, "can grant nothing that mortality ought to ask," and content ourselves with the study of indubitable facts, patent to all, since these alone offer so wide a field of investigation that we can never hope in this life thoroughly to explore it. The Chevalier assures us (p. 337) that "the most direct, normal, and harmonious spheres of communion, are those which connect man and the spirits of ancestors; those whose impelling motives in each case are love, kindness, desire for spiritual light and progress on the one side, and the undying affection which survives the shock of death, and urges kind spirit friends to minister tenderly to those they have left behind on the other."

On page 449 we are told that "the great marvel and special interest which attaches to all these manifestations of spirit power in the nineteenth century is their original spontaneity," "it is in this spontaneity," he says, "and the vast abundance of the phenomena, that the modern movement differs so widely from all preceding examples." And on page 454 we find the following suggestive queries:—"Superficial commentators on

this subject talk of the 'lost art of magic,' and describe as impossible achievements for modern Europeans or Americans the marvels enacted by Hindoo fakeers, Egyptian dervishes, and Arabian santons, mediæval ecstasies, witches, and wizards; but what marvels are much greater than the talking spirits whose truth and spiritual origin were so clearly demonstrated at Koons' spirit rooms, even as early as 1850?"—(Vide Hardinge's *Modern American Spiritualism*.) "Does M. Jaccotot give one single marvel of Hindoo Spiritism that has not transpired in equal force and greater abundance through the physical force mediums of England and America?"

As to the sacrifices which must be made, and the suffering which must be endured, by those who so devote themselves to the study of magic as to acquire the power of working wonders by means of the knowledge they have gained and the training they have undergone, the Chevalier says (p. 338)—"There were many who sank under the tremendous discipline." "Those who survived and triumphantly endured to the end were, as it was said, 'often seen to weep, but never to smile.' Their youth, and all its blossoming fragrance, was crushed out, and ever after they were stern, abstracted, and isolated ascetics."

And now, in conclusion, I think we may ask, in the words of our author—"Which of our European or American aspirants for magical power will subject themselves to the discipline above described for half a life-time, in order that the other half may be spent in performing deeds of glamour, deeds, too, that will wane in power, without a continual exercise of the same rigid asceticism by which the power has been procured?"

LOUISA ANDREWS.

#### HEALING MEDIUMSHIP.

SIR,—As I am shortly leaving for India, I think it only right to put on record the facts of two cases in my own family which testify to the healing powers of Mrs. Loomis, the healing medium, who has lately commenced business in this city. For family reasons I do not append my name to this letter, but I enclose my card and address as a guarantee of good faith, and I authorise you to make use of same to any one who is seeking after the truth.

*1st Case.*—A married sister of mine has been laid up with a most painful internal complaint for many years, and when I returned from India last March I found her so ill that the doctors had ordered her removal to a hospital, as they could not give her the treatment and nursing she required in her own home. She was in hospital over three months, and left it no better than when she went in; the doctors said they could never entirely cure her, however they might temporarily relieve her. After leaving the hospital she suffered dreadfully, and quite despaired of ever being restored to health. In this state of affairs I thought of applying to Mrs. Loomis. I sent a scrap of my sister's handwriting to Mrs. Loomis, and called afterwards by appointment. Mrs. Loomis was mesmerised, and at once gave me a correct diagnosis of my sister's case, and said she could cure her, but she must see her a few times. Meanwhile she asked me to write to my sister to see if she were willing to come under her treatment, and *she would go and help her all she could*. I wrote to my sister, who agreed to try the treatment, and, strange to say, added in her letter that she had suddenly felt so relieved and free from pain that she hardly knew herself. On comparing the time, I found that the improvement took place just after Mrs. Loomis, in her sleep, had promised to go and help her. To shorten my story, I took Mrs. Loomis to see my sister, and she at once began to improve. My sister has now been under Mrs. Loomis's care for *five weeks*, and is well, able to walk, attend to business, and, in a word, is in better health than she has been any time these fourteen years, when the symptoms of the complaint, now removed, first developed themselves.

*2nd Case.*—An unmarried sister of mine has been deaf for seventeen years, and has been examined and operated on by aurists and surgeons without effect. All her wisdom teeth were removed on one occasion by a surgeon, who said she was afflicted with throat deafness, which this operation would remove, but which did her no good whatever. When my married sister began to mend, I put the second one under Mrs. Loomis's care, and in three weeks the improvement in her hearing is little short of marvellous. Mrs. Loomis assures me the deafness will be entirely removed in a few weeks more; for my own part, I do not doubt it. I could tell you a great many more things as to Mrs. Loomis's extraordinary powers as a clairvoyante, but think the above sufficient to prove that there is good in Spiritualism, which many seem to doubt. I trust this letter may be the means of bringing relief to other sufferers.

M.

September 12th.

#### STRANGE LIGHTS.

SIR,—As a free-thinker I should like to bear testimony to certain phenomena, of the genuineness of which, as they occurred in daylight, I have no doubt. The cause is, of course, a matter for speculation, though I am fully convinced it is independent of any known human agency, for at present I do not accept the spiritualistic theory.

I have casually visited the Hackney Psychological Society, and have heard rappings, and have seen a table of ordinary size move in a most unaccountable manner in the daylight. But stranger than all, I called on the secretary last Sunday, and when he and I sat alone in the kitchen, discs of light, about the size of a dinner plate, of different degrees of luminosity, seemingly emerged from an old straw hat hanging on the wall, and floated several feet from it. I watched numbers of them; no sooner did one disappear than it was succeeded by others. When the secretary was absent the manifestations continued. I should think they bore some relation to the hat, because when I took that down, during the short time I had afterwards to stay, I did not observe any more lights. This latter result is not conclusive, and if it were, it does not account for so strange a phenomenon in daylight. JOSEPH COYLE.

15, Mark-street, Stratford, September, 1878.

#### SECOND SIGHT IN THE HIGHLANDS OF SCOTLAND.\*

BY DANIEL DE FOE.

MR. MARTIN lately published a book, intitled, *A Description of the Western Isles of Scotland, called by the Ancient Geographers Hebrides*. It contains many curious particulars, relating to the natural and civil history of those islands, with a map of them; and in his preface he tells us that perhaps it's peculiar to those isles that they have never been described, till now, by any man that was a native of the country, or had travelled them as himself has done; and in the conclusion of the said preface he tells us he has given here such an account of the second sight as the nature of the thing will bear, which has always been reckoned sufficient among the unbiassed part of mankind; but for those that will not be satisfied they ought to oblige us with a new scheme, by which we may judge of matters of fact. The chief particulars he has given us concerning the second sight are here set down by way of abstract or epitome, that they may not be too tedious to the reader.

1. In the second sight the vision makes such a lively impression on the seers that they neither see nor think of any thing else but the vision as long as it continues. And then they appear pensive or jovial, according to the object which was presented to them.

2. At the sight of a vision the eyelids of the person are erected, and the eyes continue staring till the objects vanish, as has often been observed, by the author and others present.

3. There is one in Skye, an acquaintance of whom observed that when he sees a vision the inner part of his eyelids turns so far upwards that after the object disappears he must draw them down with his fingers, and sometimes employs others to draw them down, which he finds to be much the easier way.

4. The faculty of the second sight does not lineally descend in a family, as some imagine; for he knows several parents that are endowed with it, but not their children; and so on the contrary. Neither is it acquired by any previous compact; and after a strict inquiry he could never learn from any among them that this faculty was communicable any way whatsoever.

*Note.*—That this account is differing from the account that is given by Mr. Aubrey, a gentleman of the Royal Society; and I think Mr. Martin's reason here against the descent of this faculty from parents to children is not generally conclusive. For though he may know parents endowed with it, and not children, and so *vice versa*; yet there may be parents who are endowed with it, being qualified as Mr. Aubrey has said (*viz.*, both being second sighted, or even one to an extraordinary degree), whose children may have it by descent. And as to this faculty's being any otherways communicable (since the accounts differ) I must leave it to a further examination.

5. The seer knows neither the object, time, nor place of a vision before it appears, and the same object is often seen by different persons living at a considerable distance from one another. The true way of judging as to the time and circumstance of an object is by observation; for several persons of judgment without this faculty are more capable to judge of the design of a vision than a novice that is a seer. As an object appears in the day or night, it will come to pass sooner or later accordingly.

6. If an object be seen early in the morning (which is not frequent), it will be accomplished in a few hours afterwards; if at noon, it will commonly be accomplished that very day; if in the evening, perhaps that night; if after candles be lighted, it will be accomplished that night; it's later always in accomplishment, by weeks, months, and sometimes years, according to the time of the night the vision is seen.

7. When a shroud is perceived about one, it's a sure prognostic of death; the time is judged according to the height of it about the person; for if it be not seen above the middle, death is not to be expected for the space of a year, and perhaps some months longer; and as it is frequently seen to ascend higher towards the head, death is concluded to be at hand in a few days, if not hours, as daily experience confirms. Examples of this kind were shown

\* Extracted from *The History of the Life and Adventures of Mr. Duncan Campbell* (London, 1720.)



the author, when the persons, of whom the observations were made, enjoyed perfect health.

There was one instance lately of a prediction of this kind, by a seer that was a novice, concerning the death of one of the author's acquaintance; this was communicated to a few only, and with great confidence; the author being one of the number did not in the least regard it, till the death of the person, about the time foretold, confirmed to him the certainty of the prediction. The foresaid novice is now a skilful seer, as appears from many late instances. He lives in the parish of St. Mary's, the most northern in Skye.

8. If a woman be seen standing at a man's left hand, it's a presage that she will be his wife, whether they are married to others, or unmarried, at the time of the apparition.

9. It's ordinary with them to see houses, gardens, and trees in places void of all three, and this in process of time uses to be accomplished; of which he gives an instance in the Island of Skye.

10. To see a spark of fire fall upon one's arm, or breast, is a forerunner of a dead child to be seen in the arms of those persons, of which there are several fresh instances.

To see a seat empty at the time of one's sitting in it is a presage of that person's death quickly after.

When a novice, or one that has lately obtained the second sight, sees a vision in the night-time without doors, and comes near a fire he presently falls into a swoon.

Some find themselves, as it were, in a crowd of people, having a corpse which they carry along with them; and after such visions the seers come in sweating, and describe the people that appeared; if there are any of their acquaintance among them, they give an account of their names, and also of the bearers. But they know nothing concerning the corpse.

All those that have the second sight do not always see these visions at once, though they are together at the time; but if one, who has this faculty, designedly touch his fellow seer at the instant of a vision's appearing, then the second sees it as well as the first.

11. There is the way of foretelling death by a cry, that they call *taish*, which some call a *wraith* in the lowland. They hear a loud cry without doors, exactly resembling the voice of some particular person, whose death is foretold by it, of which he gives a late instance, which happened in the village Rigg in Skye Isle.

12. Things are also foretold by smelling sometimes, as follows: Fish or flesh is frequently smelt in the fire, when at the same time neither of the two are in the house, or, in any probability like to be had in it, for some weeks or months. This smell several persons have, who are endued with the second sight, and it's always accomplished soon after.

13. Children, horses, and cows have the second sight, as well as men and women advanced in years.

That children see it, it is plain from their crying aloud at the very instant that a corpse or any other vision appears to an ordinary seer; of which he gives an instance in a child when himself was present.

That horses likewise see it's very plain from their violent and sudden starting when the rider or seer in company with them sees a vision of any kind by night or day. It's observable of a horse that he will not go forward that way till he be led about at some distance from the common road, and then he is in a sweat. He gives an instance of this in a horse in the Isle of Skye.

That cows have the second sight appears from this; that if a woman milking a cow happens to see a vision by the second sight, the cow runs away in a great fright at the same time, and will not be pacified for some time after.

In reference to this *Paracelsus*, Tom. 9 l. *de arte presaga*, writes thus: "Horses also have their auguries, who perceive, by their sight and smell, wandering spirits, witches, and spectres, and the like things; and dogs both see and hear the same."

Here in the next place the author answers objections that have lately been made against the reality of the second sight.

First, it's objected that these seers are visionary and melancholy people, who fancy they see things that do not appear to them or anybody else.

He answers, The people of these isles, and particularly the seers, are very temperate, and their diet is simple and

moderate in quantity and quality; so that their brains are not, in all probability, disordered by undigested fumes of meat or drink. Both sexes are free from hysteric fits, convulsions, and several other distempers of that sort. There are no madmen among them, nor any instance of self-murder. It's observed among them that a man drunk never has a vision of the second sight; and he that is a visionary would discover himself in other things as well as in that; nor are such as have the second sight judged to be visionaries by any of their friends or acquaintance.

Secondly, it's objected that there are none among the learned able to oblige the world with a satisfactory account of these visions; therefore they are not to be believed.

He answers, If every thing, of which the learned are not able to give a satisfactory account, shall be condemned as false and impossible, we shall find many other things, generally believed, which must be rejected as such.

Thirdly, it's objected that the seers are impostors, and the people who believe them are credulous, and easy to be imposed upon.

He answers, The seers are generally illiterate and well-meaning people, and altogether void of design; nor could he ever learn that any of them made the least gain of it; neither is it reputable among them to have that faculty. Beside, the people of the isles are not so credulous as to believe an impossibility before the thing foretold be accomplished; but when it actually comes to pass, afterwards it is not in their power to deny it without offering violence to their senses and reason. Beside, if the seers were deceivers, can it be reasonable to imagine that all the islanders who have not the second sight should combine together, and offer violence to their understandings and senses, to force themselves to believe a lie from age to age? There are several persons among them whose birth and education raise them above the suspicion of concurring with an imposture merely to gratify an illiterate and contemptible sort of persons. Nor can a reasonable man believe that children, horses, and cows could be engaged in a combination to persuade the world of the reality of a second sight.

Every vision that is seen, comes exactly to pass, according to the rules of observation, though novices and heedless persons do not always judge by those rules; concerning which he gives instances.

There are visions seen by several persons, in whose days they are not accomplished; and this is one of the reasons, why some things have been seen, that are said never to have come to pass; and there are also several visions seen, which are not understood till they are accomplished.

The second sight is not a late discovery, seen by one or two in a corner, or a remote isle; but it's seen by many persons of both sexes, in several isles, separated about forty or fifty leagues from one another: the inhabitants of many of these isles never had the least converse by word or writing; and this faculty of seeing visions having continued, as we are informed by tradition, ever since the plantation of these isles, without being disproved by the nicest sceptic after the strictest inquiry, seems to be a clear proof of its reality.

It's observable, that it was much more common twenty or thirty years ago than at present; for one in ten does not see it now that saw it then.

The second sight is not confined to the Western Isles alone, the author having an account that it's in several parts of Holland, but particularly in Bommel, where a woman has it, for which she is courted by some, and dreaded by others. She sees a smock about one's face, which is the forerunner of the death of a person so seen, and she actually foretold the deaths of several that lived there. She was living in that town a few winters ago.

The second sight is likewise in the Isle of Man, as appears by this instance. Captain Leathes, the chief commander of *Belfast* in his voyage, 1690, lost thirteen men by a violent storm, and upon his landing in the Isle of Man, an ancient man, clerk to a parish there, told him immediately that he had lost thirteen men there; the captain inquired how he came to the knowledge of that; he answered that it was by thirteen lights, which he had seen come into the churchyard; as Mr. Sacheverel tells us in his late description of the Isle of Man. Note that this is like the sight of the corpse-candles in Wales, which is also well attested.

## STRANGE ANTIPATHIES.

WHAT jarring chord of the human fabric is struck, and how is it struck, to produce effects both involuntary and irresistible, similar to the following striking manifestations of that unaccountable feeling of antipathy to which so many persons are subject, and with instances of which, in a modified form, perhaps, most people are acquainted?

Nothing is more remarkable in the youth of Peter the Great than the strong antipathy he then had for water. The sight and sound of it threw him into cold sweats and convulsions; but, ashamed of being the slave of an unmanly weakness, he determined to overcome it, and ultimately became as fond of the water as he had been averse to it. Boyle, philosopher as he was, fell into convulsions on hearing the sound of water running through a pipe; but, unlike the Czar Peter, he was unable to conquer this troublesome antipathy. Charles d'Escaro, Bishop of Langres, fainted at an eclipse of the moon, and remained insensible as long as it lasted: when he was very old and infirm an eclipse took place; the venerable prelate went off as usual, but he never came to again. It was the inconvenient custom of Bacon always to faint at the commencement of a lunar eclipse. Erasmus, though a native of Rotterdam, had such an aversion to fish that the very smell of it threw him into a fever. Ambrose Paré tells us of another unlucky individual who could not see an eel without fainting.

It is recorded of a boy who could not endure the sight of animal food, and the smell of it when cooking was to him most disagreeable. Until this youth was full sixteen years of age he had never eaten one ounce of animal food, nor could the most gnawing hunger have forced him to partake of it, a whole week's experiment having been made for that purpose, until sinking nature showed that his antipathy was coeval with existence. Julia, daughter of Frederick, King of Naples, could not taste flesh meat without serious accidents. M. Vaughien, a great huntsman in Hanover, would faint, or, if he had sufficient time, would run away at the sight of "a gaping pig." Joseph Scaliger and Peter Abono could not drink milk. Cardan was horrified at the sight of eggs. Boyle tells us of a man who felt a natural abhorrence to honey.

Vladislaus, King of Poland, had an antipathy to the sight and smell of apples. Duchesni, secretary to Francis I., used to stop his nostrils with bread if he saw an apple, to prevent an otherwise inevitable bleeding at the nose. Scaliger trembled and turned pale at the sight of water-cresses.

Amatus Lusitanus relates the case of a monk who fainted whenever he beheld a rose, and never quitted his cell when that flower was blooming.

Grétry, the composer, could not endure the scent of this queen of flowers, neither could Anne of Austria; the sight of it was too much for Lady Heneage, maid of honour to Queen Elizabeth; indeed, Sir Kenelm Digby records that her cheek became blistered when some one laid a white rose upon it as she slept. A violet was a thing of horror to the eyes of the Princess Lamballe. Scaliger mentions one of his relations who always fainted on beholding a lily. Pansy was an abomination to an Earl of Barrymore, and a soldier otherwise valiant enough fled without shame from a sprig of rue.

Henri III. could never sit in a room where there was a cat; neither could the Duke of Schomberg; and a gentleman at the Court of the Emperor Ferdinand used to bleed copiously at the nose whenever he heard a cat mew. Indeed, Dr. Bucknill says the antipathy to cats "is one of the most unquestionable and curious of the emotions of repulsion." The Duc d'Epemon fainted at the sight of a leveret, although a hare did not produce the same effect. Marshal d'Albert could not endure the presence of a wild boar, nor even that of a sucking pig. M. de Laucres gives an account of a very brave officer who was so terrified at the sight of a mouse that he never dared to look at one unless he had a drawn sword in his hand. Tycho Brahe felt his limbs sink under him when he met either a fox or a hare.

The author of the *Turkish Spy* tells us that he would rather encounter a lion in the desert of Arabia, provided he had but a sword in his hand, than feel a spider crawling on him in the dark. He observes that there is no reason to be given for these secret dislikes, and humorously attributes them to the doctrine of the transmigration of the soul. Mr. Wm. Matthew, son of the Governor of Barbadoes, was also the subject of an unreasonable dislike for spiders, which many of his friends thought to be more affected than real. The Duke of Athole (then Mr. John Murray), meeting Mr. Matthew in company, and desiring to raise a laugh at his expense, left the room for a short time. On returning he went up to his victim with one hand closed. Believing the clenched fingers held a spider, Mr. Matthew became furious, drew his sword, and, but for the timely interposition of his friends, would have done damage either to himself or his tormentor.

James I. of England never overcame his horror of a drawn sword, and Sir Kenelm Digby narrates that the king shook so vehemently in knighting him that he would have run the point of his sword into the eye of the knight-elect if the Duke of Buckingham had not guided it across his shoulder.

La Motte de Vayer could not endure the sound of musical instruments, though he experienced the most lively pleasure whenever it thundered. Lord Lauderdale avowed he would rather hear a cat mew than listen to the best music in the world, and the better the music the more sick it made him; his especial aversions were the lute and the bagpipes. Hippocrates mentions one Nicanor who swooned whenever he heard a flute; and we read of a certain French officer who so thoroughly hated the martial roll of the drum that he fell dead at the sound of a tattoo.

An Englishman of the seventeenth century nearly expired whenever the fifty-third chapter of Isaiah was read to him. John Rol, a gentleman of Alcantara, always fell into a syncope on hearing the word *luna* (wool) mentioned, although his cloak was made of that material. Zimmermann tells us of a lady who could not endure the feeling of silk and satin, and shuddered when touching the velvety skin of a peach.

BISHOP JEWEL.—The biographer of Bishop Jewel says that the memory of the latter was such that, after committing his sermon to its keeping, he could recite the whole discourse without disarranging a single word, no matter how turbulent or hostile his audience. He used to amuse his friends, amongst the number Bacon, by repeating, after a single perusal, long strings of names, lists of uncouth words, and scraps of grotesque sentences picked out at random from a dozen different books, or selected from some such difficult language as the Welsh or Irish. These he would repeat backwards, and at command could point out the succession of any sentence or any name in the series.

A SECULAR MONASTERY.—Mr. Z. J. Piérart, former editor of the *Revue Spiritualiste*, and author of the *Bénédictin de St. Maur*, announces in a recent number of that serial his intention of founding a monastery or retreat for free-thinkers and those holding Spiritualist views, in the hope that the foundations of a universal religion may thus be laid, based upon facts proving the immortality of the soul. This religion M. Piérart proposes to call Esseno-Druidism, as the principles of the Essenes and the Druids may be said to have embraced all that is essential for a complete religion and for worship. A building, to be called the Villa of the Bénédictin de St. Maur, situated near Paris, and close to the ruins of an ancient Benedictine abbey, has been chosen for the purpose. It is described as standing in extensive grounds, with well-stocked gardens and orchards, and surrounded by high walls. All candidates for admission must be over fifty years of age, and without encumbrance. No Catholic priest will be admitted. M. Piérart says:—"The universal religion, which unites in one sentiment of common faith and fraternity men of goodwill from all parts of the globe, is the religion which rests on the unshakable basis of the dogmas which are found always identical and in agreement in each several religion. This religion teaches:—*As dogmas*, belief in one God who is just, good—the creator, governor, and preserver of all beings, and consequently their rewarder and punisher; belief also in the immortality of the soul and in the punishment or recompense for the acts which it has voluntarily accomplished in the fullness of its own free will. *As morals*, the following precepts: To love God above everything, and one's neighbour as one's self; and not to do unto others that which we would not wish to have done to ourselves. *As practice*, charity, prayer, and adoration, both in a public and a private manner. All religions have taught these dogmas and these precepts. They have also taught that there exists a possible communion between souls which exist in the spiritual state and those which are chained to the body; that between matter and God there exists an hierarchical series of beings who are more or less spiritualised, luminous, and powerful, according to the degree in which they are separated from, or approach more or less to, the Divine essence; that man has in his own conscience a criterion by the aid of which he may be able to know the duties of the natural law, and that he may be guided in this knowledge, and also sustained in the contests of his terrestrial career by his shepherd, that is to say, by the angel-guardian which God has attached to his destiny." Such have been, according to M. Piérart, the principles which have formed, since their origin, the moral and religious inheritance of man. This was the primitive religion. The worship which have placed dogmas above everything, without adding anything essential, have not exhibited either intolerance or fanaticism; their action has been good and salutary over the private and social lives of peoples. Those which, on the contrary, have propounded doctrines of which the result has been to destroy the simple majesty of the primitive universal type, have been malevolent. They ought, nevertheless, to be avoided, as being merely religions of the individual, pernicious to the moral instincts of humanity.

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## CONTENTS.

CHAPTER I.—First Effects Produced by Mesmerism—Sensations—Process for Causing Mesmeric Sleep—The Sleep or Mesmeric State—It Occurs Spontaneously in Sleep-Walkers—Phenomena of the Sleep—Divided Consciousness—Senses Affected—Insensibility to Pain.

CHAPTER II.—Control Exercised by the Operator over the Subject in Various Ways—Striking Expression of Feelings in the Look and Gesture—Effect of Music—Truthfulness of the Sleeper—Various Degrees of Susceptibility—Sleep Caused by Silent Will; and at a Distance—Attraction Towards the Operator—Effect in the Waking State of Commands Given in the Sleep.

CHAPTER III.—Sympathy—Community of Sensations; of Emotions—Danger of Rash Experiments—Public Exhibitions of Doubtful Advantage—Sympathy with the Bystanders—Thought-Reading—Sources of Error—Medical Intuition—Sympathetic Warnings—Sympathies and Antipathies—Existence of a Peculiar Force or Influence.

CHAPTER IV.—Direct Clairvoyance or Lucid Vision, without the Eyes—Vision of Near Objects: through Opaque Bodies: at a Distance—Sympathy and Clairvoyance in regard to Absent Persons—Retrospection—Introspection.

CHAPTER V.—Lucid Prevision—Duration of Sleep, etc., Predicted—Prediction of Changes in the Health or State of the Seer—Prediction of Accidents, and of Events Affecting Others—Spontaneous Clairvoyance—Striking Case of it—Spontaneous Retrospection and Prevision—Regularities of Speech and of Consciousness in Mesmerism—Causes and Effects of Trances and of Pains.

CHAPTER VI.—Mesmerism, Electro-Biology, Electro-Psychology and Hypnotism, essentially the same—Phenomena of Suggestions in the Conscious or Waking State—Dr. Darling's Method and its Effects—Mr. Lewis's Method and its Results—The Improbable State—Control Exercised by the Operator—Gazing—Mr. Braid's Hypnotism—The Author's Experience—Importance of Perseverance—The Subject must be Studied.

CHAPTER VII.—Trance, Natural and Accidental: Mesmeric—Trance Produced at Will by the Subjects—Col. Townsend—Esters—Extasies—Extasies not all Imposed—Luminous Emanations—Extasies often Predicted—M. Calagnet's Extasies—Visions of the Spiritual World.

CHAPTER VIII.—Phreno-Mesmerism—Progress of Phrenology—Effects of Touching the Head in the Sleep—Variety in the Phenomena—Suggestion—Sympathy—There are Cases in which these Act, and others in which they do not Act—Phenomena Described—The Lower Animals Susceptible of Mesmerism—Fascination Among Animals—Instinct—Sympathy of Animals—Snail Telegraph Founded on It.

CHAPTER IX.—Action of Magnets, Crystals, etc., on the Human Frame—Researches of Reichenbach—His *Odyle* is identical with the Mesmeric Fluid of Mesmer, or with the Influence which Causes the Mesmeric Phenomena—*Odyle* or Mesmeric Light—Aurora Borealis Artificially Produced—Mesmerised Water—Useful Applications of Mesmerism—Physiological, Therapeutical, etc.—Treatment of Insanity, Magic, Divination, Witchcraft, etc., explained by Mesmerism, and traced to Natural Causes—Apparitions—Second Sight is Waking Clairvoyance—Predictions of Various Kinds.

CHAPTER X.—An Explanation of the Phenomena Attempted or Suggested—Aurora Borealis—Universally Diffused, Certainly Exists, and is Probably the Medium of Sympathy and Lucid Vision—Characters—Difficulties of the Subject—Effects of *Odyle*—Somnambulism—Suggestion, Sympathy—Thought-Reading—Lucid Vision—*Odyle* Emanations—*Odyle* Traces followed up by Lucid Subjects—Magic and Witchcraft—The Magic Crystal, and Mirror, etc., Induce Waking Clairvoyance—Universal Sympathy—Lucid Perception of the Future.

CHAPTER XI.—Interest Felt in Mesmerism by Men of Science—Due Limits of Scientific Caution—Practical Hints—Conditions of Success in Experiments—Cause of Failure—Mesmerism a Serious Thing—Cautions to be Studied—Opposition to be Expected.

CHAPTER XII.—Phenomena Observed in the Conscious or Waking State—Effects of Suggestion on Persons in an Improbable State—Mr. Lewis's Experiments With and Without Suggestion—Cases—Dr. Darling's Experiments—Cases—Conscious or Waking Clairvoyance, Produced by Passes, or by Concentration—Major Buckley's Method—Cases—The Magic Crystal Induces Waking Lucidity, when Gazed at—Cases—Magic Mirror—Mesmerised Water—Egyptian Magic.

CHAPTER XIII.—Production of the Mesmeric Sleep—Cases—Eight out of Nine Persons Recently Tried by the Author Thrown into a Somnambulic State—Trance without the Knowledge of the Subject—Suggestion in the Sleep—Phreno-Mesmerism in the Sleep—Sympathetic Clairvoyance in the Sleep—Cases—Perception of Time—Cases; Sir J. Franklin; Major Buckley's Case of Retrospection.

CHAPTER XIV.—Direct Clairvoyance—Cases—Travelling Clairvoyance—Cases—Singular Visions of Mr. D.—Letters of Two Clergymen, with Cases—Clairvoyance of Alexis—Other Cases.

CHAPTER XV.—Trance—Extasies—Cases—Spontaneous Mesmeric Phenomena—Predictions.

CHAPTER XVI.—Curative Agency of Mesmerism—Concluding Remarks, and Summary.

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