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Advertising terms on application.

SPIRIT PHOTOGRAPHY.

An exceedingly interesting and curious branch of spiritualistic phenomena is that classed under the name of spirit photography; some ten or twelve years ago it occupied much attention in England, and of the pictures then produced many were genuine. Even more so than cabinet *séances* is spirit photography a branch of Spiritualism more suited for experienced investigators and for private life, than for doing good to Spiritualism among the general public. In America, where it had a much longer run than here, this appears to have been practically discovered, for spirit photography has nearly died out there, and only now and then does the subject crop up, usually with a new medium. One of the reasons why, like cabinet *séances*, it does more harm than good among new inquirers is, that so small a proportion of the outcome consists of recognisable likenesses of the departed, and the facilities for producing sham effects under the conditions which usually but not always prevail, abound, not that we for one moment mean that every medium concerned would take advantage of such easy opportunities.

The precautions taken by various persons unacquainted with photography to guarantee the genuineness of unrecognisable portraits were usually not the slightest safeguard. A favourite plan was to take their own marked plate, watch all the operations with it, and come away with an additional portrait on it to that of the sitter. An invisible ghost painted on the background with sulphate of quinine would give the result under the conditions, by means of fluorescence, but we do not believe it was ever tried, because of all the trouble and changes it would necessitate. There are means which might escape the attention of the unwary of superimposing another image in the camera. But any person not a photographer might be deceived by being allowed to bring his own plate, prepare it, take the portrait himself, and to go away with a spirit on it, without the photographer having touched the plate or done anything but look quietly on with his arms folded. This is achieved

by means of a transparent picture down in the nitrate of silver bath, the act of shutting the wooden case of the bath being made by automatic apparatus to allow a little light to stream through the transparency upon the film in course of sensitisation. The means a photographer has of outwitting any ordinary or half-informed visitor to his studio, are legion.

This subject of spirit photography is introduced because Miss Houghton has just written a book on the subject, published by Mr. Allen, in which is placed on record much that took place in those early times, more especially with one medium for this particular phenomenon, and there is good evidence as to the genuineness of a proportion of the pictures about which she writes.

One of the best authenticated specimens of a spirit photograph was sent us from America soon after it was taken, with the following inscription printed on the back of it:—

TEST SPIRIT PHOTOGRAPH.

This Picture was made December 25th, 1875, in Cincinnati, by Jay J. Hartman, under the most rigid test conditions, in a gallery he had never visited before, with Camera, Glass and Chemicals of a sceptical photographer, all of the manipulations of the plate being done by a sceptical photographer, Mr. Hartman simply standing by the side of camera with his hand resting thereon, never entering the dark room, nor at any time seeing or handling the plate, and all the time closely watched by sixteen respectable, intelligent gentlemen.

Cincinnati, December 25th, 1875.

We, the undersigned, having taken part in the public investigation of Spirit Photographing given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulations of our own marked plates, through all the various workings, in and out of the dark room, and have been unable to discover any sign of fraud or trickery on the part of Mr. Jay J. Hartman.

We further certify that during the last sitting, when this result was obtained, Mr. Jay J. Hartman did not handle the plate or enter the dark room at any time.

J. SLATTER. JAS. P. GEPPERT. D. B. MORROW, M.D.
V. CUTTER. ROBERT LESLIE. J. P. WECKMAN.
E. SAUNDERS. WM. WARRINGTON. F. T. MORELAND.
JOS. KINSEY. BENJ. E. HOPKINS. THEODORE TEEPLE.
E. HOPKINS. G. A. CARNAHAN. W. B. SULLIVAN.

In the above photograph the likeness of a spirit with strongly defined features, obliterates much of the form of the mortal sitter.

ATTENTION has often been drawn in *The Theosophist* and other journals to the moral and other tendencies of physical mediumship, which mediumship the written and unwritten history of the facts shows not to have been good for the possessor in some cases, however otherwise it may have been in particular instances. This subject requires close and immediate consideration from all points of view, to see what can be done to secure such mediums against danger, while their organisms are the means of furnishing information of so much value to the world.

AN EXPERIMENTAL RESEARCH, WITH
EXPLANATORY CRITICISM.

BY JOHN E. PURDON, M.B.

I have continued my study of the cases reported last week, and I can endorse all my statements as to the genuineness of the phenomena, and the necessary relation which the state of health of the several individuals engaged bears to the strength and frequency of the rappings.

That there is a genuine attraction of some kind between the nervous systems of different individuals manifesting its existence, I make no doubt; but the purely physical representation of such interaction is not in my power to call up without the assistance of our modern science of physiological psychology. With its aid, however, I feel satisfied that a very reasonable and easily understood explanation can be followed in its minutest details. I certainly make some assumptions, but no more than are legitimate expansions of recognised physical and psychological principles.

I do not advance the notion that the strains, explosions or projections at the bottom of the rappings I have studied in the case of Private W—, are possibly related to chorea without good grounds. The man's constitution, the type of his pulse traces, the difference on the two sides of the body in the form of the curve and the volume of the pulse, not to mention the actual rheumatic pains of which he made complaint, all point to the conclusion that his case is similar to that of young men of the arthritic diatheses, who present themselves at hospital for treatment, some on account of acute rheumatism, and some on account of cordiac pain and disturbance of its rhythm. I regard the fact of a difference in the work-plan of the two sides of the double cordiac and vaso-motor centres in the medulla oblongata, as evidenced by the variability of their resultant, to be the key to the nature of the psychical factor, which may or may not be able to maintain its individual supremacy as an agent free to adapt itself to the best interests of the organism, which it does generally speaking during health.

To check the accuracy of my view of Private W—'s case, I have had him under the treatment which I have found to be most beneficial in restoring the nerve balance, when the system is disturbed by the rheumatic and gouty-rheumatic poison. I have used the salicylate of soda and iodide of potassium, with arsenic in full doses during the last eight days in the case of W— alone, and it is a positive fact that *both* men have wonderfully improved. (I never saw possible the application of the theory to the improvement of the second man, who did not take the salicylic mixture, which was so evident as to be remarked by all until I wrote the above sentence. I do not, however, say that anything more than the removal of a mental and physical strain was the cause of his improvement.) The pulse curves on opposite sides very soon became steady and equal, and I could easily obtain almost exact likenesses between the two. The rappings have however continued as before, on occasions in my hearing, but the men maintain they are becoming less frequent, and I am bound to accept their statement, as I have heard nothing but truth from them from the beginning.

On one occasion immediately after my last report, I made experiments with the men when I was suffering from rheumatic or neuralgic pains down both arms, and to my great astonishment Private L— showed for some time after, slight but unmistakable chorea jerkings in the pulse traces of his left hand, the right hardly showing it at all. I had been making in the early

part of the day and night repeated experiments on an individual in a critical state of nerve strain, and I think it not at all unlikely that my nervous equilibrium had been upset, and an abnormal nervous tension permitted through defect of the conservative inhibitory action, which guards from within, and possibly destroys in some physiological way noxious impulses attacking the system from without. At that time my pulse curves showed remarkable variation, resembling those of the person I regarded as the disturbing agent. The pains were transitory.

On one of the last occasions on which I made observations, the men were in bed, their pulse traces were wonderfully alike, and knocks were heard in the room.

I made observations one night when the young woman I have previously spoken of was suffering from sick headache and a special nerve-strain, and I got from her what I considered to be a remarkable trace. I got an almost exact copy later on from Private W—who was lying on his bed on the opposite side of the wall.

The pulse curve, as shown by the sphygmograph, indicates changes of the muscular tension of the circulatory apparatus generally. The heart alone is not shown in its varying tension; for the first part of the curve which gives the true pulse wave clearly points to the influence of the muscles proper to the artery, the innervation of which is supplied through the vaso-motor nerves derived from the sympathetic system, the vaso-motor centre being situated in the medulla oblongata as the floor of the fourth ventricle.

It is in the identity of features of this part of the pulse curve that we infer identity of determining cause with a subjective standpoint proper to itself, analogous to will.

Through the influence of the medulla oblongata the blood is not only distributed in quantity to any part of the body, but it is also determined to combine with the tissues as was lately proved by the great physiologist, Professor Brown-Sequard.

The medulla oblongata contains, among others, the centre for the regulation of the heart's action and that for the muscular tension of the arterial system, upon which depends the distribution of blood in any part of the body. This latter is called the vaso-motor centre: it is bi-lateral, that is to say the arterial tone may vary on different sides of the body. It is believed to be an association of spinal centres, each of which has its own administrative office.

A section of the spinal cord below the level of the medulla oblongata paralyses all the arteries of the body by cutting off the regulating influence of the vaso-motor centre.

It is a matter of fact that this centre depicts its functional activity in the sphygmographic trace, at the part of the curve which is called the primary pulse wave.

The curve of any individual in a state of health will vary within limits, but as a whole the writing of the arterial system is as characteristic of the individual as that of his hand, and more so if his hand do not move, freely giving automatic play to the muscles engaged.

A man in health will continue to repeat, time after time, a written word or sentence without the variation of a point, and similarly the pulse curve will repeat itself indefinitely in almost identical terms. The one deals entirely with the voluntary muscular system reduced to a condition of automatism and spontaneity, the other deals entirely with the involuntary muscular system. But the performance of every act in which the voluntary muscular system surrenders itself to the automatic condition, involves the reference either to a

succession of similar acts in the past, or the conformity to a plan up to which it works in the future. But the purposive act, as executed by moving matter, is only a succession of configurations, to which corresponds a varying distribution of blood according to the particular part of the muscular system to be thrown into activity.

There is, as it were, a blood image, or *potential antecedent*, of any given piece of work to be done, whether that work be physiological and confined to the body, or external and mechanical. Now this blood image is partly under the jurisdiction of the vaso-motor centre, and upon its integrity depends the perfection of the motor mechanism for the continued performance of any specified work.

I have all along taught that we must keep our eyes fixed on the great principle of work or energy if we wish to have some solid explanation of the uncommon occurrences which have befuddled so many of the wise and simple in their denial of their existence or their too enthusiastic reception of them, as evidence of spiritual communion. But we must be able to split this work or energy into its factors, so as to meet some of the manifestations and grapple with the difficulty they offer at close quarters. We can regard energy as the product of the factors potential and electricity, and granting that the latter is ever and always present during chemical change, we can perceive that the chemical affinity which determines the chemical change, their product being work, may be mapped out or planned throughout the body, such distributed determination to active change being shown by the potential to which it would bear quantitative relationship, just as a definite relationship would exist between chemical action and resulting electricity.

All vital activity, no matter what, having its chemical aspect, it will be seen that the potential which I have employed to offer a rational explanation of abnormal nervous activity is no mere analogy.

That special physical manifestation in which a mass of fluent, fleecy stuff passes from the body of the medium, and condenses into the head or figure of a human being, is one which is well calculated to try the strength of my hypothesis. The sensuous idea, representative image, or vision picture, is the antecedent condition, and this which at ordinary times would only be a passing thought with a chemical change accompanying it wholly resulting in heat, is in the case I have chosen, the nucleus round which there settles that chemical affinity, otherwise resulting in active change within the body, but now turned out as a tension, the arrest of some tissue change or natural motion accounting for its presence.

The thought is presented under different formal conditions; in the one case, in time, with progressive chemical change; in the second case there is exhibited the obverse of that existence in terms of feeling, *i.e.*, that which corresponds to a mental image when it is filled in by undegraded ultimates, whereby it is turned out into space to become part, though only a temporary part of the external world of reality. In the latter case we are introduced to the notion of polarity which necessarily accompanies that of space and outness, and hence we have to do with a state of affairs which is not so much related to electric as to magnetic analogies.

The idea of the mere quantitative distribution of potential energy is not alone that which is included in the blood-image of work to be done or to be continued. The conception is much more complicated, for it involves the idea of the affinities, the controlled affinities of the blood and the tissues, so that a regulating centre of nutrition is as necessary to hold in view as the vaso-motor

centre itself in considering the activity of any part of the living body. This fact I determined through a special research, undertaken with cases of rheumatic gout, where the nutrition centre for the joints and skin was in a condition of irritation.

A blood *distribution* regarded as indicative of work to be done, is not therefore to be taken as alone implying the fact that the burning of so much blood in or out of the body, will afford the mechanical equivalent of so much work done by the living body, for it involves the *directed* expenditure when the individual parts work at specified rates for the construction of the work-image.

The construction of the work-image depends therefore in the first instance upon that harmonized relation between the nerve centres which gathers up the minuter motions and groups them under the appearance of a common jurisdiction, *in the conformity of independent units to plan*.

The application of this theory of vital potential to the cases of thought reading, double dreaming and clear-seeing is obvious. A faint image of a reality, that is to say, a word unspoken, a pictured fancy, or an effort unmade, determines the blood-image which would have corresponding to it a work-image when work is really done; the energy however being dissipated or degraded when the thought is not actualized, in which case the work-image is represented by a waste-image.

Work done can be the means of transforming the mechanical motion of bodily parts into aerial vibrations, or *other signs*, when interpreted as such. Our signs are arbitrary and conventional, but the lower animals make use of a natural physiological system which we from our social status have been compelled to neglect, and which the development of the cerebrum, dealing as it does with general notions, which fit all alike, has crushed out of use as relating only to the communications of individuals too low in the animal scale to aspire to the freedom conferred by the privacy of an artificial language.

The running down of the energy of living tissues determines a disturbance of the medium which we provisionally believe exists as ether, and in which we also provisionally believe that energy is dissipated until we know more about the nature of energy. The history of the strange subject I am engaged upon shows that the energy of the blood and tissues may run down without doing work and without manifesting itself as heat; so that between actual work and increased temperature of the animal body, we have to search for that which is lost through the running down of the store of potential energy (?)

Should, however, the passage of energy from one body to another be unaccountable, it is not at all necessary that it should be pressed, for it is quite sufficient to establish the flow of potential from one to the other and our work-image would not be potential energy, but the design upon which the same would be constructed. We know that to keep the animal body alive a certain expenditure of energy is required so as to result in so much heat, and as this heat may come from without as long as the requisite temperature is maintained, it appears that the energy which is being transformed to supply the organism with heat may be determined in given directions by a directing plan infused into it from without. Because potential is a mathematical conception, the grafting of it on to the idea of Life is not utterly illogical since it is only by abstraction from himself that man can picture the world so that he is only taking back his own in the above conception.

To satisfy my ideal I must have the *plan* of one piece

of work in one animal, read, accepted or imitated by the other, but to have this done the nervous centres must be living creatures communicating across a void just as the whole animal does, and so without a fearless use of physical analogies I am only making my difficulties look smaller without conquering them.

The fact is if we wish to solve the problem we must be consistent and remain true to the method with which we started—the physical one. Therefore I say that an organised space-occupying reality possessed of a psychical as well as a physical side of existence is to be inferred from the results I have obtained.

We are thus driven to fall back on the hypothesis that specific vibrations or motions more or less complex in character according to the nature of the so-called “centre” engaged, are thrown off, and that by the principle of exchanges these vibrations or complex motions are more or less accurately accepted by the corresponding centre in the other animal, which accordingly accomplishes with more or less exactitude the operation corresponding to that complex vibration or motion or *directing work-image*, the potential energy corresponding to which is ultimately radiated from the body as heat when it is exhausted upon its own proper body.

But I do not suggest by this that a nerve centre radiates its specific vibration into space, as a red hot ball does; such a conception would carry contradiction on the face of it; its life energy would soon run down. Such, however, may be the case in certain pathological states of the system. My view of the matter is that the giver and the receiver are both to be considered in the operation of “influencing,” and that there may be some space relation necessary to be considered at the time the vibration establishes a communication. This part of the theory is suggested by what Clerk Maxwell says in article 860 of his great work on Electricity and Magnetism, concerning Neumann’s idea of the transmission of electric potential.

Such an hypothesis would permit us to regard the vibration as, so to say, preserving its vitality during its passage from one individual to another between whom it would constitute a moving vital link removable continuously during a certain interval of time, but capable of being cut off by certain physical and psychical changes.

I am not able to point out any physical analogy that would assist us to understand how such a flow could begin, though once its existence is granted, as indeed it may be claimed, the understanding of the process is simple enough. I presume the difficulty lies in the fact that at present we are obliged to regard the contents of space from the purely objective point of view, through the fact of our complete differentiation from the subject of which space and its contained possibilities are the external expression.

I think I may reasonably claim to have established experimentally, grounds for postulating the possibility of the influencing of one nervous system by another, and to have recognised to some extent that such attraction or influence gives evidence of its existence through the medulla oblongata, the throne of purely animal life, with which also I would venture to couple the tubercula quadrigemina, which play such important parts in the correlation of visual impressions with muscular movements.

I know from very accurate experiments conducted for months on some very remarkable sensitives, that the visual centres in the cortex of the brain are factors which enter largely into the production of the phenomena of modern Spiritualism; in fact while a certain remarkable female medium was astonishing London

with materialised figures, I was obtaining very good data from her as to the nature of the cerebral changes which had a bearing upon the physical aspect of the phenomena, which being afterwards checked by other cases, and by relations of her own, were found to be wonderfully accurate if uniformity of subjective impression and generality of resemblance in the nature of the impressions, are to be taken as tests of the reality of subjective experience.

The inference from the theory of the blood-image is that the muscular system of a second person is *blood-compelled* to the performance of the same actions as those of the other, and similarly in cases where muscular movement does not appear to play so direct a part. All functional activities moulded on the same great type, the sensori-motor, submit themselves to the same general explanation worked out in different details, where they are found common to different individuals, at special times when there is reason to believe that favourable conditions for such community exist. Physiologists can make no difficulty in understanding that as functional activity and increased supply of blood going together, the plan of any proposed complex motion having been suggested by one nervous system to another, the latter starts off and performs the action so suggested, the laws of motion taking care that the result obtained is the best possible, provided the original plan supplied, and of course its accompanying blood-image, are not interfered with by any voluntary expression on the part of the person acted on. This is the general explanation of the working of the oneirograph, or dream-writer, commonly called planchette; it also includes those cases of thought-reading which have puzzled our experts. When an organised existence of the fineness of light bearing in its woven fabric the plan of a will, of which indeed it is the executive aspect, passes from one to another, the consequences are apparent when we understand that as a force function it contains the sum of all the minute elements of force conspiring to the production of any determined bodily change.

This attempt at the outline of a theory of the animal soul must be made sooner or later, if the so-called Godless Materialism is not to increase the advantages it has already gained. At present the scientific world simply ignores the hypotheses of a soul as a useless complication in biological enquiries. The day has however passed for the contemptuous rejection of matters of fact as real as the circulation of the blood, and once the biologists perceive that the soul offered to their consideration is a true physical and biological conception, and not an airy viewless nothing in particular, they will mind their manners and treat the poor despised Christians and Spiritualists of all denominations with a little more consideration, seeing, it may be, that a march has been stolen on them while they slept in the security of their trust in their self-appointed mission to sweep the Universe clean of souls, spirits, gods, goblins, and such like cobwebs.

The animal soul is a space-occupying fact, or it is a nuisance; it is the logical outcome of the philosophy of Spinoza, which postulates the two great attributes of thought and extension, as covering all existence for man.

The palpable has its objective side, and a subjective side is logically inferred for it; the impalpable is *inferred* as space-filling, though beyond the ken of the senses, but that is no reason why it should not have its psychical side for it is only to us that it possesses the negative attribute.

From a slice of the soul, the animal soul be it remembered, which the identical sphygmographic traces

suggest to me as their explanation, I infer the existence of the animal soul in its entirety, as a something which is in some way the refined physical counterpart of the whole life of the individual integrated into the form of a force function in which the separate acts are bound up, and from which their actualising forces may be differentiated and either expressed in space or retained as subjective experience, independent of the order in time which is really an abstraction from order in space under the action of law. How this conception of the animal soul may bear upon that of the Spiritual Body of St. Paul I have no means of judging, but that they may be identical in essence is not to me inconceivable, though I do not attempt to represent my conception under any figurative imagery. If I did so, I presume that from an intellectual necessity I should fall back upon a body similar to my own, but transfigured beyond the mundane wants, a self-sustaining cycle.

MR. HAXBY is seriously ill.

DR. EUGENE CROWFELL's new spiritual newspaper, *The Two Worlds*, is a great credit to the movement in America.

PROFESSOR ZÖLLNER writes to us expressing satisfaction at the excellence of the translation of his *Transcendental Physics* by Mr. O. C. Massey.

ASTROLOGY:—Astrologers say that a peculiar conjunction among the planets boded the greatest evils to England last year, and that the malefic influence will not clear off entirely until the expiration of ten years. Last Friday, at the Royal Institution, Dr. Huggins, by way of joke, said that comets were once supposed to indicate wars, pestilence and woe, and that the seven comets seen last year gave some colour to the idea as applied to 1881. He quoted some of the ideas of Mr. Crookes (who was present) and Professor Zöllner about comets. The last number of *The Referee* says:—"With a crisis in Germany and a crisis in France, with Russia on the eve of another Nihilistic demonstration, with England on the threshold of civil war, and America treating the assassination of the President of the Republic as a screaming farce, 1882 promises to be as lively a year as we have had for some time. No one with an eye that can see an inch beyond its accompanying nose can fail to discern signs of the coming European deluge which is to carry away the old landmarks and change the old order of things."

SPIRITUALISM IN WALSHALL:—A warm newspaper discussion is going on in Walsall between Spiritualists and some clergymen. Mr. J. Tibbits writes to the *Walsall Observer*:—"In reference to the charge of insanity caused by Spiritualism, I repeat the challenge I put forth last week—that the members of the Walsall Spiritualist Society challenge any medical man or other gentleman to prove that any member of the society ever has been or is an inmate of any lunatic asylum through the teachings of Spiritualism. On the contrary, Spiritualism teaches how lunatic asylums can be emptied of their inmates, but the teachings are disregarded. I now come to the visit of the Rev. S. D. Scammell amongst the Spiritualists. . . . A discussion then took place in which the rev. gentleman said that he was well acquainted with the different stages of clairvoyance and mesmerism. But on one occasion, when dealing with one of his mesmeric lady subjects, he lost all control over her, some other power taking possession outside of himself. Whilst under this power the lady's hand moved as if wanting to write. Whereupon she was provided with pencil and paper, and immediately wrote a Latin prescription—the knowledge of Latin being outside the learning of either of them. This he could not account for."

CHANGES IN THE SPIRITUALIST NEWSPAPER

Since the announcement made last week of the probable stoppage of *The Spiritualist*, unless more liberal support were forthcoming in the way of general public contributions, some friends have said that longer notice should have been given. Various uncertainties at the beginning of the year prevented longer notice being given.

The publication of *The Spiritualist* will now be suspended for a month, and if something efficient is done in that period for its support in consideration of its thirteen years services and usefulness to the movement, it will reappear on the 1st of March in a new form, better calculated to spread the cost of its production over all its readers, than upon myself and among a few self-sacrificing contributors of donations. That is to say, it will be greatly improved, and contain a few good illustrations, whilst at the same time its price will be raised to sixpence. The idea is to produce a better spiritual journal than has yet been seen in this country, and to charge a price for it likely to be sufficient to clear its expenses.

The want of an illustrated journal is often felt. For instance, this number of *The Spiritualist* would be much more interesting, did it contain engravings of Dr. Purdon's apparatus, and of the peculiar pulse traces given by the circulation of the blood in mediums. Reproductions of spirit drawings and writings would also sometimes be of interest; likewise representations of persons and places. All experimental progress in Spiritualism would be specially aided by an illustrated journal.

In this work I propose to feel my way, so as not to go on with a journal unremunerative to any great extent; there has been too much of that in Spiritualism in the past. So at first I propose that *The Spiritualist* in its new form shall come out say twice a month, before doubling its cost of production by attempting to bring it out weekly.

The few of the more prompt readers who have paid up their subscriptions for the present year are requested to await the result of these changes. If, however, any do not desire to do so, I should be obliged if they would take out the value in books.

Two or three extracts from some letters received by me this week from old and faithful friends of *The Spiritualist* may be of interest. One of them says:—

"I am sorry that *The Spiritualist* shows a prospect of stopping. We are fifty years in advance of the age,

which is not yet ripe for the science. Anyhow you can always look back with pride to the management of the paper in the past, and I wish that I could help you for the future."

Another correspondent writes:—

"You gave this excellent paper its birth; you have nurtured and brought forth all the distinguishing marks of its character, and have had the pride and satisfaction of seeing it flourish in full maturity, dispensing in a refined manner its teachings, and sowing the seeds of spiritual progress in the hearts of its readers nearly all the world over. You naturally love this—your successful work of years of well-spent mental energy; but should it fall to destiny that you must lay this labour of patient perseverance away to rest on its honoured fame, *The Spiritualist* will never lose its life any more than we shall. Its own intrinsic merits remain on its pages, and the good results of its teaching will continue to bear fruit and to be living witness of the perennial vitality of its spirit."

An outside observer of Spiritualism writes:—

"You have played your part in turning the attention of the English people to a great development of human knowledge through human weakness going on in their midst, and I will take care if I live that your merit and your rational foresight shall have their recognition. I hope you will get support from your friends. The harvest is ripe; it is a pity if you should not have your share of honour in the reaping."

Among other friendly letters sent in, some express very strong feeling in relation to certain events; and some give support or promises of support.

After thirteen years' work in Spiritualism, to perform which I voluntarily gave up literary duties on the daily and weekly press, and came down from a rising position of more affluence than I have ever approached since, my present request is that the Spiritualist movement will help me to clear off the remainder of the moderate expenses incurred in giving it the benefit of book and newspaper literature it would not have otherwise possessed, and at a time when the general and particular commercial depression of the last year or two could not have been foreseen. Few probably have the desire to see me weighted for a long time to come, single-handed, with such a legacy, as the only material result of the public work of the best part of a life in support of an unpopular truth.

W. H. HARRISON.

38, Museum Street, London.

ZÖLLNER'S TRANSCENDENTAL PHYSICS:—Professor Zöllner has written to us saying that he only desires to spread truth, and withdrawing the restriction he placed upon the number of copies of his book on *Transcendental Physics* which might be issued in the English language. It is therefore possible to greatly reduce the price of the proposed re-issue of the work. We are ready to bring it out at 3s. 6d. per volume, if a sufficient number is ordered in advance at 2s. 6d. a volume to warrant going to press again with the book at all. This is not likely to be done unless some of the more wealthy Spiritualists each order from £1 to £5 worth. In any case the book will not be sold for half-a-crown except to those who order it before it goes to press.

REMARKABLE SÉANCES.

No. VI.

BY THE COUNTESS OF CAITHNESS.

At our *séance* which was held at 15, Ashley Place, London, March 27th, 1869, we sat round a very solid heavy centre table, a party of five ladies and four gentlemen, namely, Mr. and Mrs. S. C. Hall, Mrs. Egerton, Mrs. Honynwood, Mrs. —, Capt. Smith, the Master of Lindsay, now the Earl of Crawford and Balcarres, and I. The medium was Mr. Home. There was a bright fire, a pair of candles alight on the mantel-piece, and moonlight and gaslight streaming in at both windows. In the second drawing-room there was a gas chandelier, but no fire. Mr. Home pinned the velvet *portière* together in the centre, leaving it open like a V in the upper portion, because it would not draw at the top.

We conversed awhile quietly, then raps came on the floor and table; and vibration in the table and floor was felt by all of us.

Mr. Home passed into a trance, and his chair was slowly drawn back from the table. He got up and walked about the room, then made signs with a pocket handkerchief for a lady to blindfold him. Taking up a sheet of paper, off which he tore a corner that it might be recognised again, and taking up a pencil, he walked round the table and placed the paper for a few seconds on the back of each of our heads, then went into the next room, opening the lower part of the *portière*. Then a cross passed slowly four times. It had been taken off a table and was waved in the air as high, or higher than a man could reach standing. Mr. Home was lying on the floor in the sight of all present, and the gas-light was turned on full. He then rose and presented the paper to me with the following message in Spanish.

"Asi como el Sol alumbra la tierra, asi la buena doctrina es la luz del entendimiento la buena doctrina es el Espiritualismo."

Mr. Home then walked to the fireplace and took out a large coal; the lower part was red hot about an inch-and-a-half upwards and the upper part black and flaming. Placing it in a metal bell and concealing it with both hands, he carried it off into the next room, saying, "Do not look too much at Dan." He moved about as if uncertain, put out the gas, and we saw the red hot coal up in the air above the curtain. He now returned and placed the metal bell on the fire,

passed again into the second room and began playing a solemn chant on the piano. After a little while he called three ladies and two gentlemen, by their names, to come to him. Three passed in, but the fourth was stopped by a small table—which Mr. Home had placed in the very centre of the doorway—and it startled her, and a gentleman accidentally and unavoidably trod upon the cross which had been placed on the floor. This interrupted and disturbed the conditions. The piano rose slightly as we stood round it, and swayed from side to side; the impression was that had no interruption occurred, both the medium and the piano would have been raised. All returned to the table for awhile. Mr. Home then called three ladies to sit with him at a small table close to the *portière*. Nothing occurred however, and all returned to the table. A private message to me was written in Spanish.

Mr. Home now took the metal bell off the fire, where I felt sure it had remained fifteen minutes. He took a sheet of paper off the table and placed it on his left hand, and having put the bell upon it he asked Mrs. Hall if she would "trust Dan and hold the bell without fear." She replied, "If you tell me it will not burn me I will trust you." He then handed her the bell on the sheet of paper, and she held it for some seconds. Another lady then held it, after which he placed it on the table-cloth. Mr. S. C. Hall asked if it would burn the cloth and Mr. Home assured him that it would not. Mr. Hall could not touch the handle, it was so extremely hot. Another gentleman also tried to touch it, but could not endure the heat.

I forgot to mention that Mr. Home asked Mr. Lindsay to make the sign of the cross upon the bell at the beginning.

Mr. Hall then extinguished the candles, leaving only the bright firelight and the moonlight. Mr. Home sat down again and raps came on the table; pencil and paper were asked for and placed under the table; our dresses were pulled and a pencil was twice placed in my hand, when I placed it under the table. Mrs. Egerton asked for a pencil, and it was placed before her, but disappeared as she put her hand out to take it, and it was placed in the hand beneath the table of the lady next to Mr. Home. He then walked round the room with the bell, and although the clapper did not move, each of us heard tiny clear sounds on the bell as

he held it near our ears in turn. Mr. Home was again drawn from the table and went and stood by the *portière*. Shadows passed, and I saw a ball of fire, also a long ray of light, pass the upper part of the curtain.

We then all of us distinctly saw a face pass. It came out and retired several times, as a lady present was nervous and startled, which seemed to disturb it, and to draw or force it back. But after a few seconds it passed slowly across, backwards and forwards. It seemed to me an oval face, with a broad forehead and a plaited close-fitting cap. I perceived no hair, only the forehead and brow; the eyelids were closed, and I observed to Mr. Hall that I could see no eyes. Rays of light were emitted from the cap, like a glory. I could see no nose or mouth the face was so luminous, and the rays of light fell obliquely from the brow and throat. I could also see the outline of the throat and shoulders. Mr. S. C. Hall now said that it was the face of a fresh-coloured healthy old woman, and Mr. Lindsay saw it as a very wrinkled face. A lady present says she saw a luminous cross on the breast.

Mr. Home now returned to the table and awoke. We were all of us touched, our silk dresses rustled with gentle pressure; Mrs. Honywood's foot was clasped and the big toe bent down as if by the pressure of a thumb. Some of those present had their hands clasped underneath the table by spirit hands.

Some presentsaid they perceived a fragrant perfume. The accordion was gently played, but the power seemed fading away and soon left. Mr. S. C. Hall asked for one test before concluding the evening, and begged that the name of the lady whose face we had seen might be given. Raps spelt out "It is for Carter Hall—his sister Bessie." He then told us that she had passed away about ten months ago and was blind, which accounted for my not being able to see any eyes. She always wore a close-fitting frilled cap.

During the whole evening we heard loud rumbling sounds, as if of heavy furniture rolled backwards and forwards above us, but there were no rooms above. A chair, a large heavy chair, moved up quite alone from the other end of the room towards the table behind Mr. Home.

"We must go. God bless all!" was spelt out, and all concluded.

This account was written by Mrs. Honywood, and as I find it quite correct I have copied it from her record book into mine.

THE PSYCHICAL HEALING OF DISEASE.

No. IV.

VALENTINE GREATRAKES, THE SPIRITUAL HEALER—HIS BIRTH AND EDUCATION—THE DEVELOPMENT OF HIS HEALING POWERS—CURES OF THE KING'S EVIL, AGUE, AND OTHER DISEASES—A COMBAT WITH THE POWERS OF EVIL—THE COMMUNICATION OF THE HEALING INFLUENCE TO FABBIES—THE INTERVENTION OF THE CLERGY—HIS VISIT TO ENGLAND.

Among the celebrated healers of past times, within the truly historical period, perhaps the chief is Valentine Greatrakes, whose name in old books is also sometimes spelt Greatrak's and Greatrates. As it may be interesting to give in his own words his account of the development of his healing powers, to show how closely his experiences tally with those of modern sensitives, his own statements will be quoted by me from a book in the British Museum Library, having the following title-page:—"A Brief Account of Mr. *Valentine Greatrak's*, and divers of the Strange Cures by him lately Performed. Written by himself in a Letter Addressed to the Honourable Robert Boyle Esq. Whereunto are annexed the Testimonials of several Eminent and Worthy Persons of the chief Matters of Fact therein Related. *Dublin*, Printed for *Samuel Dancer*, Book-seller in Castle-street, 1668."

Valentine Greatrakes was born on the 14th February, 1628, at Affane, in the county of Waterford. His father was a small landowner, and his mother was the daughter of Sir Edward Harris, a judge on the King's Bench in Ireland. Young Greatrakes was sent to the Free School at Lismore until the age of thirteen, and would have then gone to college had not the civil war in Ireland forced his mother to fly with him to England, where his uncle Mr. Edmund Harris gave them succour, and at his death he left Valentine's mother one-third of his estate. The youth was then sent to study under a "High German Minister," John Daniel Getseus, at Stock Gabriel, Devonshire. He next went to seek his fortune in Ireland, his mother's income being very small to support all her children; but finding his native country torn and distracted from one end to the other, he took refuge in Caperquin Castle, and says that he saw so much of "the madness and wickedness of the world" that his life became a burden to him. Afterwards, during Cromwell's session of power, he served as lieutenant for six years under the Earl of Orrery; he says that he strove to prevent oppression on the part of his men, and gives the following qualified statement—"Nor did I permit any Women or Children to be killed though out of protection, where I had a power to

restrain the fury of the Souldier." In 1656 most of the army was disbanded, when he settled down to agriculture, leading a country life on the family estate at Affane. He was appointed Clerk of the Peace of the county of Cork, and Justice of the Peace. He adds, "I never took Bribe nor Reward from any man, though I have had many and great ones offered me (when I was Register for Transplantation :) nor did I ever connive at or suffer a Malefactor to go unpunished, if the person were guilty of any notorious crime (where I had a Power :) nor did I ever take the Fee belonging to my Office, if I found the Person were injured or in want."

Of the origin and development of his healing powers Greatrakes says:—

"About four years since I had an Impulse, or a strange perswasion in my own mind (of which I am not able to give any rational account to another) which did very frequently suggest to me that there was bestowed on me the gift of curing the Kings-Evil: which, for the extraordinariness of it, I thought fit to conceal for some time, but at length I communicated this to my Wife, and told her, That I did verily believe that God had given me the blessing of curing the Kings-Evil; for whether I were in private or publick, sleeping or waking, still I had the same Impulse; but her reply was to me, That she conceived this was a strange imagination: but to prove the contrary, a few daies after there was one *William Maher* of *Salterbridge* in the Parish of *Lissmore* (a Tenant of your Brothers the Right Honourable the Earl of *Burlington* and *Cork*) that brought his Son *William Maher* to my house, desiring my Wife to cure him, who was a person ready to afford her Charity to her Neighbours, according to her small skill in Chirurgery; on which my Wife told me there was one that had the Kings-Evil very grievously in the Eyes, Cheek, and Throat; whereupon I told her that she should now see whether this were a bare fancy or imagination, as she thought it, or the Dictates of Gods Spirit on my heart; and thereupon I laid my hands on the places affected, and prayed to God for Jesus sake to heal him, and then I bid the parent two or three days afterwards to bring the Child to me again, which accordingly he did, and then I saw the Eye was almost quite whole, and the Node, which was almost as big as a Pullets Egg, was suppurated, and the throat strangely amended, and to be brief (to God's glory I speak it) within a

month discharged itself quite, and was perfectly healed, and so continues, God be praised.

"Then there came one *Margaret Mac-shane* of *Ballineely* of the Parish of *Lismore*, and a Tenant of your Brothers the Earl of *Cork*, who had the Evil 7 years and upwards, which had spread it self from the bottom of her stomach upwards, all over to her throat, neck, and nose, and so all over her back, shoulders and arm-pits, so that I could not see one place free from the Evil where you might put a sixpence." Greatrakes then narrates how Dr. Anthony pronounced her case incurable, yet he (Greatrakes) healed her and she was quite well in six weeks.

For three years he cured the King's Evil, so that few or none but those whose bones were partly eaten away, remained unhealed after undergoing a course of treatment. At the end of the three years, says Greatrakes, "the Ague was very Epidemical, whole Families being struck down with it; when I found as formerly the same kind of Impulse within me, suggesting that there was conferred upon me the gift of curing the Ague! This also I told to my Wife, who could not be perswaded to it: and the next day there came to my House a Neighbours Wife, who lived nigh *Tallowbridge*, (a place well known to you) by name *Bateman*, the Naylor's Wife that is there, who had a most violent Ague, on whom I laid my hands, and desired God Almighty to cure her, who in mercy heard my Prayer, and so the Ague run through her, and she went away immediately perfectly cured of her Ague: upon which her Husband and Children, who were afflicted with the same disease, applied themselves to me, on whom I laid my hands in like manner with the same success, and so many more came to me afterwards, and were cured by Gods great and wonderful power in like nature."

Subsequently on the second of April, 1665, the impulse came to him that he had a general power of healing diseases, and forthwith he ceased to confine himself to treating the two diseases only which he had previously been in the habit of removing. He and others had abundant experience that in certain cases he could drive the pain from one part of the body to another, a fact with which modern mesmerists have long been familiar. He also says:—

"I have met with several Instances which seemed to me to be Possessions by dumb Devils, deaf Devils, and talking Devils; and

that to my apprehension and others present, several evil spirits one after the other have been pursu'd out of a Woman, and every one of them have been like to choak her (when it came up to her Throat) before it went forth; and when the last was gone she was perfectly well, and so continued. There have been others that have fallen down immediately as soon as they have seen me, which the Mayor of *Worcester*, Colonel *Birch*, Major *Wilde*, and many hundreds both at *Worcester*, and here, and other places, were eye-witnesses of; many, when they have but heard my voice, and have been tormented in so strange a manner that no one that has been present could conceive it less than a Possession; as I will instance in one at *York-house* (where Sir *John Hinton*, Colonel *Talbot* and many others were present) who had somewhat within her which would swell her body to that excessive degree on a sudden as if it would burst her; and then as soon as I put my hand on that part of her Body where it did rise up, it would fly up to her Throat (or some other place), and then it would cause her neck to swell half so big again and then almost choak her, then blind her, and make her dumb and foam, and something fly into her hand, and so contract and fasten it that neither Sir *J. Hinton*, or any else that did try (as there were many) could with all their strength open one finger of her hand; nor would it fly his hand in the least, nor any other persons there, till I put my hand on it, or my glove; nay, I oftentimes brought it up into her Tongue (by running my hand on her body, on the outside of her Cloathes, up to her Throat) which it has swoln in an instant nigh as big again, and has been seen plainly to play from place to place, and at length with great violence of belching (which did almost choak her, and force her eyes to start out of her head) it went forth, and so the Woman went away well. Whether this were a natural Distemper let any one judge that is either a Divine, a Philosopher, or Physician. I could instance you in forty as strange or stranger; but I will go no further than *London*, and places adjoining, for instances of this nature."

Greatrakes says that with his hand he could cure his own headaches as well as those of other people. Gloves worn by him had the same effect, but cloths placed on his breast and afterwards applied to sick patients did them no good.

The multitudes who came to him to be

cured were so great at last that the neighbouring towns could not accommodate them, so he moved to *Youghal*, where the magistrates were afraid that the sick people would spread contagion; this fear proved to be groundless. Next the Dean of *Lismore*, by order of the Bishop, cited Greatrakes to appear before the Court of *Lismore*. The Judge caused a record to be made that the cures were effected in an extraordinary way, then he asked "Where is your Licence for practising, as all Physicians and Chirurgeons ought to have from the Ordinary of the Diocess?" Greatrakes replied that as he took no remuneration he saw no necessity for taking out a license, and that he knew of no law to prevent a man doing what good he could to his neighbours. He was ordered not to lay hands on anyone for the future, and obeyed the injunction for two days, when he cured some more people. The Bishop then sent for him, and ordered him to desist, but he did not obey. His fame had spread in England, and he was persuaded to pay a visit to Viscount Conway in Warwickshire; next he went to *Worcester* at the invitation of the Mayor and Aldermen, then to King Charles II. at Whitehall. In London he healed the sick in Lincoln's Inn Fields, where Mr. Robert Boyle, one of the chief founders of the Royal Society, made a personal study of his curative powers, and attested their reality. Dr. Henry More, Sir William Smith, Dr. Denton, Dr. Fairclough, Dr. Faber, Sir Nathaniel Hobart, Sir John Godolphin, Dr. Wilkins, Dr. Henry Stubbe, Dr. Whichcot, and Dr. Cudworth were also among those convinced of the genuineness of his powers; excellent certificates of cures effected by him are signed by several of them, and published in the book containing Greatrakes' account of himself.

The date of his death is not known; Mr. Harris says that he was living in Dublin in 1681.

We have received a letter signed Mr. Edward Larrard, president of the Leicester Society of Spiritualists, 10, Edwin Street, Leicester, saying that he would be glad of subscriptions towards obtaining more suitable lecture and séance rooms for the local organisation.

Next Sunday evening, at seven o'clock, several investigators will state their experiences in Spiritualism to the Marylebone Spiritual Evidence Society, 25, Great Quebec St., London. This will be preceded by a tea meeting at five o'clock, for admission to which a charge will be made. On Mondays and Thursdays, from three to five o'clock, Mrs Davenport will give psychopathic treatment at the hall to the sick poor, free of charge. Her private address is changed to 23, Dorset Street, Gloucester Place, Portman Square.

DR. PURDON'S DISCOVERIES.

BY W. H. HARRISON.

Dr. Purdon has made the greatest discoveries seen in Spiritualism for some years by bringing the sphygmograph into play as an instrument of research in relation to the physiology of mediumship. The sphygmograph is a small piece of apparatus which when fixed upon the wrist writes off in a curved line upon smoked slips of paper the character of the pulse; these pulse curves differ with every individual as much as does their handwriting; they differ also when taken from opposite sides of the body, and this, as Dr. Purdon has discovered, in a special manner with mediums. But the chief of his discoveries, the outcome of a vast range of experiments extending over a long period is, that when a medium A, becomes *en rapport* with another person B, his pulse curve often changes till it is very nearly the same as that of B, showing the establishment below consciousness of certain synchronous physiological conditions. From these facts, as well as others he has discovered in relation to the vision of mediums, and from a long and close practical study of psychical phenomena, he has elaborated a theory of mediumship in its physical aspects, leaving the question of the nature of the intelligence or intelligences at work, to some extent an open one. Dr. Purdon's inductions are founded upon a large range of experience in facts; he has been an unwearied experimentalist in this field of research for years.

When more is known of the physiology of mediumship it will be impossible for much imposition to be practised by sensitives, for an individual cannot alter many of his own physiological characteristics at will, to aid in the performance of jugglery.

Some weeks ago Dr. Purdon in quoting the foreshadowing of a theory of materialisation of mine, said it was partly at variance with the laws of energy. At the present moment I have neither his nor my words to refer to, but I have always thought that the source of the energy displayed in physical manifestations comes chiefly from the consumption of the food in the body of the medium, and a little, perhaps, from the consumption of food in the bodies of the sitters present. The nature of the link of connection with the effects produced at a distance from the body I do not know, but Dr. Purdon's analogies will be useful to work upon for the time being, at all events. The intelligence foreign to that of the medium,

from which probably a part of the phenomena sometimes comes, I think to act primarily upon the nerve-centres of the medium, like his own will, but how chemical decomposition is set up either by the one will or the other in the unstable chemical equilibrium of the nerve-centres, I do not know. The common phenomenon of the duplication of the form or part of the form of the medium, and the way in which some ninety per cent. of the communications are limited by the intelligence of the medium, are probably due to the additional intelligence present having to work from the nerve-centres through the machinery ordinarily used by the will of the medium only.

THE SHADOW OF A GREAT CRIME.

A correspondent suggests in relation to the several public wrongs to individuals which have been witnessed in Spiritualism within the last three years, that most of them will have to be buried unredressed, and that no good is done by bringing them forward again. Unfortunately this is true, with the exception of one instance which has discredited the whole movement, and, practically speaking, thrown all the physical mediums in London out of employment.

Our suggestion that a committee of the same stamp as the Slade Defence Committee, and possessing legal ability, should be formed to deal with matters relating to Mrs. Hart-Davies, has by some been supposed to mean that it should interfere with her private affairs, in which doubtless she would brook no impertinent attempt at intervention from anyone. Our meaning was that the committee should be able to say in effect that it had been formed to express sorrow at the heartless way in which she has been treated by swindlers, and that Spiritualists have no part or lot with such people; it might also offer to render any services she desired which it might think within its province to execute. What she would think of any such action as this, or whether she would care for it at all, we do not know, but it would be one step at the eleventh hour towards removing the shadow of a great crime from the movement. A joyous and enthusiastic new convert out of an all-absorbing love for her departed mother, strove in an inexperienced and ineffectual way to do material good beyond all precedent to Spiritualism, and was then swindled and treated in the most abominable manner without the movement having any public representatives in London to speak on its behalf, and to publicly separate its name from the crime. This public action would have averted the dishonour which is now practically felt by Spiritualists throughout the kingdom, and recognised by the more respectable of our newspapers. It has been hard upon the great body of Spiritualists in this country to have had no representatives in London through whom expression to their opinions could be given, and remedial measures initiated.

The last we heard from Mrs. Hart-Davies she had been seriously ill for some time.

THE HON. RODEN NOEL'S BOOK:—The book on *A Philosophy of Immortality*, by Mr. Roden Noel, son of the Earl of Gainsborough, and one of the best philosophical writers and poets of the day, is in the binders' hands. Copies will be on sale in seven or ten days' time, price 7s. 6d. each, at 38, Museum Street, London.

ANIMAL MAGNETISM.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

In an article by Dr. John Purdon, in *The Spiritualist* for December 9th, I find some very sensible remarks in reference to mesmeric action, and the recognition of a pervading medium by which the physical concomitant action and source of the mental state is passed through space, as in the case of light and sound, inducing a similar material corresponding action in another body with its similar mental phenomenon. The analogy with the incomprehensible facts in the case of light is very remarkable, and parallel instances no doubt have occurred to so deep-seeking an enquirer as Dr. Purdon. It will be for me to explain, touching the matter on hand should he not, and to exhibit the analogy of knowledge and the unity in all nature hanging on similar principles.

The downward pass is simply following the passage of nature downwards for relief, and the extermination of an evil by diffusion downwards from head to foot, as, for instance, a thought in the brain, or rather its cerebral accompaniment and source, makes you sick and the heart to beat, and ultimately a nervous headache will pass away in the aching of the legs. The stroke downwards may be illustrated by stroking a cat from head to tail, but the upward rub causes poor puss discomfort. Again, hypnotism is simply the straining of a nerve, and the effect passing off or diffusing itself throughout the system for relief, as in the case of tickling and laughter.

Dr. Purdon says: "I do not believe in the cure of organic disease." The reason why he does not state, with the undoubted case of Harriet Martineau on record. Dr. Purdon like many others, seems to generalise overmuch from his own small experience, and his occupation not permitting him to devote himself long enough to one case. The case of Harriet Martineau was written out, verified, and published at the time, and was given recently by the late Mr. Serjeant Cox in his work called *What am I?* It is also sufficiently fully reported in Harriet Martineau's *Autobiography*, so that I need not go again into particulars, but for the first time, now that the patient is no more, state my view of the treatment in such cases.

Your first object should be to produce the mesmeric sleep or condition, in general sympathy with, or under the control of, the operator, and then devote your attention to the local

evil and to the lower brain, the controlling organ of the physical forces and secretions of the whole system, it having been ascertained by varied means, and principally through phreno-mesmerism that the upper brain is the general organ of the mind proper, and the lower brain in respect to the relation of the whole physical man, the unconscious guardian of man's physique. It is curious to relate that Mrs. Hardinge in the Harley Street meetings long since was asked the difference in the functions of the two brains, and it was precisely as here given. It might have been taken from my letters to Harriet Martineau, then published, but I don't suppose so—will some one ask her? In Harriet Martineau's case, from the nature of the evil a lady was instructed by me during the operation from first to last, and the result was a perfect cure. But this is merely suggestive, as we may hope much from the experimental labour and wisdom of Dr. Purdon with the more susceptible natives of India.

THE NEW CALCUTTA NEWSPAPER.

The first number of *Psychic Notes*, the new Indian journal published in connection with Spiritualism, has come to hand. It is well edited, and the publishers are Messrs. W. Newman and Co., 1, Mission Row, Calcutta. Imitation is said to be the sincerest form of flattery, and in external experience the new paper is turned out with so much resemblance in general style to *The Spiritualist*, that at the first glance the one might be mistaken for the other. The articles in this first number, as might be expected under the circumstances, are written for the benefit of the many in India who know nothing about Spiritualism, consequently are devoted to the foundation points of the subject.

The World announces that Lady Caithness has begun to give her first dinner parties at Nice since her bereavement.

Among the latest items of news we have received from Bombay, is the announcement that Colonel Olcott intended to deliver a public lecture in that town on the twelfth of January, on his travels in Ceylon and in Southern India, with a review of the general work of the Theosophical Society during the past year.

Answers to Correspondents.

M.—We regret to say her employment is only temporary. Women who cast their whole lot into Spiritualism seem to fare badly.

We have received but do not print some letters expressing very strong feeling against certain enemies of *The Spiritualist*. Mr. J. A. Campbell, of Barbreck, Loch Gilp Head, Argyllshire, gave considerable attention to their doings while he was on a visit of a month or two to London, and he is a good authority on the subject.