

SUPPLEMENT

TO THE

British Spiritual Telegraph,

[CONSISTING OF THE

FOURTH ESSAY,

BY

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"ON THE CONNECTION BETWEEN MESMERISM AND SPIRITUALISM, WITH
CONSIDERATIONS ON THEIR RELATIONS TO NATURAL AND REVEALED
RELIGION, AND TO THE WELFARE OF MANKIND,"

The laws relating to the forces we have been considering, have led us to regard matter as inert, but leaving out of our consideration, now, the necessity we were under, of shewing that the simplest form of matter was the expanded condition of gas, we must proceed to enquire, how far we are warranted in supposing, that that gas is susceptible of assuming shape, or form, or figure. How do we know what gas is? We think we have a hold on any thing we can weigh, or measure. We are apt to think that we know enough of a thing, if we can form an idea of its size, of its bulk, of its quantity, or of some other character, by which we can distinguish it from other things. We are apt to disregard the essential fact of our having only five external senses. How many would you have? Our sceptic thinks that we ought to be content with five, and then he would proudly dictate laws as wisely as if he had twenty five. Think of a being with twenty five external senses, in addition to, at least, thirty six internal powers! You must not limit me, when I am to discuss with you so important a subject as this of Matter and Forces, for you must be aware that if God had ordained me to be possessed of twenty five external senses, and an immense number of internal powers, by which those twenty five organs of perceptive intelligence could be appreciated, there is no knowing how

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many new discoveries I might not be able to make. Who should limit my powers of looking into space, when I have already told you in a note to my preface to the Baron von Reichenbach's researches, that the great Sir William Herschell could penetrate, with even his limited power, "above $11\frac{1}{2}$ millions of millions of millions of miles!" How are we to judge of distance, when we know that light, travelling at the rate, at which we know it does travel, about rather more than 192,000 miles in a second, must have been in its progress from the bright object, which that great astronomer saw,—*not less than very nearly two millions of years?* Are you prepared then, to believe in the preposterous vanity and enormous conceit of my opponents when they presume to talk of any kind of *force*,—of any kind of *intelligence*,—of any kind of *existence*, which their limited powers cannot comprehend. Wild as are the visions of my benighted friends, the sceptics, who propose to crush me in discussion,—and none are wilder than the frantic declaimers against the mesmeric origin of Spiritual phenomena,—you may be assured that there is not, in nature, any series of phenomena, more deserving of investigation than the causes which obfuscate the intellects of the learned. Noble as have been the struggles of bold and large minds, you may be assured, they could not have succeeded in establishing the truths for which they have suffered martyrdom, had it not been for the support they derived from sources, just as mysterious as those which bear down the intellects of many, who, in our own days, regard themselves as philosophers. People are little aware that they are led about, like tame baboons, when they imagine they are thinking and acting for themselves.

Such philosophy as this, savours too much of the old school, you may be told. Truth waits not on opinion. You need not respect, over much, the fancies of those who are content to despise facts. You will soon have laid before you, in the pages of the *British Spiritual Telegraph*, enough matter to astonish not only all Keighley, but all England; and not only all England, but all Europe, Asia, Africa, and America. Will the public believe the statements of the contributors to Mr. Morrell's paltry penny periodical? They may either believe or not. Their credence is not necessary. You may regard this as a very contemptuous mode of treating the opinions of mankind. Perhaps you have not reflected on the fact, that events do not wait for the pleasure of mankind. We have witnessed enough in the social and political world, to be aware of the difficulty of surmising what may be the march of events ten years hence. You must not then believe that you are led to reflect on idle dreams, fit only to tax the memory of weak and inconsiderate persons.

you have abundant reason for believing that man is the creature of circumstances, and when you have had before you all the facts I propose to adduce, you will have no reason to complain, that I have either heedlessly, or with levity, brought you to the consideration of subjects, as sublime, as grand, and as practically important, as any that can occupy the mind of man. You will not after this declaration, wonder, that I care little for criticism,—that I am quite heedless of the opinions of all but good, large, generous and candid minds.

You must now follow me into thoughts long entertained by me, on the subject, connected with Sir William Herschell's favorite pursuits: and into the influence exerted by the agents he was obliged to subdue to his own purposes, whenever he looked through his wondrous telescope. You are aware that man seldom breathes without pleasure. Have you ever reflected on the sources of that pleasure? Are you aware that the chief source of his happiness is a Mesmeric agency? You are not so obstinately bigotted as to reject all my reasonings, because I have been led to regard the cause of man's existence as one depending on a magnetic law! You would like me to be mealy mouthed and entreat your pardon for the respect I evince towards the name of one of the greatest benefactors of his time. I have been in the habit of hallowing the name of God, for a good reason. So for another good reason, I hallow the names of all who have been good, or who have done good. I am not going to begin now to repent of my resolution to venerate the courage, which our ancestors used to regard as the highest of virtues.

You are aware that we are proceeding to reflect on the act of breathing. It is dependant on several causes. There is a necessity for our becoming familiar with some curious facts, before we decide why there is, in a healthful act so much that is agreeable, mixed up with so much that is unaccountable. To live is most agreeable; the thought of death is most unwelcome. Why is this so? You may say that it is a general fact. But if we can find a good reason for a general fact, we are well occupied in the search. You may be told then, that we are children of Light. No man breathes without inhaling light. If this be so, how do you prove it? Very easily. The air we breathe contains Oxygen. That oxygen, you have been informed already, is useless in the act of breathing, if it do not contain a magnetic agency. When it is associated with Magnetism, it is called Ozone. Now, what is the nature of this substance? Philosophers have worked much, and have speculated much, on this very curious material. You may be told in a very few words, that the conclusion at which most of the numerous investigators have arrived is, that Ozone is electrified Oxy-

Now, we know that oxygen may be electrified either mediately or immediately. You may pass a current of electricity through a trough of water, and decomposing that water, may obtain ozone, in quantities by no means inconsiderable. You must use precautions, if you wish to obtain it tolerably pure. Ozone combines so rapidly with easily oxydable metals, that it is necessary to use Platinum or Gold as electrodes, when you desire to obtain it pure. But there is another mode of obtaining this substance for experimental purposes, which consists in acting upon clean water, and good wholesome atmospheric air, in a glass jar, in the bottom of which, some clean cylinders of Phosphorus have been laid on their sides, the water covering only half the cylinders. In this way, considerable quantities of electrified oxygen may be obtained. What proof have we of the presence of electricity? You must be content to be told, that the inference is a fair one, that if electricity is concluded to be present in all cases of composition and decomposition, and if we find the ozone present after a case of decomposition, to be indetical, in properties, with ozone produced by electrifying oxygen by a direct current of electricity, then, all ozone is electrified oxygen. Several ideas arise in the mind, when these facts are presented to it. We wish to know, how the ozone we breathe becomes electrified? You have all heard of Photography. You may not know when you sit for a sunlight portrait, that the cause of the impression made on the prepared glass, is dependant on only one part of the light which falls on your face and person. That part I believe to be the electricity of the rays of light. People may differ, but at all events, they agree in this, that they consider the influence to be derived from what they call the *chemical rays*. Well, chemistry involves decomposition, as in the case of the Phosphorus decomposing the water to produce ozone. For our purposes it matters little how the chemical or *actinising* rays of light perform their office. All the facts, collected by investigators, bear us out in the inference, that the actinism of light is essential to health, and to healthy breathing. I tell you simply, because it mesmerised the oxygen, and if the sun's rays did not mesmerise the oxygen of the atmosphere, that part of the atmospheric air would be of no use to you. You would very soon be ill. You would very soon die.

We come to consider this question in another point of view. Are the sun's rays the only source of electric light? It has been much insisted on, that man is a magnet. You know how easily a magnet can part with its magnetism; but while magnets contain a large amount of magnetic force, they are able to give out magneto-electric currents to the surrounding air. So man, when he is in vigorous health, is able to give

out magneto-electric currents from all parts of his body, and deriving magnetic energy from the earth on which he resides, he is able, for a time, to electrify oxygen for himself. You are aware that man does not exert any peculiar function in purifying the air he breathes, but at the same time he is rendered magnetic by the reception of influences from that air. If that air be very pure, and he dwells where the atmosphere is unusually invigorating, he is able to withstand many injurious things, not only among those taken into the stomach, but even among those, which are accidental injuries to his frame. It is quite undoubted, that the strong hard working artizan who lives in pure air, is more than a match for the puny denizen of the loom, who works in unhealthy rooms, and whose hours of labour are prolonged beyond the average proportion of healthy occupation. You can easily perceive, now, what we mean by the pleasure of breathing. A healthy man, in a wholesome atmosphere, enjoys his life, and every second is, to him, a second of pleasure; but he, who in his moments of toil, is inhaling an atmosphere, impregnated with materials drawn from sources, whence bad influences must reach him, is already a sufferer to the extent of becoming weary and languid, and consequently less fit, every second, for the occupation in which he is engaged. How many are the considerations, in which we might indulge, connected with this subject of Light? You are little aware of the numerous ideas that have entered my mind in reflecting on this subject. I am said to be an enthusiast, and I hardly know what other opprobrious names have been lavished upon me, but I feel that what O'Connell said of himself, is quite applicable to me. I am about the best abused man in these islands. I care neither for praise, nor for dispraise. I am case hardened to all considerations but one, and that is the approbation of my own conscience. Men abuse me, and tell me conscience is a hypocrite's snare. There is no end to the varieties of character I have met with. Many feel a pleasure in thwarting every benevolent act of my life. Some in perplexing me to undo the work I have done. You who get the results of my labour for years, will not believe that I am the wretch which those, who envy me, are perpetually striving to make the world believe me to be. You would be surprized to find that even these essays, given out in the simplicity of my desire to do good, are represented as sources of mischief. Why is the world so made to bound an individual? Simply because that individual holds up his head to assert the right of free discussion for a subject that it is determined to put down. I may now tell you that it cannot be put down. This very essay is too important to make you allow of such a result. You are

all interested in free discussion. You must endeavour to support the excellent men, who have come forward, at a great sacrifice, to enlighten you. Mr. Weatherhead and his assistant, Mr. Morrell, of Keighley, are, both engaged in superintending the journal, which contains these essays. You reap the benefit of their labour, and of their capital. It remains for you, as working men, to say if they shall be obliged to succumb to the tyranny of those, who would delight in crushing their efforts to promote free discussion. Our cause is, at this moment, identical with the great cause which convulses Europe, and I need not say that the great majority of my readers will be found among those who are advocates for the most free license of thought.

You are now to enter upon a new phase of our subject. We have been engaged in considering ozone as electrified Oxygen. We must now regard it as a dioptric agent. It is in fact a part of the agency employed in the operations of nature, in conveying and distributing light as an electric power. You are aware that all animals exist in virtue of their being magnets. You need not be told that they could not, of themselves, retain their magnetism. They are formed of inert particles of matter, stimulated to act, as organs, under the impelling force of magnetism. You need not be told, that we do nothing of ourselves. We are the creatures of surrounding events. What if we were impelled to become rabbits? You would contend that that would be impossible. Nothing is impossible. You must know that I once had a friend, whose name was Andrew Crosse. Poor man! He was, in his day, regarded as an Enthusiast, and a great visionary. He was occupied a good deal in researches on animal electricity. As I was intimate with him, he often told me of curious results he had obtained in working very assiduously, as he did, in his laboratory and cellars at Tyne Court, in Somersetshire. Among other facts he mentioned, was one, which any man may arrive at by observing the same conditions. He provided himself with a very small galvanic battery of extremely weak power. He had prepared an oyster, by washing its outside surface clean. This he placed in a large common earthenware soft sugar jar, previously well cleaned. He bored a hole in the bottom of it, to allow the passage of a platinum wire, to the end of which was rivetted a flat disk of the same metal. Having prepared a quantity of purified pipe clay, he half filled the jar with it, allowing the disk to rest on its surface. This formed one electrode, and upon it he placed the oyster. Another electrode was ready for the upper surface of the oyster. This having been properly adjusted, the jar was filled up with pipe clay. Thus one wire passed through the bottom of the

jar, the other perforated the the large bung cork which carefully closed the apparatus. The jar was placed in a dark cellar, and the feeble electric current continued to pass for three months. At the end of that time, Mr. Crosse broke his jar, and discovered that the Oyster, had vanished! What was in its place? A quantity of that flat kind of sea weed which people use, sometimes, to indicate changes in the weather. Naturalists call it Fucus. You need not be told now, that the word impossible is not to be applied when we reflect on the power of God. Who would imagine such a change could be brought about by the power of Light? Where was the Light you will ask in a dark cellar? You know that Light issues in dark places from magnets. You do not know that all currents of electricity are attended by currents of magnetism. Wherever magnetism exists there is light. Wherever electricity exists, there is heat. You may tell me this is an unproved assertion. I can prove it by a very simple fact. You are aware that Phosphorus is a simple substance. That is to say Chemists have resolved that it is so, from their inability to decompose it. I mean to tell you, that unscientific fool that I am, I have found means to decompose it, and to use it as a powerful remedial agent. It is well known that oil dissolves phosphorus, but it is not well known, that oil entirely decomposes this substance. Reflecting upon the influence of Light in mesmerism,—knowing that it was the magnetic force which emanated from the soul of man, when he exercised his will:—knowing that every pass made with the hand, in a downward direction, along the surface of the human body, was a mesmeric operation,—I bethought me of a plan to avail myself of the advantages which accrue from the globules of Cod's liver oil, for the efficacy of that curious oil depends upon its magnetic spherules, and I had some phosphorus dissolved in this material. Why the phosphorus? Because I desired to obtain the Light which resides in phosphorus, without its attendant heat. This being accomplished, I think the inference is not unfair that Phosphorus is our solid representative for Light and Heat in combination. Another consideration offers itself. How in this state of phosphorus, do Light and Heat comport themselves when we desire to use them in lucifer matches? Do they not emit fire? What is fire but combined Light and Heat? Again, in ozone, where is the Heat, for the Light has combined with oxygen? Who is there who will not say, that the electricity which represented the heat, escaped with a portion of the oxygen into the water? What did it do there?—united some of the undecomposed phosphorus with oxygen, to form phosphoric acid. Now for my friends, the sceptics. What do they say to all this? Sir Benjamin Bro-

die is no doubt too polite to call me a liar, but I will venture to say that he will not be converted by any reasoning, however cogent. I will not say the same of my old and valued friend, Sir David Brewster. He has had too much experience of the subtle nature of Light, to doubt of all I have now told him. He has not however, studied Light, as a mesmeric agent, notwithstanding all his beautiful facts on the polarization of Light. He first initiated me in the subject of Light, when he was as yet but as a tyro in his own subject. At that time, the world thought Sir David was occupying himself in child's play. How wonderful are the fancies of the world! Sir David Brewster, upon that child's play, has built up a stupendous reputation.

You are not to be let off as easily as you imagine on the subject of Light. You must know that we are engaged in a struggle for life and death. You die without Light. You live for ever, when you are removed from this world, into the realms of light. Who among you can conceive of a more sublime idea?—and yet it is the Truth. Prove it to us. Will you promise me that you will lay aside those stupid prejudices against the holy science of mesmerism, in which none but stupid blockheads should indulge? Will you desire me to carry you to heaven actually on the facts of mesmerism? Remember, I have told you that the road to heaven is lighted throughout. You may be assured I did not say that from an idle impulse. I know pretty well what I am about. I have undertaken to explain to you, how the relations of human happiness are linked to the facts of Spiritualism; how the facts of Spiritualism rest on the basis of Mesmerism: and how mesmerism explains not only all the phenomena of Health and Disease, but how these operate to deteriorate or to improve the magnetic power, and consequently the happiness and welfare of mankind. I have carried you through a long course of reasoning, based upon very important facts in order to endeavour to convince you, that I have hitherto not failed in my undertaking. I am now to conduct you farther on the road.

You must not expect me to be led away from my point. The question is that of Light. How do we know what Light is? No satisfactory definition of it has yet been given. I am not prepared with one, and yet if you call upon me to say what I mean by the word Light, I should say, that it is the vehicle of the the human soul. This definition may not suit the taste of those who do not believe in a soul. You, however, who have, many of you, witnessed the phenomena of Spiritualism, cannot doubt of the existence of unseen intelligences. We will not quarrel about a word. By whatever term you choose to designate that intelligent

principle in man, which has an existence beyond the grave, I say, that Light is the material in which it exists, and of which it forms a part. Are you prepared to controvert this assertion? You may be assured that I have deeply studied Mesmerism and Clairvoyance, and it is not on slender grounds that I rely. You had no idea that I was prepared to carry you so far on the wings of natural philosophy, to establish the certainty of a future state of existence. May be, I shall not reap thanks for my pains, but I shall proceed nevertheless. You are aware that all mental philosophers are sorely puzzled to account for dreams. They are, one and all, far wide of the mark. They will find it necessary, in time, to adopt the view I take of sleep. Unquestionably, all theories of sleep before mine, are most unsatisfactory. Now, let us enquire, how in sleep, do we dream? When we sleep deeply, we are quite unconscious. We are in a state analogous to death. But when we dream, our slumbers are vivacious. We are in fact, half awake. Our consciousness returns to us, and we may often be found quite sensible to all that passes around us, and even be able to hold converse with all who surround us. This is dreaming. But as there are many gradations of sleep, we distinguish those, in which the sleeper holds conversations, as states of *Somnambulism*. Other states, more striking, because not so common, we denominate by the term *Clairvoyance*. This is neither more nor less than vivid dreaming. What is it that produces the difference? You who have never studied this subject, may be appalled at my explanation of the fact. The intelligent principle of the sleeper quits his body; reposes in its own vehicle, Light, and wanders where it pleases. The will of man is the most inscrutable faculty we have to deal with. With it, we can remove mountains;—without it, we are as helpless babes. Without it, we can, in sleep, send our souls on their travels;—without it, we obey the will of others. This is a part of our subject, upon which philosophers cannot agree. They insist on the will being perfectly free. It is free, but, as I have explained before, only in one direction, as long as the individual is obedient to the will of God. The moment he loses self-control, he has no longer free will. I may not linger over this proposition, but if philosophers would fairly weigh the facts I have adduced, they would not be disposed to differ from me, in my conclusions. There are many questions as to the length of our tether. We may not dispute about trifles. I am clear that when we sleep soundly, we do not dream. What becomes of the soul in that state of sleep? It rests like the body, and no repose is so refreshing as that in which soul and body sleep together. Harmony is established, and we have no abnor-

mal currents tending to disturb us. You are not satisfied with our explanation. You would like to be led on to know whence we derive the light we found so useful in breathing and in sleeping. The sun's rays are the prolific source of light. They act in magnetising the earth and in magnetising all the inhabitants thereof. You are not surprised to learn, that if the sun's rays are the great source of magnetism, the sun itself is the great focus of attraction and repulsion to the whole solar system. You are not surprised to learn that he regulates those attractions which set you to sleep, and those repulsions which waken you. You are prepared to learn that our conditions of sleep and wakefulness regulate our states of vigour and lassitude; our conditions of health and disease; our states of Tone and Clone. You may be sure I have thought very deeply on all these matters. I am prepared to go on with you as far as you can desire; for the subject is one of exhaustless enquiry. One can never become tired of such captivating thoughts. They lead us on to consider our duties; for who can once be convinced that our present and future state are indissolubly linked together by magnetic chains, without desiring to know something more. And that something more must needs bring us to think whether our happiness here, and hereafter, are not tied together as surely as are our bodies and souls.

The subject of light is not exhausted. We have before us a wide field of enquiry, as to how we can account for animal light. We can be at no loss to know how large shoals of pilchards are spread upon the land for manure, and how they emit offensive effluvia, and vast sheets of light over the fields at night, until their putridity kills every vestige of animal magnetism. They were in a dying state, and their magnetic light was shed from them in abundance. But Dr. Macculloch, who investigated animal light with much zeal, has a statement in his work on the Hebrides, which I do not doubt, because he is borne out by striking analogies, that when he struck the gun whale of his boat while passing over a shoal of living pilchards in the sea, he had seen sheets of brilliant light in the water. His fact was on the point of the alarm communicated to the fish, which caused them to emit that light. He performed the same experiment repeatedly, with the same result. What do we infer from this,—that the fish were quiescent, or that they felt frightened? If they were alarmed, and their alarm was attended by an evolution of light, was it from a vital act, or an act of volition? Alarm implies fear; fear is the characteristic of timidity; timidity belongs to reason, for some danger must be apprehended, and this apprehension must arise from a knowledge of the existence of a cause of alarm. The

process is one which involves the necessity of a certain amount of reasoning power. Tell me, did you ever know of the existence of reason without the existence of a will? No fish can be said to have a will without the power of exerting it, and when he does exert it, he evinces the capability of producing a flash of lightning. You have heard enough of electricity to know that no flash of lightning ever crossed the expanse of the heavens, without illuminating the atmosphere. Why should not the pilchard flash his lightning through the water? But you will tell me I have taken you through a long series of propositions, in order to come to this little conclusion. I assert that it is a very important conclusion. It involves the whole subject of animal light. How does light become a part and parcel of the animal structure? I will tell you and you may cogitate on the facts I now adduce, at your leisure.

When the animal, known to naturalists, as the *Nyctipithecus Trivirgatus*, a South American ape, is about at night, he is so abandoned to his will, that his eyes flash light. He has been observed, in total darkness, to throw out light to the extent of eighteen inches, so that objects, at that distance from his illuminating eyes, could be distinctly seen. You need not be surprised when I tell you that human beings have the power of illuminating objects in the dark. I had a young person, residing for a time, in my house in Grovesnor Street, who was in the habit of working with her needle, while she was in her bed, at night, in a dark attic. If you doubt the fact, I can assure you that I am not the only person who witnessed this, and many other quite as extraordinary phenomena, in this case. Jane Murrell was well known as a marvellous clairvoyante, and as a person who could read the thoughts of others. If the full particulars of her case were published, there would be many facts offered highly illustrative of the position I am urging upon your attention, that light emanates, in quantities, from the animal body, when the faculty of will is exerted by the individual.

How many questions are apt to arise when we reflect upon these facts? What are we to conclude,—that light is no essential part of our structure? Most assuredly, we cannot so determine,—for we see that we are bound to admit that light could not be emitted from living bodies, unless it were in those bodies. How does it get into them? We know that we have eyes. We can easily imagine that the laws of optics are as applicable to the living frame, as they are to metals, and to other objects that receive light. We are not now to discuss Dioptrics and Catoptrics. You may see abundance of facts on these subjects in Sir David Brewster's treatise on optics. We refer to the matter only to shew

that the absorption of the light, into the living body, is to be easily accounted for; and that it may proceed to any extent, without surprising us by its amount. What we have most to insist upon, is the possibility of magnetising the whole of this light by the electric power of the will. You may easily perceive, if I have succeeded thus far, in making you understand my meaning, that you are to comprehend how a man can be made to go to sleep by the will of another. You have been told that we are either attractive or repulsive to our neighbour. All our benevolent and amiable feelings are attractive. All those feelings, said to be malevolent, are repulsive. When we exert kind feelings, the forces emanating from us are attractive. Now, what have we so much insisted upon as the essential condition of the brain in sleep?—that attractive forces were operative among its particles. When the brain sleeps, the light is actinised, by the mesmeric attractive agency. Suppose a great excess of light, generated by forces not yet understood; I mean by forces of actinism, operating from sources not yet investigated. What are the results as far as we have observed them? You would be startled at the reply. The result is vivid dreaming or clairvoyance. You are not prepared for this explanation of clairvoyance. You may be assured I am dealing with facts. I am not prepared to say that all clairvoyantes see objects through the agency of brilliant light, but I know that many do. I have had much experience in the phenomena of somnambulism. I am sure of my facts, for they have not been enthusiastically examined, but have been calmly studied with the patient energy of one devoted heart and soul to the investigation of most curious facts. I am not answerable for the machinations of enemies. My temper may have accumulated a host of these upon me, but this I know that I ought to have credit for much zeal in the steady pursuit of science. I am arrived at a time of life, when I am perfectly careless of all the rewards which men hold most dear; but I am not careless about a due regard to my credit. I like to feel that when I tell the truth, I ought to be believed. Nor do I care for self in this world, further than as it relates to the duties of life. Self is valuable only as it entails respect. No one can be regardless of self respect; and the only object in now alluding to such a topic, is to claim that attention to my statements which they well merit, not only from their strict truth, but from their real importance.

The subject of animal light is far from being exhausted; but space compels the condensation of our matter. What may we conclude on the subject of Clairvoyance? That light emanating from the human

magnet impinges invisibly, like the actinising rays operating in the photographing camera, on objects to which the human will has directed them, those objects being visible to the spiritual human being, but not to the corporeal organs of vision. This is an explanation of Clairvoyance unsuited to those who cannot comprehend the facts of the very sublime science we are engaged in investigating. We cannot help those who are obstinately opposed to all progress. We are addressing classes proverbially careless of all conventional follies. If you are opposed to our views, you have a very simple remedy. You need not trouble yourselves to purchase any more numbers of the *Spiritual Telegraph*. I trust you know better however than to throw aside the writings of such men as William Howitt, Mr. Wilkinson, Dr. Dixon, the Truth Seeker, and other cogent writers who adorn the pages of this useful periodical.

If the editor be encouraged as his merits deserve, I trust to find contributions pouring in upon him on the deeply interesting facts connected with the vast subject of Mesmerism, which wakens the attention of the public, by not only its numerous cures, but by the many complications we have shewn it to involve. Where are the subjects to which it does not relate? many believe that Mesmerism is gone to sleep. These Essays will convince them of their error.

Some think we are bound to complain of our friends when they do not agree with us. Most assuredly, it is more pleasant to agree than to differ, but we cannot all think alike. For instance on the subject of Light, I question if my friend Dr. Elliotson could be brought to the conviction, that light was essential to the operations of mesmerism. I hold that the cause why he does not succeed to his heartiest wish in effecting cures at the mesmeric Infirmary, is, that he does not insist on the great influence of mental light in the passes practised on his patients. I have left the infirmary, because my advice and my views were held cheap by the great man who directs the council of that institution. I should like to infuse into the mesmerisers more mental desire to benefit the patients. They are, no doubt, very worthy individuals, but their dead-alive operations, while they are gazing at every object in the room, except the one before them, is not the perfection of mesmerism. The man who hopes to benefit his patient, should lose all thoughts of other objects. He should concentrate his attention. He should stare with a purpose; and put his whole soul into his work. No doubt to some this process is somewhat fatiguing. You may be told that men could not long continue at the labour it would require. You are not obliged to continue incessantly occupied. After fatigue—comes rest. We cannot work for

ever, but we should not be ashamed to confess that we have been mistaken. Mr. Capern can cure more patients in two hours, than all the mesmerists at the Infirmary can cure in a week. Why is this? Because he is a healing medium. Dr. Elliotson may smile at this, for he does not admit the word medium to be a part of his vocabulary. He laughs at the philosophy of mesmerism. All his studies must forsooth be more practical. I assert, that practically speaking, Mr. Capern will beat all the mesmerisers of the Infirmary out of the field. Why is this? Because it is well known that Mr. Capern has great strength of will. Dr. Elliotson need not be afraid that I have any desire to controvert any proposition he may have put forth. I have too much regard for my own consistency of character, to quarrel with trifles. I know too well what the world owes to him; but I am not to be turned aside from the assertion of important facts by any regard for personal considerations. Dr. Elliotson has offered himself as a wedge to withstand the progress of Mesmerism towards its higher developments, and he must take the consequences. It would have been far more agreeable to me, to have continued to praise him, as I did, when I dedicated the edition of the Baron von Reichenbach's work, which I superintended, to him. I wish I could continue to regard him as the leader of our great movement. I must allow him to remain where he is, while I endeavour to direct attention to that, which I consider essential to the successful practice of Mesmerism. Those who have studied the earlier works which appeared on Mesmerism, will acknowledge that much stress was laid by the first cultivators of our science, on the influence of the will. No man can mesmerise well, who does not regard the will as the main ingredient in the art of the Mesmeriser. I am not contending for it in the sense of a continued sustained exertion of the faculty. I only wish to insist on the importance of its agency as an accessory to those passes, not one of which can take place without some exertion of the will. Who is there that can lift his^r finger without exercising this faculty? You can now understand what I mean when I talk of a flash of the will. I mean the light which emanates from all parts of the human body, when any one energetically exerts the faculty of will. You may doubt of the fact. That it is a fact, may be found by any one who will try the experiment in a room, sufficiently darkened for the purpose. You are aware that a man is a magnet. All magnets and all crystals emit light when placed in a room sufficiently dark. You need not be told that the Baron von Reichenbach established this curious, but very important fact. In a note which I wrote on light, and

which will be found in my edition of the translation of the Baron's Work, I insisted much on the phenomena, observed by various investigators, of animal light. I do not contend for all the facts which I thought it essential to introduce there, but I may say that that note affords a summary of all the most important considerations on animal light which can occupy the attention of Philosophers. It is very easy to laugh at any subject, but he who can read that note, and fail to rise up from its perusal, without acknowledging, that his attention has been directed to subjects at once deeply-profound, and most sublime, must want the power of becoming a philosopher. That note met with no response from men of science. Men of science despise me, for they know I do not bow to the dictatorship of any who would crush the exquisite and stupendous facts of Mesmerism out of existence. I sometimes think that the deep philosophy I have at various times put forth, is too profound for men who have a quick aptitude to allow their feelings to govern their reason. Numbers there are, who become irascible at a simple proposition, because, as the Scotch say, they are dull at the uptake. Pretenders to Science, have, in my presence, become wondrously angry, not because my propositions were unworthy of attention, but because, in fact, they were too deep for their capacity of comprehension. Many of you know really far more than some of these, who will remain stupidities, till fashion sharpens their wits. Events roll on, and you may be sure the time is coming, when these silly persons will exalt their eye-lids.

You need not be told that we are entering on a phase of the history of Spiritualism which must effect great changes in the current history of the world. If we proceed, for the next few years, as we have hitherto done, we shall find ourselves surrounded by hosts of admiring friends. We do not propose to alter our course. We are anxious to continue in the assertion of the great fact, that we are bound to acknowledge the vast importance of the subject. Who is there, that, having read these Essays, will say we have trifled on our way. Are not all the facts we have been able to lay before our readers, stamped with an impression of novelty? Can we be said to have wandered far and wide from our subject? Are those who, anxious to deteriorate our labours, blink the questions we have proposed to them, able to follow us in our speculations? We are not pleased to be obliged to succumb to the dogmatic philosophy of the prigs of fashion. We know our own power. We may be induced to yield to the pressure of public opinion for a time. We may find it politic to do so. But we only bide our time. We are

not to be frightened into submission. We are aware of the forces arrayed against us. We know that a man sits in the chair of the Royal Society, who is so frantic on the subject of Mesmerism, that he cannot endure to have it spoken of, in his presence. He is said to have declared, that if the phenomena were presented to him, he would not credit the evidence of his own senses. What are we to think of a Society that can be content to elect such a President? We are not impugning their choice, but I ask, Can it be wondered at, if I prefer to address my really new scientific facts, to a body of Artisans, Mechanics, and hard-headed unprejudiced men, rather than to a society of such persons, as choose for their head a man of Sir Benjamin Brodie's stolid prejudices? You are now able to estimate the forces which have been arrayed against our sacred subject, and to estimate the force of the ridicule directed against the learned body, by men of superior minds, at various periods of its history.

J. A.

"To show that the power or faculty is not confined to a particular family, to a particular belief, or to a higher or lower state of the mind, but that, like all laws, it is general in its application, it is useful to tell that many persons we know have here developed this faculty, both of drawing and writing—their hands have been moved, generally at first in spiral forms, and of the first seventeen who sat down with a pencil, the hands of fifteen were moved in less than five minutes. These consisted of old, and young, and middle-aged; of male and female, married and unmarried, of physicians, barristers, students, Englishmen, and foreigners—a mixture of classes and conditions quite sufficient to give an average of those who can be so quickly acted upon. But I think it more probable that the faculty is universal.

"Several have in a few minutes become able to improvise in music; others I know who write involuntarily in verse, and some who have the power of speaking by impression, in the same way as others write, and with an enlightenment not less wonderful than absorbing for its beauty."—W. M. WILKINSON.