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AN EXPERIMENTAL INVESTIGATION OF A  
NEW FORCE.

By WILLIAM CROOKES, F.R.S.

(From the *Quarterly Journal of Science*, July, 1871.)

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TWELVE months ago, in this journal,\* I wrote an article, in which, after expressing in the most emphatic manner my belief in the occurrence, under certain circumstances, of phenomena inexplicable by any known natural laws, I indicated several tests which men of science had a right to demand before giving credence to the genuineness of these phenomena. Among the tests pointed out were, "that a delicately poised balance should be moved under test conditions;" and that some exhibition of power equivalent to so many "foot-pounds" should be "manifested in his laboratory, where the experimentalist could weigh, measure, and submit it to proper tests." I said, too, that I could not promise to enter fully into this subject, owing to the difficulties of obtaining opportunities, and the numerous failures attending the inquiry; moreover, that "the persons in whose presence these phenomena take place are few in number, and opportunities for experimenting with previously arranged apparatus are rarer still."

Opportunities having since offered for pursuing the investigation, I have gladly availed myself of them for applying to these phenomena careful scientific testing experiments, and I have thus arrived at certain definite results which I think it right should be published. These experiments appear conclusively to establish the existence of a new force, in some

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\* See *Quarterly Journal of Science*, Vol. vii., p. 316, July, 1870.

unknown manner connected with the human organisation, which for convenience may be called the "Psychic Force."

Of all the persons endowed with a powerful development of this Psychic Force, and who have been termed "mediums" upon quite another theory of its origin, Mr. Daniel Dunglass Home is the most remarkable, and it is mainly owing to the many opportunities I have had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force. The experiments I have tried have been very numerous, but owing to our imperfect knowledge of the conditions which favour or oppose the manifestations of this force, to the apparently capricious manner in which it is exerted, and to the fact that Mr. Home himself is subject to unaccountable ebbs and flows of the force, it has but seldom happened that a result obtained on one occasion could be subsequently confirmed and tested with apparatus specially contrived for the purpose.

Among the remarkable phenomena which occur under Mr. Home's influence, the most striking, as well as the most easily tested with scientific accuracy are: (1) the alteration in the weight of bodies, and (2) the playing of tunes upon musical instruments (generally an accordion, for convenience of portability) without direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half dozen times, and scrutinised them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of a doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific inquirers, these phenomena could be submitted to crucial experiments.

The meetings took place in the evening, in a large room lighted by gas. The apparatus prepared for the purpose of testing the movements of the accordion, consisted of a cage formed of two wooden hoops, respectively 1 foot 10 inches and 2 feet diameter, connected together by twelve narrow laths, each 1 foot 10 inches long, so as to form a drum-shaped frame, open at the top and bottom; round this 50 yards of insulated copper wire were wound in twenty-four rounds, each being rather less than an inch from its neighbour. These horizontal strands of wire were then netted together firmly with string, so as to form meshes rather less than 2 inches long by 1 inch high. The height of this cage was such that it would just slip under my dining table, but be too close to the top to allow of the hand being introduced into the interior, or to admit of a foot being pushed underneath it. In another room were two

Grove's cells, wires being led from them into the dining-room for connection, if desirable, with the wire surrounding the cage.

The accordion was a new one, having been purchased for these experiments at Wheatstone's, in Conduit Street. Mr. Home had neither handled nor seen the instrument before the commencement of the test experiments.

In another part of the room an apparatus was fitted up for experimenting on the alteration in the weight of a body. It consisted of a mahogany board, 36 inches long by  $9\frac{1}{2}$  inches wide and 1 inch thick. At each end a strip of mahogany,  $1\frac{1}{2}$  inches wide, was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was 3 lbs., as marked by the pointer of the balance.

Before Mr. Home entered the room, the apparatus had been arranged in position, and he had not even had the object of it explained before sitting down. It may, perhaps, be worth while to add, for the purpose of anticipating some critical remarks which are likely to be made, that in the afternoon I called for Mr. Home at his apartments, and when there, he suggested that as he had to change his dress, perhaps I should not object to continue our conversation in his bed-room. I am, therefore, enabled to state positively that no machinery, apparatus, or contrivance of any sort was secreted about him.

The investigators present on the test occasion were an eminent physicist, high in the ranks of the Royal Society, whom I will call Dr. A. B.; a well-known serjeant-at-law, whom I will call Serjeant C. D.; my brother; and my chemical assistant.\*

Mr. Home sat in a low easy chair at the side of the table. Close in front under the table was the aforesaid cage, one of his legs being on each side of it. I sat close to him on his

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\* It argues ill for the boasted freedom of opinion among scientific men, that they have so long refused to institute a scientific investigation into the existence and nature of facts asserted by so many competent and credible witnesses, and which they are freely invited to examine when and where they please. For my own part, I too much value the pursuit of truth, and the discovery of any new fact in nature, to avoid inquiry because it appears to clash with prevailing opinions. But as I have no right to assume that others are equally willing to do this, I refrain from mentioning the names of my friends without their permission.

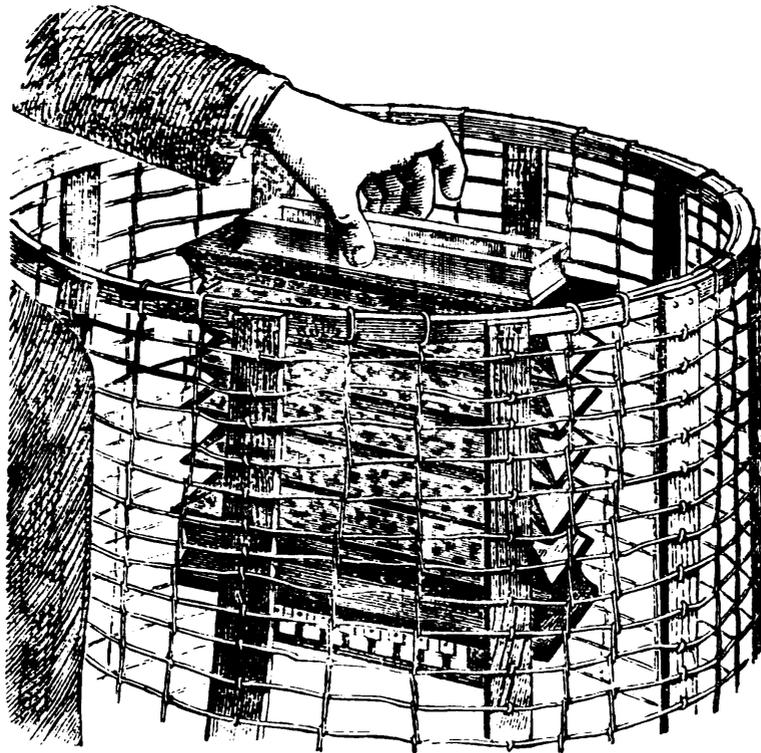
left, and another observer sat close on his right, the rest of the party being seated at convenient distances round the table.

For the greater part of the evening, particularly when anything of importance was going forward, the observers on each side of Mr. Home kept their feet respectively on his feet, so as to be able to detect his least movement.

The temperature of the room varied from 68° to 70° F.

Mr. Home took the accordion between the thumb and middle finger of one hand at the opposite end to the keys [Fig. 1] (to

FIG. 1.



save repetition, this will be subsequently called 'in the usual manner'). Having previously opened the bass key myself, and the cage being drawn from under the table so as just to allow the accordion to be passed in keys downwards, it was pushed back as close as Mr. Home's arm would permit, but without hiding his hand from those next to him [Fig. 2.] Very soon the accordion was seen by those on each side to be waving about in a somewhat curious manner; then sounds came from it, and finally several notes were played in succession. Whilst this was going on, my assistant got under the table, and reported that the accordion was expanding and contracting; at the same time it was seen that Mr. Home's hand which held it was quite still, his other hand resting on the table.

Presently the accordion was seen by those on either side of Mr. Home to move about, oscillating and going round and

round the cage, and playing at the same time. Dr. A. B. now looked under the table, and said that Mr. Home's hand appeared quite still, whilst the accordion was moving about emitting distinct sounds.

Mr. Home still holding the accordion in the usual manner in the cage, his feet being held by those next him, and his other hand resting on the table, we heard distinct and separate notes sounded in succession, and then a simple air was played. As

FIG. 2.



such a result could only have been produced by the various keys of the instrument being acted upon in harmonious succession, this was considered by those present to be a crucial experiment. But the sequel was still more striking, for Mr. Home then actually let go the accordion, removed his hand quite out of the cage, and placed it in the hand of the person next to him, the instrument then continuing to play whilst no one was touching it.

I was now desirous of trying what would be the effect of passing the battery current round the insulated wire of the cage, and my assistant accordingly made the connection with the wires from the two Grove's cells. Mr. Home again held the instrument inside the cage in the same manner as before, when it immediately sounded and moved about vigorously. But whether the electric current passing round the cage assisted the manifestation of force inside, it is impossible to say.

The accordion was now again taken without any visible touch from Mr. Home's hand, which he removed from it entirely; I and two of the others present not only seeing his released hand, but the accordion also floating about with no visible support inside the cage. This was repeated a second time, after a short interval. Mr. Home presently re-inserted his hand in the cage, and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards a well-known sweet and plaintive melody, which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I took hold of Mr. Home's arm below the elbow, and gently slid my hand down it until I touched the top of the accordion. He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him.

Having met with such striking results in the experiments with the accordion in the cage, we turned to the balance apparatus already described. Mr. Home placed the tips of his fingers lightly on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the Psychic Force. The end of the board was observed to oscillate slowly up and down during the time.

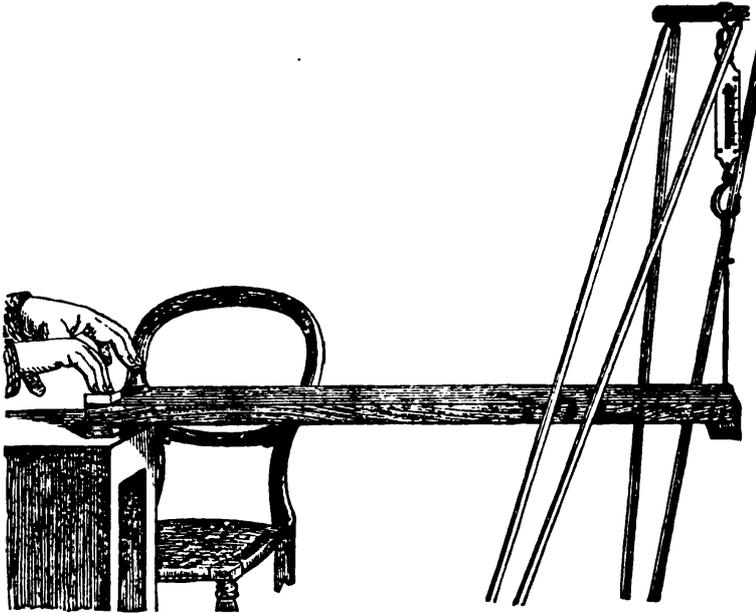
Mr. Home now of his own accord took a small hand-bell and a little card match-box, which happened to be near, and placed one under each hand, to satisfy us, as he said, that he was not producing the downward pressure. The very slow oscillation of the spring balance became more marked, and Dr. A. B., on watching the index, said that he saw it descend to  $6\frac{1}{2}$  lbs. The normal weight of the board as so suspended being 3 lbs., the additional downward pull was therefore  $3\frac{1}{2}$  lbs. On looking immediately afterwards at the automatic register, we saw that the index had at one time descended as low as 9 lbs., showing a maximum pull of 6 lbs.

In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance, said that the whole weight of my body (140 lbs.) so applied only sunk the index  $1\frac{1}{2}$  lbs., or 2 lbs. when I jerked up and down. Mr. Home had been sitting in a low easy-chair, and could not, therefore, had he tried his utmost, have exerted any material influence on these

results. I need scarcely add that his feet as well as his hands were closely watched by all in the room.

This experiment to me appears, if possible, more striking than the one with the accordion. As will be seen on referring to the cut [Fig. 3], the board was arranged perfectly horizontally, and

FIG. 3.



it was particularly noticed that Mr. Home's fingers were not at any time advanced more than  $1\frac{1}{2}$  inches from the extreme end, as shown by a pencil-mark, which, with Dr. A. B.'s acquiescence, I made at the time. Now, the wooden foot being also  $1\frac{1}{2}$  inches wide, and resting flat on the table, it is evident that no amount of pressure exerted within this space of  $1\frac{1}{2}$  inches could produce any action on the balance. Again, it is also evident that when the end furthest from Mr. Home sank, the board would turn on the further edge of this foot as on a fulcrum. The arrangement was consequently that of a see-saw, 36 inches in length, the fulcrum being  $1\frac{1}{2}$  inches from one end; were he therefore to have exerted a downward pressure, it would have been in opposition to the force which was causing the other end of the board to move down.

The slight downward pressure shown by the balance when I stood on the board was owing probably to my foot extending beyond this fulcrum.

I have now given a plain unvarnished statement of the facts from copious notes written at the time the occurrences were taking place and copied out in full immediately after. Indeed, it would be fatal to the object I have in view—that of urging the scientific investigation of these phenomena—were I to

exaggerate ever so little ; for although to my readers Dr. A. B. is at present represented by incorporeal initials, to me the letters represent a power in the scientific world that would certainly convict me if I were to prove an untrustworthy narrator.

I confess I am surprised and pained at the timidity or apathy shown by scientific men in reference to this subject. Some little time ago, when an opportunity was first presented to me of examining into the subject, I invited the co-operation of some scientific friends in a systematic investigation ; but I soon found out that to obtain a scientific committee for the investigation of this class of facts was out of the question, and that I must be content to rely on my own endeavours, aided by the co-operation from time to time of the few scientific and learned friends who were willing to join in the inquiry. I still feel that it would be better were such a committee of known men to be formed, who would meet Mr. Home in a fair and unbiassed manner, and I would gladly assist in its formation ; but the difficulties in the way are great.

A committee of scientific men met Mr. Home some months ago at St. Petersburg. They had one meeting only, which was attended with negative results ; and on the strength of this they published a report highly unfavourable to Mr. Home. The explanation of this failure, *which is all they have accused him of*, appears to me quite simple. Whatever the nature of Mr. Home's power, it is very variable, and at times entirely absent. It is obvious that the Russian experiment was tried when this force was at a minimum. The same thing has frequently happened within my own experience. A party of scientific men met Mr. Home at my house, and the results were as negative as those at St. Petersburg. Instead, however, of throwing up the inquiry, we patiently repeated the trial a second and a third time, when we met with results which were positive.

These conclusions have not been arrived at hastily or on insufficient evidence. Although space will allow only the publication of the details of one trial, it must be clearly understood that for some time past I have been making similar experiments and with like results. The meeting on the occasion here described was for the purpose of confirming previous observations by the application of crucial tests, with carefully arranged apparatus, and in the presence of irreproachable witnesses.

Respecting the cause of these phenomena, the nature of the force to which, to avoid periphrasis, I have ventured to give the name of *Psychic*, and the correlation existing between that and the other forces of nature, it would be wrong to hazard the

most vague hypothesis. Indeed, in enquiries connected so intimately with rare physiological and psychological conditions, it is the duty of the enquirer to abstain altogether from framing theories until he has accumulated a sufficient number of facts to form a substantial basis upon which to reason. In the presence of strange phenomena as yet unexplored and unexplained following each other in such rapid succession, I confess it is difficult to avoid clothing their record in language of a sensational character. But to be successful an enquiry of this kind must be undertaken by the philosopher without prejudice and without sentiment. Romantic and superstitious ideas should be entirely banished, and the steps of his investigation should be guided by intellect as cold and passionless as the instruments he uses. Having once satisfied himself that he is on the track of a new truth, that single object should animate him to pursue it, without regarding whether the facts which occur before his eyes are "naturally possible or impossible."

Since this article was in type, the Author has been favoured with the following letters from Dr. Huggins and Mr. Serjeant Cox—the Dr. A. B. and Serjeant C. D. therein referred to:—

" Upper Tulse Hill, S.W.

" June 9, 1871.

" Dear Mr. Crookes,—Your proof appears to me to contain a correct statement of what took place in my presence at your house. My position at the table did not permit me to be a witness to the withdrawal of Mr. Home's hand from the accordion, but such was stated to be the case at the time by yourself and by the person sitting on the other side of Mr. Home.

" The experiments appear to me to show the importance of further investigation, but I wish it to be understood that I express no opinion as to the cause of the phenomena which took place.

" Yours very truly,

" WILLIAM HUGGINS.

" Wm. Crookes, Esq., F.R.S."

" 36, Russell Square,

" June 8, 1871.

" My dear Sir,—Having been present, for the purpose of scrutiny, at the trial of the experiments reported in this paper, I readily bear my testimony to the perfect accuracy of your description of them, and to the care and caution with which the various crucial tests were applied.

“The results appear to me conclusively to establish the important fact, that there is a force proceeding from the nerve-system capable of imparting motion and weight to solid bodies within the sphere of its influence.

I noticed that the force was exhibited in tremulous pulsations, and not in the form of steady continuous pressure, the indicator moving and falling incessantly throughout the experiment. This fact seems to me of great significance as tending to confirm the opinion that assigns its source to the nerve organisation, and it goes far to establish Dr. Richardson’s important discovery of a nerve atmosphere of various intensity enveloping the human structure.

“Your experiments completely confirm the conclusion at which the Investigation Committee of the Dialectical Society arrived, after more than forty meetings for trial and test.

“Allow me to add that I can find no evidence even tending to prove that this force is other than a force proceeding from, or directly dependent upon, the human organisation, and therefore, like all other forces of nature, wholly within the province of that strictly scientific investigation to which you have been the first to subject it.

“Psychology is a branch of science as yet almost entirely unexplored, and to the neglect of it is probably to be attributed the seemingly strange fact that the existence of this nerve-force should have so long remained untested, unexamined, and almost unrecognised.

“Now that it is proved by mechanical tests to be a fact in nature (and if a fact, it is impossible to exaggerate its importance to physiology and the light it must throw upon the obscure laws of life, of mind, and the science of medicine) it cannot fail to command the immediate and most earnest examination and discussion by physiologists and by all who take an interest in that ‘knowledge of man,’ which has been truly termed ‘the noblest study of mankind.’ To avoid the appearance of any foregone conclusion, I would recommend the adoption of some appropriate name, and I venture to suggest that the force be termed the *Psychic Force*; the persons in whom it is manifested in extraordinary power *Psychics*; and the science relating to it *Psychism*, as being a branch of *Psychology*.

“Permit me also, to propose the early formation of a *Psychological Society*, purposely for the promotion of the study by means of experiment, papers and discussion, of that hitherto neglected Science.”

I am, &c.,

“EDWD. WM. COX.

“To W. Crookes, Esq., F.R.S.”

While we think the careful experimental Investigations of Mr. W. Crookes, and his outspoken testimony as to the facts thereby elicited, stand out in favourable contrast to that timidity and apathy on the subject among men of science in general of which he so justly complains, it still appears to us that his laboured tests add nothing of any value to our knowledge concerning it, and that if this be all we are to expect from science, when it goes into the investigation of "a new force," we shall not have much to thank it for. When we analyze Mr. Crookes' discovery, we find it amounts to this: that a crinoline cage, surrounded by 50 yards of insulated copper wire, and whether in communication or not with two Grove's cells, does not prevent an accordion playing tunes without any visible agency, and that with two eyes you can see it playing through the interstices of the cage. We should have thought, what we have always insisted on, that seeing it was enough, and that to perform this operation of seeing, anybody's eyes are as good as those of a Fellow of the Royal Society. So much for that experiment.

The next one is measuring the greater or lesser weight of a table in Mr. Home's presence. Thousands of persons, and ourselves amongst the number, have ascertained this difference in weight by feeling it, over and over again, and it has been repeatedly published as a fact on the credit of persons whose intelligence was quite equal to the task of saying when it was heavier and when it was lighter. It does not require an F.R.S. to preside over such a task, and all that Mr. Crookes has done has been to measure this weight in one instance.

Then he and Dr. Huggins and Serjeant Cox are so surprised at what they have not discovered, that they must even christen the phenomena by a new name, and they are now to be dubbed the "Psychic Force." For the present we shall prefer to call it by its old name. Perhaps soon they will discover that the Bible miracles are true, and are a part of the same force. However, although in the interest of truth we feel bound to say what we have done, we are glad to see so much straightforward honesty and courage in a man who has so much to lose as Mr. Crookes. He is travelling in the right path, and is not oppressed by the prejudices of his class. All honour to him therefore.

We shall be glad to notice now how soon the blatant members of the Press, who have been calling Mr. Home an impostor, and the Tyndalls and Huxleys who have said that these things are absurdly impossible, will publicly apologise for their ignorance, and of speaking so wildly and positively of things they knew

nothing about; but "against stupidity, even the gods themselves are powerless."

We may add here that about 14 or 15 years ago at a meeting of members of the Cooper Institute, New York, the testimony to the manifestations of "psychic force" borne by Professors Hare and Mapes, led to the appointment of a committee charged with a similar mission to that of the Committee of the Dialectical Society among ourselves, *viz.*: to enquire into the phenomena alleged to be Spiritual Manifestations. They did so enquire: they investigated the subject with several mediums, and among other facts they elicited, and embodied in the Report, was that of tables being made alternately light and heavy at request. They tested this by a pair of scales and weights, and the difference in weight was found to be nearly 50 pounds. This was told the writer by a member of the Investigating Committee, and who publicly stated the same at one of the Conferences on Spiritualism held at the Assembly Rooms, Gower Street, London, about two years ago.

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FURTHER EXPERIMENTS BY MR. CROOKES.

(From the *Spiritualist*.)

Since the publication of his article in the *Quarterly Journal of Science*, Mr. Crookes has made some further experiments with the "Psychic Force."

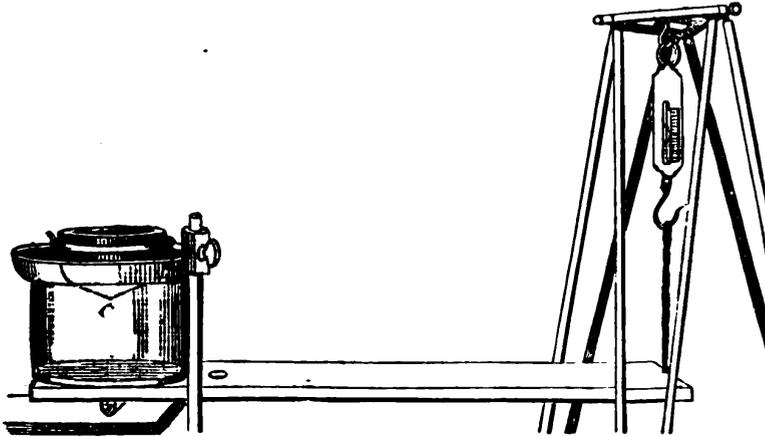
To do away with the objection that the contact of the hand of the medium with the lever in his spring-balance experiment might, by some inexplicable possibility, produce the observed results by muscular action, he tried the following experiment:—Over the centre of the fulcrum he placed a glass vessel full of water, and by means of an iron stand, quite detached from all the rest of the apparatus, a vessel of copper was held so that it dipped into the water without touching the sides of the glass vessel. The bottom of this copper vessel was perforated with holes, in consequence of which it was partially filled with water. The following cut shows the whole arrangement.

When Mr. D. D. Home placed his hands inside the copper vessel, any force passing through his hands to the apparatus, had to traverse the water, hence no muscular action of his could have any effect upon the spring-balance. With the apparatus thus arranged, the lever oscillated as in his previous experiments, the average strain registered being three or four pounds.

Every depression of the index finger of the spring-balance, also depressed a wire pointer, so arranged that it could slide down a little brass rod. The result was that this pointer registered accurately the weight producing each depression.

Professor Hare, of Philadelphia, once performed an experiment nearly the same as this, but his experiment was less satisfactory, because he placed the vessel of water on the long arm of the lever, in a place where the immersion of the hands would cause a certain amount of strain to be indicated by the spring balance.

FIG. 4.



While Mr. Crookes was trying the above experiment, it occurred to him to ask Mr. Home to put his hands on the table, but not to touch the apparatus at all. Under these conditions, the lever moved as before.

Mr. Crookes has also tried some more experiments in the presence of some friends, amongst whom were his brother, and Mr. Durham, teacher of chemistry and physics at the City of London School. The medium was a private lady.

The weight experiment was tried without the basin of water. The medium put her hands on the short end of the lever, where any pressure would have decreased instead of increased the weight registered at the other end of the lever. He put his hands on hers, to see that she did not move them. The other end of the board went down at least a dozen times, taking about four seconds for each oscillation; most of the movements were equivalent to about two pounds, but occasionally there was a stronger one, the strongest registering  $6\frac{1}{4}$  lbs. Everybody present watched the medium and her hands. The fingers were at the extreme end of the board, and were never near the fulcrum. Once or twice the end of the board, under the fingers, rose with the fulcrum from the table, whilst the other end was being pulled down.

The same accordion used in the experiments with Mr. Home, placed key-end downwards, when held at the other end by several of those present in turn. This playing was done beneath the table. Then the hands of all present were placed

on the top of the table, and the accordion floated about under the table with nobody touching it; all the hands were visibly on the top of the table at the time. While the accordion thus floated, it sounded strong notes and discords, but played no tune.

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CORRESPONDENCE BETWEEN MR. CROMWELL F. VARLEY AND  
MR. WILLIAM CROOKES.

The publication of the article by Mr. Crookes, and of the letters of Dr. Huggins and Mr. Serjeant Cox, has called forth the following correspondence:—

“ 2, Great Winchester Street Buildings, London,  
“ 8th July, 1871.

“ My dear Sirs,—Permit me to take this opportunity of thanking you in the cause of truth, for your article and letters on a ‘new force,’ in the *Quarterly Journal of Science*. It is exceedingly gratifying to me, who have had to bear the ridicule of the world for many years on account of these phenomena, to see three gentlemen of such position as yourselves, possessed both of the curiosity to inquire into this (forbidden) topic, and the manly courage to boldly state the results of your investigation. I hope that you will continue your inquiry, and give the world from time to time the results thereof. In this matter you probably do well to deal only with the physical forces most evident to the senses; I am, however, anxious to hear how you will explain the performance of music upon the instrument by physical force, unless guided by intelligence.

“ Inasmuch as intelligence is necessary for the performance of music (unless it be on the ‘barrel organ’), I should like to know to what conclusion you have come as to what intelligence was governing the display of the ‘new form’ of physical forces.

“ I have had many opportunities of seeing similar experiments to those which you have described.

“ I have seen a message printed in Philadelphia by a machine constructed for the purpose by a non-scientific man, which, in consequence of faulty mechanical construction, required a force of two or three pounds acting through one inch to emboss each letter, and yet with all this waste of force a message was printed out at considerable length.

“ When I first became acquainted with the phenomena, I endeavoured to ascertain whether it was my own brain, or that of another person in the room, that was acting, or a disembodied

spirit; but in every instance the 'intelligence' itself said that it was a spirit.

"In some few instances it has been the spirit of a person whose body was not dead, but in a state of sleep or trance. In the majority of cases the intelligence declares itself to be that of a departed human being, generally some intimate friend.

"I do not press you to answer this letter, nor do I wish to interfere with your course of investigation, but I feel certain that by interrogating the 'new force' itself, you will come to somewhat similar conclusions to those which, almost without exception, we Spiritualists have arrived at.

"In your experiment shown in Fig. 3, I would like to suggest for the convincing of *outsiders*, that the support on which Mr. Home presses should be placed well behind the fulcrum, so that by pressing he could only reduce and not increase the weight upon the spring balance.

"I have been unsuccessful in this country in obtaining mediums gifted with a large amount of this 'new force,' who would undergo a series of test sittings for investigating the nature of the physical powers developed.

"I have in broad daylight seen a small table, with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining table lifted bodily off the floor, and when so supported in the air the table has moved in the direction that I mentally requested it to take. In this experiment, not only was the 'new force' well developed, but in addition it obeyed my *unspoken mental request*, to convince me that there was present an 'intelligence' that could and did read my thoughts.

"I have on a few occasions been able to see the *spirits themselves*, sometimes to *talk* with them. They have frequently foretold things that were about to happen, and in most instances the events have occurred as predicted.

"These same 'intelligences' have told me that the reason why beginners often fail to have successful *séances* is because their minds are not in harmony with those of the others present.

"Disbelief seems to be no hindrance to the phenomena; but a strict preconceived desire that the latter should not occur is unfavourable to the development of the 'new force.' Harmony is an important condition for a successful *séance*; a powerful brain out of harmony frequently, if not generally, is sufficient to destroy the 'new force' as fast as it is collected.

"In America, when I sat with Mr. C. F. Livermore, Miss C. Fox, the medium, and Mr. and Mrs. Townsend, I have

frequently been told by the unseen 'intelligences' not to look under the table while the 'force' was being collected, but as soon as it was collected I was allowed to look. The reason given was that the abnormally active state of my mind at the time prevented them from collecting together the 'force' necessary for producing the phenomena.

" I have seen in the dark a luminous globe, about eighteen inches in diameter, proceed from under Miss Fox's dress; it then moved up and round over her shoulder, and went to the door, producing very loud raps. Mr. Livermore, who was with Miss Fox near the door at the time, exclaimed, 'Oh! I see a hand in this light.'

" During this experiment I was sitting at the table, which was ten feet from the door.

" On another occasion I was told to go to the door with Miss Fox, when a similar cloud of light appeared. I could not see a hand in it, but to make me conscious that there was something, the light came to my head and back and touched me, and I distinctly felt the form of a hand. I was holding both of Miss Fox's hands at the time, and no one else in the ordinary human body was near us.

" I have frequently seen smaller brighter lights produced visible to all; these have moved about in slow, and at times in rapid motion and various directions impossible to be performed by the medium, or secret mechanical contrivance, and in addition, on several occasions I have had convincing proofs as to the identity of the *departed Spirits* communicating with me.

" There is a very full account of Spiritualism under the name of the Divine Afflatus of the Hindoos, in the *Dublin University Magazine*, No. 204, for December, 1849. This contains interesting matter throwing some light upon the conditions favourable for the development of the trance, and its perusal may suggest experiments, if nothing else. It is interesting to find well-authenticated accounts of spiritual phenomena occurring in all parts of the world, and amongst various races of humanity.

" It would indeed seem to be the basis of almost all superstitious and religious ceremonies.

" As to the formation of a Psychological Society, as suggested by Mr. Serjeant Cox, I think the time has arrived when this is highly desirable. I would suggest:—

" 1st. That the society should sit every fortnight from November to June.

" 2nd. That a sufficient subscription be charged for membership to secure worthy and earnest members—say two guineas per annum.

“ 3rd. That a committee or committees of unprejudiced men of ability be formed, to try experiments and report thereon to the society periodically.

“ 4th. That committees be formed to cross-examine mesmerists, mediums, and others, and to report the results of their labours to the society.

“ 5th. That there should be public meetings to read and discuss papers and the reports of the committees.

“ I think you would have no difficulty in collecting twelve or twenty gentlemen, distinguished in science, literature, law, and social standing, who have more or less investigated the subject, who would form the council of the society, and whose knowledge, ability, and high standing would command the attention of the great bulk of the public.

“ I am, my dear Sirs, very truly yours,

“ CROMWELL F. VARLEY.

“ To W. Crookes, Esq., F.R.S.;  
Dr. W. Huggins, Esq., F.R.S.;  
and E. W. Cox, Esq., S.L., J.P.”

“ 20, Mornington Road, N.W.,

“ July 10th, 1871.

“ My dear Sir,—In your very interesting letter of the 8th inst., you ask many questions which I am not prepared to answer, and state problems which it will probably take years of labour to solve.

“ In common with many who have publicly or privately noticed my recent experiments, you press me on a subject to which I have hitherto avoided referring, *viz.*—the association of the psychic force with intelligence. My reticence on this subject has been caused by a desire not to venture an opinion on so momentous a problem, without having a sufficient mass of evidence drawn from my own personal experience to enable me to answer all reasonable objections. As, however, this silence has been misinterpreted by some critics, I may as well take this opportunity of stating that I have avoided writing anything which could fairly convey an opinion adverse to the views of Spiritualists. I have always kept prominently before my mind the fact that the accumulating evidence was such as might lead to the belief that independent intelligences—spirits—were at work. I have, therefore, carefully avoided saying anything which would render an ultimate retreat to that view difficult. But at present I wish to reserve my opinion on the causes of the phenomena, until I have submitted the facts themselves to sufficiently accurate scientific tests.

“ In the meantime I submit the psychic force theory as common ground on which all parties may meet. For scientific men cannot deny that we are now getting evidence of a hitherto unrecognised force or power in nature, whilst Spiritualists will see that I have simply used the term psychic force as a convenient and unobjectionable substitute for what they have been in the habit of calling ‘ magnetism,’ ‘ electricity,’ ‘ nerve force,’ &c. But how that force is actuated and controlled—whether the mind of the psychic can exert a power over material things outside the body—whether it can quit the body for a season and produce the results we see—or whether the psychic force can be wielded by other invisible and immaterial beings who are thus temporarily enabled to manifest themselves to us—are problems of vast interest in the future, but which I firmly believe will yield solutions when intelligently submitted to scientific experiment.—Believe me very truly yours,

“ WILLIAM CROOKES.

“ To Cromwell F. Varley, Esq., F.R.S., &c.”

It is worthy of note that while Mr. Crookes observes a cautious reticence as to the cause of the phenomena he attests, Mr. Varley—an equally cautious investigator and an equally high scientific authority—from his far larger and more varied experience speaks on the point with the assured confidence of knowledge. It is one of the best tests of truth that the longer and the more it is investigated the more its truthfulness appears. Spiritualism has been tried by this test and proved; it has been weighed in the balance and is not found wanting.

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### MODERN SPIRITUALISM,

FROM THE DIFFERENT STAND-POINTS OF CATHOLIC AND  
PROTESTANT, WITH THE CATHOLICS' PERSONAL NOTICES  
OF CELEBRATED ECSTATICS WITH STIGMATA.

By WILLIAM HOWITT.

CLEMENS BRENTANO, a celebrated poet and romance writer of the period of Goethe, was a brother of the equally celebrated Bettina von Arnim, author of the *Letters of a Child*, addressed to Goethe. Brentano, in connection with Bettina's husband, collected the charming popular ballad romances for children, called by them *The Boys' Wonder-Horn*. He wrote also, or collected, many Volk's-Mährchen, or People's Legends, and wrote the very amusing story for children of *Gockel and Gockeleia*—

the story of a cock and hen, in fact. Brentano, however, is no less known for his excessive zeal as a Catholic than for his popular writings. He was an intimate friend of Görres, the author of the *Christliche Mystik* and the *Demonische Mystik*, into which he has collected an amazing amount of the miracles, demoniac and divine, which are believed in by the Catholic Church. It would be difficult to find two men of equal ability, learning, and worldly experience, who combine so stupendous a faith in the supernatural with such an unmeasured zeal for Catholicism in its whole wide field of doctrines, traditions, dogmas, and claims. In the ninth volume of his collected works—the second of his letters—we find a great deal on the subject of modern spiritual manifestations amongst both Catholics and Protestants, and regarding that mysterious class of spiritual clairvoyants, called Ecstatics, having the stigmata.

He was an old friend of Catherine Emmerich, one of the most remarkable of them, and details a visit to the equally extraordinary Maria von Mörl, who died only a year or two ago, respecting both of whom some account may be found in *Ennemoser's History of Magic*. Of some of these ecstasies, the late Catholic Earl of Shrewsbury also wrote an account from his personal experience.

We have been of opinion that the Catholic Church has always held fast its faith in miracles; but we learn from Brentano that a little before his time, though the Church as a body might still make its profession of faith in such things, it had much diminished in its individual members, even amongst the clergy. In this volume of letters is one addressed to his brother, Christian Brentano, in which he makes the following statement, which has a particular interest regarded from our point of view:—

“It appears that after some historical sufferings, there has been poured out over Europe a clairvoyant, prophetic, and so-called magnetic affection, especially in the field of physical healing and physical disorder, which, like all light and water shed upon the earth, become coloured, troubled, and mixed, according to their local atmosphere and stream-beds. In the Catholic Church, the use of healing sacraments, laying of hands on the sick, and the like, was and is yet to a certain extent very much fallen asleep. Very few employed the means—still fewer believed in them; in fact, most were become ashamed of a faith in the healing power of a command in the name of Christ, in the sign of the cross, in holy water, consecrated oil, in amulets of herbs blessed by the clergy, in relics and exorcism. Pictures of such things were scarcely tolerated. It appeared clear that many Church practices and ceremonies must, as a natural con-

sequence, also fall into desuetude. Of what use is etiquette when there is no Royal Court?

“The priesthood appeared no longer conscious of the fulness of the pure and incorruptible higher power which has been left to it, and with the cessation of the practice, and of the visible experience of the energy of the bequeathed consecration, necessarily the faith itself in the living, working, propagating efficacy of this consecration died also. A direct consequence of this was, that the difference betwixt the various Christian confessions appeared no longer to many well-meaning Catholics, nor even to priests themselves, so monstrous as it really is. At the same time there awoke an unbounded zeal for Bible reading, and people sought to press and distil a spiritual miracle-power from the Gospel. But they no longer understood the words, ‘in spirit and in truth’ as the Holy Spirit and reality—the living, bodily truth—the flesh and blood of the man become God; no longer as an actually conferred spirit and physical power and entity. These words were rather understood as spiritual and true, in opposition to lies and allegory, and they sought the power of the Church in the mind and belief of men.

“Then arose the separated tendencies of many Bavarian theologians—Boos, Gasner, Lindl, and their communities. Without faith in the supernatural miracle-working power of the Church must the value of such works fall; and to these new teachers the name of Jesus, combined with a repugnance to sin, and with an improvement of morals, appeared the real condition of the Church. Necessarily arose from this an approach to and inner union with unorthodox sects, and thus they removed further from the Church as these drew nearer. At the same time appeared Madame von Krüdener, with her preachings of repentance and her works of mercy, with a zeal worthy of great respect, and false only in part, because it was out of the pale of the Church. She had faith enough not to be ashamed of the public confession of Jesus Christ, and the religious movements of Bavaria were not without an internal relationship to hers. She had in her inner life, probably not from direct purpose, but through her connection with the pietistic tendency of the Emperor Alexander of Russia, an element of a Russian nature. All these religious movements, through the manifold judgments of God on Europe, and through his compassion to the same, were in a variety of ways laid hold of by men anxious for spiritual life, but being unorthodox in their character, they resulted in a diversity of the miseries of separation.

“But then gushed forth over the period and over an impressionable portion of mankind, a general prophetic spirit, a condition of the physical system to a certain extent, elevated

and free. It first broke forth in the lower grade of bodily healing, vaticinated cures, and so forth. It was named magnetism, and this new and never-fathomed phenomenon developed itself under the most diversified forms into the most wonderful experiences. It took the aspect, through its analogy to physical phenomena, of a truth of an exalted condition of man, in which he receives and gives something, which in his normal condition he does not possess. Man soon showed himself independent of the practices of the regular physicians. He broke forth here and there of himself without any obvious cause, and there stood clairvoyants and prophets at every corner; a condition of things which had been attained by mankind at a former period, in a richer degree, collectively or individually, but had been forgotten because it had never been sufficiently explored to bring it into connection with the general body of science, now stood forth again in a form of life in which there was something of the devil, of the sinful nature, and of the Holy Spirit, as there is in every other form of life; but alas! as in every other, more of the devil and the sinful nature than of the holy.

“In this condition there was much of the nature of simple scientific inquiry, much of a prominent kind which science at an earlier period had rejected as senseless and contrary to nature, and had charged upon the Church, in her admission of the supernatural, as superstition and priestcraft; and nature seemed now permitted to testify the truth of the sacred supernatural which had been left to the Church not imperfectly, not as wicked and mingled with lies and Satanic deceit, not hypocritical, flattering and tainted with sorcery, as in the dark proceedings of magnetism, but pure and holy before the God-man, before the Word made flesh in the priestly consecration, in the perpetual succession of His own peculiar priesthood, as an inheritance of the living spirit of the Creator and Redeemer in His creature in His own image.

“The more that natural wisdom was disposed to represent its new magnetical discoveries in many wonderful phenomena, as a secret treasure of mankind, which at an earlier day had been pushed aside,—the more it was tempted to draw down the miracles of the God-man and His saints, and the power of his priesthood into the dark, and in fact very abyssmal, sphere of this so-called magnetism and somnambulism; so much the more were the theologians anxious to abjure it. Yea, many of them pronounced it a nonentity, a direct imposition, as proceeding from an over-excited phantasy and fanaticism, and declared that very quickly now much of this short-sighted and incomprehensible folly must take itself off. So far, however, had men

embraced the faith in miracles that science had emboldened itself to secularize the property of the Church in miracles.

“Truly, it was not necessary to deny that the rods of the magicians of Pharaoh were turned into serpents in order to maintain the truth of the rod of Moses, because it ate them up. It was not necessary to deny the existence of the Jerusalem which worshipped false gods and crucified the Saviour, to prevent the heavenly Jerusalem being accounted a fable. What harm to humanity did the man at Gadaras, whom our Lord freed from the devils, because these devils entered the swine? That Balaam’s ass spoke did not bring the ass one step higher, nor any further sink the false prophet. It appears therefore, as *incredulously* shameful for the miracles of Christ and His saints, and the whole circle of the sacramental blessings and miraculous powers conferred by Him on His Church, to embody the lower and often very impure sphere of animal magnetism, rightly so named, as it is *ignorantly* shameful neither to appropriate the circle of magnetic phenomena, nor to learn what this rude physical substratum of the marvellous offers. Only by the knowledge of these phenomena is it possible to discover their dangerousness, and to oppose the priestly healing to what is sinful and mischievous in them.

“From this digression I return to say, that that prophetic, somnambulizing, clairvoyant-making nature-stream, poured itself like a miracle-flood through those religious movements which seemed to strive to exalt themselves above the apparently vanquished miracle-fountain of the Church, shaken by unbelief. No longer having faith in the holy fountains, they appeared to walk on hills in order to gather dew and rain from the clouds which every wind of false doctrine drove over them; so that this miracle-stream of nature surrounded them, and they stood as islands separated from the mainland of the Church, surrounded by an unblest, unholy waste of waters on which, not the Holy Ghost, but the spirit of nature moved, and overshadowed them. Prophets, possessed ones, convulsionnaires, entranced persons, healers, appeared amongst them, and they accepted these on an account of their unorthodox character, and regarded their communications and manifestations, which, at least, were partly delusive, as miracles and testimonies of God to the holiness of their proceedings. In the common flood which penetrated everywhere through the multitude, they came, unconscious of any feeling of unity, to surrender themselves to the most extraordinary organizations and minglings of all the influences that have developed themselves in our remarkable times.

“Deprived of the protection of the sacrament of the Church

of Jesus Christ, in which every one must renounce his sinful selfhood, in order, through the most holy flesh and blood of the Saviour to become one body with all the living members of the Church, the body of the bride; humanity, alienated by its sins and selfism, deprived of this only means of real unity, was given up a prey to these wild powers of nature. These erring ones, led away by the mere animal, sinful and severing elements (wisely intended to part asunder and isolate every unholy individuality from its like), fell into the horrors of the Pöschelians and into the mutually crucifying and murdering of the so-called holy Goethe in Wildispuch. These horrible and mad extravagances were at once the natural fruits of the fever-fits of the natural man, and the strongest testimonies to the conserving truth of the Catholic faith. Yet pity, satisfaction in the love of others through suffering, the sacrifice of atoning blood, the service of the martyr-death for Jesus, sufferings for the dead, faith in the middle state of purification, appear amongst the ravings of these unhappy ones as testimonies to the equally natural truth of the Catholic teaching. These upspringing caricatures of the saints were speedily burnt down, but there still remained an invisible heat in the ground from which they had sprung."—*pp.* 86-92.

This is pretty well. Let us see what Brentano says of our old friend, the excellent Justinus Kerner, whose whole life, spirit and experience, were of the purest Christian character, whose fruits testify to the tree that bore him; and whose biography of the Seeress of Prevorst is more radiant with a true Christian philosophy than the lives of most Catholic saints:—

“Extraordinary is that general coming forth of the spirit and wonder-world of Satan in our time! Extraordinary that the Protestants are so careful to avoid seeing these signs in the Church, and yet are completely full of such things amongst themselves. The pious in Switzerland and Würtemberg have really no entertainment but amongst spirits, the possessed, apparitions, and the like. The chief exorcist is the magnetizer Kerner in Weinsburg. They bring back, as in the case of Purgatory, all by degrees that their fathers rejected as Catholic priestcraft. Yet no one has made an apology for these accusations. They set their house in order, poor people, only they tremble at obedience, the sacrifice and the altar. Sorrowful is it that their goodwill only works them mischief. They believe in the Father of Lies, taking everything on his own word as he speaks out of their so-called possessed. So he has fixed upon them already the false doctrine that the possessed are not possessed by devils, but only by unhappy spirits; and

many of them confess that they have never yet cast out any of these spirits."—*p.* 333.

The thorough self-complacency with which Brentano and all Catholics give us over to the devil, and assume that there is no safety or wisdom out of their Church, and that it is the only guarantee for spiritual and doctrinal unity is peculiarly amusing at this epoch when the Catholic Church itself is going so fast to pieces. When the war of fallibility and infallibility is raging throughout the papal world, and the great Döllinger breach is recalling the greater ones of Wickliffe, Huss, Luther and Melancthon. But as to true evidences of the real Christianity of a Church, if we are to take our Lord's test of this genuineness, "by their fruit shall ye know them," how wonderfully and instantly do these assumptions of exclusive orthodoxy transform themselves into proofs of mere insolence and bigotry. The history of this Church, which proclaims itself the only Church of Christ is one dark and dread tissue of every crime and horror abhorrent to the spirit of the Saviour, and in no place is this fact now more loudly and energetically proclaimed than in Rome itself.

The temporal power which Pio Nono in his encyclicals and protests declares to have been conferred on the Catholic Church by the especial act of Providence, history asserts to have been obtained by one of the most wicked and scandalous bargains on record. The steward of poor old Childeric, King of France, wished to dethrone his master, and reign in his stead, and Pope Stephen II. sanctioned the crime by a bull, on condition that Pepin should seize for him by his army the province of Lombardy, which he did. This, supplemented by the pretended will of Charlemagne, and the forged decretals of Isidore, built up that temporal power and assumed supremacy of Rome over all the monarchs of Christendom which the Papacy still claims. To what does Italy owe all her sorrows and divisions, but to the usurpations of the popes, who have successively called in the Germans, the Spaniards, and the French to maintain them in their false position? From the first foundation of the temporal power in fraud, forgery, and bloodshed, what has been the history of Rome? The trampling down of all light and knowledge; the erection of the most stupendous scheme of superstition and delusion which the world has witnessed, carried out by the most persevering and diabolical cruelties that the most desperate men are capable of. It is a history of martyrdoms, of tortures, of Inquisitions, of oppressions, and massacres of patriots and Christians of other creeds, which has no parallel. The licentiousness and greed of those popes, cardinals, monsignores and bishops whom Brentano and his fellow Catholics

would have us to believe are the true depositories of the Holy Spirit, are they not recorded in Mosheim, Raumer, James, and many another true and sorrowful record?

What a story is that of all Italy for the last half century, struggling for its liberation from this holy incubus, and from the iron pressure of those kings and princes who were imbued with its teaching, and sanctioned in their despotisms by its doctrine of oppression by Right Divine. The popedom, as a despotism, personal and irresponsible, basing its authority on the Divinity itself, was the model and sanction of every despotism in the world. And Brentano, in his denunciation of Protestant Spiritualism, tells us coolly that the renunciation of selfhood is the grand distinctive and cardinal virtue of the Roman Church! What a cruel satire on that Church! What illustrations of this virtue have been the lives of all the popes, cardinals, and monsignores in succession! When Italy resumed its rights and pushed back the popedom and its satellites of Naples, Tuscany, and Austria into their proper places, it found nine-tenths of the lands of the realm usurped by the Church. Still in Rome the dignitaries of the Church possess a great amount of its house property. In the Campagna, consisting of 520,000 acres, the Church and the descendants of its celibate popes, claim 450,000 of them. One prince alone, the descendant of a pope, possesses 45,000 acres. Every pope nearly in succession conferred on his sons, under the name of nephews, enormous estates, and built for them in Rome enormous palaces, for the erection of which they plundered the Colosseum and the other splendid monuments of the magnificence of pagan Rome of their statues, marbles, and other stones. A Roman authority says:—"Rome has been successively sacked and plundered by Goths, Gauls, Germans, Saracens, and French, but no foreign conquerors have sacked and plundered it like its long line of reckless and avaricious popes." The last great example of this peculiar renunciation of self, which Brentano makes possible only under the discipline of Rome, is to be seen in the person of Cardinal Antonelli, who, from the son of a bandit without a penny, has become the richest man in Italy.

What is the picture which this boasted conquest of self presents in St. Peter's and the Vatican at the present moment? Of the spirit of brotherly love and charity vaunted by the Church as the ONLY depository of Christian truth, and exhibited in him who claims to be the only representative on earth of Him who said, "Thou shalt love thy brother as thyself?"

Aloft stands the finest church in the world, and by its side the wealthiest palace in the world, the abode of the so-called servant of the servants of Christ. In this palace is collected

the vastest amount of wealth on any one spot of earth, in works of ancient art of all kinds, statuary, paintings (ancient and modern), mosaics, cameos, jewellery, gold, bronzes, books—in a word, of everything that men love, value, and almost adore. And under the very walls and windows of this glorious temple, and of this palace of almost fabulous affluence, what scenes present themselves in the Leonine city?

A population densely crowded in the immediate precincts of the Papal Court, steeped in the utmost indigence, ignorance, and vice. Centuries of exclusion of light (literary, moral, and religious), ages of darkness and despotism, the consequences of the demanded surrender of the understanding to the dictation of priests, have degraded and brutified them. Ages of the daily spectacle of luxury, sensuality, pride, ostentation, and of gigantic wickedness in high places, have confounded into utter confusion that moral sense which no effort sought to keep alive. The haunts of dirt, drink, gambling, and debauchery press upon the very pillars of those magnificent colonnades, which stretch themselves out like Titan arms, inviting all mankind to the supreme temple of the Deity, and to the palace of His Vicegerent on earth. It has been well said by the liberal press of Rome, that if these were really the church of God and the palace of His steward, the wealth lavished on the steward's house, and stored in its gorgeous halls and galleries, would long ago have been actively employed in dispersing this ignorance, comforting this poverty, and converting this squalor and degradation into virtue, industry, and intelligence. These are the ideas which crowd upon us when we hear or read such claims put forth by the Catholic Church, as the sole guide and heaven-chartered guardian of mankind.

In these remarks we intend no censure on pious and conscientious believers in this Church. We can allow for the all-potent force of education, and feel no diminution of reverence and esteem for the numerous truly Christian and conscientious souls whom we know to exist within her wide precincts; but so long as Catholics continue to tell us that we are wanderers and apostates from the only true Church, we are bound, in self-defence and in the cause of truth, to point to the historic and social fruits of that Church, and remind them of the Divine axiom—"By their fruits shall ye know them."

Leaving them to the exercise of the sacred right of private judgment, though they deny this right to us and to the world at large, we are bound to assert our claims to independent action and opinion, and to assert that not Rome but the Gospel, under the guidance of the Spirit which inspired it, is the director into

all spiritual truth, the sole standard of religious doctrine, and the only and universal source of spiritual safety.

Good, honest Catholics may well excuse us putting explicit faith in their Church, after the awful exposure that has recently been made in Rome of the manufacture of relics so late as 1868, and that in the public office of the relic department, and by the public officers of that department; that is, the clerical officers of the *soi-disant* infallible pontiff himself. The original records of the official examination into this manufacture, and the wholesale trade in false relics, a trade extending all over Catholic Europe, and carried on through Jesuits and the convents in the different countries, even so far as Spain and amongst the Catholics in Russia, implicate numbers of priests in the Lipsanoteca, the office of the relic department. The secretary and custodian of this office were directly implicated, and even the vicar-general of the pope himself, the head of the department, did not escape suspicion.

The whole of this official inquiry has been published in *La Capitale*, a daily paper of great popularity in Rome, and also in a separate pamphlet, and has been freely commented upon by the liberal journals of Rome. So monstrous and scandalous was the affair that the inquiry was suddenly closed by the Papal Court, the records of it sealed up and deposited in the archives of the Vatican, whence, since the entry of the Italians into Rome, they have, by some mysterious means, seen the light. That they are perfectly genuine has been shown by a singular circumstance. One of the laymen concerned in this most infamous trade, Guiseppe Colangoli, the porter of the Lipsanoteca, on whom, and on some others, especially on the two Campodonicas, makers and vendors of these false relics, the priests had endeavoured to throw the actual commission of the crime, came forward and published a long letter in the *Capitole* in his own defence. From this letter as well as from the minutes of the inquiry themselves, it appeared that Colangoli had been thrown into the dungeons of St. Angelo; had there been subjected to pressure, such as those dungeons and those of the Inquisition have familiarly witnessed for ages, and that down to the very time of the entry of the Italians into Rome, on the 20th of September, 1870, in order to induce him to sign papers criminating himself and exonerating the holy father who had employed him. This man had been defended on the secret trial or examination by an able counsel, who, on his condemnation, gave notice of an appeal to an open tribunal. This had the immediate effect of the Holy Father the next day sending a free pardon and discharge to Colangoli, and the order to seal up the papers, and deposit them in the archives of

the Vatican, where, had not the Italians entered Rome, they would have remained snugly unheard of till the day of judgment; the whole Catholic world being allowed to go on worshipping the false relics, which, according to the testimony of the manufacturers of them, consisted of the bones of hares, sheep, goats, and old Pagans from the pre-Christian catacombs. These would have been still carried by the priests to the sick on the pretence of healing them, the Papal Court and the priests being too wise in their generation to permit a breath of suspicion to fall on this profitable trade in relics if it could possibly be prevented.

This astounding affair has carried us back to the Middle Ages with all their relics, indulgences, and holy legends, manufactured by the begging friars, and has confirmed their real character. After such revelations it is certainly rather too much for the Catholics to taunt us Protestant Spiritualists with the name of heretics and wanderers from the only source and guardianship of truth; and if we find a difficulty in giving up our faith in communicating spirits, and transferring it to spiritual confessors and directors of the Roman Church, to Father Anselmo of the Lipsanoteca, and to Father Sconamiglio, the Lipsanoteca custodian of relics, we may refer for one great reason of it.

In fact, amongst the accused of participation in this unholy but lucrative trade, besides this Guiseppe Colangoli and the Campodonicas—one of them a chaplet maker, who, in a short time had realized by false relics 40,000 francs—were the Rev. Dr. Guiseppe Gaggi, Jesuit and official of the Lipsanoteca. Brother Benoit, also a Jesuit priest and the great agent by whom this holy trumpery was despatched to the various convents of Italy, Spain, Austria, Bavaria, Switzerland, and other countries, not excepting England; the Abbot Spirito Rembert, a Minorite priest; Norberto Constantini; the Rev. Father Don Antonio Anselmo; Don Guiseppe Milani, and the Rev. Dr. Archangelo Sconamiglio, the custodian of the Lipsanoteca. These priestly officers of the relic department, having access to the seals of the cardinal vicar, freely used them for the authentication of these false relics. The trade was proved to have been going on on this scale since 1828, large sums having been made by these parties. But in fact, it is well known that the practice of the relic office has always been much the same. The vicar-general had his inspector of relics, also a priest, and of late a Jesuit, who gave at his pleasure the name of particular saints to any old bodies found in the Catacombs. Benoit, his brother Jesuits spirited away during the enquiry, so that no evidence might be drawn from him, and he was said to be secreted during the time in the Jesuit head-quarters at Lyons.

After this, what about the Church of Rome being the only safe guide for souls? But, in fact, we have only to look back through the history of Rome to see how totally destitute of foundation are its claims to supremacy and sole directorship in the Church of Christ. The assertion that to St. Peter alone were consigned the keys of heaven and hell, is set aside by the declaration of Christ himself to his apostles, St. John xx., 23. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." These are the keys of heaven and hell, which the Catholics say were given only to St. Peter; for the remission of sins is the opening of the gates of heaven, and their retention the contrary. It was on the spirit of faith and Divine revelation which at that moment showed itself in St. Peter, and not on St. Peter himself that Christ declared that he would build. Immediately after Peter showed a reverse spirit, and Christ called him Satan and bade him get behind him. Will Rome admit that its Church is built upon Satan? With respect to Peter's supremacy, the celebrated Professor Desanctis of Rome has, in a little work on this subject, just issued, settled that question. Christ, he truly says, denounced all supremacy amongst his Apostles. The heathen, he said, lorded it over one another, but it should not be so amongst them (Luke xxii., 25, 26). History gives not an atom of proof that Peter was ever at Rome, much less was bishop there 25 years. Paul was the founder of the Church of Rome as the Apostle of the Gentiles; Peter laboured in the East amongst the scattered Jews as the Apostle of the Circumcision, and wrote one of his Epistles from Babylon at the very period Catholics would have us to believe him at Rome. The Catholics in fact attempt to prove too much when they make him erect a Church in Rome A.D. 45. For Paul went there in 57 and remained till 61 on his first visit, and neither during this time does he make any mention of Peter's being or having been there in his Epistles, though he mentions Luke more than once (Colossians iv., 14; see Timothy iv., 11), nor does St. Luke in the Acts, which he is believed to have written whilst there with Paul. Such an omission in the Acts of St. Luke, in which he records Peter's public proceedings in other places, was impossible, even if, as the Catholics say, Peter remained in Rome till 49, quitted it only on the banishment thence of all the Jews, and was at the Council regarding circumcision in Jerusalem in A.D. 50. For ages the Church of Rome made no pretensions to be the head of the Christian Church as derived from St. Peter, and when it did begin to make these claims, they were resisted by the Churches of Constantinople, Alexandria and Carthage. The first bishop assuming the name of Pope was Eraclas of Alexandria in 231.

But as Professor Desanctis has well observed, had the Church of Rome really been the successor of Saint Peter, it would long ago have lost all claim to such succession, by conduct utterly opposed to the spirit, the injunctions, and the practice of that Apostle. From the third century downwards, the history of the Roman Church is one of assumption and aggression; but so late as the eleventh century, so far from the popes being the infallible heads of the Church, they were wholly its servants, and, like the other bishops, were elected by the people. A pope in that century went to Milan, and announced this doctrine from the pulpit, in opposition to the feudal lords who claimed to appoint the clergy.

In the thirteenth century there was no Inquisition to enforce orthodoxy and punish its breach, till Saint Dominic introduced it. As to the infallibility of the popes, the French clergy in a national assembly in the reign of Louis XIV. denied it altogether, and the king supported them in spite of the threats and bans of Rome. All these doctrines of the infallibility of the Roman Church and Roman popes are the growth of the later and corrupt ages, as is notorious to all readers of history; and the violence and disgraceful compulsion by which this dogma was carried in the so-called Ecumenical Council of 1870 is too notorious for remark, confirming the secession of Pere Hyacinth in France, and producing that of Professor Döllinger in Germany. These men who stand up for the purer doctrines of the earlier ages should re-inaugurate the practice of those ages, and recommend the Catholic Church to elect its own bishops and purge its own creed, making Catholicism independent of Rome.\*

In the earlier ages of Rome, there was no priestly confessional; no paid prayers to release souls from purgatory; no worshipping of the Madonna, much less of musty and fictitious relics; nor was the sacrament of the Eucharist so overlaid with a multitude of heathen ceremonies. All these things were unknown to the simplicity of the Primitive Church, and grew only with the priestcraft of the Roman hierarchy in progressive ages of spiritual domination and corruption. Therefore it is that the spirits of our time, had manifestly, passing over the modern dogmas of Rome, acknowledged only the doctrines of the early ages of Christianity.

But we might go on almost for ever in adducing the most clenching reasons why we should follow our kindly monitors from the invisible rather than Rome. Rome has taken as it

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\* Since writing the above, I see that on the 4th of June, the adherents of Döllinger in a great assembly at Munich, adopted the name of "Altkatolikon—" Old Catholics, independent of the jurisdiction of Rome."

were, especial care to stamp on itself all the marks which St. Paul gave prophetically of Antichrist, not only "forbidding to marry and to eat meats" on certain days, but, above all, setting its chief priest "as he who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, and showeth himself as God."—2nd Epist. Thessalonians, ii., 3, 4.

Never was any prophecy so fulfilled to the letter as this! The 5th Lateran Council declared the pope "a real God on earth," and Cardinal Zabarelli maintains that God and the pope are one and the same in their decisions. "*Deus et Papa faciunt unum consistorium.*" This dogma was seriously maintained at the Œcumenical Council of 1870, and it was asserted that the Pope was the more powerful of the two, because he might do with a good conscience what other men cannot do, and which God is not able to do, because he has bound himself by engagements to man which the pope has not. Nor is this doctrine new. Cardinal Bellarmine asserts it, *De Rome Pont.*, lib. iv., cap. v. How exactly in Paul's words "exalting himself above all that is called God." Here we cannot follow the pope, nor again when he curses so tremendously. Christ said "Bless and curse not," not even your enemies, but the popes and priests of Rome through many centuries have cursed "by bell, book and candle;" and the pope of to-day, as if to leave no mistake about him, prides himself on cursing, and in his Syllabus utters, if I recollect right, no fewer than 83 curses against almost every possible condition and blessing of humanity,—against knowledge, progress, civilization, political economy, Protestantism and all sorts of men and institutions. Is this not truly "He who opposeth?"

But if we would know what have been the tender mercies of Rome—not to heretics of ages past, not to the Albigenses, of whom they are said to have destroyed under the guidance of St. Dominic, 500,000—but to their opponents, religious or political, of but yesterday, we have only to visit the dungeons of the Inquisition, or the more appalling ones of the Castle of St. Angelo. What is it, in fact, which makes the Romans of to-day rejoice so exultingly on the fall of this power? Everything that makes us refuse to follow its guidance.

In truth, the popes, so far from being the peaceful, unselfish followers of either St. Peter or Christ, have been the authors of all the divisions and calamities of Italy. It was they, who, to maintain their false position, called in the armies of the Germans, French, Spaniards, and other foreigners, who became successively the tyrants and scourges of the country. In fact, had it depended alone on the Roman hierarchy, its crimes and luxuries and

spiritual pride would long ago have put an end to Catholicism. They are the working clergy who have preserved the Roman Catholic faith. They have been the salt, and especially the rural ones, with all the evils which can be justly charged even on them, which has conserved the vitality of Catholicism. The people, and especially in the country of the different nations, have seen these men living in a condition of the greatest abnegation, penury, and neglect. Denied the comforts and cheerfulness of family life, oppressed and depressed by proud and licentious ecclesiastical laws, often made spies on their flocks, and punished by privation if too noble to act as such. These men, still adhering to their faith, and performing their sacred duties laboriously from day to day and year to year, destitute of every hope or chance of rising out of their monotonous obscurity; with little to live for that men value but their religion itself, this it is which has maintained in Catholic countries, and especially in the rural districts, a belief in the Catholic religion. To such men we readily accord our reverence and esteem, but the great truths of history forbid us to resign our reason to their habitual assumption of being the only heralds and custodians of Divine truth. Both we and all true spirits know "a more excellent way," that of the written and invincible Gospel, the spiritual compass and charter of humanity.

The reference of Clemens Brentano to the crucifixion of some peasant girls in Switzerland, is to some reported transaction at Wildispuch,—that of certain peasant girls allowing themselves to be crucified to make atonement for the crimes of Napoleon I. The story, if true, has no connection with Protestant teaching, with Protestant Spiritualism, or the preaching of Madame von Krüdener, but has much to do with the ecclesiastical policy of Rome, which for ages repressed education, and taught the people to resign their common sense, and follow blindly the guidance of priests, thus bringing them into a condition of darkness capable of almost incredible extravagancies.

His remarks, however, have a certain, and in truth, a high value, as they touch the Spiritualism of to-day. If we regard the aberrations and false teachings of many of its professors, as proceeding not from their abandonment of Catholicism, but of the Gospel, we come near a great truth. Paris, with its palaces and splendid streets burnt by a Communistic mob, stands as an awful monument of the terrible debasement of the human mind when it abandons the pure and ennobling guidance of Christ for that of human reason, subverted and brutified by human passion, to say nothing of influences from the empires of the hells.

A curious paper might be drawn up from Brentano's visits to

various persons of that singular class of mediums, the Ecstatics with stigmata. Here we can only give a passing notice of them. The Catholic Church values itself much on the sufferers, who are chiefly women. They regard them as living proofs of the exclusive Christianity of this Church, inasmuch as they bear the marks of Christ's crucifixion, whilst they do not occur amongst Protestants. We, who are not disposed, as many are, to regard these marks as the result of an intensely excited imagination, see in them only the operations of departed Catholic spirits, who are as zealous for the supremacy of their faith as Catholics in the body are. Like Nicolas of the Rock, few of them take any material sustenance. Catherine Emmerich, Maria von Mörl, Apolonia Filzinger of Jaserne in Lorraine, Crecentia Niklutsch, of Treherms in the Tyrol, and many others are represented by multitudes of witnesses in their respective neighbourhoods, as finding it impossible to take food even when their friends would have compelled them. A peasant boy, Brentano also states, as seen by Herr Appel, a friend of his, in Germany, was in a clairvoyant state, and had not eaten for years.

What work there would have been for the enlightened English Government, English lawyers, and Welsh juries among these people! The wonderful clairvoyance of these Ecstatics is another curious feature. Like the possessed of Morzine, they knew everything going on all round the country;—knew people by name at first sight, of whom they could not possibly have seen or heard anything. On Brentano going wholly unannounced into the room of Maria von Mörl, she whispered to the curé, "That is the gentleman who has been so much with the Emmerich." They had, like Catherine Emmerich, an amazing power of drawing to them by invisible force those whom they wanted to see. Their astonishing endurance in the ecstatic state equalled that of the convulsionnaires of St. Medard. Maria von Mörl, as seen by Görres and Brentano at Kalvern, near Botzen, in the Tyrol, had been for four years without nourishment of any kind, and was continually in a kneeling posture in her bed, except when, for brief moments, her trance left her, and when this came on again, she passed into this kneeling attitude without any perceptible effort of her own, but as if lifted and fixed on her knees in a most extraordinary manner by invisible hands.

In all these cases, so far from the Ecstatics, or the friends of the Ecstatics, being encouraged to practise fraud, they were almost invariably the objects of slander and persecution by all around them; and frequently the Ecstatics were barbarously treated, sometimes by their own friends and even parents, and

sometimes by the local authorities. Apolina Filzinger, for instance, foretold, when there was no prospect whatever of such a thing, that she would be thrown into prison, and lie on cold stones. After she was more deeply affected by this clairvoyant condition, this came to pass. The gendarmes from Strasburg came and carried her away in a cart, six miles, (German ones, I suppose, which would be more than twenty-four English ones), through the mountains to Saarburt, where she was thrown into an old tower without even straw to lie on, but lay on the bare stones. All the way thither she was followed by hundreds of low people cursing and flinging filth at her. The magistrate insulted her, telling her that the priests had put her up to a system of imposture. In the prison she was barbarously used, was assailed with the worst language, and was nearly killed by their attempt to force food upon her. Finding the case beyond them, the authorities allowed her to be taken back by a poor peasant in a cart. But in the village of Homerting, her then abode, nobody believed in her; and the parish priest was the only person who was willing, or who dared to visit her. He was greatly astonished when he found two men of such intelligence and fame as Görres and Brentano not only satisfied of the innocence of the poor girl, but able to give him much information regarding numbers of such cases. In fact, in Botzen and the surrounding country of the Tyrol, they were assured that not fewer than three hundred people were suffering from similar affections. Brentano says the account of these people had been printed, translated into French by M. Genonde of the *Gazette de France*, and also into English.

I am afraid that similar phenomena, whether for good or for evil, are too numerous and too widely spread for even the English Government, English lawyers and doctors, the English press, and Welsh juries to put an end to them.

CATHERINE EMMERICH was for three years in a convent at Dülmen, in fact, till it was forcibly closed by Government. Clemens Brentano first visited her in her own lodgings in Dülmen in 1818. These lodgings were of a very miserable kind, and she was attended by an ill-conditioned sister. She was in the worst possible health, was marked by the stigmata, was wonderfully clairvoyant, and had extraordinary visions. For twelve years she was not able to turn herself in her bed; took no nourishment whatever, yet had the full persuasion that she went in spirit all over the world to help and heal the sick and suffering. Went into prisons, hospitals, lazarettos, houses of correction, galleys, and the ships of pirates on her curative

mission. She was confident that she went to Russia, China, and the Islands of the Pacific; to the mountains of Central Asia, as well as into the most remote valleys of Switzerland, Tyrol, Savoy, &c. So sure was she of her real visits to these places, and of effective service in them,—her body, still in her bed, having a mysterious connection with her travelling and active spirit—that one night, when she was sent to frighten some robbers out of a church which they were plundering, and by visible appearance, as afterwards ascertained, chased them out of the bone-house in which they were carousing, she felt almost suffocated by the fumes of the bad tobacco that they were smoking. During this time she was seen in her bed to breathe with difficulty, and to cough violently.

Such had also been the experience of LIDEVINA SCHIEDAM, a famous Ecstatic, making a greater sensation than even the Belgian one of late years. She was frequently lifted bodily to the ceiling of the room, and on one occasion when she said she had made a spiritual visit to Mount Calvary in Jerusalem, and had kissed ardently and repeatedly the earth, on awaking she found her lips much swollen. On another occasion, in her spiritual travel she fell on a slippery pavement, and extremely hurt her leg, finding on awaking her leg most painful, and remaining swelled for many days. On a visit in a vision to St. Peter's and other churches in Rome, passing through a thorny path, a thorn pierced her finger, and she found this thorn really in her finger on awaking.

This Lidevina had the stigmata, and took no actual nourishment, yet she lay altogether 36 years without being able to rise from her bed, and during 24 years had visions every night, during at least one hour. Her confessors not only disbelieved her visions, but refused her the sacrament, which she said in consequence was brought to her by the Lord himself. Nothing, not even the incredulity of the confessors, shook her faith in the reality of her spiritual experiences.

FRANCESCA ROMANO, was another Ecstatic like the Emmerich, but of an earlier period; had similar visions, which were written down, sometimes by her confessors, but much curtailed, and were altered at their pleasure.

MAGDALENA VON HADAMAR was also an Ecstatic, whom Catherine Emmerich knew. She also was a nun, whose visions her confessor, when he consented to write them down, altered occasionally, thinking them too astonishing. Catherine Emmerich said that in her visions it was made clear to her that neither the visions of St. Veronica, nor St. Theresa, were well

transcribed. All that she saw in vision of those female saints, whose experiences have been published, was so much clearer and more beautiful than the impression which their written lives give of them.

The experience of Catherine Emmerich was just the same as that of these previous Saints and Ecstatics. Her visions and spiritual revelations were treated by the other nuns, during her abode in the Augustinian Convent, and also by her confessors both then and afterwards, as mere phantasies. Yet her faith never wavered on these matters, but she says how much the opposing influence of these father confessors, and other priests oppressed her spiritual action, and thus impeded her visions. So soon, however, as Brentano came to her, who had sympathy with her, her power of vision became more deep and continuous, and during three years, with few intervals, she dictated a life of Christ, as seen by her in full presentment and detail, with John the Baptist and all the apostles, and other characters concerned, with a distinct and living view of all the places where the events of his life took place. This history has been published in four volumes by Pustet of Ratisbon. Bishop Jailer, Dr. Weseners of Dülmen, and Görres, were amongst those who had full faith in her; and the confessors, Lambert, a French emigrant priest, and Overberg, her last confessor, were the exceptions amongst the priests.

Of the precise value of these visions, and of this life of Christ dictated in them, probably we might form a different estimate from that of Görres and Brentano. They are intensely Catholic in their spirit and fashion, and no doubt came direct from influencing saintly agencies of an invisible Rome. But apart from this, the prominent idiosyncracies which present themselves uniformly in all this class of mediums, point to a genuine spiritual reality which is worthy of the serious study of the psychologist of whatever faith or school of philosophy.

W. H.

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### AN INCIDENT IN THE LIFE OF MADEMOISELLE CLAIRON.

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THE occurrence related in the letter which we are about to quote, is a remarkable instance of those apparently supernatural visitations which it has been found so difficult, if not impossible, to explain and account for. It does not appear to have been known to Scott, Brewster, or any other English writer, who has collected and endeavoured to expound those ghostly phenomena.

Clairon was the greatest tragedian that ever appeared on the French stage, holding on it a supremacy similar to that of Siddons on our own. She was a woman of powerful intellect, and had the merit of effecting a complete revolution in the French school of tragic acting, substituting an easy, varied, and natural delivery, for the stilted and monotonous declamation which had till then prevailed, and being the first to consult classic taste and propriety of costume. Her mind was cultivated by habits of intimacy with the most distinguished men of her day; and she was one of the most brilliant ornaments of those literary circles which the contemporary memoir writers describe in such glowing colours. In an age of corruption unparalleled in modern times, Mademoiselle Clairon was not proof against the temptations to which her position exposed her. But a lofty spirit, and some religious principles which she retained amidst a generation of infidels and scoffers, saved her from degrading vices, and enabled her to spend an old age, protracted beyond the usual period of human life, in respectability and honour.

She died in 1803, at the age of eighty. She was nearly seventy when the following letter was written. It was addressed to M. Henri Meister, a man of some eminence among the *litterati* of that period—the associate of Diderot, Grimm, D'Holbach, M. and Madame Necker, &c., and the *collaborateur* of Grimm in his famous *Correspondence*. This gentleman was Clairon's "literary executor;" having been entrusted with her memoirs, written by herself, and published after her death.

With this preface, we give Mademoiselle Clairon's narrative, written in her old age, of an occurrence which had taken place half a century before:—

"In 1743, my youth and my success on the stage had drawn round me a good many admirers. M. de —, the son of a merchant in Brittany, about thirty years old, handsome, and possessed of considerable talent, was one of those who were most strongly attached to me. His conversation and manners were those of a man of education and good society, and the reserve and timidity which distinguished his attention made a favorable impression on me. After a green-room acquaintance of some time, I permitted him to visit me at my house; but a better knowledge of his situation and character was not to his advantage. Ashamed of being only a *bourgeois*, he was squandering his fortune at Paris under an assumed title. His temper was severe and gloomy; he knew mankind too well, he said, not to despise and avoid them. He wished to see no one but me, and desired from me in return a similar sacrifice of the world. I saw from this time the necessity, for his own sake as well as mine, of destroying his hopes by reducing our intercourse to

terms of less intimacy. My behaviour brought upon him a violent illness, during which I showed him every mark of friendly interest, but firmly refused to deviate from the course which I had adopted. My steadiness only deepened his wound; and unhappily, at this time, a treacherous relative to whom he had intrusted the management of his affairs, took advantage of his helpless condition by robbing him, and leaving him so destitute that he was obliged to accept the little money I had for his subsistence, and the attendance which his condition required. You must feel, my dear friend, the importance of never revealing this secret. I respect his memory, and I would not expose him to the insulting pity of the world. Preserve, then, the religious silence which, after many years, I now break for the first time.

“ At length he recovered his property, but never his health; and thinking I was doing him a service by keeping him at a distance from me, I constantly refused to receive either his letters or his visits.

“ Two years and a half elapsed between this period and his death. He sent to beg me to see him once more in his last moments, but I thought it necessary not to comply with his wish. He died, having with him only his domestics and an old lady, his sole companion for a long time. He lodged at that time on the Rampart, near the Chaussée d’Antin; I resided in the Rue de Bussy, near the Abbey St. Germain. My mother lived with me, and that night we had a little party to supper. We were very gay, and I was singing a lively air, when the clock struck eleven, and the sound was succeeded by a long and piercing cry of unearthly horror. The company looked aghast; I fainted, and remained for a quarter of an hour totally insensible. We then began to reason about the nature of so frightful a sound, and it was agreed to set a watch in the street in case it were repeated.

“ It was repeated very often. All our servants, my friends, my neighbours, and even the police, heard the same cry, always at the same hour, always proceeding from under my windows, and appearing to come from the empty air. I could not doubt that it was meant entirely for me. I rarely supped abroad; but the nights I did so nothing was heard; and several times when I came home, and was asking my mother and servants if they had heard anything, it suddenly burst forth as if in the midst of us. One night the President de B——, at whose house I had supped, desired to see me safe home. While he was bidding me ‘good night’ at my door, the cry broke out seemingly between him and me. He like all Paris was aware of the story; but he was so horrified that his servants lifted him into his carriage more dead than alive.

“ Another time I asked my comrade, Rosely, to accompany me to the Rue St. Honoré to choose some stuffs, and then to pay a visit to Mademoiselle St. P——, who lived near the Porte Saint Denis. My ghost story (as it was called) was the subject of our whole conversation. This intelligent young man was struck by my adventure, though he did not believe there was anything supernatural in it. He pressed me to evoke the phantom, promising to believe if it answered my call. With weak audacity I complied, and suddenly the cry was heard three times with fearful loudness and rapidity. When we arrived at our friend's door, both of us were found senseless in the carriage.

“ After this scene, I remained for some months without hearing anything. I thought it was all over, but I was mistaken.

“ All the public performances had been transferred to Versailles on account of the marriage of the Dauphin. We were to pass three days there, but sufficient lodgings were not provided for us. Madame Grandval had no apartment, and I offered to share with her the room with two beds which had been assigned to me in the avenue of St. Cloud. I gave her one of the beds and took the other. While my maid was undressing to lie down beside me, I said to her, ‘ We are at the world's end here, and it is dreadful weather; the cry would be somewhat puzzled to get at us.’ In a moment it rang through the room. Madame Grandval ran in her night-dress from top to bottom of the house, in which nobody closed an eye for the rest of the night. This, however, was the last time the cry was heard.

“ Seven or eight days afterward, while I was chatting with my usual evening circle, the sound of the clock striking eleven was followed by the report of a gun fired at one of the windows. We all heard the noise, we all saw the fire, yet the window was undamaged. We concluded that some one sought my life, and that it was necessary to take precautions against another attempt. The Intendant des Menus Plaisirs, who was present, flew to the house of his friend, M. de Marville, the Lieutenant of Police. The houses opposite mine were instantly searched, and for several days were guarded from top to bottom. My house was closely examined; the street was filled with spies in all possible disguises. But, notwithstanding all this vigilance, the same explosion was heard and seen for three whole months, always at the same hour, and at the same window-pane, without any one being able to discover whence it proceeded. This fact stands recorded in the registers of the police.

“ Nothing was heard for some days; but having been in-

vited by Mademoiselle Dumesnil, the celebrated tragedian, to join a little evening party at her house near the Barrière Blanche, I got into a hackney coach at 11 o'clock with my maid. It was clear moonlight as we passed along the Boulevards, which were then beginning to be studded with houses. While we were looking at the half-finished buildings, my maid said, 'Was it not in this neighbourhood that M. de S—— died?' 'From what I have heard,' I answered, 'I think it should be there,' pointing with my finger to a house before us. From that house came the same gunshot that I heard before. It seemed to traverse our carriage, and the coachman set off at full speed, thinking we were attacked by robbers. We arrived at Mademoiselle Dumesnil's in a state of the utmost terror, a feeling I did not get rid of for a long time."

Mademoiselle Clairon gives some farther details similar to the above, and adds that the noises finally ceased in about two years and a half.—*Household Words.*

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## RISE AND PROGRESS OF SPIRITUALISM IN AMERICA.

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ENQUIRIES are frequently made as to the rise and progress of Spiritualism in America. The following concise, and impartial *resumé* of the subject including a brief account of the author's personal experience, is taken from *Forty Years of American Life*, by T. L. NICHOLS, M.D.

"About 1850, there began to appear in the newspapers accounts of strange manifestations in the Fox family, in Western New York. There were a mother and three daughters, fifteen to twenty years old; persons of moderate intelligence and decent position, getting their livelihood by their needles. The manifestations consisted of loud rappings on floors, furniture, on the walls, doors, &c., violent opening and shutting of doors and drawers, and the movement or throwing about of furniture and smaller articles, as if the house had been possessed by the spirits of mischief.

"The women, according to their own statements, were first frightened, then annoyed, and then so overwhelmed by the natural curiosity of the public, that they locked their doors. This could not last. People would be admitted; and they were compelled to gratify their desire to penetrate the mystery.

"What makes the noises?—what moves the furniture?—were natural questions. One, bolder than the rest, asked these

questions, and got answers, not very intelligible at first, but they led to an understanding. Their 'who?' or 'what?' was answered by raps. Finally, some one suggested the use of the alphabet; and the raps, by indicating letters as they were called over, spelled out words and sentences. It was but a short time before there were in various places, hundreds of miles apart, scores and hundreds of so-called mediums, and a variety of manifestations.

“ With many there were raps or knocks, answering questions or spelling out messages; in other cases, tables, rising up on two legs, pounded on the floor their revelations. Dials were made with moveable hands, which pointed out letters and answered questions without apparent human aid. The hands of mediums, acting convulsively, and as they averred without their volition, wrote things apparently beyond their knowledge, in documents purported to be signed by departed spirits. Their writings were sometimes made upside down, or reversed so as only to be read through the paper or in a mirror. Some mediums wrote with both hands at a time different messages, *without*, as they said, being conscious of either. There were speaking mediums, who declared themselves to be the merely passive instruments of the spirits. Some represented most faithfully, it was said, the actions, voices, and appearance of persons long dead, and whom they had never seen. There were drawing mediums, who, blindfolded, drew portraits, said to be likenesses of deceased persons whom they had never seen. To draw a portrait blindfolded would be no easy matter; but these were done with a marvellous rapidity, the ordinary work of hours being done in a few minutes. Sometimes the names of deceased persons and short messages appeared in raised red lines upon the skin of the medium. Ponderous bodies, as heavy dining tables and pianofortes, were raised from the floor, falling again with a crash and a jar. Tables on which several persons were seated were in like manner raised into the air by some invisible force, contrary to supposed laws of gravitation. Mediums are said to have been raised into the air, and floated about above the heads of the spectators. Writings and pictures were produced without visible hands. Persons were touched by invisible, and sometimes by visible hands. Various musical instruments were played upon without visible agency. Strange feats of legerdemain, as the untying of complicated rope-knottings in an incredible short time, astonished many. Voices were heard, which purported to be those of spirits. In a word, over a vast extent of country, from east to west, these phenomena existed, or were said to exist, in hundreds of places, and were witnessed by many thousands of people, numbers of whom

were of the highest credibility, and the mass of those persons whose testimony no one would think of impeaching in a trial of life and death.

“ So far I have given only the public and notorious facts published in the newspapers, and known, by repute at least, to everybody. But it seems proper that I should also give some account of my own observations. They were neither numerous nor extensive. I had little interest or curiosity on the subject. I had no doubts of immortality to be removed. I believed there were spirits somewhere, and saw no reason why they should not manifest themselves if they chose, or were permitted to do so. As to this question, of power or permission, on the part of spirits, or beings usually invisible, to manifest themselves, I had subscribed to no theory on the subject. In my younger days I heard plenty of stories of witchcraft. The old people in New England had had terrible experiences of that sort. There were also many houses reputed to be haunted. I had never seen a witch or a ghost to know it; and had, really, very little curiosity on the subject, and consequently saw only what fell in my way of the so-called spiritual manifestations, without any special seeking. .

“ I went, one evening, with a party of friends to see one of the ‘ Fox girls.’ We sat around a long dining table, in a well-lighted room, in New York. I chanced to sit next the medium—a fair, plump, and pleasant lady, who was suffering from swollen face, which her spirit friend had neglected to cure. She conversed fluently about the weather, the opera, or whatever happened to be the topic, and appeared to pay very little attention to the manifestations. While they were going on and persons were asking questions and receiving answers, she was giving me an animated and amusing description of the early experiences of herself and her family, some of which I have already mentioned.

“ The raps were loud, percussive poundings, or explosions, which appeared to be upon or within the table. I looked upon and under it, and listened to them carefully. I watched every person present. I am certain they were not made by the lady who sat beside me. As long as there were one, two, or three raps, she kept on talking. If there were five, she interrupted our conversation to call over the alphabet, which she did very rapidly until letters enough had been selected to spell out a sentence. The person interested took it down. She did not seem to mind what it was.

“ The raps, I observed, varied; each professed spirit had its own characteristic rap. Some were more loud and energetic than others. The raps which purported to come from the spirits

of children were slight and infantile. The messages were, I believe, of the usual character. They seemed intended only to satisfy the inquirers of the identity of the spirits, and their good wishes. They appeared to satisfy the circle of enquiring friends.

“After we had risen from the table, and I was still talking with and watching carefully the medium, she said the rappings often came upon the doors when she stood near them, and approaching a door, but still standing at a few feet distance, I heard loud knocks, as of a person striking with a heavy mallet. I opened the door so that I could see both sides of it at once. The thumps continued. I felt the vibrations of the invisible blows, percussions, or explosions. It is very certain that the lady did not make them by any visible method, and that I cannot tell who did. I failed to detect the slightest sign of deception, collusion, machinery, sleight of hand, or anything of the sort—and, truly, the metaphysical manifestations, communications to fifteen or twenty persons, strangers to the medium and to each other, from what purported to be their departed friends, with satisfactory evidences to each of the identity of the communicating spirit—were, if possible, more difficult to account for than the physical phenomena.”

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## NOTES AND GLEANINGS.

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### REICHENBACH'S MAGNETIC FLAMES, AND THE LEVITATION OF THE HUMAN BODY.

By LORD LINDSAY.

(From the *Spiritualist*.)

“THE following experiment with Mr. Home may possibly be of interest to some of your readers:—

“On the evening of the 11th July, I was showing some experiments in my laboratory to Lord Adare, Mr. Bergheim, Mr. Home, and my brother-in-law.

“It occurred to me to try if Home was able to see a magnet in the dark. This is an experiment which I believe was made by Reichenbach, and although, like myself, *he* was never able to distinguish the light, yet he found a number of persons who did see it under test conditions.

“I asked Mr. Home, and he expressed himself willing to try the experiment. I then took into one of my rooms, which was totally dark, a large permanent magnet, and having re-

moved the armature, I placed it on the floor near the wall, at a considerable distance from the door.

" Mr. Home was then brought into the room, and remained standing near the door for some moments.

" He then said that he saw some sort of light on the floor in a corner of the room, and immediately said to me, ' Give me your hand, and I will show you exactly where I see it.' He then led me straight across the room, and without the least hesitation stooped down and placed my hand on the magnet.

" I have been trying for more than two years to get a satisfactory result in this experiment, but hitherto with only doubtful success.

" The instrument used was a large compound magnet, capable of sustaining a weight of about 20 lbs.

" I may mention that on another occasion I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about 7 feet 6 inches, and there was not the slightest foothold between them, nor was there more than a 12-inch projection to each window, which served as a ledge to put flowers on.

" We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window.

" The moon was shining full into the room ; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

" Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.

" Home said (still in trance), ' I will show you ;' and then, with his back to the window, he leaned back, and was shot out of the aperture head first with the body rigid, and then returned quite quietly.

" The window is about seventy feet from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside.

LINDSAY.

" July 14, 1871."

THE "CUSTOMARY SUIT OF SOLEMN BLACK"

Is, to our thinking, a custom "more honoured in the breach than in the observance." Of all the follies of fashion it is one of the most foolish, and even worse than foolish. We have on more than one occasion urged upon Spiritualists especially to practically discountenance it. Their faith and philosophy should certainly teach them to set a more enlightened example in this respect. Perhaps, satire was never better directed than against this fashionable folly of millinery mourning, as in the following humorous verses:—

THE MOURNER A-LA-MODE.

By JOHN G. SAXE.

I saw her last night at a party  
 (The elegant party at Mead's),  
 And looking remarkably hearty  
 For a widow so young in her weeds;  
 Yet I know she was suffering sorrow  
 Too deep for the tongue to express.  
 Or why had she chosen to borrow  
 So much from the language of dress?

Her shawl was as sable as night;  
 And her gloves were as dark as her shawl;  
 And her jewels that flashed in the light,  
 Were black as a funeral pall;  
 Her robe had the hue of the rest  
 (How nicely it fitted her shape!)  
 And the grief that was heaving her breast,  
 Boiled over in billows of crape.

What tears of vicarious woe,  
 That else might have sullied her face,  
 Were kindly permitted to flow  
 In ripples of ebony lace!  
 While even her fan, in its play,  
 Had quite a lugubrious scope,  
 And seemed to be waving away  
 The ghost of the angel of Hope!

Yet rich as the robes of a queen  
 Was the sombre apparel she wore;  
 I'm certain I never had seen  
 Such a sumptuous sorrow before;  
 And I couldn't help thinking the beauty,  
 In mourning the loved and the lost,  
 Was doing her conjugal duty  
 Altogether regardless of cost!

One surely would say a devotion  
 Performed at so vast an expense,  
 Betray'd an excess of emotion  
 That was really something immense;

And yet as I viewed, at my leisure,  
Those tokens of tender regard,  
I thought :—It is scarce without measure  
The sorrow that goes by the yard.

Ah! grief is a curious passion,  
And yours—I am sorely afraid—  
The very next phase of the fashion  
Will find it beginning to fade.  
Though dark are the shadows of grief,  
The morning will follow the night,  
Half-tints will betoken relief,  
Till joy shall be symbol'd in white!

Ah, well! it were idle to quarrel  
With Fashion, or aught she may do;  
And so I conclude with a moral  
And metaphor—warranted new.  
When *measles* come handsomely out,  
The patient is safest, they say;  
And the *sorrow* is mildest, no doubt,  
That works in a similar way!

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HOW CAN SOLID MATTER PASS THROUGH SOLID MATTER?

At a recent *séance* reported in the *Medium*, the following answer was given by a spirit to this question :—

“The continuity of matter is wholly due to the close adherence of the atoms composing it, proceeding from what is called attraction. If we break a piece of wood into two pieces, we cannot join them as before, because we cannot bring the atoms into the same relations as previously and thus renew the continuity. The ceiling is an association of atoms, all separate and distinct from each other. They do not even come into immediate contact with each other, but are associated by the magnetic spheres which surround them. A knowledge of the chemical laws of matter gives the spirits power to separate these atoms if the proper conditions for doing so be supplied to them. The instrumentality to effect this must be of a kind similar to that which holds the material atoms together; hence it is invisible to the physical eye. The subtle essences evolved from the human organism, known by the name of magnetism and odyle, furnish the spirit with means for operating on the atoms of matter. The operating spirit passes this essence through the body he desires to influence, and by attracting this fluid towards him the atoms of the body operated upon follow it in solution therewith. The object to be passed through the ceiling is then enveloped in the same element, and is drawn by attraction through the shaft or tube of material thus formed from the solution of the ceiling. When the action is suspended,

the atoms slowly return to their normal relations, and the perfect continuity of the ceiling is restored. The psychological emanations from various persons adhering to the walls are the greatest impediments to a successful operation."

If, however, the atoms of matter only slowly return to their normal relation after the passage of a solid object in the way described, the question still remains, How is it that during this process no breach of the continuity of these atoms is visible?

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MR. HOME AT RYDE.

The *Isle of Wight Times* of July 5th has the following letter:—

Sir,—On Saturday last Mr. Home arrived in Ryde on a brief visit to an esteemed friend of his. I received a hasty, and, I would also add, an unsolicited invitation for a *séance* the same evening. Four persons, exclusive of the medium, sat round a heavy circular table, on which was a well-lighted lamp. A quarter of an hour elapsed before any results could be detected, then a tremour of the table and faint raps were heard. The table moved and exhibited a tendency to tilt, which caused some anxiety for the safety of the lamp, which was not wholly assuaged by Mr. Home's assurance that the operating power would take care of the lamp, even if the table turned over on its side. I was invited to sit under the table, and to watch the raps and movements. While in that position the detonations appeared to take place on the upper surface of the table, but I also heard them on the pillar close to me. While I was still under the table it was lifted just from the floor, and the chair, with Mr. Home in it, who held his feet up off the floor, was twisted about. On returning to my seat, Mr. Home took an accordion, which one of the visitors had hastily fetched from Mr. Aylward's shop, and held it across the rim surrounding the valve, the handle and keys being downward, just under the edge of the table, while his other hand remained on the upper surface of the table. Sounds were immediately heard, and an air of considerable sweetness played. I looked under the table by request, and distinctly saw the bellows expanding and contracting as though operated upon by some player, but I could detect no fingers passing over the keys, nor could any mortal fingers have reached them undetected. During the *séance* a short communication was spelled out from one who had not long left the earth-life. Three of the sitters were repeatedly touched and caressed by what they likened to a human hand. In this respect I was not favoured. Loud rappings were heard in various parts of the room, on the floor, doors, walls, &c.

After the *séance* was over, and we were standing conversing previous to departure, we received what I considered the most convincing evidence that an outstanding intelligence was following every word that was uttered, by a succession of raps on the outer wall, and the corner of the room in which there could be no possible concealment, and when an opinion or a sentiment was expressed which met its or their approval, gave three distinct raps.

There is another circumstance I may be pardoned for alluding to. He invited one of those present to stay the night with him. I am informed that after retiring to bed and before rising in the morning, raps about the room were repeatedly heard over the bedstead, on the bedpost, the walls, door, washing stand, and on a small black box which was looked upon with becoming awe. Once or twice in the morning curiosity overcame perhaps a slight feeling of timidity, and he sat up in bed to take an anxious view of surroundings—two things were noted, one, the rappings, though not discontinued, were then fainter: the other, that his companion, Mr. Home, apparently slept.

I was again patronised with an invitation to another *séance*. On this second occasion, after sitting nearly two hours the only result obtained was the exhaustion of the patience of most of us.

Yours, &c.,  
F. N. BRODRICK.

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## Correspondence.

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### SPIRIT, MIND, AND BODY—A CORRECTION.

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

SIR,—Permit me to correct a mistake in the last two lines of my contribution to the *Spiritual Magazine* of April last. What I intended to say was, that though spirits may account for much, still they themselves remain to be accounted for. Their position in the animal economy, and their special bearings and relations both in regard to body and mind, since a science of man and mind must begin with some clear understanding upon the head or the belief in a spirit enclosed within the body, "using the body as an instrument," would seem to prevent the possibility of a science of man, as Sir William Lawrence affirmed fifty years ago, and in which he gave great offence, but defended himself by referring the raising of the man in a spiritual body after death to a miraculous interposition. That merely supposing the spirit enclosed within the body, somewhat as a bird in a cage fretting against the bars to get free, and sometimes really getting free, and returning, leaves the actual relations of body and mind and soul still wholly unexplained; the triple unity yet capable of separation, the one growth resulting in the spiritual, that is to say in the spirit's birth into another atmosphere of life, as the beautiful fly issues from the grub that has been developed in a low condition of life in the watery element of some flowing stream, which makes the symbol more exact than in the instance of the butterfly, which does not like the water grub issue forth into another and more spiritual element and atmosphere as into a new world in effect if not in fact. A splendid edition of Bishop Berkeley's works has just come forth from the Clarendon Press, edited by Professor Fraser, and whose ideal system was that of pure Spiritualism, for he answered the momentous question in regard to the relation between soul and body by boldly denying the existence of any material body at all, declaring that what we called the material external world was but a world of each man's thought and sensation supported by a Divine power, and nothing more, and thus cut the knot of the whole difficulty. But if we are to support the existence of a physical body as well as of a soul or spirit, we may not ignore the difficulties of the question, but with all clearness and absolute honesty search into the whole bearings of the case, or we do but bandy words and cannot be said really to know what we are talking about, just as it is with those who still support some undefined but essential distinction between matter and spirit. What is wanted is to deepen our spiritual natures, to free and widen the compass of the understanding, and clear the ground of all prejudice and contracted notions, and if we have a spirit let it be a true Catholic spirit, or as well have no spirit at all. Now, further, in regard to the soul or spirit, the question arises, Does the spirit come from some spirit or spirit-germ floating about in space and taking possession of the material germ cell fitted and conditioned for its reception, or is it an impregnation from the spirit of the parent and developing with and in some conformity with the physical form, and capable in due course of emancipation? And if so, at what period does it attain such a completeness as to become a living and eternal being whatever may happen to its physical counterpart or accompaniment. The question is pertinent and cannot be ignored by any but superficial thinkers who seek satisfaction rather than exact truth, and the question follows, If physiology cannot enlighten us, can the spirits themselves give us a reply as satisfactory as physiology does in regard to the physical source of the body itself?

HENRY G. ATKINSON.