

# PSYCHIC FACTS.

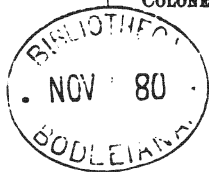
A SELECTION FROM THE WRITINGS OF VARIOUS  
AUTHORS ON PSYCHICAL PHENOMENA.

EDITED BY W. H. HARRISON.

*THIS WORK CONTAINS ARTICLES BY*

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“ How pure at heart and sound in head,  
With what Divine affections bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead ! ”

—*Tennyson.*

“ I merely mean to say what Johnson said,  
That in the course of some six thousand years,  
All nations have believed that from the dead  
A visitant at intervals appears ;  
And what is strangest upon this strange head  
Is, that whatever bar the reason rears  
'Gainst such belief, there's something stronger still  
In its behalf, let those deny who will.”

—*Byron.*

“ I confess I am much inclined to assert the existence of immaterial beings in this world, and to class my soul itself in the category of these beings.”—*Kant*.

“ I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”—*Professor de Morgan, President of the Mathematical Society of London*.

“ There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age ?—No ; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man’s highest faculties ; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man’s hand ; it is modern Spiritualism.”—*Lord Brougham, in the Preface to C. O. Groom Napier’s “ Book of Nature.”*

“ That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth ; those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence ; and some who deny it with their tongues confess it with their fears.”—*Dr. Johnson*.

# PSYCHIC FACTS.

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## *ELEMENTARY INFORMATION FOR INQUIRERS INTO SPIRITUALISM.*

BY THE EDITOR.

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THE object of the present work is to furnish inquirers with a little information about the nature of Modern Spiritualism, accompanied by the testimony of good scientific and intellectual authorities that the phenomena are real and abundant, consequently that a large field of facts is open for further exploration.

Although in all ages and countries the phenomena of Spiritualism have been more or less known, and have been in some cases carefully studied by individual observers, their continuous and orderly evolution, in their more modern form, is usually dated from March 31st, 1848, when the "Hydesville Disturbances" were discovered to be governed by an unseen intelligence, and a method of signalling messages between the two worlds was devised and adopted.

A

In December, 1847, Mr. and Mrs. Fox and two of their children, little Katie and Maggie, all Wesleyan Methodists, took a small house in the village of Hydesville, Wayne County, New York State, and were frequently disturbed at night by noises which they at first attributed to rats and mice. An authoritative and trustworthy account of these early incidents in connection with Spiritualism was carefully drawn up by Mr. Robert Dale Owen, and published by him in his *Footfalls on the Boundary of Another World*.\* Mr. Owen gives the following account of the development of the phenomena after the lapse of the first month:—

“During the next month (January 1848) the noises began to assume the character of slight knockings, heard at night in the bedroom; sometimes appearing to sound from the cellar beneath. At first Mrs. Fox sought to persuade herself this might be but the hammering of a shoemaker, in a house hard by, sitting up late at work. But further observation showed that the sounds, whencesoever proceeding, originated in the house. For not only did the knockings gradually become more distinct, and not only were they heard first in one part of the house, then in another, but the family finally remarked that these raps, even when not very loud, often caused a motion, tremulous

\* *Footfalls on the Boundary of Another World*. By Robert Dale Owen, formerly Member of Congress, and American Minister to Naples. Trübner & Co., London. 1860.

rather than a sudden jar, of the bedsteads and chairs, sometimes of the floor; a motion which was quite perceptible to the touch when a hand was laid on the chairs, which was sometimes sensibly felt at night in the slightly oscillating motion of the bed, and which was occasionally perceived as a sort of vibration even when standing on the floor.

"After a time, also, the noises varied in their character, sounding occasionally like distinct footfalls in the different rooms.

"Nor were the disturbances, after a month or two had passed, confined to sounds. Once something heavy, as if a dog, seemed to lie at the feet of the children; but it was gone before the mother could come to their aid. Another time (this was late in March) Kate felt as if a cold hand lay on her face. Occasionally, too, the bed-clothes were pulled during night. Finally chairs were moved from their places. So, on one occasion, was the dining-table.

"The disturbances, which had been limited to occasional knockings throughout February and the early part of March, gradually increased, towards the close of the latter month, in loudness and frequency, so seriously as to break the rest of the family. Mr. Fox and his wife got up night after night, lit a candle, and thoroughly searched every nook and corner of the house; but without any result. They discovered nothing. When the raps came on a door, Mr. Fox would stand, ready to open the moment they were

repeated. But this expedient, too, proved unavailing. Though he opened the door on the instant, there was no one to be seen. Nor did he or Mrs. Fox ever obtain the slightest clue to the cause of these disturbances."

Mr. Dale Owen subsequently narrates how, on the night of Friday, March 31st, 1848, the mystery was thus solved:—

"The parents had had the children's beds removed into their bedroom, and strictly enjoined them not to talk of noises even if they heard them. But scarcely had the mother seen them safely in bed, and was returning to rest herself, when the children cried out, 'Here they are again!' The mother chid them, and lay down. Thereupon the noises became louder and more startling. The children sat up in bed. Mrs. Fox called in her husband. The night being windy, it suggested itself to him that it might be the rattling of the sashes. He tried several, shaking them to see if they were loose. Kate, the youngest girl, happened to remark that as often as her father shook a window-sash the noises seemed to reply. Being a lively child, and in a measure accustomed to what was going on, she turned to where the noises were, snapped her fingers, and called out, 'Here, old Splitfoot, do as I do.' *The knocking instantly responded.*

"This was the very commencement. Who can tell where the end will be?"

The unseen disturber of the peace was then asked to

spell out a message, by rapping every time the right letter was reached when the alphabet was called over by Katie Fox. In this way a message was obtained, to the effect that the communicant was a pedlar, who had been murdered in the house by persons who had inhabited it some years previously; he moreover said that his remains had been buried in the cellar. Great commotion in Hydesville was the result. The noises were heard by many, and could not be explained. Upon digging in the cellar, some human hair, bones, and portions of a skull were found, and the ground had evidently been dug up before to a considerable depth. Ignorance and persecution then began to do their work. One day the Fox family had to escape from the back of the house while a mob was besieging the front. But into more details it would be foreign to my purpose to enter.

The rapping noises were found to accompany little Katie and Maggie Fox wherever they went, and sometimes began with certain individuals—mediums—who chanced to sit in the same room with them; thus information was gradually gained how to develop the phenomena almost anywhere by forming family circles at home.

From such simple beginnings did this great movement spread, until at the present time it has adherents in all parts of the civilised world, and possesses about forty periodicals, as well as a literature of hundreds of volumes. In America it has three weekly newspapers,

and in England two, besides several published monthly. In the United States its weekly periodicals are *The Banner of Light* (Boston), *The Religio-Philosophical Journal* (Chicago), and a new one, *Mind and Matter* (Philadelphia). In England the weekly newspapers are *The Spiritualist* and *The Medium*. In France Spiritualism is chiefly represented by the *Revue Spirite*; Belgium, *Le Messager*; Germany, *Psychic Studies*; Italy, *Annali dello Spiritismo*; Spain, *El Criterio Espiritista*; Australia, *The Harbinger of Light*. About three dozen monthly Spiritual periodicals are published in various parts of the world. Spiritualism also has scores of organisations.

Among the best works on phenomenal Spiritualism are:—*Primitive Christianity and Modern Spiritualism* (2 vols.), by Eugene Crowell, M.D.; *The Debatable Land*, and *Footfalls on the Boundary of Another World*, by the Hon. Robert Dale Owen; *Researches in the Phenomena of Spiritualism*, by William Crookes, F.R.S.; *Miracles and Modern Spiritualism*, by Alfred R. Wallace; *Planchette*, by Epes Sargent; “*The Report on Spiritualism of the Dialectical Society* (Longmans); *Psychography*, by M.A., Oxon.; *Spirit-Identity*, by M.A., Oxon.; *Concerning Spiritualism*, by Gerald Massey; *Rifts in the Veil*, by various authors; and other books too numerous to mention. A work of mine, *Spirits Before our Eyes*, deals with the facts, nature, and philosophy of spontaneous apparitions. Spiritual and mesmeric phenomena are closely allied,



and the best large work on Mesmerism is that written by the late Mr. William Gregory, M.D., F.R.S.E. The best small text-book is *Mesmerism, with Hints for Beginners*, by Captain John James, formerly of the 90th Light Infantry. All Baron Du Potêt's and Deleuze's works on Mesmerism contain valuable information. Professor Zöllner's *Transcendental Physics* is a remarkable work, translated by Mr. C. C. Massey.

The phenomena of Spiritualism are so at variance with the ordinary experience of outsiders, that it is but natural that the public should be slow to admit their reality; and conviction is most quickly effected at home by holding a family *séance* with no stranger, no Spiritualist, and no professional medium present. The door of the room should be locked, and arrangements made that nobody shall enter, and no interruption made during a trial sitting of one hour's duration.

One influential condition favouring good manifestations is that the medium shall be thoroughly comfortable and happy, and shall have full confidence in all the spectators present, so as to easily pass into the unconscious trance state, without the slightest fear of the occurrence of anything disagreeable. Few persons can pass comfortably into a state of sleep or trance, when they believe themselves to be surrounded by spectators who are thirsting for their blood. Tricks played by ignorant persons at *séances* might result in the medium waking in the next world instead of this one. Another favourable condition is that the medium shall have had

no *séance* in the early part of the same day, because the manifestations drain his vital powers; and if these powers are drawn upon during the first part of the day, he may not recover his full vitality by the evening. A third condition—attention to which often results in splendid *séances*—is this, that the medium shall go to bed in the middle of the day, after a good meal, and take several hours' sound sleep; then, when thus thoroughly refreshed in mind and body, only a light meal, such as tea, should be taken before the sitting.

A medium is a mesmeric sensitive, and anything which makes him nervous or anxious tends to stop manifestations; inducing in him a state of anxiety of mind about the results, is one of the surest methods of stopping manifestations altogether. These matters are understood by Spiritualists, the more experienced of whom usually make sure, to some extent, of good manifestations, by admitting only one or two disbelievers to their *séances* at a time, and instructing them how to comply with the conditions.

One or more persons possessing medial powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:—

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five, or six individuals,

about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is not usually of importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.

4. Before the manifestations begin, it is well to engage in general conversation or singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table-tiltings or raps.

6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak: he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter I want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship,

such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.

8. Should no results be obtained at the first two *séances* because no medium chances to be present, try again with other sitters. A medium is usually a very impulsive individual, and sensitive to mesmeric influences. A man who has been put to sleep by a mesmerist on a public platform, is almost certain to prove to be a medium when he sits in a spirit circle.

# *ELEMENTARY PSYCHICAL PHENOMENA EXPERIMENTALLY TESTED.\**

BY ROBERT HARE, M.D.,

*Professor of Chemistry at the University of Pennsylvania.*

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I CONTRIVED an apparatus which, if spirits were actually concerned in the phenomena, would enable them to exercise their physical and intellectual power independently of control by any medium.

Upon a pasteboard disc, A, *Fig. 1*, more than a foot

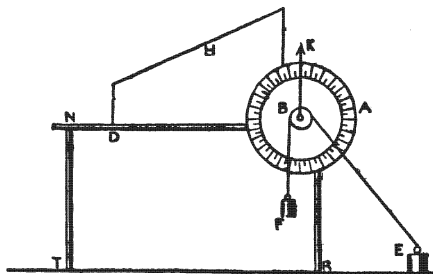


FIG. 1.

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\* From *Experimental Investigation of the Spirit Manifestations*, by Robert Hare, M.D. Charles Partridge, New York. 1858. Dr. Hare was the inventor of the oxy-hydrogen blowpipe, and of Hare's galvanic battery described in most text-books on electricity.—ED.

in diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetic order. About the centre a small pulley, B, was secured, of about two and a half inches in diameter, fitting on an axletree which passed through the legs of the table, D, about six inches from the top. Two weights were provided—one of about eight pounds, E, the other about two pounds, F. These were attached one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen, H, of sheet zinc was fastened, behind which the medium was to be seated, so that she could not see the letters on the disc. A stationary vertical wire, K, attached to the axle, served for an index.

On tilting the table the cord would be unwound from the pulley on the side of the larger weight, being wound up simultaneously to an equivalent extent on the side of the small weight, causing the pulley and disc to rotate about the axle. Restoring the table to its normal position, the smaller weight being allowed to act unresisted upon the cord and pulley, the rotation would be reversed. Of course, any person actuating the table, and seeing the letters, could cause the disc so to rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the

screen, nor any other person so seated, could, by tilting the table, bring any letter of the alphabet under the index, nor spell out any word requested.

These arrangements being made, an accomplished lady, capable of serving in the required capacity, was so kind as to assist me by taking her seat behind the screen, while I took my seat in front of the disc.

I then said, "If there be any spirit present, please to indicate the affirmative by causing the letter Y to come under the index." Forthwith this letter was brought under the index.

"Will the spirit do us the favour to give the initials of his name?" The letters R. H. were successively brought under the index. "My honoured father?" said I. The letter Y was again brought under the index.

"Will my father do me the favour to bring the letters under the index in alphabetical order?" Immediately the disc began to revolve so as to produce the desired result. After it had proceeded as far as the middle of the alphabet, I requested that the name of Washington should be spelt out by the same process. This feat was accordingly performed, as well as others of like nature.\*

I urged that the experiment was of immense importance, if considered as proving a spirit to be present,

\* In this experiment the hands of the medium were placed on the table at N, and the table was tilted in the usual way by the spirits, by lifting the legs from T, or R.—Ed.

and to have actuated the apparatus, affording thus precise experimental proof of the immortality of the soul; that a matter of such moment should not be considered as conclusively decided until every possible additional means of verification should be employed.

This led my companions to accuse me of extreme incredulity. The medium said she should not deem it worth while to sit for me again, and one of the gentlemen sat himself down by the fireside, declaring me to be "insusceptible of conviction, and that he would now give me up."

Nevertheless, the medium, relenting, gave me another sitting at her own dwelling a few days afterwards, when I had improved the apparatus by employing two stationary weights by which the cord actuating the pulley, as in the drill-bow process, was made to pull it round by a horizontal motion of the table supported on castors, instead of the tilting motion. The results confirmed those previously received.

On the following week I took my apparatus to the house of a Spiritualist, where a circle was to meet. The apparatus being duly arranged, a lady whom I had never noticed before, and by whom my apparatus was seen for the first time, sat down at my table behind the screen. The spirit of an uncle who had left this life was invoked by this medium. Her invocation was successful; the spirit spelt his name out in



full. Other names were spelt out at request. Here was repetition of the former demonstration.

Although the requisite letters were ultimately found, there was evidently some difficulty, as if there was some groping for them with an imperfect light. This has been explained since by my father's spirit. He alleges that, preferably, the eyes of the medium would be employed, but that, although with difficulty, he used mine as a substitute.

But although, with a view to convince the sceptical, spirits will occasionally give manifestations when the vision or muscular control of the medium is nullified, it is more difficult for them to operate in this way; moreover, it is more difficult for some spirits than for others.

Those spirits by whom I obtained my test manifestations were interested in my success. Others have refused to aid me in like manner. One who has assisted me with much zeal has communicated that he would work my apparatus when arranged for a test, but that, as it caused much more exertion, and, of course, retardation, he advised that the test arrangement should not be interposed when it could be avoided. . . .

The table, *Fig. 2*, at this stage of my inquiry, was not more than thirty inches in length. I had improved the construction in the following way:—

Two of the legs were furnished with castors, through holes duly bored. Through perforations in the other two legs a rod was introduced, serving as an axle to

two wheels of about five inches in diameter. One of these wheels, A, was grooved so as to carry a band which extended around the pulley of the disc, B. Hence, pushing the table nine inches horizontally, by the necessary rotation of the supporting wheels, caused the disc to make a complete revolution. It was while the table was of the size above mentioned that I first saw the violent action to which they might be subjected without any corresponding or commensurate visible cause. The hand of the medium being laid upon the table at about half-way between the centre

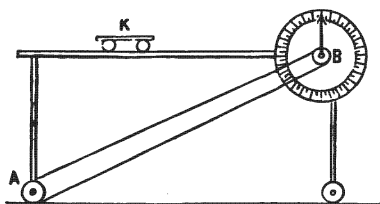


FIG. 2.

and the nearest edge, it moved as if it were animated, jumping like a restive horse.

Having my apparatus thus prepared, a medium sat at my table, the screen intercepting her view of the disc. No manifestation took place through the disc, though other indications of the presence of spirits were given. Hence, inducing the medium to sit at an ordinary table, I inquired if any change could be made which would enable them to communicate through my

apparatus. The reply through the alphabetic card was, "Let the medium see the letters." At first, it struck me that this would make the experiment abortive, as it would remove the condition by which alone independency of interference by the medium was secured. However, it soon occurred that, by means of a metallic plate, K, made quite true, and some brass balls, like billiard balls, with which I was provided, I could neutralise the power of the medium to move the table, so that she could not influence the selection of the letters, though permitted to see them.

Accordingly, as soon almost as the medium placed her hands on the plate resting on the ball, and without any other communication with the table, the disc began to revolve in such a way as to bring the letters under the index in due alphabetical order. Afterwards various names were spelled and communications were made. At subsequent sittings the grandfather and brother of the medium manifested their presence successively by spelling their names on the disc. My father, by means of this apparatus, gave me the name of an uncle who was killed by the Arabs nearly seventy years ago. In order that, without any possibility of contact with the legs, the medium might sit at the table, the length was subsequently extended to six feet, being so made as to separate into three parts, for convenience in carrying from one place to another.

A board, or tray on castors, was sometimes used as a support for the hands of the medium, being interposed

B

between the hands and the table. On one occasion, where the hands of the medium were supported by the plate and ball upon this tray, it was moved briskly to and fro upon the table, the hands of the medium and the ball and plate accompanying the motion.

On various subsequent occasions I have had this experiment of putting the hands of the medium on a plate and balls repeated, and with the same result.

## EXPERIMENTS WITH PSYCHICAL PHENOMENA.\*

BY WILLIAM CROOKES, F.R.S.

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ON trying these experiments for the first time, I thought that actual contact between Mr. Home's hands and the suspended body whose weight was to be altered was essential to the exhibition of the force; but I found afterwards that this was not a necessary condition, and I therefore arranged my apparatus in the following manner:—

The accompanying cuts (*Figs. 1, 2, 3*) explain the arrangement. *Fig. 1* is a general view, and *Figs. 2* and *3* show the essential parts more in detail. The reference letters are the same in each illustration.

\* Extracted from an article entitled, "Some Further Experiments on Psychic Force," published in *The Quarterly Journal of Science*, October 1, 1871. Mr. Crookes, editor of *The Chemical News*, is the discoverer of the new metal, thallium; he is also the deviser of the radiometer, and the discoverer of the supra-gaseous state in which matter exists in high vacua. He desires me to state that he cannot undertake to enter into correspondence with the great number of strangers who write to him about psychical phenomena, his time being now fully occupied by the attention he is giving to other subjects.—  
ED.

A B is a mahogany board 36 inches long by  $9\frac{1}{2}$  inches wide, and 1 inch thick. It is suspended at the end, B,

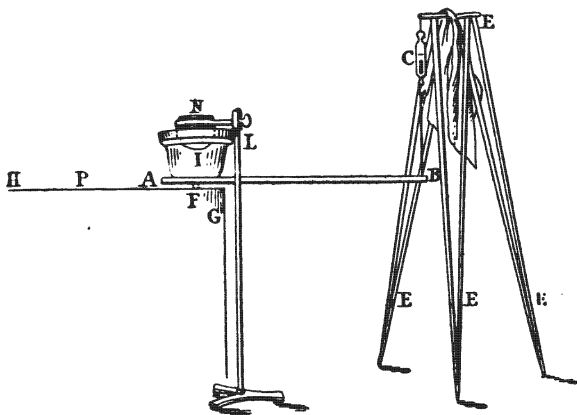


FIG. 1.

by a spring balance, C, furnished with an automatic register, D. The balance is suspended from a very firm tripod support, E.

The following piece of apparatus is not shown in the figures. To the moving index, O, of the spring balance, a fine steel point is soldered, projecting horizontally outwards. In front of the balance, and firmly fastened to it, is a grooved frame carrying a flat box similar to the dark box of a photographic camera. This box is made to travel by clock-work horizontally in front of the moving index, and it contains a sheet of plate-glass which has been smoked over a flame. The projecting steel point impresses a mark on this smoked surface.

If the balance is at rest, and the clock set going, the result is a perfectly straight horizontal line. If the clock is stopped, and weights are placed on the end, B, of the board, the result is a vertical line, whose length depends on the weight applied. If, whilst the clock draws the plate along, the weight of the board (or the tension on the balance) varies, the result is a curved

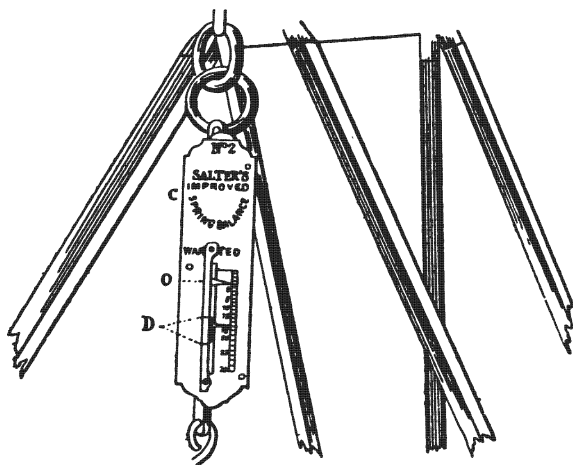


FIG. 2.

line, from which the tension in grains at any moment during the continuance of the experiments can be calculated.

The instrument was capable of registering a diminution of the force of gravitation as well as an increase; registrations of such a diminution were frequently obtained. To avoid complication, however, I will only

here refer to results in which an increase of gravitation was experienced.

The end, B, of the board being supported by the spring balance, the end, A, is supported on a wooden strip, F, screwed across its lower side and cut to a knife edge (see *Fig. 3*). This fulcrum rests on a firm

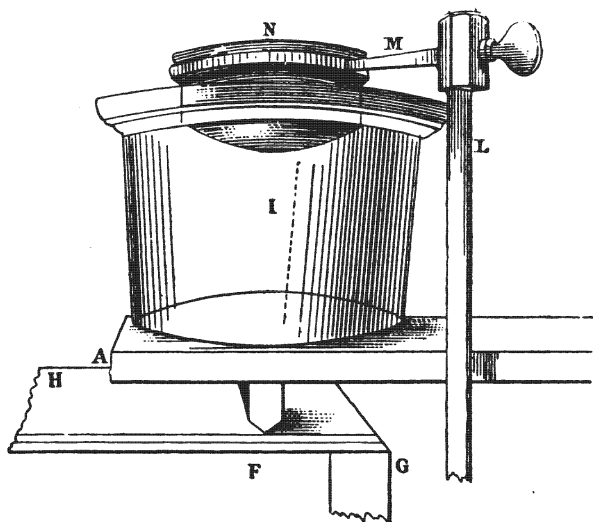


FIG. 3.

and heavy wooden stand, G H. On the board, exactly over the fulcrum, is placed a large glass vessel filled with water, I. L is a massive iron stand, furnished with an arm and a ring, M N, in which rests a hemispherical copper vessel perforated with several holes at the bottom.



The iron stand is 2 inches from the board, A B, and the arm and copper vessel, M N, are so adjusted that the latter dips into the water  $1\frac{1}{2}$  inches, being  $5\frac{1}{2}$  inches from the bottom of I, and 2 inches from its circumference. Shaking or striking the arm, M, or the vessel, N, produces no appreciable mechanical effect on the board, A B, capable of affecting the balance. Dipping the hand to the fullest extent into the water in N does not produce the least appreciable action on the balance.

As the mechanical transmission of power is by this means entirely cut off between the copper vessel and the board, A B, the power of muscular control is thereby completely eliminated.

For convenience I will divide the experiments into groups 1, 2, 3, &c., and I have selected one special instance in each to describe in detail. Nothing, however, is mentioned which has not been repeated more than once, and in some cases verified, in Mr. Home's absence, with another person possessing similar powers.

There was always ample light in the room where the experiments were conducted (my own dining-room) to see all that took place.

EXPERIMENT I.—The apparatus having been properly adjusted before Mr. Home entered the room, he was brought in, and asked to place his fingers in the water in the copper vessel, N. He stood up and dipped the tips of the fingers of his right hand in the water, his other hand and his feet being held. When he said he

felt a power, force, or influence proceeding from his hand, I set the clock going, and almost immediately the end, B, of the board was seen to descend slowly and remain down for about 10 seconds; it then descended a little further, and afterwards rose to its normal height. It then descended again, rose suddenly, gradually sunk for 17 seconds, and finally rose to its normal height, where it remained till the experiment was con-

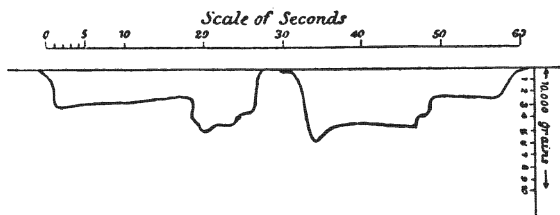


FIG. 4.

The horizontal scale of seconds shows the time occupied in the movements, the experiment lasting one minute. The vertical scale shows the tension in grains exerted on the balance at any moment.

cluded. The lowest point marked on the glass was equivalent to a direct pull of about 5000 grains. The accompanying figure (4) is a copy of the curve traced on the glass.

EXPERIMENT II. — Contact through water having proved to be as effectual as actual mechanical contact, I wished to see if the power or force could affect the weight, either through other portions of the apparatus or through the air. The glass vessel and iron stand, &c., were therefore removed, as an unnecessary complication, and Mr. Home's hands were placed on the stand

of the apparatus at P (*Fig. 1*). A gentleman present put his hand on Mr. Home's hands, and his foot on both Mr. Home's feet, and I also watched him closely all the time. At the proper moment the clock was

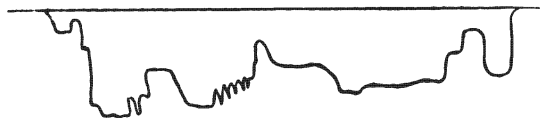


FIG. 5.

In this and the two following figures the scales, both vertical and horizontal, are the same as in *Fig. 4*.

again set going; the board descended and rose in an irregular manner, the result being a curved tracing on the glass, of which *Fig. 5* is a copy.

EXPERIMENT III.—Mr. Home was now placed one foot from the board, A B, on one side of it. His hands



FIG. 6.

and feet were firmly grasped by a bystander, and another tracing, of which *Fig. 6* is a copy, was taken on the moving glass plate.

EXPERIMENT IV.—(Tried on an occasion when the power was stronger than on the previous occasions.) Mr. Home was now placed 3 feet from the apparatus, his hands and feet being tightly held. The clock was set going when he gave the word, and the end, B, of

the board soon descended, and again rose in an irregular manner, as shown in *Fig. 7*.

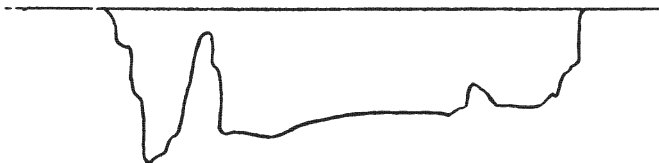


FIG. 7.

The following series of experiments were tried with more delicate apparatus, and with another person, a lady, Mr. Home being absent. As the lady is non-professional, I do not mention her name. She has, however, consented to meet any scientific men whom I may introduce for purposes of investigation.

A piece of thin parchment, A (*Figs. 8 and 9*), is stretched tightly across a circular hoop of wood. B C

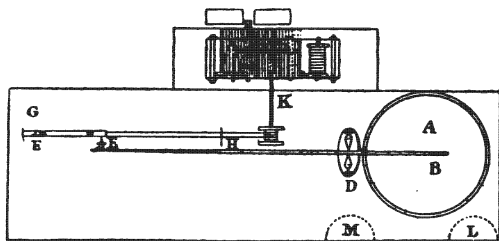


FIG. 8. (Plan.)

is a light lever turning on D. At the end, B, is a vertical needle-point touching the membrane, A, and at C is another needle-point projecting horizontally and touching a smoked glass plate, E F. This glass plate

is drawn along in the direction H G by clock-work, K. The end, B, of the lever is weighted so that it shall quickly follow the movements of the centre of the disc, A. These movements are transmitted and recorded on the glass plate, E F, by means of the lever and needle-point, C. Holes are cut in the side of the hoop to allow a free passage of air to the under side of the membrane. The apparatus was well tested beforehand by myself and others, to see that no shaking or

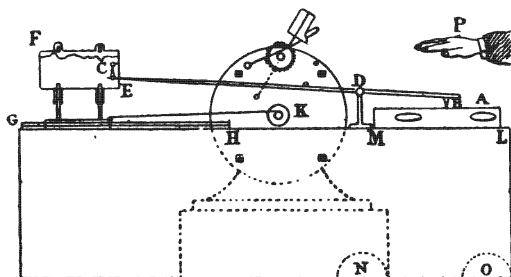


FIG. 9. (Section.)

jar on the table or support would interfere with the results: the line traced by the point, C, on the smoked glass was perfectly straight, in spite of all our attempts to influence the lever by shaking the stand or stamping on the floor.

EXPERIMENT V.—Without having the object of the instrument explained to her, the lady was brought into the room and asked to place her fingers on the wooden stand at the points, L M (*Fig. 8*). I then placed my hands over hers, to enable me to detect any conscious

or unconscious movement on her part. Presently percussive noises were heard on the parchment, resembling the dropping of grains of sand on its surface. At each percussion, a fragment of graphite which I had placed on the membrane was seen to be projected upwards about 1-50th of an inch, and the end, C, of the lever moved slightly up and down. Sometimes the sounds were as rapid as those from an induction-coil, whilst at others they were more than a second apart. Five or six tracings were taken, and in all cases a movement of the end, C, of the lever was seen to have occurred with each vibration of the membrane.

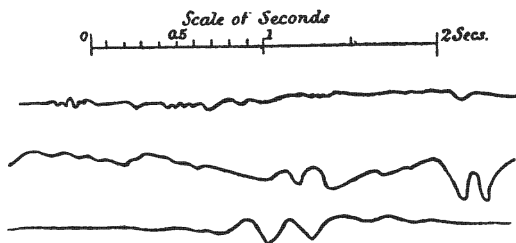


FIG. 10.

In some cases the lady's hands were not so near the membrane as L M, but were at N O (*Fig. 9*).

The accompanying *Fig. 10* gives tracings taken from the plates used on these occasions.

EXPERIMENT VI.—Having met with these results in Mr. Home's absence, I was anxious to see what action would be produced on the instrument in his presence.

Accordingly I asked him to try, but without explaining the instrument to him.

I grasped Mr. Home's right arm above the wrist, and held his hand over the membrane, about 10 inches from its surface, in the position shown at P (*Fig. 9*). His other hand was held by a friend. After remaining in this position for about half a minute, Mr. Home said he felt some influence passing. I then set the clock going, and we all saw the index, C, moving up and down. The movements were much slower than in the former case, and were almost entirely unaccompanied by the percussive vibrations then noticed.

*Figs. 11 and 12* show the curves produced on the glass on two of these occasions.

*Figs. 10, 11, 12* are magnified.

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



FIG. 11.

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

unfrequently as far as two or three feet), but is always strongest close to him.

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

Now, however, having seen more of Mr. Home, I think I perceive what it is that this psychic force uses up for its development. In employing the terms *vital*

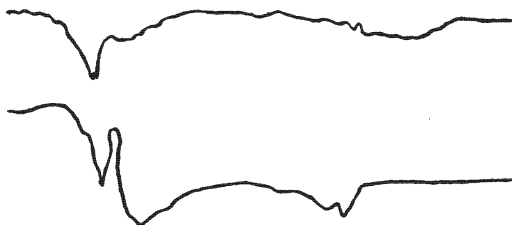


FIG. 12.

*force* or *nervous energy*, I am aware that I am employing words which convey very different significations to many investigators; but after witnessing the painful state of nervous and bodily prostration in which some of these experiments have left Mr. Home—after seeing him lying in an almost fainting condition on the floor, pale and speechless—I could scarcely doubt that the evolution of psychic force is accompanied by a corresponding drain on vital force.

I have ventured to give this new force the name of *Psychic Force*, because of its manifest relationship to



certain psychological conditions, and because I was most desirous to avoid the foregone conclusions implied in the title under which it has hitherto been claimed, as belonging to a province beyond the range of experiment and argument. But having found that it is within the province of purely scientific research, it is entitled to be known by a scientific name, and I do not think a more appropriate one could have been selected.

## PHENOMENA I HAVE SEEN.

BY CROMWELL FLEETWOOD VARLEY, F.R.S., C.E.\*

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IN No. 2520 of *The Spectator*, pages 1281 and 1282, there is a letter from Dr. Carpenter, who assumes that because there are impostors making money by bogus "spiritual manifestations," all "mediums" are impostors. He might with equal reason assert that, because fraudulent merchants are occasionally brought to justice, therefore all merchants are rogues.

Twenty-five years ago I was a hard-headed unbeliever, and when it was asserted that tables could be made to gyrate by means of "*electricity and magnetism*," the absurdity was too manifest for discussion.

"Spiritual phenomena," however, suddenly and quite unexpectedly were soon after developed in my own

\* Mr. C. F. Varley was for many years chief engineer to the Electric and International Telegraph Company before the English telegraphs were bought up by the Government. He invented important portions of the apparatus then and now in common use. He also took an active part in rendering Atlantic telegraphy an accomplished fact; and, in conjunction with his cousin Mr. Michael Faraday, and Sir William Thomson, was the first to discover and demonstrate the chief laws governing the transmission of electricity through long deep-sea cables.  
—ED.

family. Several coming events were correctly foretold, and I was naturally amazed; this led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit the possibility of trickery and self-deception. Some of these investigations have been published in various journals, and in the proceedings of the Dialectical Society.

Prior to this I had frequently experimented with mesmerism as a curative agent, and had met with three clairvoyants with whom I had made many experiments.

The late Professor de Morgan has written, "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called Spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

William Crookes, F.R.S., writes, "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

I can fully endorse both of these statements.

Some of the sub-committees of the Dialectical Society have left a record of their proceedings. They did not

C

have recourse to paid or professional mediums. They sat time after time until the phenomena appeared.

They report that ultimately they succeeded in getting a heavy table to move when no one was touching it; and when, in fact, no one was within some few feet of it. The room was well lighted at the time.

I have twice seen a table move when no one was touching it. On one occasion, in my own house, when no one was within seven feet of the table, and while I was holding both the hands and feet of the medium, the table moved up to me. Several others were present, and all of us saw it.

On another occasion I was sitting near a small table; the medium was almost six feet distant; the table rose up more than twelve inches, and then moved horizontally about eight feet before it came down again. This was witnessed by four people.

I have repeatedly seen tables (and other objects) lifted off the floor when our hands were resting upon them.

Sometimes I have sat under the table with candles, while friends observed above to see that the table was not moved by either the hands or feet of those sitting around.

When the table has been off the ground, I have mentally wished the table to move north, east, west, or south, and it has immediately followed my unexpressed wish.

A scent-bottle lying upon a mahogany table has been seen first to rock to and fro rapidly, and then to gyrate

while rocking rapidly for some minutes, no hands being near it. This was at a private house.

I have been sitting in a chair in a well-lighted room, several feet from the medium, and my chair has been twisted half round so rapidly and violently as to nearly throw me off.

Other and numerous phenomena have occurred, proving the existence—(a) Of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers.

In America, in 1867–8, I had numerous opportunities of experimenting.

In England I had experienced great unwillingness on the part of the mediums to submit to experiments.

Miss K. Fox (now Mrs. Jencken) was introduced to me at the house of a solicitor (Mr. Townsend) by Mr. Livermore, a retired banker. After a few sittings Miss Fox consented to a series of experiments.

Five cells of Grove's nitric-acid battery, two helices, an electro-magnet, key, switches, and wires were procured by me, in order to see if there were any connection between the psychic forces and those of electricity and magnetism. After a great many experiments, extending over fifty or sixty hours, I was still unable to detect any distinct connecting link. Some of the experiments were conducted in the dark, but the majority of them in a bright light, and some in broad daylight.

My battery was on a side table, and was there con-

nected to a switch from which eight wires ran to the table at which we were seated.

Mr. and Mrs. Townsend, Mr. Livermore, Miss Fox, and I were always there, but on a few occasions we had sometimes one, sometimes two others. By means of the switch and keys I was able to operate in the dark, no one but myself being aware of the experiment I was trying. In fact, none of those present were acquainted with the laws of electricity.

Two phenomena of importance only were obtained. 1st. Whenever I took hold of a wire through which the current was passing, the "invisibles" always correctly stated which way the electric current was flowing (assuming that the current flows from the positive to the negative pole). The second phenomenon was that whenever in the dark I placed the helix around my head, the "invisibles" took no notice of it when no current was passing; but the moment I pressed down the key and caused a current to flow, loud raps were heard, the table rocked violently, and Miss Fox's hand would write out involuntarily a message to me to the effect that I ought not to place my head inside the helix, that it was prejudicial, and it gave them great uneasiness. I repeated this experiment on many occasions, and always with the foregoing result.

Mr. Blackburn, of Manchester, requested me to test the materialisation phenomena, which occurred in the presence of Miss F. Cook (now Mrs. Corner). The experiments were conducted at the house of Mr. J. C.

Luxmoore, in Gloucester Square, Hyde Park. The medium was treated like a telegraph cable, a current being sent from her right wrist along her right and left arms to her left wrist. She was tested for "continuity and resistance" all through the sitting. For this purpose a reflecting galvanometer, a box of standard resistances, the necessary keys and shunts, were employed.

By these means the medium could not break the circuit for even the hundredth part of a second without the fact being instantly revealed! Yet out came the "materialised Annie Morgan." She spoke to us and wrote before us on paper. She once appeared only half materialised from her waist upwards, the lower extremities being absent.

I shook hands with this "materialised being," and at the conclusion of the sitting—which lasted, I believe, over an hour—I was instructed by "Annie Morgan" to go to the medium to demesmerise her. I found Miss Cook just as I had left her; the platinum wires were untouched, and she was in a deep trance, from which I speedily awoke her by "cross-passes." (I have elsewhere published the result of this experiment.)

One of the phenomena which I experienced on this occasion was a great loss of power. I could with difficulty only support myself.

I often experience this at "physical *séances*," and to such an extent for years I have been obliged to abstain from them altogether. It is also a curious fact that

my presence often weakens and sometimes prevents the physical phenomena altogether. It was accordingly arranged that the experiments should be conducted by Mr. Crookes, at his house, and in my absence. We fixed the apparatus and devised various means of making the tests as indisputable as possible.

He has conducted a long series of experiments, taking every precaution he could devise to avoid trickery, intentional or otherwise.

It is simply impossible for even a thoroughly experienced electrician to escape from the electric circuit without producing such an alteration of resistance as would proclaim the fact instantly. The doors and windows were sealed, the rooms were examined before and after the experiments, and yet the phenomena presented themselves before Mr. Crookes and other gentlemen quite as capable as Dr. Carpenter himself of correctly interpreting them. Any person who doubts Mr. Crookes's ability and accuracy of observation, should read his paper upon the determination of the atomic weight of thallium. Dr. Carpenter himself might study this with advantage.

Dr. Carpenter attacked Mr. Crookes, Dr. Huggins, myself, and others some few years ago in the *Quarterly*, in a manner which drew down upon him a lesson which he seems to have forgotten. He seems to think that he has disposed of us by comparing us with Baron Reichenbach, and he jumps to the conclusion that we have placed faith "in tricky women." Baron Reichen-



bach published a work describing a new series of forces which accompany electricity, magnetism, chemical action, vitality, which he named Od. Dr. Ashburner, of England, has confirmed many of his statements, and I have experimented with many people who can see these phenomena. Now, I cannot myself see the so-called "flames" that issue from a magnet, but I can generally feel them, either by my hands, or in the region of my spine, even through a thick deal plank; the sensation is like that of a warm current of air playing upon the skin. There are many who are more or less sensitive to these forces.

I am very glad to see that Dr. Carpenter admits the phenomena of "artificial somnambulism" (hypnotism), and of "profound reverie," called "biological." These are merely some of the phenomena known by the more comprehensive term of mesmerism, or by the objectionable term of animal magnetism. As Dr. Carpenter admits these, he is far advanced on the road that leads to psychic forcism and Spiritualism.

If he will experiment upon a good sensitive, he will find that he can demesmerise his patient as rapidly through a brick wall as if there were no wall between them. This I have repeatedly done. Chickens are easily hypnotised, and at different times I have met with three dogs who at *séances* would howl, bark, and run under their owners' chairs when the phenomena were about to begin.

Mr. Crookes has used instrumental means to record

the phenomena, so as to eliminate his own mind as much as possible.

Dr. Hare, of Philadelphia, did likewise; and I have endeavoured to do so also.

That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence. All those who have closely studied the subject find that these things occur, not only in Europe and America, but also in all other countries, civilised as well as savage. They have not been confined to any one century, but seem to be as old as the human race.

One of the chief difficulties which an inquirer in this country encounters is the necessity of unlearning a great deal which is usually accepted without question.

## REPORT ON SPIRITUALISM.\*

BY A COMMITTEE OF THE DIALECTICAL SOCIETY OF LONDON.

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AT a meeting of the London Dialectical Society, held on Wednesday, the 6th of January 1869, Mr. J. H. Levy in the chair, it was resolved:—

“ That the Council be requested to appoint a committee in conformity with Bye-law VII. to investigate the phenomena alleged to be Spiritual Manifestations, and to report thereon.”

*(Copy of the Minute of the Council.)*

“ At a meeting of the Council of the London Dialectical Society, held on the 26th January 1869, on the motion of Dr. Edmunds, a committee was appointed in conformity with Bye-law VII. ‘ to investigate the phenomena alleged to be Spiritual Manifestations, and to report thereon.’ The committee to consist of the following members :—

H. G. Atkinson, Esq., F.G.S.  
G. Wheatley Bennett, Esq.  
J. S. Bergheim, Esq., C.E.  
H. R. Fox Bourne, Esq.  
Charles Bradlaugh, Esq.

G. Fenton Cameron, Esq., M.D.  
John Chapman, Esq., M.D.  
Rev. C. Maurice Davies, D.D.  
Charles R. Drysdale, Esq., M.D.  
D. H. Dyte, Esq., M.R.C.S.

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\* This report, with a voluminous mass of evidence by individual witnesses appended, was published by Messrs. Longmans in 1871, and an abridged edition was issued by Mr. Burns in 1873. The committee to investigate Spiritualism was appointed while the Dialectical Society was under the presidency of Sir John Lubbock, Bart., M.P.—ED.

Mrs. D. H. Dyte.  
 James Edmunds, Esq., M.D.  
 Mrs. Edmunds.  
 James Gannon, Esq.  
 Grattan Geary, Esq.  
 Robert Hannah, Esq.  
 Jenner Gale Hillier, Esq.  
 Mrs. J. G. Hillier.  
 Henry Jeffery, Esq.

Albert Kisch, Esq., M.R.C.S.  
 Joseph Maurice, Esq.  
 Isaac L. Meyers, Esq.  
 B. M. Moss, Esq.  
 Robert Quelch, Esq., C.E.  
 Thomas Reed, Esq.  
 C. Russell Roberts, Esq., Ph.D.  
 William Volckman, Esq.  
 Horace S. Yeomans, Esq.

“Professor Huxley and Mr. George Henry Lewes to be invited to co-operate.”

Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the committee:—

George Cary, Esq., B.A.  
 E. W. Cox, Esq., Serjeant-at-Law.  
 William B. Gower, Esq.  
 H. D. Jencken, Esq., Barrister-at Law.

J. H. Levy, Esq.  
 W. H. Swepstone, Esq., Solicitor.  
 Alfred R. Wallace, Esq., F.R.G.S.  
 Josiah Webber, Esq.

### REPORT OF THE COMMITTEE.

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

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

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

Your committee invited the attendance and requested the co-operation and advice of scientific men

who had publicly expressed opinions, favourable or adverse, to the genuineness of the phenomena.

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

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

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

Six sub-committees were accordingly formed.

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

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

- “ 1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibra-

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

- “ 2. That movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.
- “ 3. That these sounds and movements often occur at the times and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.
- “ 4. That the answers and communications thus obtained are, for the most part, of a commonplace character; but facts are sometimes correctly given which are only known to one of the persons present.
- “ 5. That the circumstances under which the phenomena occur are variable, the most prominent fact being, that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.
- “ 6. That, nevertheless, the occurrence of the phenomena is not insured by the presence or absence of such persons respectively.”

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

This evidence may be briefly summarised as follows:—

- “ 1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support.
- “ 2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.
- “ 3. Five witnesses state that they have been touched, by some invisible agency, on various parts of the body, and often where requested, when the hands of all present were visible.
- “ 4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.
- “ 5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that

they have had the same experiment made upon themselves with the like immunity.

- "6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves, or to any persons present, and which, on subsequent inquiry, was found to be correct.
- "7. One witness declares that he has received a precise and detailed statement which, nevertheless, proved to be entirely erroneous.
- "8. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible.
- "9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold, days and even weeks before."

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

Many of the witnesses have given their views as to the sources of these phenomena. Some attribute them to the agency of disembodied human beings, some to



Satanic influence, some to psychological causes, and others to imposture or delusion.

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

In presenting their report, your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society, and over the whole civilised world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received.

Your committee recommend that this report and the reports of the sub-committees, together with the evidence and correspondence appended, be printed and published.

## REPORT OF SUB-COMMITTEE NUMBER ONE.

Since their appointment on the 16th of February 1869, your sub-committee have held *forty* meetings for the purpose of experiment and test.

All of these meetings were held at the private residences of members of the committee, purposely to preclude the possibility of pre-arranged mechanism or contrivance.

The furniture of the room in which the experiments were conducted was, on every occasion, its accustomed furniture.

The tables were in all cases heavy dining-tables, requiring a strong effort to move them. The smallest of them was 5 ft. 9 in. long by 4 ft. wide, and the largest 9 ft. 3 in. long and 4½ ft. wide, and of proportionate weight.

The rooms, tables, and furniture generally were repeatedly subjected to careful examination before, during, and after the experiments, to ascertain that no concealed machinery, instrument, or other contrivance existed by means of which the sounds or movements hereinafter mentioned could be caused.

The experiments were conducted in the light of gas, except on the few occasions specially noted in the minutes.

Your committee have avoided the employment of professional or paid mediums, the mediumship being that of members of your sub-committee, persons of good

social position and of unimpeachable integrity, having no pecuniary object to serve, and nothing to gain by deception.

Your committee have held some meetings without the presence of a medium (it being understood that throughout this report the word "medium" is used simply to designate an individual without whose presence the phenomena described either do not occur at all, or with greatly diminished force and frequency), purposely to try if they could produce, by any efforts, effects similar to those witnessed when a medium was present. By no endeavours were they enabled to produce anything at all resembling the manifestations which took place in the presence of a medium.

Every test that the combined intelligence of your committee could devise has been tried with patience and perseverance. The experiments were conducted under a great variety of conditions, and ingenuity has been exerted in devising plans by which your committee might verify their observations, and preclude the possibility of imposture or of delusion.

Your committee have confined their report to *facts* witnessed by them in their collective capacity, which facts were *palpable to the senses, and their reality capable of demonstrative proof.*

Of the members of your sub-committee about *four-fifths* entered upon the investigation wholly sceptical as to the reality of the alleged phenomena, firmly believing them to be the result either of *imposture* or of

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*delusion*, or of *involuntary muscular action*. It was only by irresistible evidence, under conditions that precluded the possibility of either of these solutions, and after trial and test many times repeated, that the most sceptical of your sub-committee were slowly and reluctantly convinced that the phenomena exhibited in the course of their protracted inquiry were veritable facts.

The result of their long-continued and carefully-conducted experiments, after trial by every detective test they could devise, has been to establish conclusively:—

*First*, That under certain bodily or mental conditions of one or more of the persons present, a force is exhibited sufficient\* to set in motion heavy substances, without the employment of any muscular force, without contact or material connection of any kind between such substances and the body of any person present.

*Second*, That this force can cause sounds to proceed, distinctly audible to all present, from solid substances not in contact with, nor having any visible or material connection with, the body of any person present, and which sounds are proved to proceed from such substances by the vibrations which are distinctly felt when they are touched.

*Third*, That this force is frequently directed by intelligence.

At *thirty-four* out of the forty meetings of your committee some of these phenomena occurred.

A description of one experiment, and the manner of conducting it, will best show the care and caution with which your committee have pursued their investigations.

So long as there was contact, or even the possibility of contact, by the hands or feet, or even by the clothes of any person in the room, with the substance moved or sounded, there could be no perfect assurance that the motions and sounds were not produced by the person so in contact. The following experiment was therefore tried:—

On an occasion when eleven members of your sub-committee had been sitting round one of the dining-tables above described for forty minutes, and various motions and sounds had occurred, they, by way of test, turned the backs of their chairs to the table, at about nine inches from it. They all then knelt upon their chairs, placing their arms upon the backs thereof. In this position, their feet were, of course, turned away from the table, and by no possibility could be placed under it or touch the floor. The hands of each person were extended over the table at about four inches from the surface. Contact, therefore, with any part of the table could not take place without detection.

In less than a minute the table, untouched, moved *four* times; at first about *five* inches to one side, then about *twelve* inches to the opposite side, and then, in like manner, four inches and six inches respectively.

The hands of all present were next placed on the

backs of their chairs, and about a foot from the table, which again moved, as before, *five* times, over spaces varying from four to six inches. Then all the chairs were removed twelve inches from the table, and each person knelt on his chair as before; this time, however, folding his hands behind his back, his body being thus about eighteen inches from the table, and having the back of the chair between himself and the table. The table again moved four times in various directions. In the course of this conclusive experiment, and in less than half-an-hour, the table thus moved, without contact or possibility of contact with any person present, thirteen times, the movements being in different directions, and some of them according to the request of various members of your sub-committee.

The table was then carefully examined, turned upside down, and taken to pieces, but nothing was discovered to account for the phenomena. The experiment was conducted throughout in the full light of gas above the table.

Altogether, your sub-committee have witnessed upwards of *fifty* similar motions without contact on *eight* different evenings, in the houses of members of your sub-committee, the most careful tests being applied on each occasion.

In all similar experiments the possibility of mechanical or other contrivance was further negatived by the fact that the movements were in various directions, now to one side, then to the other; now up the room,

now down the room—motions that would have required the co-operation of many hands or feet; and these, from the great size and weight of the tables, could not have been so used without the visible exercise of muscular force. Every hand and foot was plainly to be seen, and could not have been moved without instant detection.

Delusion was out of the question. The motions were in various directions, and were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or of fancy.

And they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your sub-committee by whom the experiments were tried, wholly sceptical as most of them were when they entered upon the investigation, that *there is a force capable of moving heavy bodies without material contact, and which force is in some unknown manner dependent upon the presence of human beings.*

Your sub-committee have not, collectively, obtained any evidence as to the nature and source of this force, but simply as to *the fact of its existence.*

There appears to your committee to be no ground for the popular belief that the presence of sceptics interferes in any manner with the production or action of the force.

In conclusion, your committee express their unani-

mous opinion that the one important physical fact thus proved to exist, that *motion may be produced in solid bodies without material contact, by some hitherto unrecognised force operating within an undefined distance from the human organism, and beyond the range of muscular action*, should be subjected to further scientific examination, with a view to ascertain its true source, nature, and power.

The notes of the experiments made at each meeting of your sub-committee are appended to this report.\*

\* These notes are omitted in this book. They describe elementary phenomena like those testified to by other observers in the present work.—ED.



## PSYCHOGRAPHY.

BY EDWARD W. COX, Serjeant-at-Law.\*

HAVING undertaken to examine without prejudice or prepossession, and to report faithfully, without favour, in a purely judicial spirit, any alleged psychological phenomena that might be submitted to me as President of the Psychological Society of Great Britain, I narrate without comment what I witnessed at a sitting with Dr. Slade this afternoon (August 8th, 1876).

I sat alone with him, at three o'clock, in a room at 8 Upper Bedford Place, Russell Square, into which the sun shone brightly, at a table about five feet by

\* Mr. Serjeant Cox was born in 1809, and at the age of thirty-four was called to the Bar at the Middle Temple. He was raised to the degree of Serjeant-at-Law twenty-five years afterwards, and was appointed Recorder of Portsmouth. Mr. Serjeant Cox married in 1845, Rosalinda Alicia, only daughter of Mr. Fonblanque, the Commissioner in Bankruptcy. In 1870 he became Deputy - Assistant Judge of Middlesex; he was also Justice of the Peace, and a Deputy-Lieutenant for Middlesex. He founded, and for some years edited, the *Law Times*. He was also proprietor of the *Field* and other newspapers, now the property of Mr. Horace Cox. He was the author of many books connected with legal subjects, including *The Law of Joint Stock Companies*, and *The Law of Registration and Elections*, which, with some of the others, are now standard text-books. One of his latest legal works was *The Principles of Punishment*. Among his books on general subjects were *The Arts of Writing, Reading, and Speaking*, and *Heredity and Hybridism*. Among his writings on

four, having four legs, no ledge below, and no cloth upon it. Dr. Slade sat at one side of this table, sideways, so that his legs and feet were not under the table, but his whole body being fully in my view as he faced me. I sat at the side, the corner of the table between us. As I sat I could see half-way below the table, and by moving my head slightly I could see the whole space below, which was wholly exposed in full daylight. An ordinary drawing-room chair was about six inches from the table on the opposite side, six feet from Dr. Slade. A heavy arm-chair was in the corner of the room, about the same distance from him and from the table. A slate of the ordinary school size and a piece of slate-pencil were upon the table.

Instantly, upon taking our seats, very loud rapping came upon the floor. This was followed by a succession of furious blows upon the table, jarring my hands

Psychology were *The Mechanism of Man, A Monograph on Sleep and Dreams*, and a variety of presidential addresses to the Psychological Society, which were first published by his authority in *The Spiritualist*, and afterwards issued in separate form by Messrs. Longmans. His shorter writings on spiritual phenomena were during his later years exclusively contributed to *The Spiritualist*. In the early days of Mesmerism, and at a time when public ignorance covered the subject with obloquy, he investigated that branch of psychology, discovered it to be true, and with unswerving faithfulness fought for it to the last, both in public and in private. When the rising star of Spiritualism made its appearance, he likewise investigated, and testified to the truth of each of its almost unbelievable phenomena as fast as he obtained good personal evidence of its reality. In his investigations he would never ally himself with enthusiasts, and frequently expressed to me the opinion that such were a bar to all useful scientific and mental research. He died, November 28, 1879, at his residence, Moat Mount, near Hendon.—ED.

as they were lying upon it. These blows were repeated at any part of the table desired, by merely touching that spot with the finger, while the blows, as forcible as if given with a sledge-hammer, were being made. Dr. Slade's hands were on the table upon my hands, and his whole body to his feet was fully before my eyes. I am certain that not a muscle moved. Then he took the slate, after I had carefully inspected it to be assured that no writing was upon it, and placing there a piece of slate-pencil, the size of a small grain of wheat, he pressed the slate tightly below, but against the slab of the table. Presently I heard the sound as of writing on a slate. The slate was removed, and on it a zig-zag line was drawn from end to end.

At this moment the chair that I had described as standing by the table was lifted up to a level with the table, held in that position for several seconds, and then dropped to the floor. While the chair was so suspended in the air I carefully noted Dr. Slade. It was far beyond his reach. But his hands were under my hands, and his feet were fully in view near my own, on the side of the table opposite to that on which the chair had risen.

While I was taking note of his position, at this moment a hand rudely grasped my knee on the opposite side to where Dr. Slade was seated, and his hands were still in mine on the table.

Blows of a more gentle kind upon the table, attended with a remarkable quivering of it, announced, as he

said, that his wife was present, and desired the slate. After the slate had been carefully cleaned, it was laid upon the top of the table, with a like piece of pencil under it. Upon the slate he placed his right hand, and I placed my left hand, and with my other hand I held his left hand as it lay upon the table. As my hand lay upon the slate, I could feel, and I did also distinctly hear, something writing upon it. The communication was evidently a long one; but before I report the result, I desire to note here a remarkable phenomenon, to my mind the most suggestive that attended this experiment.

It is necessary clearly to understand the position of the parties, therefore I repeat it.

Dr. Slade and myself sat face to face. One hand of each of us was laid upon the slate. The side of the slate that was being written upon was pressed by us against the table. Our second hands were linked together and lay upon the table. While this position was preserved, the writing proceeded without pause. When Dr. Slade removed his hand from mine it ceased instantly, and as instantly was renewed when his hand and mine met. This experiment was repeated several times, and never failed.

Here, then, was a chain or circle formed by my arms and body and Dr. Slade's arms and body, the slate being between us, my hand at one end of it, his hand at the other end, and between our hands, and upon the slate that connected them, the writing was. When the

chain was broken, forthwith the writing ceased. When the chain was re-formed, the writing was at once resumed. The effect was instantaneous. In this curious fact we must seek the clue to this psychological mystery.

Some rapid rappings indicating that the writing was finished, the slate was lifted, and in a clear and perfectly distinct writing the following was read. It filled the whole side of the slate :—

“DEAR SERJ,—You are now investigating a subject that is worthy of all the time you or any other man of mind can devote to its investigation. When man can believe in this truth, it will in most cases make him a better man. This is our object in coming to earth, to make man and woman better, wiser, and purer.—I am, truly, A. W. SLADE.”

While I was reading this a hand again grasped my knee furthest from Dr. Slade, whose hands were at that moment holding the slate that I might copy the writing. As I wrote, a hand, which I saw distinctly, came from under the table, seized my waistcoat, and pulled it violently.

Seeing this, I took the pencil with which I was copying the words, and laid it at the edge of the table farthest from Dr. Slade, and far beyond his reach, the end of the pencil projecting about two inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked

that it would pick up the pencil and bring it to me. In a minute it was brought and put upon the table by my side. I saw the hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman.

Again the slate was cleaned and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the slate, and its motion, as every word was written :—

“I am Dr. John Forbes. I was the Queen’s physician. God bless you. J. FORBES.”

While I was reading this, the hand again came from under the table and seized the sleeve of my coat, and tried to pull my arm down, but I resisted, and it disappeared. Then it came up again, as if from my legs, and caught the eye-glass that was hanging from my neck, and opened it. During all these phenomena, Dr. Slade’s hands were before me on the table, and his feet full in my view upon the floor. The hand on each occasion came from the side of the table opposite to where Dr. Slade was sitting. He was seated on my left, and the hand came and seized me on my right leg, in a position impossible to him. The hand I saw was not half the size of Dr. Slade’s hand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleshy as my own.

Again the slate was cleaned and held under the table, tight against the wood, one-half of it projecting beyond the edge, so that I might be assured that it was tightly pressed against the wood; but the slate was seized, and with great force drawn away, and rapidly raised above me and placed upon my head. In this position the sound of writing upon it was distinctly heard by me. On removing it, I found written upon it the following words :—

“ Man must not doubt any more, when we can come in this way. J. F., M.D.”

Then the large arm-chair rushed forward from the corner of the room in which it had been placed to the table.

Again the slate was placed under the table, and projecting from it. A hand twice seized and shook my leg, both of the hands of Dr. Slade being at the moment before me, and his whole person visible.

Thus ended this experiment. All that I have reported was *done*, that is certain. How it was done, and by what agency, is a problem for psychology to solve. For my own part I can only say that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me.

That it was not a self-delusion is shown by this, that any person who chooses to go, may see almost the same phenomena. I offer no opinion upon their causes,

for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be an imposture, it is equally important that the trick should be exposed in the only way in which trickery can be explained, by doing the same thing—and showing how it is done.

*August 8, 1876.*



## EXTRAORDINARY PSYCHICAL PHENOMENA IN GERMANY.

BY FREDERICK ZÖLLNER, PROFESSOR OF PHYSICAL ASTRONOMY  
AT THE UNIVERSITY OF LEIPZIG.\*

ON the 5th May 1878, at about twenty-five minutes past four, Mr. Slade, Herr Oscar von Hoffmann, and I, took our places at the table, and in a sun-lighted room. Besides a number of slates, purchased by myself, there lay upon the table other things, among them two small cardboard boxes, in which at Slade's first

\* Professor Zöllner was born in 1834, and is a well-known man of science. He has published many works, among which are *Sketches of a Universal Photometry of the Starry Heavens*, *Physical Nature of the Heavenly Bodies*, *The Nature of Comets*, and, lastly, his experiences with Dr. Slade. He stated in *Psychische Studien*, published at Leipzig, the names of the other three gentlemen who were present at twelve *séances* held with Dr. Slade; they were Fechner, Scheiber, and Weber, than whom Germany has no greater in their respective fields of thought. Gustave Theodore Fechner, born 1801, is at present professor of physics at Leipzig. Among his works are *The Soul of Plants*, *The Zendavesta*, *The Things of the Future*, *Elements of Psycho-Physics*, *The Problem of the Soul*, and *About the Life Hereafter*. The experiments which we quote in this work are translated from Professor Zöllner's *Wissenschaftliche Abhandlungen*. See Mr. C. C. Massey's translation of Professor Zöllner's *Transcendental Physics*, for a description of numerous experiments with Henry Slade.—ED.

residence in Leipzig, in December 1877, I had put some pieces of money, and then firmly plastered it up outside with strips of paper. I had already at that time been in hopes of the removal of the enclosed pieces of money without opening of the boxes. However, my friends and I were so astonished and occupied with the multitude of the other phenomena which happened at Slade's first and second visit to Leipzig (November and December 1877), that I abandoned the above-mentioned experiment for the time, and postponed it till Slade's return to Leipzig. One of these boxes was in form circular, and within it was a large piece of money; this box was firmly fastened by a strip of paper, the breadth of which corresponded to the height of the box, and its length much exceeded the circuit of the box; so, indeed, that first the strip of paper was spread with liquid glue on one side over its whole length and breadth, and was then stuck several times round the box, so that the latter, after the fastening, presented the appearance of a low cylinder of paste-board. The other box was rectangular, of the same sort as those in which steel pens are kept. In this box I had put two small pieces of money, and had then closed it by sticking a strip of paper round it, perpendicularly to its length, by means of liquid glue.

As mentioned above, I had already, in December 1877, fastened up these boxes, and as I had observed neither the value of the enclosed coins nor their date, I could afterwards only ascertain by the noise from

shaking the boxes, that enclosed in the circular one was a large German coin (a thaler or a five-mark piece), in the rectangular one two smaller coins; whether these were pennies, groschen, or five-groschen pieces, I had, after the lapse of half a year (at the time of Slade's last stay in Leipsic), entirely forgotten.

After we had taken our places at the card-table on the above-mentioned day in the manner described, I took up the round box, and satisfied myself, by shaking, of the presence of the coin I had enclosed in it. Herr O. von Hoffmann did the same, and lastly Mr. Slade, who asked us for what purpose I had designed this box. I explained my purpose in a few words, and at the same time declared that it would be one of the finest confirmations of the reality of the fourth dimension, if his invisible, intelligent being succeeded in removing that coin from the box without opening it. Slade, ready, as always, to conform to my wish, took in the usual manner one of the slates which lay at hand, laid a morsel of slate-pencil upon it (indeed, as it happened, a considerably larger one than usual), and held the slate with his right hand, half under the table. We heard writing, and when the slate was drawn out, there was found upon it the request to lay a second piece of pencil on the slate, which was done. Then Slade, who sat at my left (Von Hoffmann was on my right), held the slate with the two bits of pencil again under the table, while he as well as we awaited intently what should come there. Meanwhile

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the two fastened-up boxes lay untouched on about the middle of the table. Some minutes passed without anything happening, when Slade gazed fixedly in a particular direction in the corner of the room, and at the same time said, quite astonished, but slowly, the words dragged after one another, and partly with repetition :—" I see—see funf and eighteen hundred seventy-six." Neither Slade nor we knew what that could mean, and both Herr O. von Hoffmann and myself remarked almost simultaneously that, at any rate, " funf " signified " funf " (five), and made the solution of the addition  $5 + 1876 = 1881$ . While I threw out this remark, half in jest, we heard a hard object fall on the slate, which Slade during all the time had held under the table with his right hand (the left lying before us on the table). The slate was immediately drawn out, and on it was found the five-mark piece, with the date 1876. Naturally, I forthwith snatched up the pasteboard box standing before me, and which during all the foregoing had been touched by nobody, to ascertain, by shaking, the absence of the piece of money which had been in it half an hour before; and behold! it was quite empty and silent; the box was robbed of its contents in the shape of the five-mark piece.

As may be supposed, our pleasure at such an un-hoped-for success of our experiment was extremely great; all the more, that by it at the same time was established the existence of a direct perception of

objects, not effected in the ordinary way of our sense-perceptions.

Moreover, it could not be any so-called thought-reading by the medium; that is, the perception of representations already in the heads of human beings. For neither I, and much less Mr. Slade and Herr von Hoffmann, knew what sort of coin there was in the box, nor what date it bore.

I was so satisfied with the success of this experiment under such stringent conditions, that I was thinking of putting an end to the sitting, and postponing further attempts to a later one. However, Slade remarked that he did not feel himself at all exhausted by the sitting, which had lasted at most ten minutes. This remark of Slade caused us to keep our places at the card-table, and to engage in unconstrained conversation with him. I introduced the subject of his sitting with the Grand Duke Constantine of Russia, and requested him to give us a detailed account of the phenomena which took place at it, as hitherto we had seen only the brief paragraph statement about them in the press. Thus urged, Slade mentioned that a very remarkable experiment in slate-writing had succeeded in the presence of the Grand Duke Constantine. Accidentally there had been two bits of pencil on the slate; when he held it under the table the writing of two pencils was heard at the same time, and when he drew out the slate, the one pencil had written from left to right, the other, *at the same time*, from right to

left. I at once proposed to try whether this experiment would succeed also with us ; the suggestion arose from me quite naturally, from the association of ideas elicited by the two bits of pencil which had been required in the above-mentioned experiment, without our having as yet known the object of this written demand.

Slade, at once ready to comply with my wish, held the slate with the two bits of pencil under the table-surface, and we soon heard, very clearly, writing upon it.

When the slate was withdrawn, there was on it a communication in English as follows :—

“ 10—Pfennig—1876

2—Pfennig—1875.

Let this be proof to you of clairvoyance. After the nine days you must rest, or it will harm you and the medium. Believe in me, your friend.”

We at once referred the first part of this message to the two coins contained in the rectangular box still unopened. I was just about to open it, we having immediately before convinced ourselves by shaking the box, and the distinct jingling within it, of the presence of the two smaller coins, yet without knowing the value or date of them. Suddenly, however, I changed my intention, and set the little box again uninjured on the middle of the table, while as well Herr von Hoffmann as also Slade suggested the possibility that perhaps the two coins, in like manner

as shortly before the five-mark piece, might fall from the unopened box upon the slate held underneath. Immediately upon this suggestion, Slade again held an empty slate under the middle of the table. Scarcely was this done, when we distinctly heard two coins drop down on the surface of the slate, and on closer examination, the above statements on the slate we, in fact, found confirmed. Highly delighted, I now seized the still closed box, in the confident expectation that it would, like the round box, be empty, and that, therefore, on shaking, no rattling within would be heard. How great was my surprise when, nevertheless, the rattling happened, proceeding, indeed, likewise from two bodies, which yet, judging from the altered character of the sound, could not be coins. Already I was intending to convince myself of the contents of the box by opening it, which could not be done without tearing the strips of paper pasted over it, when Slade prepared to get our question answered, as usual in such cases through slate-writing, by his "spirits." Scarcely had he taken a slate with a fragment of pencil lying upon it, and held it half under the table, when we distinctly heard writing. Upon the upper surface of the slate was written in English—

"The two slate-pencils are in the box."

In fact, the two larger pieces of slate-pencil were nowhere to be found; and when I now opened the box, by tearing the strips of paper glued to it, there, within it, to our great joy, were both the pieces of pencil.

## CAPTAIN R. F. BURTON'S EXPERIENCES.\*

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CAPTAIN BURTON, after making careful study of the phenomena which took place in the presence of the Davenport Brothers, wrote the following letter to Dr. J. B. Ferguson :—

\* Mrs. Burton, in her work on *Syria*, sets forth that Captain R. F. Burton began life at Oxford, and was originally destined for the Church ; but preferring military service, he entered the Indian army, in which he served for nineteen years, eight of them in active service, chiefly on the staff of Sir Charles Napier. He knows and speaks fluently twenty-nine languages — Hindostani, Persian, and Arabic among others ; and he is a good swordsman, shot, and horseman. He has written about thirty volumes. He was the first to lead the way for Livingstone, Baker, Speke and Grant, and Stanley in African exploration. He is the only man not a true Moslem and Oriental who has ever performed the pilgrimage to Mecca and Medina. In 1856 he set out upon his exploration of the lake regions of Central Africa, when he discovered Tanganyika, and made the first attempt to open up the Nile. After an absence of three years, during which he suffered from fever, paralysis, and blindness, he returned home, and then went to America, spending six weeks with Brigham Young at the Salt Lake City. When, in 1861, he came under the Indian reduction, Lord John Russell sent him as consul to Fernando Po. For three years he did good service on the west coast of Africa. He was then transferred to Santos, in Brazil, whence for four years he made explorations of the coast and the interior. From South America he was despatched to Damascus ; and at present he is the British consul at Trieste.

—ED.



"As you are aware, I have now witnessed, under advantageous circumstances, four of the so-called 'dark *séances*.' These were all in private houses, one of them in my own lodgings. We sedulously rejected all believers, and chose the most sceptical and hard-headed of our friends and acquaintances, some of whom had prepared the severest tests. We provided carefully against all possibility of 'confederates,' bolting the doors, &c., and brought our own cords, sealing-wax, tape, diachylon, musical instruments, (harmonicon, bird-whistle, tambourine, bells), &c.

"The results of the *séances* were almost invariably the same. After the two strongest 'mediums' had been tied up, hands and feet, by us, you suddenly extinguished the light; we then, the darkness being complete, sat in a semicircle fronting the mediums, each holding his neighbour's arm or hand, and each warned not to break the chain. On one occasion I placed my feet on one of the medium's, while Mr. B., the master of the house, did the same to the other; and we measured their distance from the semicircle—ten feet.

"Within two seconds (I speak advisedly) after the candle was put out, the musical instruments, placed on the table between the two mediums, began to shudder and tremble. Presently the guitar-strings commenced twanging, as if badly played with a single finger, and the instrument went round the semicircle with the velocity of a bird, fanning our cheeks as it passed. The prettiest effect was to hear it buzzing in the dis-

tance, as a humming-bee would sound when flying away. If the guitar happened to be in a good-humour, the instrument patted our heads softly, or lay on our laps, or thrust itself into our hands. If the 'spirits' were displeased, the manifestations were decidedly rough. I received once a rather severe contusion with the tip of the guitar, when the heavy bells and the tambourine struck the ground and the table with a noise and force that suggested the kick of a horse on a splashboard. Presently the sounds cease, the candle is re-lit, we run up to the mediums, we find them in our own cords, taped with our own tape, sealed with our own seals, and, perhaps, plastered with diachylon strip. Every one inquires how it was done, and no one answers; and not a few are clearly and palpably frightened. The honest declare themselves puzzled.

"The most remarkable manifestations that occurred in my presence were the following:—A tumbler of water, placed on the table, with a bird-whistle in it, was thrown on the carpet at my feet without noise or breakage; a dry, hot, and rough hand on one occasion felt my hands, fell on my face, and then pulled my moustaches, and, finally, thrust between my lips a cigar taken from the mantelpiece; my legs have also been twitched, and my head patted. My neighbour in the same *séance* felt a cold, clammy, and feminine hand, screwed up at times like a bird's claw, running over her face, and evidently with a large portion of the arm resting on her head. Sparks of red and pale fire

have fallen from the ceiling, sometimes perpendicularly, at other times crossing the room, and coming from a point apparently higher than the ceiling. The medium's coat was removed whilst he was securely fastened hand and foot, and a lucifer match was struck at the same instant, showing us the two gentlemen, fast bound, and the coat in the air, on its way to the other side of the room. Under precisely similar circumstances, the coat of another gentleman present was placed upon him. A gruff voice repeatedly addressed me and others. There are many others, for which you have not space, of my own 'experiences.' A lady, whose veracity I have no reason to doubt, and who is supposed to have strong mesmeric powers, assured me that she perceived the musical instruments floating high in the air, or wriggling along the floor. Being able to see them in a dark room, she imagined that we had applied to them phosphorised oil, which we had not. On the same occasion she distinguished the outline of a figure, which stooped slightly, and was not, as she thought, that of any one in the room. I have spent a great part of my life in Oriental lands, and have seen there many magicians. Lately, I have been permitted to see and be present at the performances of Messrs. Anderson and Tolmaque. The latter showed, as they profess, clever conjuring; but they do not even attempt what the Messrs. Davenport succeed in doing; for instance, the beautiful management of the musical instruments. Finally, I have read and listened to

every explanation of the Davenport 'tricks,' hitherto placed before the English public, and, believe me, if anything would make me take the tremendous jump 'from matter to spirit,' it is the utter and complete unreason of the reasons with which the 'manifestations' are explained."

Mr. Frederick Hockley, in an article in *The Spiritualist* newspaper, sets forth facts in relation to visions in crystals, as appended. The article has been carefully revised by the author for publication in this work :—

"The late Earl Stanhope (grandfather of the present Earl) having informed me that the Honourable Captain H. A. Murray, to whom he had given a card of recommendation, was extremely curious about crystals, and intended to visit me at Croydon, accompanied by his friend, Lieutenant R. F. Burton, who had travelled much in India, and studied occult sciences, on the 18th July 1852 I had the honour of making their acquaintance. Mr. Burton was then contemplating his pilgrimage to Medina and Mecca. At this time, at the suggestion of my spirit-guides, I was entirely changing my process of spirit-calling and my spirit-acquaintances. As Mr. Burton was desirous of taking with him a crystal and mirror, and I was on the point of using new ones, I had the pleasure of giving to him

a small, oval, mounted crystal, which I had used for the previous sixteen years ; and dedicating it afresh to a guide appointed for Mr. Burton, I also prepared for him a black mirror. After several visits, Lieutenant Burton left London on the evening of 3d April 1853, and on arriving at Alexandria, he there appeared as an Indian doctor. He wrote :—

“‘It is not to be supposed that the people of Alexandria could look upon my phials and pill-boxes without a yearning for their contents. An Indian doctor, too, was a novelty to them ; Franks they despised, but a man who had come so far West ! Then there was something infinitely seducing in the character of a magician, doctor, and fakir, each admirable of itself, thus combined to make ‘great medicine.’ Men, women, and children besieged my door ; even respectable natives, after witnessing a performance of *Mandal* and the *Magic Mirror*, opined that the stranger was a holy man, gifted with supernatural powers, and knowing everything. But the reader must not be led to suppose that I acted ‘Carabin’ or ‘Sangrado’ without any knowledge of my trade. From youth I have always been a dabbler in medical and mystical study.” \*

“After Mr. Burton’s departure we were naturally anxious to hear of his welfare, but being often assured by our spirit-guides of his safety, I did not call him into the mirror, until the 17th December 1853, when I

\* *Pilgrimage*, vol. i. p. 17.

requested that we might have a vision in the Evani glass, a curiously-shaped mirror, made from instructions given to me by a spirit for seeing visions past and present.

*"December 17th, 1853, 9.30 P.M.—Called R. F. Burton.*

*"Emma my seeress (who was then fourteen years old) inspected and said :—*

*"'Now it's light ; I see some sand : all sand. Now I see some camels—one is lying down, the other two standing up ; there's a black boy with a tremendously rough wig ; he looks like a negro lying down. There's a tall, dark man, with a black beard and moustache, and no hair ; he's quite clean-shaved ; he looks so funny ! He's got some sort of a white dress and trousers on, and something round his waist, loosely tied at his side, and something like a knife, but no sheath, stuck in something coming from the girdle ; it hangs from the girdle ; he looks quite white against the black boy ; he has got a head of hair, there's no mistake about that. It's getting plain. There's sand coming behind them, and a clump of trees more like dried thyme. There are tents. They are very low, not peaked ; they look as though you would be obliged to creep into the tree, if it is a tree ; it looks more like a bunch of dried thyme sticking up above the tent.*

*"'Now there are two or three men dressed like the other, who are lying down flat on their faces. There's one smoking ; he is standing up. None of them have*

any hair; the one standing up is dressed in a yellow and white striped dress, and rather a greyish-blue round the bottom; they are comical-looking little figures. Now there's one gone up to the first. I don't think he is Mr. Burton, though he has such black hair and eyes. The other is a nasty-looking old man; his beard is grey. He does show his teeth so; he is all action; he looks like a monkey going to eat him; it is Mr. Burton. The old man keeps on spitting; he looks so spiteful. Mr. Burton only smiles.

“‘Now the boy has jumped up. I don't know hardly what shape he is. I never saw such a droll boy; he looks almost a dwarf. The one that is smoking would be good-looking if he had some hair. The black boy has gone up to him and laid hold of his pipe, and taken it out of his mouth. Now they seem quarrelling; there are two or three more round them.

“‘Now there's such a beautiful horse come up, and a man with a turban by the side of it; he is the only one with a turban on. They all seem quarrelling. The old man seems exactly as if he were going to eat the other; he has a grey beard and moustache and wide mouth, but such white teeth for an old man!

“‘Now it's going—it is all gone. 9.50 P.M.’

“I did not see Captain Burton again until he called upon me on the 5th July 1861, when I prepared and consecrated another crystal, or, properly speaking, a glass receptacle, for his use, and then showed him the entry as above, in my MS. minutes, which he read

through, and on the opposite page gave his attestation as follows :—

*“‘ I quite recognise the correctness of this vision—the old grey man, the boy, and the quarrel about the pipe. This is easily ascertained by a reference to the ‘Pilgrimage.’—RICHARD F. BURTON.*

“The following is the statement in Captain Burton’s work :—

“*September 4, 1853.*—At 6 P.M., before the light of day had faded, we traversed a rough and troublesome ridge. At 8 P.M. the camels began to stumble over the dwarf dykes of the wheat and barley fields, and presently we arrived at our halting-place, a large village called El Sufayna. The plain was already dotted with tents and lights. We found the Baghdad caravan, which consists of Persians and Kurds, and collects the people of north-eastern Arabia, Wahhabis, and others, escorted by the Agayl tribe and the fierce mountaineers of Jebel Shamac—though not more than 2000 in number—men, women, and children, they had been proving to the Damascus caravan, that being perfectly ready to fight, they were not going to yield any point of precedence. From that time the two bodies encamped in different places.

“I never saw a more pugnacious assembly; a look sufficed for a quarrel. Once a Wahhabi stood in front of us, and by pointing with his finger, and other insulting gestures, showed his hatred to the chibouque in which I was peaceably indulging. It was impossible



to refrain from chastising his insolence—by a polite and smiling offer of the offending pipe. This made him draw his dagger without a thought; but it was sheathed again, for we all cocked our pistols, and these gentry greatly prefer steel to lead.” \*

\* *Pilgrimage to El-Medinah and Mecca*, vol. iii. p. 108. Published 1856.

## EXPERIENCES AT A SÉANCE.

BY ALFRED RUSSEL WALLACE.\*

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A LADY who had seen nothing of the phenomena asked me and my sister to accompany her to a well-known public medium. We went, and had a sitting alone in the bright light of a summer's day. After a number of the usual raps and movements, our lady friend asked if the name of the deceased person she was desirous of communicating with could be spelled out. On receiving an answer in the affirmative, the lady pointed successively to the letters of a printed alphabet, while I wrote down those at which three affirmative raps occurred. Neither I nor my sister knew

\* Mr. Wallace's testimony here quoted is taken from *The Times* of January 4, 1873. Mr. Wallace was born at Usk, Monmouthshire, January 8, 1822. He gave up the profession of land-surveyor and architect to study the works of Nature. He travelled for four years in the Brazils and eight years in the Malay Islands. Among the books he has published are, *Travels on the Amazon and Rio Negro*, *Palm Trees on the Amazon*, *The Malay Archipelago*, *The Geographical Distribution of Animals*, and *Contributions to the Theory of Natural Selection*. He has contributed a large number of papers to various scientific societies, and in 1868 he was awarded the Royal Medal of the Royal Society. In 1870 he received the Gold Medal of the *Société de Géographie* of Paris.—ED.

the name the lady wished for, nor even the names of any of her deceased relatives. Her own name had not been mentioned, and she had never been near the medium before. The following is exactly what happened, except that I alter the surname, which was a very unusual one, having no authority to publish it. The letters I wrote down were of the following kind: —yrnehnospmoht. After the first three—yrn—had been taken down, my friend said,—“This is nonsense; we had better begin again.” Just then her pencil was at “e,” and raps came, when a thought struck me (having read off, but never witnessed a single occurrence), and I said, “Please, go on; I think I see what is meant.” When the spelling was finished, I handed the paper to her, but she could see no meaning in it till I divided it at the first h, and asked her to read each portion backwards, when to her intense astonishment the name “Henry Thompson” came out—that of a deceased son of whom she had wished to hear—correct in every letter. Just about that time I had been hearing *ad nauseam* of the superhuman acuteness of mediums who detect the letters of the name the deluded visitors expect, notwithstanding all their care to pass the pencil over the letters with perfect regularity. This experience, however (for the substantial accuracy of which, as above narrated, I vouch), was and is, to my mind, a complete disproof of every explanation yet given of the means by which the names of deceased persons are rapped out. Of course I do not expect any

sceptic, whether scientific or unscientific, to accept such facts, of which I could give many, on my testimony, but neither must they expect me, nor the thousands of intelligent men to whom equally conclusive tests have occurred, to accept their short and easy methods of explaining them.

I may say that although I have heard a great many accusations of imposture, I have never detected it myself; and although a large proportion of the more extraordinary phenomena are such that, if impostures, they could only be performed by means of ingenious apparatus or machinery, none has ever been discovered. I consider it no exaggeration to say that the main facts are now as well established and as easily verifiable as any of the more exceptional phenomena of nature which are not yet reduced to law. They have a most important bearing on the interpretation of history, which is full of narratives of similar facts, and on the nature of life and intellect, on which physical science throws a very feeble and uncertain light; and it is my firm and deliberate belief that every branch of philosophy must suffer till they are honestly and seriously investigated, and dealt with as constituting an essential portion of the phenomena of human nature.

## REICHENBACH'S MAGNETIC FLAMES AND OTHER PHENOMENA.

BY THE LORD LINDSAY.\*

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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 removed the armature, I placed it

\* This article is extracted from *The Spiritualist* newspaper of July 15, 1871. Lord Lindsay is eminent in several branches of literature, art, and science, and has held high positions in the Royal Society and Royal Astronomical Society. He has fitted out one or two expeditions to photograph total eclipses and other solar phenomena, and the results have been of considerable interest.—ED.

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 7ft. 6 in., 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 70 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.

## POWERFUL PHYSICAL MANIFESTATIONS.\*

BY DR. A. BUTLEROF, *Professor of Chemistry in the University of St. Petersburg.*

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THE *séances* with Williams took place in our hotel (Inns of Court Hotel, Holborn), in Mr. Aksakof's room; three of them, including two of the most successful, by day, when we excluded the light from the only window by means of shutters, curtains, and a piece of woollen cloth, so as to produce almost total darkness. The room was small, had but one door, and contained only the ordinary furniture of an hotel apartment; it had not even a wardrobe. The walls were papered in the ordinary manner; we were certain that there was nothing suspicious about them; the room was between two others, one of which was occupied by myself. We began each *séance* by sitting with hands joined round a small table; at the three last *séances* Williams sat both at the table and in the "cabinet," which was formed by suspending my plaid across one corner of the room.

\* Translated from *Psychic Studies* (Leipzig), by Emily Kislingbury, March 1876.



I will not describe every *séance* in detail, but will relate only the most striking manifestations. While we sat at the table, holding Williams fast, various objects were brought to us from a chest of drawers in the room, which stood behind Williams, at a distance of about four feet, Williams remaining meanwhile immovable. Even if he had had his hands free, the objects would have been beyond his reach. At the first sitting M. Aksakof and myself were both touched on the face with something soft. This, as we afterwards learned, was M. Aksakof's silk scarf, which was lying in his hat on the drawers, and had been brought to us with the hat. Immediately afterwards the hat itself was crushed down on M. Aksakof's head, and then, at my expressed wish, also placed upon my head. At another sitting, we being all in the same position as before, a musical box, which was playing on the table, was raised in the air, and wafted to and fro, as we could tell distinctly by the sound. Presently the box was placed for a moment on my right shoulder next to Williams, while I still continued to hold him fast. Another time various articles were brought, and placed upon our table or in our hands, such as a match-box, which was also opened, a clothes-brush, and a travelling-strap.

When Williams was placed bound in the cabinet, or rather behind my plaid, which was suspended like a curtain, the phenomena were more powerful, especially at the two last *séances*. As we sat at the table we

heard the voices of Peter and of John King. This latter personage is a well-known apparition at Williams's circles, and manifests both audibly and visibly. Peter's voice is quite different from that of King, who speaks in a deep bass and very quickly. These voices suggested that we should have a cabinet *séance*. We lighted a candle for a few minutes, while Williams placed himself behind the curtain. We had formerly bound his hands together with tape, which was passed round his neck, and fastened to nails which we had driven in the wall for the purpose. In these last sittings our precautions were taken even more securely; we screwed an iron staple into the wall; a long tape was fastened round the medium's neck, and another piece was passed three times round the wrists, which were drawn together and securely tied. The long ends of both tapes were then threaded through the iron staple, and drawn across to our table, where I held them all through the sitting with my left hand. After each sitting the tapes were found intact throughout their length; the last time the three bands round the wrists were found to be flat and clean, and I was able, while holding the tapes, to feel the slightest motion on the part of the medium. Only at the beginning did Williams draw in his hands a little, apparently as he was passing into the mediumistic sleep. Later on, while the phenomena were taking place, he did not stir in the slightest degree. We two sat at the table, on the side farthest from the cabinet, with our faces turned

towards it, at a distance of about three feet from the curtain.

I will relate a few characteristic occurrences of the last sitting. After the light was put out, we again heard the voices of Peter and John. These voices were usually heard, and appeared to come from various parts of the room ; at one moment they were close to us, at another farther off, and often on the side opposite to that on which the medium sat. Presently phosphorescent lights were floating in the air, and immediately the form of John King became visible. This apparition is accompanied by a greenish phosphorescent light, which increases in brightness, lighting up John's bust. It is then seen that this light comes from a luminous substance, which the form holds in its hand. The manly face, with a thick black beard, is tolerably distinct ; the head is draped with a white turban, and the upper part of the body with white garments. The form was outside the cabinet, and near to us. We only saw it for a moment at a time ; the light vanished, and the form retreated into the darkness, but reappeared again as quickly. The voice of John comes from the spot where the figure stands, generally, but not always, while the form is invisible. John asked us what he should do for us. M. Aksakof begged that he would rise to the ceiling and say a few words to us in that position. Accordingly we saw the form appear just over our table, and then gradually rise upwards to the ceiling, which became visible in the light proceeding

from the luminous object in the hand of the figure. While up there, John called out to us—"Will that do?" (*Ist es so recht?*)

Peter, in the meantime, although invisible, was busy and loquacious in the darkness, moving various objects through the air and touching us with them. As before mentioned, we sat on the side of the table furthest from the curtain; behind our backs, about four feet distant, stood the wash-stand, on which were a water-bottle and glass. Suddenly we heard the ringing of glasses over our heads, as if two pieces were being struck together. Then followed a rapid pouring of water into the glass; the glass was handed to M. Aksakof, the bottle to myself. As it stood in my hand I felt sensibly that another hand was holding it above. At this moment we heard the medium move and groan, and the voice of Peter exclaiming that he wanted to give "his medium" something to drink. The water-bottle floated away from my hand; we heard the movement and inarticulate murmuring of the awakening medium, mingled with the voice of Peter, then the gurgling of water from the bottle, and in another instant I received the bottle back into my hand. During all that I have described, and indeed throughout the sitting, we were satisfied—so far as our hearing could perceive—that Williams remained in his corner, while the voices of John and Peter were speaking near to us outside the cabinet; occasionally also the sounds

proceeding from the medium, and the speaking of John and Peter, were almost simultaneous.

In conclusion, let me remark that it is quite natural if other Russian inquirers regard these phenomena with suspicion. Owing to the scarcity of mediums in our country, they have had at present few opportunities of observing them ; nevertheless, they have not held back altogether, but took up the investigation so soon as some of their colleagues announced seriously that they had really witnessed the manifestations. On the whole, American and English men of science have furnished the most remarkable examples of prejudice and obstinacy. It is easy enough for them to inquire and observe, and to convince themselves of the objective reality of the phenomena ; they have powerful mediums always at hand, and yet, with a few honourable exceptions, they prefer to deny or to ignore the existence of these facts, and to treat as unworthy of attention or credit the testimony of such men as Hare, De Morgan, Wallace, Crookes, Varley, and others. In no far-off future such conduct as this will be pointed at as a glaring example of scientific prejudice and scientific superstition. I am aware that these words can hardly be allowed to appear in conjunction ; the adjective "scientific," however, does not here refer to true science, which knows neither prejudice nor superstition, but only to such men who may belong to its ranks on the one hand, but who do not work in the true spirit of science so long as they pre-

tend to serve the cause of human knowledge by a system of ignoring facts.

May the scales soon fall from their eyes, and may they soon enter on the only path to truth; namely, the path of Experiment.\*

ST. PETERSBURG, *December 2-14, 1875.*

\* M. Alexander Aksakof, Russian Imperial Councillor, Nevsky Prospect 6, St. Petersburg, appended a note to the original of this article in *Psychic Studies*, testifying to the accuracy of the narrative.  
—ED.

## TESTIMONY OF "THE TIMES" NEWSPAPER.

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ON Friday, December 27, 1872, *The Times* printed an article three and a half columns long on Spiritualism, in which many *séances* were described by the correspondent of that journal, who attended some spirit-circles to see what the manifestations were like. He gives the following description of part of a dark *séance* with Messrs. Herne and Williams:—

"We took hold of one hand of each medium, and at the same time pressed a foot and knee firmly against the foot and knee on each side of us. Our friend sat in precisely the same manner, and thus the "mediums" were kept in complete custody. A box of matches was on the table. We sat as still as a mouse, listening for the least sound. Presently we felt something hard pressing gently against the back of our head. Saying nothing, we leaned our head backwards, when the substance seemed to yield, and slid softly over our hair. We made a sudden grasp at it with our left hand, still holding fast the right hand of the medium, when there was a sound of something falling heavily on the table.

Our friend instantly struck a match, and lo ! one of the cane-bottomed chairs, which when we sat down were arranged round the room, was lying on the table. . . . We must confess the chair in the dark fairly puzzled us, and we came away, very far indeed from being Spiritualists, but wishing we could spare time and trouble to come again and again till we had sifted the whole matter to the bottom."

*The Times* correspondent also describes a light *séance* through the mediumship of Miss Kate Fox and Mr. D. D. Home, held at 20 Mornington Road, London, the house of a well-known man of science. In the course of the narrative he says :—

"Two spirit-lamps were lit ; these gave a fair light. The raps became louder, and, in the usual method, directed us to take a leaf out of the table. This was done, when the table appeared to float up about eight inches off the floor, settling down again in a gentle swaying manner. The thin wooden lath lying on the cloth was seen by the whole party to be in motion. It tilted up sideways and endways, and then seemed to float backwards and forwards. Holding our hand three inches, as near as we could guess, above the cloth, the lath rose three times ; the last time it touched our hands, and directly afterwards the table jumped and shook violently, and loud raps seemed to come from all parts of it and of the floor.



## TESTIMONY OF "THE DAILY TELEGRAPH."

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THE following is a portion of an article on "Spirit Forms," written by a special correspondent of the *Daily Telegraph*, and published in that journal on the 12th August 1873:—

"We arranged ourselves in a semicircle around the curtains which separated the small, back drawing-room from the large front one, joined hands, sang until we were as hoarse as crows, and kept our eyes steadily fixed on an aperture left between the curtains for the faces to show themselves. The room was in blank darkness, and, feeling rather tired of the incantation, I looked over my shoulder into the gloom, and, lo, a shadowy form stood self-illuminated not far from me. At last I had seen it—a good orthodox ghost in white, and visible in the darkness. It was the form of the redoubtable John King himself, who was, I believe, a bold buccaneer in the flesh, but who looked more like an Arab sheikh in the spirit. He sailed about the room, talked to us, and finally disappeared. Eventually he reappeared behind the curtains, and for a

brief space the portière was drawn aside, and the spirit-form was seen lighting up the recumbent figure of the medium, who was stretched on a sofa, apparently in deep trance. It must be borne in mind that we were forming a cordon round the passage from one room to the other during the whole of this time. A trio of "spirits" generally puts in an appearance at these *séances*. In this case there were John King, whom I had now seen as well as heard; Katie, the familiar of Miss B.; and a peculiarly lugubrious gentleman named Peter, who I fancy has not been seen, but who has several times done me the favour of grasping my hand and hoisting me towards the ceiling, as though he were going to carry me off bodily to spirit-land. I stand some six feet in my boots, and have stepped upon my chair, and still felt the hand coming downwards to me, wherefrom I have no idea. But my latest experiences have still to be told. I was invited a few weeks ago to a very select *séance*, indeed, where the same medium was to officiate. This family, who spared no expense in their investigations, had actually got a large handsome cabinet standing in their dining-room as a recognised piece of furniture. It was only used, however, on this occasion for the imprisonment of the medium. The evolutions of John King, who soon appeared, all took place outside the cabinet door. He was only "materialised" to the middle; and, to our utter amazement, came up to the table, and apparently *through* the table, into the very middle of the circle, where he

disported himself in various ways, keeping up an animated conversation the whole time, and frequently throwing himself into the attitude of a person swimming on his back. He also went upwards as high as the gaselier, and altogether did a good many marvellous things, considering that all this time he presented the appearance of only half a man, illuminated by his own light.

"On one occasion only have I been seated next to the medium during the manifestation of any of these forms. At this *séance* I held him firmly by one hand, and a slightly sceptical lady had the other. We never let go for a moment, but during the whole of the sitting, while John King, Katie, and Peter were talking, tiny children's hands were playing with my arm, hands, and hair. There were, of course, no children in the room. Peter, the lugubrious, is great at light portorage; I have known him bring a large collection of valuable Sèvres china, and a time-piece with its glass case, from the chimney-piece to the table—no easy task in the light, much less in blank darkness. He also frequently takes down the pictures from the walls, and puts them on the table. Katie winds up a large musical box, and wafts it, while playing, all over the room. Of course, we rub our eyes, and ask what on earth, if it be on earth, does this mean? I have not—to keep up the diction of my subject—the *ghost* of an idea. If it's conjuring, why don't the mediums say so, and enter the field openly against Messrs. Maskelyne and Cooke, and

Dr. Lynn? Even if I had a decided opinion about it, I should refrain from propounding it here, because, in the first place, it would be an impertinence; and, in the second, no conclusion can be arrived at upon testimony alone. People must see for themselves, and draw their own inferences. In the meantime the thing, whatever it is, grows, and grows upwards. A year ago I had to journey East to find it. Now I must array myself gorgeously like a Staffordshire miner, and seek the *salons* of the West. The great desideratum, it appears to me, is that some man, with a name in science, should examine the matter, honestly resolving to endorse the facts if true, but to expose them mercilessly if there be a loop-hole for suspicion. *Omne ignotum pro magnifico habetur*. I used to think ghosts big things, but that was before I knew them. I should think no more of meeting a ghost now than a donkey on a dark night, and would infinitely sooner tackle a spirit than a burglar. People's curiosity is roused, and the sooner somebody gets at the truth the better. It is a somewhat irksome task, it is true, but no general principle can be arrived at except by an induction of particulars. Let us be Baconian, even to our ghosts. If they *are* ghosts, they are a good deal more substantial than I thought. If they are not, let somebody, in the name of nineteenth-century science, send them off as with the crow of chanticleer, and let us hear no more of spirit-faces or spirit-forms."

## SLATE-WRITING EXPERIMENTS.

BY EPES SARGENT.\*

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ON Tuesday, September 18th, 1877, I bought a new slate, protected by pasteboard covers, and proceeded to No. 46 Beach Street, Boston; rang the bell, and inquired for Mr. Watkins. I was ushered upstairs into a small reception-room, where Mr. Longley, his agent, told me that he (Watkins) was engaged with a sitter, but would soon be at leisure. In about three minutes a young man entered, smoking the stump of a cigar, and looking flushed and in a bad mood.

In an off-hand and not very deferential tone, he

\* Mr. Epes Sargent was born at Gloucester, near Boston, Massachusetts, and while yet young was appointed assistant in the editorial department of the *Boston Daily Advertiser*. He afterwards became political correspondent at Washington to the *Daily Atlas*, and subsequently edited *The Mirror*, *The New York World*, and other publications at New York. He has likewise edited works for large American publishing firms. He is the author of four plays, all of which have been successfully represented, including *Velasco*, which was brought out by Miss Ellen Tree, afterwards Mrs. Charles Kean. He is the author of several books of poems, also the well-known song, "A Life on the Ocean Wave," set to Music by Mr. Henry Russell. For many years he edited the *Boston Daily Transcript*. His book, *Planchette, or the Despair of Science*, is one of the most useful connected with Spiritualism. —ED.

asked me to follow him upstairs. I had never seen him before, and soon learnt that he had never seen me. He took me into a very modest sleeping-room, having two windows fronting on Beach Street, the principal furniture of which was a bed, a small table, a wash-stand, and two chairs. A young, girlish-looking woman, with features remarkable for their expression of an almost childlike guilelessness and innocence, was introduced to me as Mrs. Watkins. My first favourable impressions of her were fully confirmed by subsequent inquiries. After a polite greeting she left the room, and Mr. Watkins and I were left alone. The noonday sun was streaming in. It was about half-past 12 P.M., one of our clear, bright September days.

Mr. Watkins still seemed flushed and excited. He paced the room for a moment uneasily, and when I asked him whether I could use the new slate I had brought, he replied, not in the most conciliatory tone:—

“If you choose to have me charge a dollar extra, you can use it. It requires more effort—is more exhausting—when I do not use my own well-charged slate.”

“Very well,” said I meekly; “we will take what comes.”

“I am depressed,” said he, still pacing the room; “I have had something to disturb me; I feel sulky.”

If there was acting in this, it was done with the art that conceals art.

My patience and my cheery words at last seemed to

have their effect. He put his hand on my head for a moment, then took his seat opposite to me at the table ; then rose suddenly, and, standing off three feet from his chair, said—

“ Does your last name begin with S ? ”

“ Yes.”

“ Does your first name begin with E ? ”

“ Yes.”

Then his clouded face brightening, and a sweet smile transfiguring it, “ You are Epes Sargent ! ” he exclaimed, while the tears sprang to his eyes.

“ Yes ; you are right.”

“ Forgive me all my rudeness and ill-humour,” said he, cordially shaking my proffered hand. “ Come ; we will try to get something good. Write half-a-dozen names on slips of paper, and do it so that you will be sure I do not see you write.”

Tearing off bits of paper, I wrote the names of six departed friends. I concealed the movement of my hand while writing, though he had turned away without manifesting the slightest wish to see me. (The Carpenterian theory, you know, is that the medium guesses by the movement of your pencil what you have written.) Without touching the pellets—only pointing at them with a slate-pencil—Mr. Watkins gave me the name written on each. I unfolded them one by one, and found that in every instance he was right. There was no conceivable escape from this proof of supersensual powers of vision *somewhere*.

He now handed me two slates, which I cleaned thoroughly with a wet towel, which I had asked for. The theory that by some chemical process there might be some writing upon a slate ineffaceable by scrubbing, but made visible after a minute or two, was wholly disproved by subsequent occurrences. Mr. Watkins did not touch the slates after I had washed them. He simply placed a crumb of slate-pencil between them, and told me to hold them out at arm's length. This I did, first satisfying myself once more that they did not bear the mark of a single letter on any of their surfaces. I held the two joined slates out in my left hand, the medium being some four feet distant from them. "Do you hear writing?" asked he. I put my ear down, and distinctly heard the light scratching of the bit of slate-pencil. "It is finished," said he, as a slight rap came on the slate. I did not see how there could have been time for more than a simple name to have been written; but when I took one slate from the other, there, on the surface of the lower slate, was a letter of *fifty-four words*, signed with the name of a deceased brother, which name I had not written down among those on the pellets. The letter was characteristic, but gave no startling proof of the writer's identity. The handwriting had a general resemblance to my brother's, but I omitted to take steps to compare it carefully before the writing was rubbed out.

See how completely this simple, clear, fair, and square experience knocks into utter insignificance the Lankes-



terian theory of fraud, of knee-writing, of the use of a bit of slate-pencil wedged in under the finger-nail! Mr. Watkins, as hundreds of witnesses can now testify, has utterly demolished and dismissed from the minds of careful, unprepossessed investigators this stupid theory for ever.

A still better test was in store for me. The little slate, in stiff pasteboard covers, which I had bought an hour before, and brought with me, had rested untouched near my right elbow on the table. Mr. Watkins now took it up, lifted a cover, put a crumb of slate-pencil on the surface of the slate, closed the cover, and handed the slate to me. I *know* that there was no manipulation, no delay, no possibility of trick on his part. I *know* that no "prepossession" or expectancy of my own was a possible factor in the case, if I can be permitted to use my reason in saying so. I looked at the slate on both sides—satisfied myself (though there was no occasion for this under the circumstances) that it had not been tampered with, then held it out, and the name written on it was *Anna Cora Mowatt*, afterwards *Ritchie*, whose funeral I attended at Kensal Green in London, when Mr. Varley, Mr. D. D. Home, Mrs. Cox, Mr. Harrison, and other Spiritualists were present.

I held my own slate out a second time, and then came the words: "*My dear brother,—Yours, Lizzie.*" Her name had not been even written or uttered by me up to this time. *Lizzie* was the name by which we had

always called her, though she usually signed herself Elizabeth.

Again I held out my own slate, and there came the words:—" *My dear son, God bless you.—Your father who loves you dearly.—Epes Sargent.*"

During these intervals the slate was held by me, and there was no possible way by which any *human* trick or jugglery could have been practised. The sunshine still streamed into the room; the medium sat there before me; no other person was present. No more stringent conditions could have been demanded even by Messrs. Lankester and Donkin. The medium, however, writhed as if in torture every time the slate-writing took place. It was evidently accompanied by some powerful nervous excitement on his part.

Mr. Charles E. Watkins is twenty-nine years old, and a man of a highly nervous and sensitive temperament. He is a far different person intellectually from what I had been led to expect. He showed, by flashes, a high order of mind, and I regret that I could not have taken down in short-hand some of his remarks.

He now took my slate, and, after I had re-examined it, he held it out in his own hand, and in less than ten seconds one side was fully covered with a letter from my sister Lizzie. Here it is:—

"*Spirit Land.*

"MY DEAR BROTHER,—I come to you this morning with my heart full of love for you, and I think that perhaps you may *believe* that it is me, your own sister. George is here with me.

"Your loving sister,

"LIZZIE.

"If you ever doubt spirit-communion, look at this slate.

"Your sister,

"LIZZIE."

I still have the slate, with the writing uneffaced. There were no punctuation marks, but the word *believe* was underlined. The whole was written in less than twelve seconds. I cannot say whether the expression *it is me* would have been used by my sister. It is defended by some grammarians as quite as proper as the French *C'est moi*.

Other curious things took place at this my first, and as yet only, sitting; but I have no time at present to describe them. The next evening (Wednesday) Mr. and Mrs. Watkins, with their agent, took tea with us at our house, I having engaged him to give a sitting to my wife. He had had nine sitters that day, however, and felt the need of relaxation; so I deferred the formal sitting, and we had a pleasant evening, giving Watkins full freedom to act out his peculiarities. He is a nervous, restless creature, thin and wiry in his form, and apparently unable to sit still five minutes at a time.

Once he started up and moved about the room, as if followed by something. "What is the meaning of

this?" said he. "Here is a dog—a black dog—following me about; he is so large"—indicating his size by stretching apart his hands. "He answers to the name of Rock."

No possible clue had Watkins had to this discovery. Poor Rock! He was a splendid black-and-tan-coloured setter, who had often entered my library (where we were now seated), put up his nose as if to see what I was writing, and then gone quietly off after getting a pat on the head from me. He was the best-behaved, most intelligent, and *gentlemanly* dog I ever knew. He died from being poisoned some months ago. He belonged to the son of a lady (Mrs. W.) who had been at the tea-table with us that evening, and who was sitting talking with Mr. Longley in the next room, while my wife, her brother, and I were listening to Watkins. He seemed highly elated and amused by this canine identification, and ran, boy-like, and asked Mrs. W. if she had a coloured friend in the other world.

My wife found Mrs. Watkins an unsophisticated interesting little lady, only twenty years old, a country girl whom Watkins had met and married in the little village of Florence, in Massachusetts, a year ago. She is exercising an excellent influence over him—strange, wayward, impulsive creature that he is! She said to Mrs. Sargent, "He has been cast off by his own mother, who is very orthodox, and whom he dearly loves; but I hope to be both a mother and a wife to him." The words coming from this little, gentle,

delicate person, who does not look more than seventeen, were almost ludicrously pathetic.

Within the week I have sent my brother James to get a sitting, also my friend John L. Shorey. Both got tests equally good with my own. Both got the independent slate-writing, under the strict, simple, and conclusive conditions I have named. My brother received a characteristic letter from our father, in which the signature had his peculiarities, shown in a "long s," extending below the line, and a very peculiar "g."

Watkins, who left the room while my brother wrote out his slips and rolled them tightly up into pellets, had not touched or seen one of them.

"That is an ancient name," said he re-entering, and pointing to a pellet, without touching it. My brother thought of *Abel Ball*, one of the names he had written. "I will write the name on a slate," said Watkins; and, much to my brother's surprise, he wrote it—*Arria Sargent*. It was right, as was found on unfolding the pellet. The name *Arria* had been introduced into our family from an old engraving which I remember, when a boy, seeing on the wall at the house of my great uncle (bearing my name), and illustrating the story of "Arria and Pœtus" in Roman history. The Emperor has ordered Pœtus to stab himself. Arria snatches the dagger from her husband's hand and stabs herself, saying, "It is not difficult, Pœtus!" Well might the medium call it an ancient name.

Mr. Shorey had written the name of a deceased friend with whom he had had many discussions on Spiritualism, and who had tried to convince him of its truth. The message written and signed (Mr. Shorey holding the slate) was—" *You see it is all true.*"

I could tell you of a Greek gentleman, a professor in one of our institutions, who got a message in modern Greek from his grandfather, every accent rightly marked, and the words all correct.

I could tell you of a Swedish gentleman, a commissioner at the great Philadelphia Centennial Exhibition, who got a satisfactory message in Swedish.

The proofs that the intelligence operating is independent of the medium's mind are so direct and various that we cannot resist them. We have heard bad things of Watkins; that, for money, he has been as ready to turn "*exposer*" of Spiritualism as *defender*; that he has attempted sham materialisations, &c., &c. But if he should come out to-morrow and declare that his slate-writing was all jugglery, it would not make the slightest impression on me, or on some hundred other investigators, *unless* he could teach us how to produce the same thaumaturgic results under the same conditions.

According to his own expressions, he has been a "wild, bad, wicked, reckless fellow; but my little wife is curing me," he adds. He is certainly the most remarkable medium (Foster excepted) I have ever met; and he gives the fairest, simplest, most scientific, and

incontestable proofs of the operation of a psychic or spiritual force, independent of all possibilities of trick, prepossession, jugglery, collusion, or illusion. He fears no sceptical influence; he is eager to meet Lankester, Carpenter, or any one we can name; and whatever his past may have been, there can be no doubt of his wonderful medial power.

Just before my brother entered the medium's room on Wednesday (September 9th), a Mr. Maxfield, from Maine, a man of excellent character but a confirmed atheist, had had a sitting. Watkins allowed him to write a number of names, he (Watkins), leaving him alone in the room. Watkins now re-enters, and says; "You have mixed these pellets, so that you cannot tell which is which?"

"Yes."

"You are certain that I have not seen or touched one of them?"

"Yes."

"If you hold out one of them, and I tell you the name and the relationship the writer bears to you, what shall you say?"

"I shall believe."

"Open that pellet, then, and you will find the name" (giving it in full) "of — Maxfield, your father."

Mr. Maxfield opened the pellet, saw the name, turned pale, covered his face with his hands, and wept like a child. The atheism and unbelief of years were shivered as by a lightning stroke.

“Now stop that,” said Watkins, “and let me tell you the names on all the other pellets you have in your hand.” And one by one he gave every name correctly. Mr. Maxfield came again in the afternoon, and got further striking tests. As he is to write out himself a full account of his experiences, I will say no more.



## SPIRITUALISM AND INSANITY.

BY EUGENE CROWELL, M.D.\*

"This form of delusion (Spiritualism) is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons, having gone insane on the subject, are confined in the public asylums of the United States.

"Dr. L. S. FORBES WINSLOW, of London."

"There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism.

"Rev. Dr. TALMAGE, of Brooklyn, New York."

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### THE FACTS.

THE number of asylums or institutions for the insane in the United States, July 1, 1876, according to the *American Journal of Insanity*, was: State Institutions, 58; City or County, 10; Incorporated Charitable, 10; Private, 9; total, 87; and 8 others were then in pro-

\* Dr. Eugene Crowell was born in New York, February 14, 1817. In 1842 he graduated as a physician at the University of New York, after which he followed his profession in that city for nine years; he then went to San Francisco for ten years, during which his career was highly successful, and at the end of the period he retired. For a number of years he was Supervisor of the City of San Francisco; he was also a member of the United States Sanitary Commission. Between the ages of eighteen and fifty he was a materialist, but the study of mesmerism then drew his attention to Spiritualism, and the facts converted him.—ED.

cess of construction. The whole number of patients in these 87 institutions, at that date, as estimated by the same authority was, 28,558.

In December last, 1876, I addressed the following questions to each of the medical superintendents of the institutions for the insane in the United States.

1. The number of patients admitted to, or under treatment in, your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2. In how many cases was the insanity ascribed to religious excitement?

3. In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies, or published official reports—generally both—from 66 superintendents, but of these only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports and written replies is here given in a tabulated form, and every fact and figure bearing upon this question, favourably or adversely, in the reports and letters received, is here presented.

INSTITUTIONS.	Year.	Whole No. admitted or treated.	Religious excitement.	From Spirit- ualism.
Maine Insane Hospital, Augusta, Maine . . . . .	1875-6	374	4	6
Vermont Asylum for the Insane, Brattleboro', Vt., . . .	1875-6	222	3	
New Hampshire Asylum for the Insane, Concord, N. H. .	1876	268	3	3
State Lunatic Hospital, Taunton, Mass. . . . .	1876	583	7	1
Worcester State Lunatic Hospital, Worcester, Mass. . .	1876	829	10	
Shady Lawn Insane Asylum, Northampton, Mass. . . .	1876	23	3	1
Boston Lunatic Hospital, Boston, Mass. . . . .	1876	248		
State Lunatic Hospital, Northampton, Mass. . . . .	1876	470	9	1
Butler Hospital for the Insane, Providence, R. I. . . .	1876	198		
Connecticut Hospital for the Insane, Middlesex, Conn. .	1875	616	4	
Retreat for the Insane, Hartford, Conn. . . . .	1875	233		
N. Y. City Asylum for the Insane, Ward's Island, N. Y. .	1875	401		
N. Y. City Lunatic Asylum, Blackwell's Island, N. Y. .	1875	412		
Bloomington Asylum, N. Y. . . . .	1875	287		
State Lunatic Asylum, Utica, N. Y. . . . .	1875	1004		
Moravia County Insane Asylum, N. Y. . . . .	1876	250	4	
N. Y. State Asylum for Insane Criminals, Auburn, N. Y. .	1876	88		
Sanford Hall Insane Asylum, Flushing, N. Y. . . . .	1876	48	2	
King's County Lunatic Asylum, Flatbush, N. Y. . . . .	1876	751	8	
State Homoeopathic Asylum, Middleton, N. Y. . . . .	1875-6	281		
Private Insane Asylum, Pleasantville, N. Y. . . . .	1876	6		
New Jersey State Lunatic Asylum, Trenton, N. J. . . .	1876	487		8
Western Pennsylvania Hospital, Dixmont, Penn. . . . .	1875	170	4	
State Lunatic Asylum of Pennsylvania, Harrisburg, Penn.	1876	167	1	
State Hospital for the Insane, Danville, Penn. . . . .	1873-6	620	9	1
Insane Department of Philadelphia Hospital, Phila., Penn.	1876	383	7	
Friends' Asylum for the Insane, Philadelphia, Penn. . .	1876	122		
Pennsylvania Hospital for Insane, Philadelphia, Penn. .	1876	268		
Insane Asylum, College Hill, Ohio . . . . .	1876	95	3	
Western Ohio Hospital for Insane, Dayton, Ohio . . . .	1875	826	20	
Longview Asylum, Carthage, Ohio . . . . .	1876	767	5	
Cleveland Hospital for the Insane, Newburg, Ohio . . . .	1876	763	13	2
Northwestern Hospital for Insane, Toledo, Ohio . . . .	1876	158	8	5
Michigan Asylum for the Insane, Kalamazoo, Mich. . . .	1876	850	8	2
Wisconsin State Hospital for the Insane, Mendota, Wis. .	1876	181	6	
Northern Hospital for Insane, Winnebago, Wis. . . . .	1876	530		
Iowa Hospital for Insane, Mount Pleasant, Iowa . . . .	1874-5	1016	7	1
Hospital for the Insane, Independence, Iowa . . . . .	1874-5	464	17	3
St. Vincent's Institution for the Insane, St. Louis, Mo. . .	1874-5	427	7	
St. Louis County Insane Asylum, St. Louis, Mo. . . . .	1874-5	721	28	1
State Lunatic Asylum, No. 2, St. Joseph's, Mo. . . . .	1876	126	20	1
Northern Hospital for the Insane, Elgin, Ill. . . . .	1875-6	755	18	1
Illinois Central Hospital for Insane, Jacksonville, Ill. . .	1875-6	995	13	2
Bellevue Place Asylum, Batavia, Ill. . . . .	1876	50	2	1

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INSTITUTIONS.	Year.	Whole No. admitted or treated.	Religious excitement.	From Spiritu- alism.
Illinois State Hospital for Insane, Anna, Ill. . . .	1876	146	8	3
Indiana Hospital for Insane, Indianapolis, Ind. . . .	1876	489		
Minnesota Hospital for Insane, St. Peter's, Minn. . . .	1876	253	16	
West Kentucky Lunatic Asylum, Hopkinville, Ky. . . .	1876	341	6	
Alabama Insane Hospital, Tuscaloosa, Ala. . . .	1876	95		
Central Lunatic Asylum, Richmond, Va. . . .	1871-6	537	49	
Eastern Lunatic Asylum, Williamsburg, Va. . . .	1876	377	4	
Western Lunatic Asylum, Staunton, Va. . . .	1876	423		
West Virginia Hospital for the Insane, Weston, W. Va. . . .	1876	408	11	
Insane Asylum of North Carolina, Raleigh, N. C. . . .	1874-6	115	11	
Maryland Hospital for Insane, Baltimore, Md. . . .	1876	168	1	
Texas State Lunatic Asylum, Austin, Texas . . . .	1876	109	8	
Nebraska Hospital for Insane, Lincoln, Neb. . . .	1876	133	9	1
Insane Asylum of California, Stockton, Cal. . . .	1876	1201	36	15
[58 Institutions] Totals,		23,328	412	59

From the above table it will be seen that of 23,328 insane persons, now, or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism; and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find that there are seven inmates insane from religious excitement, for every one insane from Spiritualism. It will also be seen that while there are 87 asylums, there are

only 76 insane Spiritualists who tenant them—not one to each institution.

The following table presents the statistics of this subject, for long terms of years, of thirteen institutions, as taken from their official reports, the other reports being deficient in like information :—

INSTITUTIONS.	Years.	Whole No. admitted or treated.	Religious excitement.	From Spiritualism.
Worcester State Lunatic Hospital, Worcester, Mass.	44	11,302	385	65
Connecticut Hospital for Insane, Middleton, Conn.	9	1,272	24	
State Lunatic Asylum, Utica, N. Y. . . . .	32	11,831	247	32
Pennsylvania Hospital for Insane, Philadelphia, Penn. . . . .	35	7,167	212	
Western Pennsylvania Hospital, Dixmont, Penn. .	19	2,981	70	7
State Lunatic Asylum of Pennsylvania, Harrisburg, Penn. . . . .	25	3,988	10	4
Longview Asylum, Carthage, Ohio . . . . .	17	579	134	12
Western Ohio Hospital for Insane, Dayton, Ohio .	20	3,818	196	12
Iowa Hospital for Insane, Mount Pleasant, Iowa .	16	3,028	112	12
Eastern Lunatic Asylum, Williamsburg, Va. . .	8	554	20	
Alabama Insane Hospital, Tuscaloosa, Ala. . .	15	1,205	54	1
Indiana Hospital for Insane, Indianapolis, Ind. .	28	6,701	459	82
Minnesota Hospital for Insane, St. Peter's, Minn. .	10	1,449	71	2
Totals		58,875	1994	29

Here we have the records of 58,875 patients, of which number the insanity of 1994 is ascribed to religious excitement, and that of 229 to the excitement of Spiritualism. According to these figures, 30,000 of these patients (the number of inmates of our asylums at the present time) would show 1016 insane from religion, and 117 from Spiritualism; and the relative numbers of those whose insanity is ascribed

respectively to the excitements of religion and Spiritualism, in previous years, and at the present time appear as follows :

In 30,000 patients in previous years,

From Religion, 1016 ; from Spiritualism, 117.

In 30,000 patients at present time,

From Religion, 530 ; from Spiritualism, 76 ; showing a diminished number of cases from both Religion and Spiritualism at the present time.

One important fact should here be noticed, which is, that as the knowledge of Spiritualism has extended and the number of its adherents has increased, the records show not only a comparatively but absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement may not justly be attributed, in a large degree, to the influence of Spiritualism in disseminating more correct, rational, and consequently less revolting ideas of the nature and extent of future punishment. Seventy-six insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums, are within a fraction of 1 in 395, and one-quarter of one per cent. of the whole number in asylums, instead of 33 1-3 per cent., as asserted by Dr. Forbes Winslow.

In 42 of the published Reports of Institutions for the Insane, which have come to hand, there are tables showing the previous occupations of the patients

admitted, or treated, within one or more years, and from these I find that out of a total of 32,313 male patients, 215 are set down as clergymen, while in the same reports the total number of male and female Spiritualists is only 45. Insane clergymen are here in the proportion of 1 to every 150 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

If we estimate the number of Spiritualists in the United States as low as 2,000,000, which is less than their actual number, we are entitled to a representation in the lunatic asylums of 1333, while the number actually there, according to the official reports, is only 76. Thus we are taxed for the support of these institutions, without a fair representation; but as we are taught by our religion to exercise charity towards all men, we are willing that clergymen, and members of their congregations, shall have the lion's share of the advantages of these institutions. Their needs are greater than ours.

D. M. Ranney, Superintendent of the Iowa Hospital for the Insane, in which (1874-5) 1016 patients were treated, says in his letter to me, that there is not at present one Spiritualist under his care.

According to the report of the Worcester State Lunatic Hospital, Mass., in which, in 1876, 829 patients were treated, no Spiritualist has been a patient in the institution within the last three years.

Dr. John Curmen, Superintendent of the State

Lunatic Asylum at Harrisburg, Penn., in which institution, during the past twenty-five years, 3988 patients have been admitted, says in his letter to me, "We have not had for a long term of years any cases caused by Spiritualism."

In the State Lunatic Asylum at Utica, N. Y., 11,831 were admitted during the past 32 years, the insanity of thirty-two of them being ascribed to Spiritualism ; but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy, and comparatively little understood ; and since 1853, or for twenty-three years, not a patient has been admitted, in whose case Spiritualism was assigned as the exciting cause of the insanity.

Dr. B. A. Wright, Superintendent of the North Western Hospital for the Insane at Toledo, Ohio, writes me :

"The cause of the mental derangement of eight patients (in 1876) was religious excitement. Many more act as though religious excitement had been the cause of their insanity, but this is not so stated in the committing papers."

Dr. J. B. Cooker, now or recently City Physician of New Orleans, in a letter to Rev. Dr. Watson, of Memphis, says :

"I have been in charge of the Lunatic Asylum of the parish of New Orleans some seven years, and out of a large number that have been admitted and discharged in that time, have never had one case of



insanity on account of Spiritualism, but several cases of insanity from other forms of religious belief."

The following is an extract from a letter received from Dr. C. H. Nichols, the physician in charge of the Government Hospital for the Insane at Washington, D. C., in which 931 patients were treated in 1876 :

"I see a paragraph attributed to Dr. Forbes Winslow is going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be *one per cent.* of truth in that statement."

Dr. J. W. Ward, Superintendent of the New Jersey State Lunatic Asylum, at Trenton, writes :

"We have eight cases, said to have resulted from Spiritualism, but whether Spiritualism was the cause or the result of the insanity in these cases it is difficult to tell. Friends, in giving histories of cases, are very prone to mistake hallucinations, &c., expressed after insanity is established, as the cause of the malady itself."

Dr. D. R. Burrell, resident physician of the Brigham Hall Asylum at Canandaigua, N. Y., says :

"Statistics in regard to religious excitement and Spiritualism as *causes* of insanity are of little account at present. Friends often speak of these as causes when they are merely *results*, as you learn upon obtaining, after weeks or months, a fuller history of the cases. Many of the so - called 'religious' cases I have met

did not think of religion, or become religious, until after they were touched with insanity. Cannot the same be said of Spiritualism, *as a cause?* ”

Dr. H. R. Stiles, Superintendent of the State Homœopathic Asylum for the Insane, at Middleton, N. Y., writes :

“All of us have a touch of supernaturalism in our make-up. Is it surprising, then, that when bodily and mental disease conjoined have slackened the rein which common sense (the will of our daily lives) holds upon this lingering relic of supernaturalism, the confused mind, not comprehending its changed relations with the outer world, seeing and hearing many things which seem strange, and (in its then state) fearful and foreboding, naturally revives what it has heard of spiritual influences, and the patient rants and raves about, and attributes his troubles to Spiritualism. But these delusions generally appear *after* the insanity is recognised, so I am inclined to acquit religion and Spiritualism of this blame to a large extent. At least my own personal experience does not induce me to charge it upon them.”

Dr. B. D. Eastman, Superintendent of the State Lunatic Hospital at Worcester, Mass., in his report for 1873, says of the causes of insanity assigned by the friends of patients, as stated in the tables in the published reports, that

“Tables of this character are very unsatisfactory. The friends of patients, from whom the statement of

causes usually comes, sometimes purposely practise deception, and often display great ignorance, by assigning as a cause some comparatively trivial circumstance attendant upon the beginning of insanity, or some symptom of the already-fixed malady."

It can readily be understood how appropriately these remarks must apply to persons who exhibit insane symptoms, and who previously have been more or less interested in Spiritualism. Its unpopularity, together with the impression, so prevalent, that Spiritualists must necessarily be, to some extent, unbalanced in mind, render it more easy and natural to attribute the mental aberration to this cause than to any other; and thus, doubtless, a certain proportion of the small number of the inmates of our asylums, upon whose warrants of committal Spiritualism is inscribed as the exciting cause, are in no degree indebted to their belief for the cause of their malady.

Dr. John P. Gray, Editor of the *American Journal of Insanity*, says in his report:

"Every great religious movement, indeed, from John Knox and John Wesley to Moody and Sankey, has been accompanied with its percentage of insanity; but that only shows that there is in every community, at any given period, a certain amount of constitutional or incidental morbidity, ready to be developed into insanity by every suitable occasion; and religious excitement only stands prominent among the number of moral influences."

These remarks also apply to Spiritualism, though not to the same extent.

Dr. I. Ray, the eminent authority in Medical Jurisprudence, and who had made a special study of insanity, remarks in the *American Journal of Insanity* for October 1867 :

“It is to be regretted that the prevalent tendency is to ignore them (the facts of Spiritualism) entirely, rather than to make them the subject of scientific investigation. It is surprising that physicians, especially, with such well-recognised affections before them as catalepsy, somnambulism, ecstasy and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and impossible.”

Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported assertion, and blind generalisations of Dr. Forbes Winslow and Rev. Dr. Talmage.

Deeming it of importance to the full and complete presentation of this subject that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country should be included, I addressed to them the following questions :

1. For how many years have you taken an active interest in Spiritualism ?
2. During that period, in how many instances have you known Spiritualists to become insane ?

3. In how many of these cases, so far as you have knowledge, was a belief in Spiritualism the exciting cause of insanity ?

Their replies in substance are as follows. Epes Sargent has given attention to spiritual phenomena for nearly thirty years, and says :

“ You ask in how many instances I have known Spiritualists to become insane. I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered. My own belief is that Spiritualism, by bringing all the phenomena of apparitions, second sight, clairvoyance, witchcraft, &c., within the sphere of the *natural*, will do much to allay excitement and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the *unnatural* in any form.”

Robert Dale Owen says :

“ I engaged in the study of Spiritualism and cognate subjects more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not recollect among all my acquaintances a single Spiritualist who has become insane. I myself, after a dangerous illness in the summer of 1874, was during nearly two months insane. Cause, insomnia and over-taxation of the brain. My family and Dr. Everts, superintendent of the hospital

in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady. In the 'Debatable Land' (pp. 523, 524) I have given two examples which came to my knowledge of the cure by spiritual influences, one of the cases being of six years' standing. Since then a third case has come within my personal knowledge; that of a mother who lost a favourite child by a sudden and terrible accident, occurring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communication from her child embodying incontrovertible evidence of his identity."

Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says :

"I have never personally known a single case of a Spiritualist becoming insane. I have been in the North Western States, by invitation to lecture, as far north as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism. Yet those who oppose it, continue to publish falsehoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused by it, but gives it as his opinion, that "religious excitement is a prolific cause, while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge Britten says :

"My connection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane."

Professor J. R. Buchanan says :

"I have been interested in the spiritual phenomena many years ; my first experiments having been performed in 1841. In the thirty-five years since, I do not now recollect that any Spiritualists of my acquaintance have become insane, which is the more remarkable as the refined and spiritual temperament which sympathises with Spiritualism is of course more sensitive than a coarser organisation of mind and body."

Professor William Denton replies :

"I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never *known* of a single case."

Dr. J. M. Peebles writes :

"For twenty-five years I have taken an active interest in Spiritualism, studying in America and Europe, and witnessing its various phenomena. During this time I have met with but three cases where pronounced Spiritualists have become insane, and in neither of these was the belief in Spiritualism the producing cause of their insanity. In one of these cases certain mental disturbances of a serious character were hereditary, and in the other cases the excitement was caused, and the self-balance evidently lost, by over-taxation of the mind, nervous debility, and financial losses."

Allen Putnam for more than twenty-four years has believed in and been a student of Spiritualism, and says :

“One or two cases—I think not more than two—within my observation, have become insane where there seemed to be no obvious impropriety in ascribing their sad condition to the action of Spiritualism . . . Had you inquired my belief as to the number of nervous, irritable, desponding, obsessed persons, who have been saved by Spiritualism from falling into insanity, I could have said more than two dozen.”

Andrew Jackson Davis has been actively interested in Spiritualism for thirty years, and writes :—

“I cannot truthfully say that I have knowledge of a single case of what, in my opinion, was insanity, where Spiritualism was the real cause.”

Henry J. Newton says :

“I have been interested in Spiritualism twenty-four years, about ten years of which time I have been officially connected with organisations for its promulgation . . . I have never known a Spiritualist to become insane. I am in possession of facts, through the testimony of others, where the insane have been cured of their insanity by Spiritualism through mediums, or spirits acting through mediums.”

Donald Kennedy, M.D., with an experience of twenty years, says :

“I never knew of a case. In 1852, however, Mrs. Marsh of Dedham was sent to Somerville, because she



said that the spirits talked with her. I had several talks with her on the subject, and it was evident that what some might deem a delusion was a reality. Before she was released, Dr. Bell became an ardent Spiritualist; in August '52, his son, I think an only one, was drowned near the hospital, and in a few days returned and gave such convincing proofs of his identity both to his mother and father, as left no room for doubt. She was soon after set at liberty, the doctor remarking, 'I wish the whole world were as insane as you are.' If I remember correctly, she was one of the first clairaudients of modern Spiritualism. She was too old to take an active part in the movement, and passed to her reward many years ago. She was known as a woman that feared God and loved her neighbour. In the early days of Spiritualism it is not to be wondered at that powerful mediums were confined in asylums."

W. H. Harrison, one of the oldest, most able, and active Spiritualists in England, says in the *London Spiritualist* :

"With all our acquaintance with the movement, we do not know of a single Spiritualist in Great Britain now incarcerated for insanity."

When a Catholic or orthodox Protestant becomes insane, his insanity—unless of a decidedly religious cast—is never attributed to his religious belief, but if a Spiritualist happen, from one of the many exciting causes, to become insane, his insanity is at once, by most persons, attributed to his belief in Spiritualism.

"Spiritualism," they say, "drives people to insanity—*ergo*, he being insane and a Spiritualist, his belief is the cause of his insanity." A false deduction from false premises, as the statistics of insanity in this country prove.

The charge against Spiritualism of its tendency to unsettle the mind is nothing new. The same accusation has in all ages of the world been hurled against every reform movement, and against every reformer; and even Jesus Himself did not escape this charge, for it was said of Him, "He hath a devil, and *is mad*."

If Spiritualism were the successful recruiting agency for our insane asylums that persons of active imagination, like Dr. Forbes Winslow and Dr. Talmage, declare it to be, the physicians and managers of our institutions for the insane would be culpable, in the highest degree, for their failure to raise a warning voice against such an efficient cause of insanity; but while many other exciting causes of insanity are pointed out and commented on in their published reports by the medical superintendents of the various asylums, so few are cases originating in this cause, that in no single report or letter received by me does it appear to have been considered necessary to admonish the public against Spiritualism as one of these exciting causes. The number of cases is given without a word of comment.

In the comparatively few instances in which Spiritualists have, from some of the many exciting causes which produce insanity in others, become insane, I

believe it would be difficult to find a single case in which the insanity has been characterised, in any considerable degree, by the misery and despair of mind which so frequently are attendant upon those whose insanity is caused by religious excitement. While the terrifying hallucinations of various patients, insane from the latter, are minutely described, there is not in any of the published reports a single allusion to any similar hallucination on the part of a patient in whose case Spiritualism is assigned as the cause.

An intelligent belief in Spiritualism favours those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upon demonstration, which banishes all the terrors of false theology, by proving the falsity of endless or vindictive punishment, while at the same time it proves to the satisfaction of every earnest seeker that there is a happier and better world, in which Divine wisdom and love have made ample provision for the needs of every soul; where even the vilest outcast of earth shall, under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to the companionship with the purified and blest. Strange, indeed, would it be if the belief in such a religion tended to insanity; and it should be a source of satisfaction and justifiable pride to every Spiritualist, to know that official statistics prove the calumny to be unfounded and unjust.

## LINGUISTIC PHENOMENA.\*

BY J. W. EDMONDS, *Judge of the Supreme Court, New York.*

"SHE was next developed to speak different languages. She knows no language but her own, and a little smattering of boarding-school French ; yet she has spoken in nine or ten different tongues, sometimes for an hour at a time, with the ease and fluency of a native. It is not unfrequent that foreigners converse with their spirit-friends, through her, in their own language. A recent instance occurred, where a Greek gentleman had several interviews, and for several hours at a time carried on the conversation, on his part in Greek, and received his answers sometimes in that language, and sometimes in English. Yet until then she had never heard a word of modern Greek spoken."  
—*Extract from Vol. II., Spiritualism, p. 45.*

THE foregoing is my account, in very general terms, of my daughter's mediumship. Let me here specify some of the instances more particularly :

One evening there came to my house a young girl from one of the Eastern States. She had come to New York to seek her fortune. Her education was that which can be obtained at a common country school.

\* Quoted from *Speaking in Many Tongues*, by Judge Edmonds, New York, S. T. Munson, 5 Great Jones Street : 1858. Judge Edmonds became a pronounced Spiritualist after personally investigating the subject for many years.—ED.

She was a medium, and was accompanied by the spirit of a Frenchman, who was very troublesome to her. He could speak through her, but only in French. For more than an hour a conversation went on between my daughter and the spirit, speaking through Miss Dowd. They both conducted the conversation entirely in French, and both spoke with the rapidity and fluency of native Frenchmen. Miss Dowd's French was a *wretched patois* of some of the southern provinces of France, while Laura's was pure Parisian.

This occurred in my library, where some five or six persons were present ; and Miss Dowd is still living in this city.

On another occasion, some Polish gentlemen, entire strangers to her, sought an interview with Laura, and during it she several times spoke in their language words and sentences which she did not understand, but they did ; and a good deal of the conversation on their part was in Polish, and they received answers, sometimes in English, and sometimes in Polish. The English she understood, but the other she did not, though they seemed to understand it perfectly.

This can be verified only by Laura's statement, for no one was present but her and the two gentlemen, and they did not give their names.

The incident with the Greek gentleman was this : One evening, when some twelve or fifteen persons were in my parlour, Mr. E. D. Green, an artist of this city, was shown in, accompanied by a gentleman whom he

introduced as Mr. Evangelides, of Greece. He spoke broken English, but Greek fluently. Ere long, a spirit spoke to him through Laura, in English, and said so many things to him, that he identified him as a friend who had died at his house a few years before, but of whom none of us had ever heard.

Occasionally, through Laura, the spirit would speak a word or a sentence in Greek, until Mr. E. inquired if he could be understood if he spoke in Greek? The residue of the conversation for more than an hour was, on his part, entirely in Greek, and on hers, sometimes in Greek, and sometimes in English. At times Laura would not understand what was the idea conveyed either by her or him. At other times she would understand him, though he spoke in Greek, and herself when uttering Greek words.

He was sometimes very much affected, so much so as to attract the attention of the company, some of whom begged to know what it was that caused so much emotion. He declined to tell, but after the conversation ended, he told us that he had never before witnessed any spirit-manifestations, and that he had, during the conversation, tried experiments to test that which was so novel to him. Those experiments were in speaking of subjects which he knew Laura must be ignorant of, and in frequently and suddenly changing the topic from domestic to political affairs, from philosophy to theology, and so on. In answer to our inquiries—for none of us knew Greek—he assured us

that his Greek must have been understood, and her Greek was correct.

He afterwards had many other interviews, in which Greek conversations occurred.

At this interview, which I have described, there were present Mr. Green, Mr. Evangelides, Mr. Allen, President of a Boston bank, and two gentlemen whose names I forget, but can easily ascertain, who were large railroad contractors in one of the Western States, my daughter Laura, my niece Jennie Keyes, myself, and several others whom I do not remember.

My niece, of whom I have spoken, has often sung Italian, improvising both words and tune, yet she is entirely unacquainted with the language. Of this, I suppose, there are a hundred instances.

One day my daughter and niece came into my library and began a conversation with me in Spanish, one speaking a part of a sentence and the other the residue. They were influenced, as I found, by the spirit of a person whom I had known when in Central America, and reference was made to many things which had occurred to me there, of which I knew they were as ignorant as they were of Spanish.

To this only we three can testify.

Laura has spoken to me in Indian, in the Chippewa and Monomonic tongues. I knew the language, because I had been two years in the Indian country.

I have thus enumerated Indian, Spanish, French, Greek, and English, that she has spoken. I have also

heard her in Italian, Portuguese, Latin, and Hungarian, and in some that I did not know. The instances are too numerous for me to recal the names of the persons present.

I will now mention instances through others than her.

A man by the name of Finney, a carpenter, of very limited education, living near Cleveland, Ohio, was once giving me a communication, for he was a speaking medium. The subject was self-knowledge, and while I was writing it down, I spoke (*sotto voce*) *Gnothi seauton*. He paused, repeated the Greek, and added, "Yes, know thyself."

Mrs. Helen Leeds, of 45 Carver Street, Boston, a medium of some note in those parts, has very often spoken Chinese. She is of very limited education, and never heard a word of that language spoken. This occurred so often with her in a former stage of her mediumship, that I suppose I may say that there are thousands who have witnessed it. I have myself witnessed it at least a hundred times.



## A SEVERE SURGICAL OPERATION UNDER MESMERIC INFLUENCE.\*

BY COLONEL SIR WILLIAM TOPHAM.

*A paper read before the Royal Medical and Chirurgical Society  
of London.*

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MR. PRESIDENT AND GENTLEMEN,—In detailing the circumstances attending the important case I have the honour of communicating to this learned society, I shall abstain entirely from any preliminary remarks upon the supposed cause of the effects I have produced.

\* Captain John James stated in *The Spiritualist* of June 27, 1879 :—

“In the year 1842, the first capital operation undertaken in England during the mesmeric sleep was successfully performed by Mr. W. Squire Ward, M.R.C.S., at Wellow, near Ollerton, Notts. The mesmeriser was Mr. Topham—now Colonel Sir William Topham, of Noirmont, Weybridge, Surrey. A full account of the case was read to the Royal Medical and Chirurgical Society of London, on Tuesday the 22nd November 1842, by Mr. Topham, and afterwards published in a pamphlet, which has been long out of print.

“In this case the improvement in the patient's general health from the preliminary mesmerisations was remarkable, but the disease of the knee-joint was of such a nature that nothing short of a miracle could have saved him from an operation. This was evident from an examination of the limb after amputation.

“Many cases have been recorded of patients being mesmerised in

I shall still call the state "mesmerism," because the term involves no principle—it regards the phenomena only, and not the specific cause of them.

Whatever the agent may be through which the mesmeriser influences his patient, whether by a medium—some or the entire portion of which is already familiar to us under another designation—or by a medium totally new to our experience, it becomes me not now to inquire.

The generality of men, when they hear of some novel phenomena, instead of testing *the truth* by experiment alone, endeavour to ascertain the cause by their own powers of reasoning, and belief or disbelief is made to follow the result. The startling phenomena of mesmerism have but too frequently illustrated this remark. *To facts* I shall therefore confine myself, and to such only as I can personally vouch for.

James Wombell, aged forty-two, a labouring man of a calm and quiet temperament, had suffered for a period of about five years from a painful affection of the left knee. On the twenty-first day of June last he was admitted into the District Hospital at Wellow, near

order to prepare them for operations, but who derived such benefit from the treatment that the necessity for an operation was avoided. It appears to me that the necessity for an operation obviated is still more satisfactory than the most successful operation performed.

"This has often been the effect of mesmerism, and the fact should not be lost sight of when the respective merits of chloroform, ether, and mesmerism as anæsthetics are compared.

"The patient whose case is here reported survived the operation more than thirty years."

Ollerton, Notts, no longer able to work, and suffering much pain. It was soon found that amputation of the leg above the knee-joint was inevitable, and it was eventually proposed that it should be performed, if possible, during mesmeric sleep.

I saw Wombell for the first time on the 9th of September. He was sitting upright upon a bed in the hospital, the only position which he could bear. He complained of great pain from his knee, and of much excitability and loss of strength from his constant restlessness and deprivation of sleep; for he had not, during the three previous weeks, slept more than two hours in seventy.

In the first attempt to mesmerise him, which occupied me thirty-five minutes, the only effect produced was a closing of the eyelids, with that quivering appearance peculiar to mesmeric sleep, and, though awake and speaking, he could not raise them until after the lapse of a minute and a half.

My attempt the next day was more successful, and in twenty minutes he was asleep. I continued to mesmerise him every day—except on the 18th—until the 24th of September, his susceptibility gradually increasing, so that on the 23rd the sleep was produced in four minutes and a half. The duration of this sleep varied, continuing generally for half an hour, sometimes for an hour, and occasionally for an hour and a half. But, with two exceptions (attempts to converse with him), I invariably found him awakened, though

without being startled, by the violent pain in his knee, which suddenly occurred at uncertain intervals.

The third time I saw him he was suffering great agony, and distressed even to tears. I commenced by making passes longitudinally over the diseased knee; in five minutes he felt comparatively easy, and, on proceeding further to mesmerise him, at the expiration of ten minutes more he was sleeping like an infant. Not only his arms were then violently pinched, but also the diseased leg itself, without his exhibiting any sensation; yet this limb was so sensitive to pain in his natural state that he could not bear even the lightest covering to rest upon it. That night he slept seven hours without interruption.

After constantly mesmerising him for ten or twelve days, a great change was observed in his appearance. The hue of health returned, he became cheerful, felt much stronger, was easier both in mind and body, slept well, and recovered his appetite.

On the 22nd of September he was first apprised of the necessity of an early amputation. The communication seemed almost unexpected, and affected him considerably. I this day tried the experiment of mesmerising him against his will, proceeding by contact with the hands, charging him particularly to exert his mind to prevent my affecting him. During the process he occasionally glanced at those near him, moving his eyes as he felt inclined, and in twelve minutes and a half passed into mesmeric sleep. The two or three

previous days it had been effected in six minutes. He informed me subsequently he had repeatedly called to mind the intelligence just received, and the torture which he must endure; but he soon found the influence irresistible, and presently lost all consciousness. The anticipated loss of his limb, however, that night destroyed his *natural* sleep. Next day, though found still fretting, restless, and in consequent pain, he was yet, by my touch, asleep in four minutes and a half.

I was then absent, and did not see Wombell until the 28th. He was looking healthy and cheerful; his natural sleep was sound and regular, and his pain soothed and diminished. I was now convinced that the operation might be safely attempted during mesmeric sleep, and with the man's firm consent, it was fixed for the Saturday following.

On the morning of Saturday, the 1st of October, I again mesmerised Wombell, having done so the two previous days. This was done in the presence of Mr. William Squire Ward, of Wellow (the operator), and two other surgeons, in order that the previous mesmerism might tend, as I believed it would, to render his sleep deeper when again mesmerised for the operation, and also to satisfy them of the state in which he would be when that time arrived.

He slept an hour, and was roused by an attempt to converse with him. I then showed them my power of affecting any one of his limbs, even when he was quite awake. At my request he extended his arms alter-

nately; by making two or three passes over each, without any contact, I so transfixed them that from the shoulders to the tips of the fingers they became as rigid and unyielding as bars of iron, not to be unbent except by mechanical force powerful enough to injure the limbs, and yet instantly relaxing throughout, and dropping to his side, from the effect of my breath alone. His right leg was affected in the same degree, and relief from immediate pain was frequently afforded by making similar passes over the diseased one. Though the sensibility to pain was diminished in the limb thus affected whilst awake, it was only during mesmeric sleep I found it totally gone.

At half-past one o'clock we proceeded to Wombell's room to make the necessary arrangements. From the suffering inflicted by the slightest movement, it was found impossible, without needless torture, to place him upon a table. The low bed on which he then lay was therefore lifted upon a temporary platform. Ten minutes after being mesmerised he was drawn, by means of the bed-clothes beneath him, towards the end of the bed. The movement, however, excited that pain which had so often aroused him before, and now it did so again. There was something quite excruciating in the suffering which the state of the knee produced; for I had seen him, whilst in mesmeric sleep, pricked to some little depth in other parts of the diseased limb without being disturbed or conscious of it. To preclude the necessity of any further movement, his leg

was now placed in the most convenient position which he could bear. Shortly afterwards he declared that the pain had ceased, and I again mesmerised him in four minutes. In a quarter of an hour I informed Mr. Ward that he might commence the operation. I then brought two fingers of each hand gently in contact with Wombell's closed eyelids, and there kept them, still further to deepen the sleep. Mr. Ward, after one earnest look at the man, slowly plunged his knife into the centre of the outer side of the thigh, directly to the bone, and then made a clear incision round the bone. The stillness at this moment was something awful; the calm respiration of the sleeping man alone was heard, for all other seemed suspended. In making the second incision, the position of the leg was found more inconvenient than it had appeared to be, and the operator could not proceed with his former facility. Soon after the second incision, a moaning was heard from the patient, which continued at intervals until the conclusion. It gave me the idea of a troubled dream, for his sleep continued as profound as ever. The placid look of his countenance never changed for an instant; his whole frame rested uncontrolled in perfect stillness and repose—not a muscle or nerve was seen to twitch. To the end of the operation, including the sawing of the bone, securing the arteries, and applying the bandages—occupying a period of upwards of twenty minutes—he lay like a statue. Soon after the limb was removed, his pulse becoming low from the loss of

blood, some brandy-and-water was poured down his throat, which he swallowed unconsciously. As the last bandage was applied, I pointed out to one of the surgeons and another gentleman present that peculiar quivering of the closed eyelids already alluded to. Finally, when all was completed, and Wombell was about to be removed, his pulse being still found very low, some sal-volatile and water was administered to him; it proved too strong and pungent, and he gradually and calmly awoke.

At first he uttered no exclamation, and for some moments seemed lost and bewildered; but, after looking around, he exclaimed, "I bless the Lord to find it's all over!" He was then removed to another room; and, following immediately, I asked him in the presence of those assembled to describe all he felt or knew after he was mesmerised. His reply was, "*I never knew anything more, and never felt any pain at all; I once felt as if I heard a kind of crunching.*" I asked if that were painful? He replied, "*No pain at all! I never had any; and knew nothing, till I was awakened by that strong stuff*" (the sal-volatile). The "crunching" no doubt was the sawing his own thigh-bone. He was left easy and comfortable, and still found so at nine o'clock that night, about which hour I again mesmerised him (in a minute and three-quarters), and he slept an hour and a half. I may further add that, on the Monday following, the first dressing of his wound was in mesmeric sleep. Of this dressing, usually



accompanied by much soreness and smarting, he felt nothing, slept long after it was completed, was ignorant of Mr. Ward's intention, and, after awakening, remained unconscious of its having been done.

Mr. W. S. Ward's own valuable statement, in accordance with his personal observation and care, prior and subsequent to the operation, he has kindly permitted to be appended to my own, and thus to render complete the narrative of this case, which I leave without a syllable of comment.

*[I append to Sir William Topham's statement the concluding portion of that of the surgeon who performed the operation, Mr. W. Squire Ward, M.R.C.S. It was read before the Royal Medical and Chirurgical Society, Nov. 22, 1842.—ED.]*

As I had quite determined upon not attempting to remove the limb while the patient was under mesmeric influence, unless I was convinced of its safety, and had opportunities of seeing him in that state, and, moreover, not without the man's own full concurrence, on the 29th I requested Mr. Topham to mesmerise him, when I was delighted to find his susceptibility so great. When asleep (if I may use the term) his breathing was unaltered, his pulse tranquil and about eighty; his waking was slow and gradual and without the least start, and I found he was insensible to the prick of a pin.

Under such circumstances I saw no grounds for fear or hesitation; and having obtained the patient's con-

sent, or rather at his own urgent request, I fixed the following Saturday, 1st of October, for the performance of the operation.

The patient (as has been already stated) was lifted with his bed upon a platform, and although he was considerably excited by hearing the cries of another patient, upon whom I had been performing a tedious and painful operation in an adjoining room, he was soon put into mesmeric sleep; but as I wished him to be placed in the usual position, with the limbs extended over the end of the bed, an attempt was made to draw him down with the bed-clothes, but this occasioned so much pain as to awake him. I was now somewhat embarrassed, as his position on the bed, with his extremity lying in close contact with it, was so very unfavourable to the operator; but having proceeded thus far, I was unwilling to mar the first attempt at lessening the horror and pain of a capital operation; although, I must confess, I was by no means sanguine of success. The patient was again put to sleep, previously to which a surgeon present raised the limb about two inches from the mattress, by resting the heel upon his shoulder and supporting the joint with his hand, promising also, if the man should awake, instantly to draw him down, so as to allow the leg to extend beyond the edge of the bed.

In a few minutes Mr. Topham said he was quite ready, when, having adjusted the tourniquet, the very unfavourable position of the patient precluding the

possibility of otherwise compressing the artery, I proceeded to perform the operation as has been described. Having made the anterior flap without the slightest expression of consciousness on the part of the patient, I was under the necessity of completing the posterior one in three stages. First, by dividing a portion of the flap on the inside, then a similar portion on the outside. This proceeding (which, of course, was far more tedious and painful than the ordinary one) was rendered necessary to enable me to pass the knife through under the bone, and thus complete the whole, as I could not sufficiently depress the handle to do so, without the two lateral cuts.

Beyond what has been already so well described by Mr. Topham, I need only add that the extreme quivering or rapid action of the divided muscular fibres *was less than usual*; nor was there so much contraction of the muscles themselves. I must also notice that two or three times *I touched the divided end of the sciatic nerve, without any increase of the low moaning*, described by Mr. Topham, and which to all present gave the impression of a disturbed dream.

The patient is doing remarkably well, and sat up on Sunday last to eat his dinner, just three weeks from the operation, and he has not had a single bad symptom; none even of the nervous excitement so frequently observed in patients who have undergone painful operations, and who have suffered much previous anxiety in making up their minds.

On dissection of the joint the appearances fully verified my diagnosis. The cartilages of the tibia, femur, and patella, had been entirely absorbed, except a much-thinned layer partly covering the patella. There was deep carious ulceration of the exposed ends of the bones, and especially on the inner condyle of the femur, which had wholly lost its rounded shape. Some coagulated lymph was effused upon the surface of the synovial membrane in several places, and the joint contained a certain quantity of dark-coloured pus.

It is not my intention to trespass further upon the valuable time of the society, by presuming to stand forward as champion of mesmerism generally—a task to which I feel myself to be totally incompetent. For a long time I had been a sceptic, and long a *cui bono* querist, when, through the kindness of Dr. Elliotson, a few months ago, I was allowed an opportunity of examining for myself the power of that agent in producing coma, in rendering rigid the muscles, and in causing to a certain extent insensibility to pain. I saw and was convinced that my opposition was ill-founded, and the result of this conviction has been the present successful and flattering trial, which is a sufficient answer to those who are incredulous only as to any benefit to be derived from it; for there can be very few now, even of the most bigoted objectors, who will venture to deny its powers in producing coma. This, too, in the calmest temperament; not merely, according to the frequent supposition, in the highly-nervous young

female, but even to *utter insensibility* in an agricultural labourer, aged forty-two, to which class, I need scarcely add, nervous excitement, in the common acceptance of the term, is almost an entire stranger.

Be it observed, also, so complete was the susceptibility that coma was quickly produced under the most unfavourable circumstances, as when in extreme pain from his disease, when using his own volition to the utmost to counteract it, and when on the table with the fear of the operation before his eyes.

Although the single experiment we have detailed to the society is scarcely sufficient to set the question completely at rest, is it *not* of a sufficiently encouraging nature to demand an immediate reflection by those of my professional brethren to whom the splendid institutions of the metropolis offer such frequent opportunities ?

W. SQUIRE WARD.

WELLOW, near OLLERTON, NOTTS,  
October 29, 1842.

*SIGNOR DAMIANI'S CHALLENGE.*

Signor Damiani, a Sicilian gentleman, who recently resided at Clifton, but who is now in Naples, once wrote a pamphlet pointing out how men of science neglect their duty to the public, by not giving trustworthy information about Spiritualism. After criticising the sayings of Professor Tyndall and Mr. G. H. Lewes, he offered the following challenge, which was published for two years in the advertising columns of the *Spiritualist* newspaper, without anybody having the enterprise to accept Signor Damiani's offer:—

“I now offer you two challenges.

“First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount—the ownership of such sum of one thousand guineas to depend upon my proving—by evidence sufficient to establish any fact in history or in a criminal or civil court of justice—

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“A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved *per testes*, *i.e.*, by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have *not* been established, the thousand guineas are to belong to the party accepting this challenge: if the verdict be that these facts are established, the thousand guineas to be mine.

“Second, Immediately after the above wager being decided, either way, I offer a like challenge of five hundred guineas (to be met on the other side in like manner as above), the ownership of the second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given, *by experiments conducted in the actual presence* of the twenty-four gentlemen who have decided the previous wager; the verdict of the majority to decide in this case likewise.

“ In either case, the *séances* are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

“ The result of these challenges (if accepted and decided) to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

“ I hope this is plain English.

“ Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen, your obedient servant,

G. DAMIANI.

“ CLIFTON, *October 1, 1868.*

“ *P.S.*—Letters addressed, ‘Sigr. Damiani, care of Manager of West of England and South Wales District Bank, Corn Street, Bristol,’ will always reach the writer.”



*MANIFESTATIONS WITNESSED BY THE  
EMPEROR OF GERMANY.*

The *Daily Telegraph* of October 31, 1870, published the following statement, made by its special correspondent, at the seat of war with the Prussian army in France :—

“ A staff officer put his head in at the door, and exclaimed, ‘ The King ! the King ! ’ disappearing as he uttered the words. We hurried after him, and sure enough, there, in the dining-room, stood the venerable monarch, who had improvised a visit to the chateau during his afternoon drive, surrounded by the members of his personal staff. I never saw the king in better health or spirits ; he displayed the greatest interest in the curious spectacle submitted to his inspection by the disorganised *intérieur*, and strode through the suites of rooms with as firm a tread and *débonair* a bearing, as if the tale of his years had only reached twenty instead of seventy-three. Among our party was an American General, with whom His Majesty conversed for some time. Another was Mr. Daniel Home, the celebrated Spiritualist, whom the king promptly recognised and addressed very kindly—reminding him of the wonders that he (Mr. Home) had been the means of imparting to him, and inquiring about ‘ the spirits ’ in by no means a sceptical tone. We may add that the king said to Mr. Home, that ‘ he had told many of his friends of the wonderful manifestations he had seen in Mr. Home’s presence : his friends did not believe him but the facts were true, for all that.’ ”

.  
*MANIFESTATIONS WITNESSED BY THE  
EMPEROR OF RUSSIA.*

The *Spiritualist* of May 15, 1871, contains an article by M. Aksakof, of St. Petersburg, *Conseiller de Cour* and *Attaché à la Chancellerie du Conseil d'Etat*. In the course of the article the writer says :—

“ Mr. Home gave four *séances* to the Emperor at the Winter Palace, where everything passed off very satisfactorily, and the Emperor himself makes not the slightest scruple in testifying to others that he several times saw a spirit-hand. As a sign of recognition, he presented Mr. Home with a magnificent sapphire ring, the sapphire being set in diamonds.”

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