

The autobiography of Elizabeth Squirrell of Shottisham, and selections from her writings : together with an examination and defence of her statements relative to her sufferings, blindness, deafness, entire abstinence from food and drink during twenty-five weeks, and other extraordinary phenomena: also facts and opinions illustrative and suggestive / by one of her watchers.

Contributors

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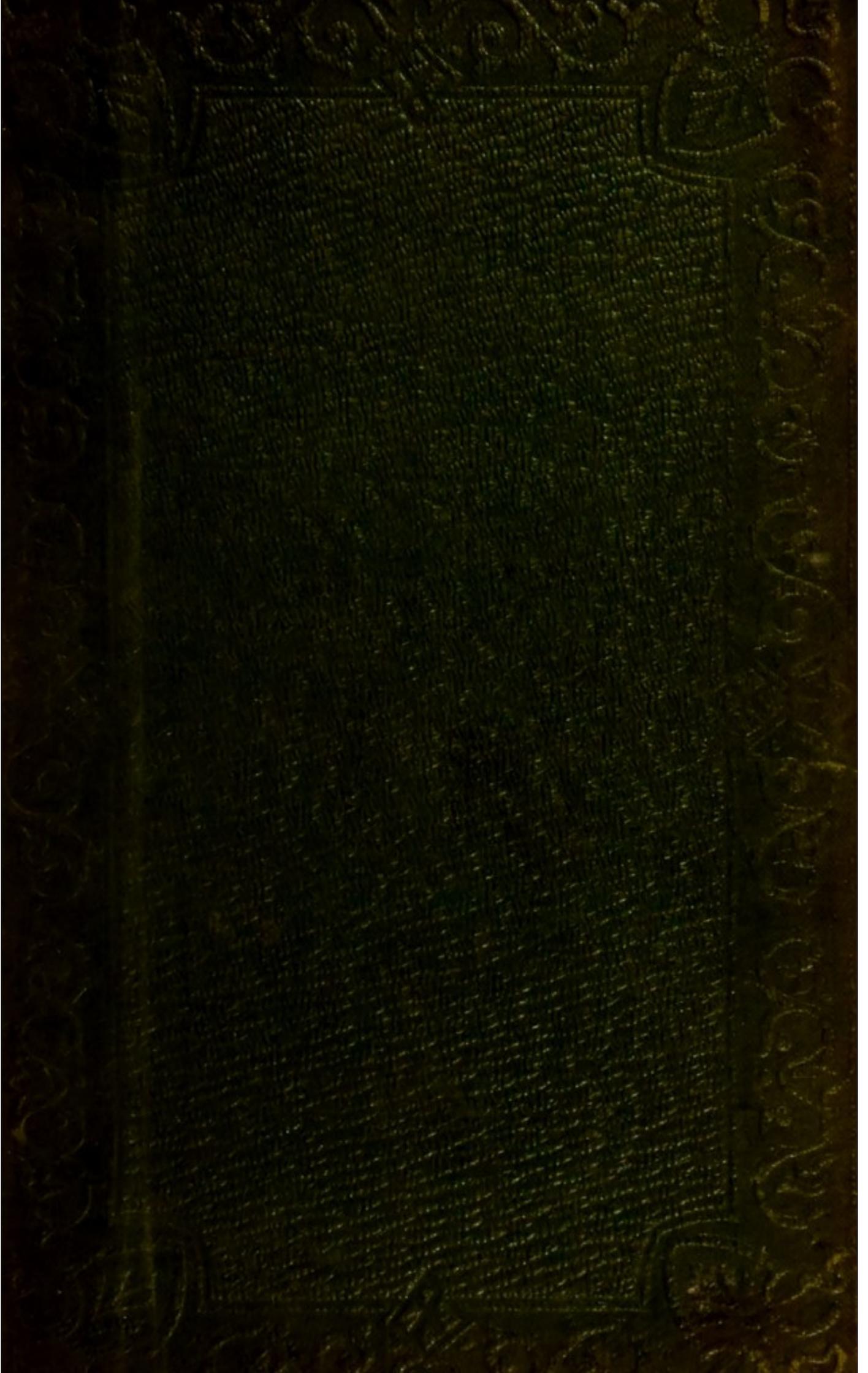
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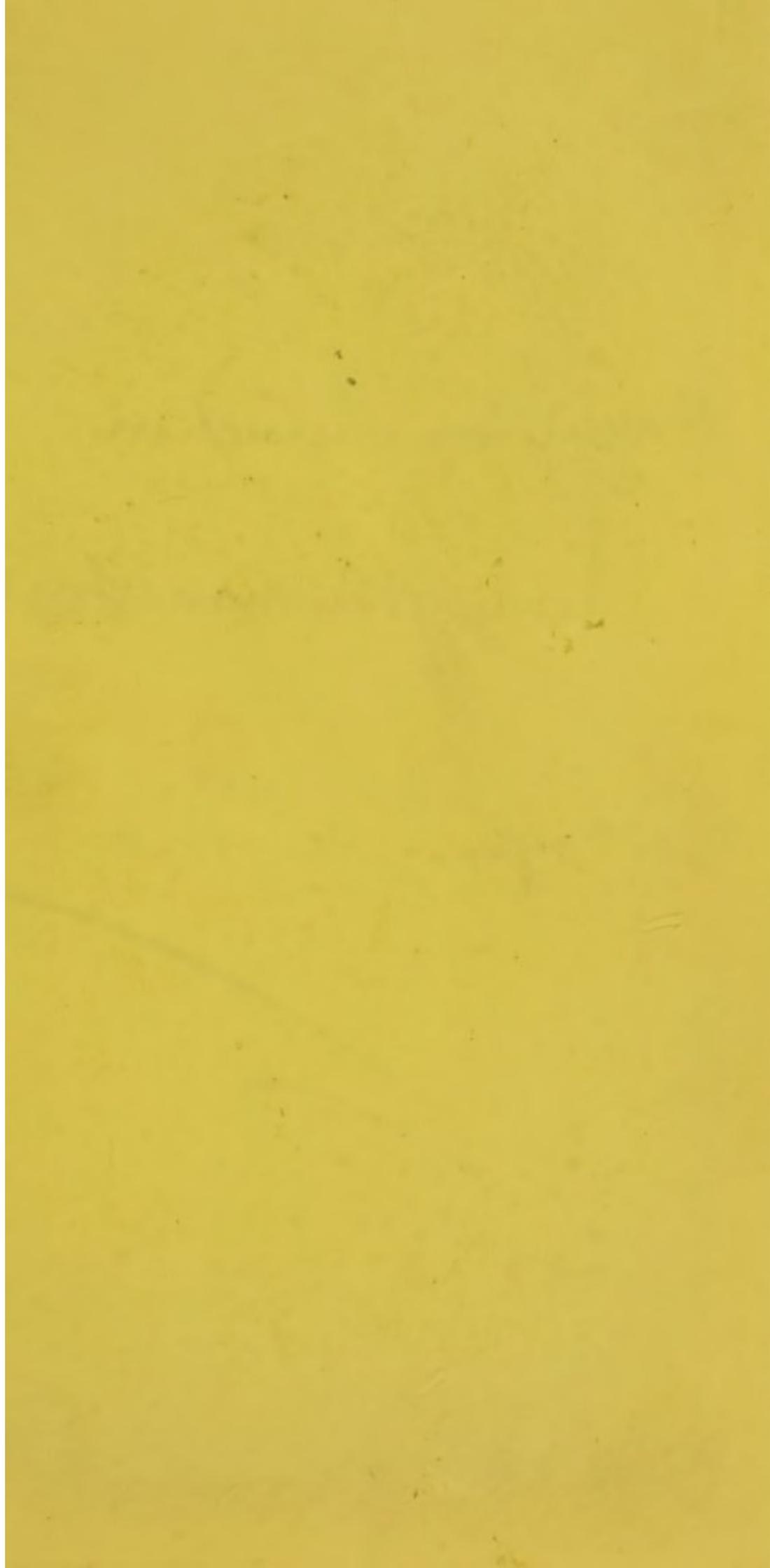
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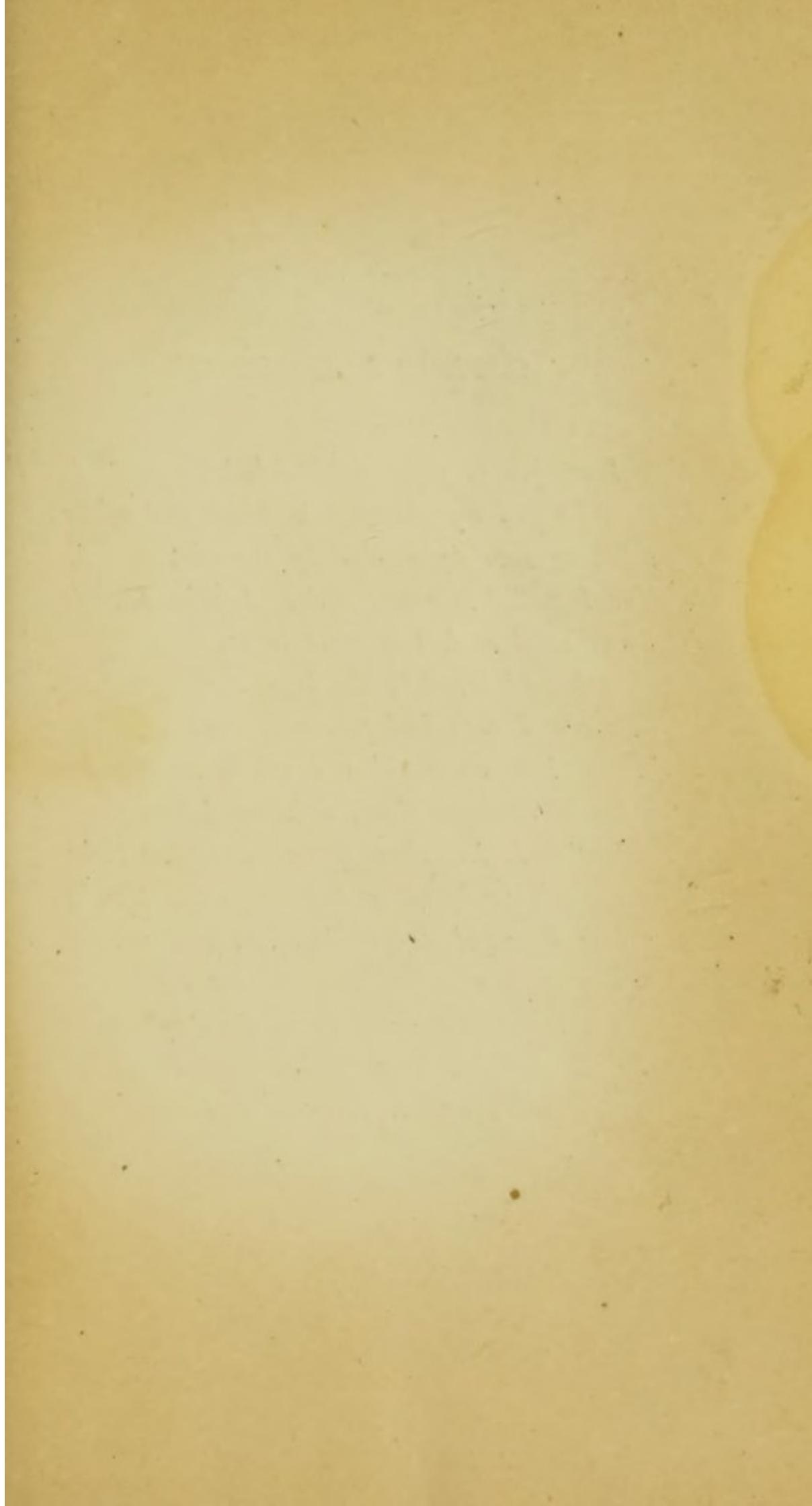
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The AUTHOR'S APOLOGY.

*' Thus I set pen to paper with delight,
And quickly had my thoughts in black and white ;
For, having now my method by the end,
Still as I pulled it came, and so I penned
It down, until at last it came to be,
For length and breadth, the bigness that you see.
Well, when I thus had put mine ends together,
I showed them others, that I might see whether
They would condemn them, or them justify ;
And some said, Let them live ; some, Let them die ,
Some said, John, print it ; others said, Not so ;
Some said it might do good ; others said no.
Now I was in a strait, and did not see
Which was the best thing to be done by me.
At last I thought, Since ye are thus divided,
I print it will ; and so the case decided.'*

JOHN BUNYAN

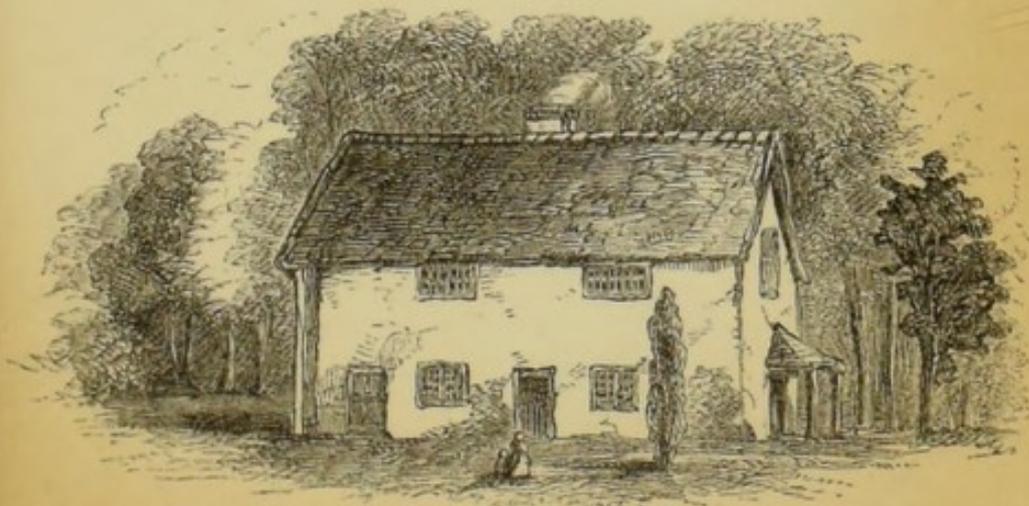
THE AUTOBIOGRAPHY
OF
ELIZABETH SQUIRRELL

OF SHOTTISHAM,
AND SELECTIONS FROM HER WRITINGS :

TOGETHER WITH
AN EXAMINATION AND DEFENCE OF HER STATEMENTS RELATIVE
TO HER SUFFERINGS, BLINDNESS, DEAFNESS, ENTIRE ABSTINENCE FROM FOOD AND DRINK
DURING TWENTY-FIVE WEEKS, AND OTHER EXTRAORDINARY PHENOMENA :

ALSO
FACTS AND OPINIONS ILLUSTRATIVE AND SUGGESTIVE :

BY
D. G. Goyder
One of her Watchers.



'He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him.'—SOLOMON.

LONDON :
IMPKIN, MARSHALL, & CO., STATIONERS' HALL COURT.

M.D.CCC.LIII

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IMPOSTORS

BZP (Squirell) (2)



'He that answereth a matter before he heareth it, it is folly and shame unto him' SOLOMON. 13

'UNLIMITED scepticism is equally the child of imbecility, as implicit credulity' BRAID.

'God works by natural laws, of which we yet know very little, and, in some departments of his kingdom, nothing; and what appears to us supernatural, only appears so from our ignorance' MRS. CROWE.

'THERE are deep recesses in the temple of nature, which the feeble flame kindled by man upon her altars serves rather to indicate than to illumine' FULLON.

'THE living body is such a laboratory of miracles, that one hardly dare say he understands its healthy and normal actions; still less that the rationale of diseased action is truly made out' G. REDFORD.

'It is not to be wondered at that man has always been regarded as an anomalous being; the only enigma of nature, with regard to whom more theories have been written than of all the rest of creation beside, but without the addition of scarcely a ray of light in a century' E. C. ROGERS.

'NEW truths are first denied with scorn, and denounced as imposture; then, when it is no longer possible to deny them, it is discovered that they are not new' DR. GREGORY.

'NATURE will answer if we interrogate, but only if we interrogate HER; not if we interrogate OURSELVES' LEADER.

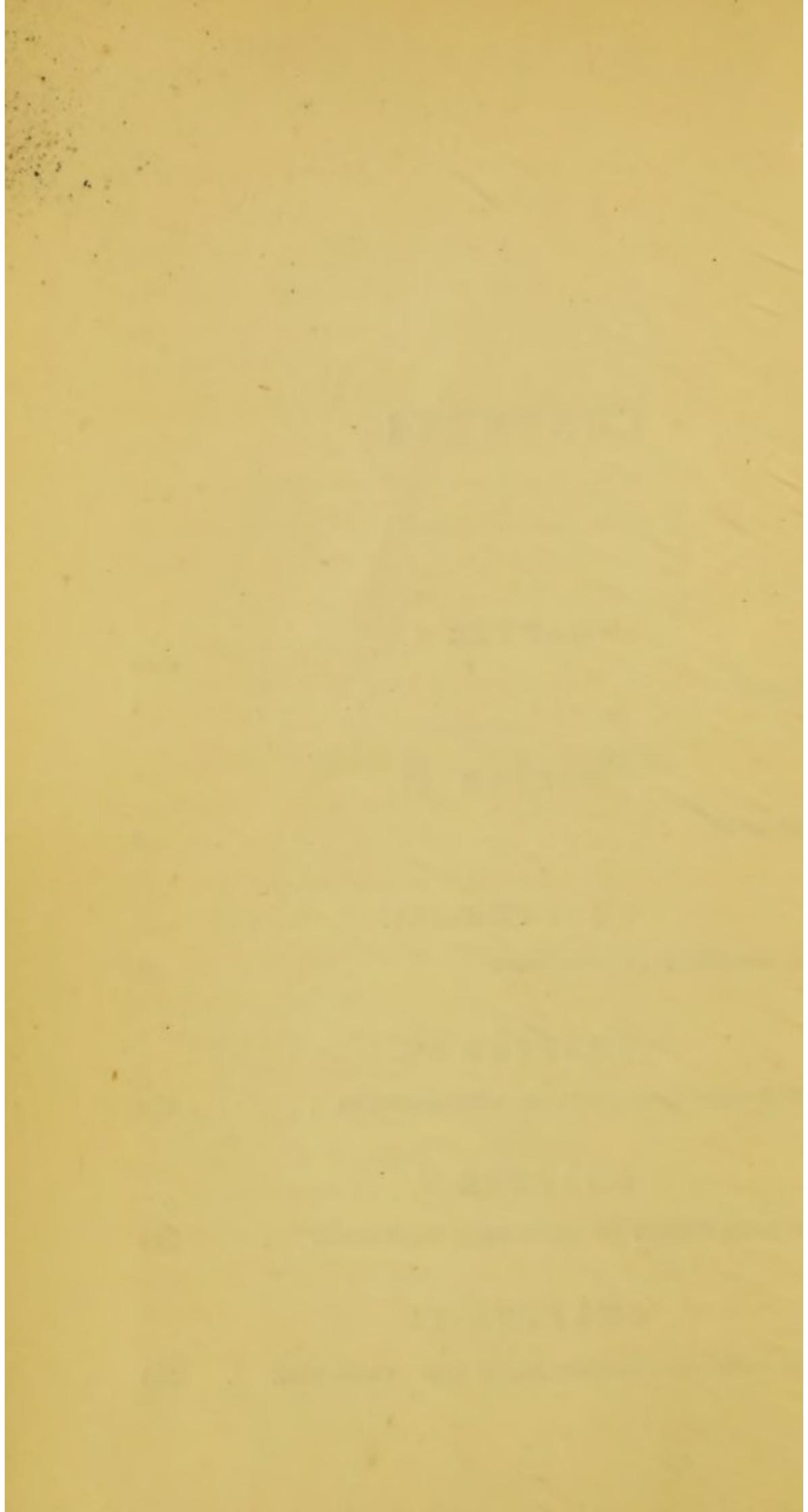
'We are satisfied that, if applied with discrimination, the process [Mesmerism] will take rank as one of the most potent methods of [curative] treatment'. QUARTERLY REVIEW, October, 1853.

'It would really seem as if we required some new apostle of charity, for, practically, it has disappeared among us. Why is it that, almost invariably, we put the worst construction upon the conduct of our neighbours? Why should we seek, with such amazing avidity, to infer guilt from equivocal circumstances, and reject, with a certain fiendishness of purpose, all extenuating matter? That is a very common, but a very bad feature of the age we live in' BLACKWOOD'S MAGAZINE, June, 1853.

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MARY ELIZABETH SQUIRRELL.

CHAPTER I.

INTRODUCTORY.

IN sending forth these pages, I design to furnish, more fully than has been hitherto done, the facts of a case which has excited great interest, not only in its immediate neighborhood but throughout the country—more, probably, than those facts have warranted; as it is by no means certain that all its peculiarities are of such rare occurrence as some have imagined. It is, however, sufficiently marvellous to overtax the faith of those whose observation or reading has not furnished them with cases at all similar. I was, myself, unprepared to believe it until, by examination, I found it was more difficult to reject than to give credit to its claims. My confidence was afterwards shaken by the statements of some members of the ‘second watch’; but by a scrutiny of their report, the explanation given by the Squirrells, the report of the ‘third watch’, and by a more close and extended inquiry into the whole affair, I became

entirely re-assured. I am not surprised, therefore, that it should be disbelieved by the public at large; but I regret that it has had to encounter such determined opposition; that an honest and religious family have been subjected to scorn and persecution, and that the sufferings of one, already sufficiently afflicted, have been thereby indefinitely multiplied. In the language of a distinguished author, 'I protest against this conduct, on the part of men of science, who ought to know better, while I make every allowance for those not trained to scientific pursuits, many of whom, unwittingly confounding belief and understanding, really have a difficulty in admitting anything for which a plausible explanation cannot be found.' It is my desire to place the character of Elizabeth Squirrell and her parents in their true light; and to supply, as far as possible, the evidence necessary for those who feel an interest in the case, to form a just estimate of its more remarkable features. There is, doubtless, that which is obscure about it, but the obscurity has been greatly increased by the imperfect manner in which its investigation has been conducted.

My object, avowedly, is to present its bright side to view, its 'night side' having been sufficiently exhibited by others. In forming a judgment, I rely, mainly, on my own observation, being one of the 'watchers', and having subsequently paid much attention to the case during a period of many months. I rely, also, on testimony; but while I attach importance to the opinion of some intelligent and candid persons who have occasionally seen the case, I admit as competent witnesses

those only who have been long and intimately acquainted with it—some who have known it from the beginning, and through all its stages; nor can I withhold my respect due to the testimony of the parents and child, so solemnly, unreservedly, and perseveringly given. The parents have long been known as persons of integrity and truthfulness, and members of a christian church; and the child has been distinguished by a pious disposition, and a remarkable love of truth. And ought not these considerations to operate in coming to a decision in this matter? or is it so, that the christian profession is so frequently belied, that we may place no reliance whatever upon it, even where it has been long and consistently sustained? I hope not. In the course of my investigation, I have found that many of the current reports are false; many of the objections trivial and worthless; and others admit of a satisfactory solution. Assuming that some of the features of this case were doubtful, and even were it admitted that truth has not been strictly adhered to by the Squirrells, it appears to me that Christianity—yea, even humanity—dictates a different treatment to that which it has received. The conduct of those with whom they have been connected religiously, as well as that of the world at large, has been indiscriminating and harsh; and one can enter into the views and feelings of David, expressed in the petition, ‘Let me fall into the hands of God, for His mercies are great, but let me not fall into the hands of man.’ I know not how to admit, with my knowledge of the case, even the possibility of its being an imposture; and, until evidence is brought before me more

definite and decisive than that which its opposers have hitherto produced, I must contend for its truthfulness, and lend my aid for its defence.

My object has also been to show that the case is not *necessarily* false; that many facts of a similar kind—and others, though different, yet really more wonderful—have taken place, which we are bound, according to the usual laws of evidence, to receive.

I have, further, been actuated by the hope that, through the sale of a publication of this kind, I may be able to render pecuniary help to the family; for it is a fact which the public should know, that, so far from this case having been a source of profit to the Squirrells, it has been the occasion of their entirely losing that little trade which was their only source of income, in addition to the loss of a good name for truth and uprightness. If it should hereafter appear that I have been deceived, there will be some alleviation in the thought that I have not been practised upon by a bungling hand; for few of the daughters of Eve, not even a Siddons or a Kemble, could, in that case, vie with Mary Elizabeth Squirrell in the perfection of her acting, throughout such a varied and long-continued performance. But, chiefly, I shall be solaced by the reflection, that I have been influenced by a good motive, and have erred on the side of charity, whose divine mission it is to 'cover a multitude of sins.'

It would be useless for me to attempt to disarm criticism with regard to this publication; indeed, it has been intimated to me already, that I shall be 'finely cut up'. To this process I cannot object; since to be dissected by a 'competent' and 'impartial hand',

would serve the purpose I have in view, namely, the development of truth. I think, however, I have more reason to fear the horrors of a premature interment. But should what I have written be remarked upon in any quarter in a manner worthy of notice, after being actually read, (a process, which I believe is not always thought necessary by reviewers in this age of dispatch,) such remarks shall receive proper attention; the effusions of ignorance, impertinence, and calumny I shall disregard.

Having extended these observations perhaps already too far, I conclude by asking the reader to weigh, carefully and candidly, the evidence furnished in the following pages; and I shall have my reward, 'if', to use Elizabeth's own words, 'I have done aught to prevent her hitherto simple and unblemished name from being emblazoned in infamy and guilt.'

CHAPTER II.

AUTOBIOGRAPHY.

[It occurred to me, that the most acceptable and interesting form in which to present an account of Mary Elizabeth Squirrell, would be that of a biography from her own pen. I, accordingly, requested her to undertake the task—one of considerable difficulty, owing to the disadvantages of her position. She, however, readily acceded to my request, and has furnished the following sketch of her short history—a life remarkable for its experience both of suffering and enjoyment. She has expressed herself in her usual vigorous style, and the reader will judge whether her account bears any resemblance to the effusions of insanity or fanaticism.

This narrative will be the subject of remark and examination hereafter.

It is far from my intention to give undue prominence to anything which this child has written—it would be as distasteful to her, as it would be ill-judged on my part; but I have thought it right to give, in another chapter, a few specimens of her other compositions, produced in seasons of leisure and

freedom from suffering; these pieces, together with the following sketch, will exhibit in some measure her moral and intellectual character, as well as the peculiar tendencies of her mind. Her writings are almost of necessity fragmentary, her many infirmities preventing her from pursuing a subject at any great length; and they exhibit blemishes and imperfections which, I feel sure, she would have removed had she been able by means of sight properly to revise them; to some of these defects I should have called her attention, but from the fact of being unable to do so, except by the tedious process of the finger-alphabet, which would have required an amount of time that neither her weakness nor my engagements would allow. When, in addition to these considerations, I remind the reader that these are the productions of a child under fifteen years of age, with no other advantages of education than those of a village school—which advantages, on account of illness, were enjoyed perhaps not more than two or three years—and that she had but little access to any society above that of her own station in life, I think an apology is presented on her behalf which will restrain a severe criticism.

I will not here anticipate the consideration of a subject which belongs properly to another part of the work—except so far as to allude to it—namely, of her visions, and other extraordinary phenomena, the details of which, with the exception of the ringing of the glass, she has, in the present state of public feeling, very properly, I think, withheld. I will merely observe, in the words of a recent writer on similar subjects, that the fact of ‘these developments according

rather with the instincts of the vulgar, through all time, than with the theories of the learned at the present day, is no good reason that we should turn with supercilious scorn from the inquiry. Look at the writers of two or three centuries ago, as Baxter, Henry More, and many others, and observe how many of their arguments in favour of the immortality of the soul, were founded on phenomena precisely similar to those now exciting our astonishment; phenomena which modern science proudly ignores, but which nevertheless *occur*, as surely as the earth goes round the sun, in spite of the adverse opinion of the men of the church in Galileo's time'.—EDITOR.]

'I was born on the 10th of March, 1838, at Shottisham in Suffolk, a village distant thirteen miles from Ipswich, and five from Woodbridge, where my parents resided from childhood, until they removed to Ipswich in November last. My mother is a native of Lavenham, and went to live at Shottisham when about seven years of age; my father was born at Sutton, an adjoining village, and is the youngest son of the late Mr. Samuel Squirrell, who, for thirty-eight years, was the beloved pastor of the dissenting church of the Baptist denomination in that place. My parents were members there for several years, but, after the death of my grandfather, they joined the church at Stoke-green, Ipswich, of which Mr. J. Webb is pastor, in connexion with which they continued until the 3rd of November, when, contrary to the practice of all dissenting churches—and indeed of all societies where even the appearance of justice is respected—they were expelled, without any

intimation of the proceedings to be taken against them, and without any opportunity of defence. They were subsequently furnished with a document informing them of their exclusion on the ground of participation in my supposed deceit with regard to my long abstinence from food and drink, my seeing angels, departed spirits, etc.

'All that we had stated was true ; but on any view of the matter, what church, I would ask, are the proceedings I have alluded to most befitting? We have, however, the consolation of trusting in One who judgeth not "according to the appearance", but judgeth "righteous judgment"; and to know that the mistakes of our fellow men cannot exclude us from heaven.

'I passed on to the age of two years, free from any disease more than is incidental to infancy. It was not till this period that any organic defect was observed; but my parents were now attracted to watchfulness by some indications of blindness; and but a cursory examination discovered my right eye to be eclipsing by cataract, which afterwards gradually absorbed all vision.

'At three, I was attacked with a severe inflammation, succeeded by an entire prostration of physical strength, and even threatening the extinction of my fragile existence. I was very early acquainted with the facts of scripture history, some of which deeply impressed me; and one evening, during a paroxysm of this disease, as my mother tenderly placed me in bed, I recollect suddenly exclaiming, "Oh! mother, what a nice soft bed this is! The Saviour had not such an one, only a manger to be laid in. Oh, cruel Jews! how could you treat the blessed Lord and Saviour so?"

'It seemed that my helpless condition, coupled with

my surrounding comforts, had inspired me with pity for Him, who, though Lord of all, yet humbled himself to the circumstances of the poorest individual, even so as to repose his heavenly form in a manger, and his human helplessness in the arms of a mother. Before I could articulate plainly, I evinced an ardour for books, and could read, at four, any books suitable for children; and at five, the Bible.

‘Up to the age of five I had had no methodical teaching, but, as I embarked on my sixth year, I entered an infant school in the village. I had here no difficulty in learning all that was taught; all approaching the difficult was lost in my delight of the exercise. My ready reception of instruction made me a great favorite with my teacher, who showed me many favors, which made me more than ever tenacious of her esteem.

‘Though of a buoyant and elastic spirit, I was none the less sensitive, but easily excited to sympathy.

‘I adhered very firmly to any resolution I had formed; in confirmation of which, I will relate how I first became converted to, and afterwards maintained, the principles of total abstinence. I had been on an errand through the village, and, as I returned, my attention was aroused and enlisted by some men who were in a state of intoxication—a state unworthy the brute’s imitation, and ill befitting beings of a rational and moral capability. They were cursing each other vehemently, using the name of the Deity in an awful manner. A desperate contest ensued, which I dared not witness through; I hurriedly left the scene, determined never to take that which had contributed to sink those poor creatures below their

ank in creation; and from that period to the present time I have strenuously maintained my determination.

‘I had a very powerful memory, and was delighted to attend the Sabbath school, where my retentive faculties had every means of expansion by their unremitting exercise. I committed to memory many of Watts’s divine songs, besides other juvenile pieces; and relished most those whose pathos moved me to tears. My teacher’s exhortations made a deep and lasting impression on my mind. I desired to love the Saviour in a manner she said was necessary for my salvation. I had an acute discrimination between good and evil, and an abhorrence of falsehood, and would never attempt to escape punishment by the concealment of truth. Excitable and high-spirited, I was frequently disobedient; but for every act of disobedience, conscience ever gave me a sharp pang of remorse.

‘I had few play associates, and I always took care to select for companions children of sensitive imagination, who would wander with me to some unfrequented spot, where we would talk of the glorious sun, the silvery moon, the beautiful verdure of the trees and flowers, (of which I have ever been passionately fond,) and of our own peaceful resort.

‘I was fond of animals, and contrived to secure for my gratification two pets, on whom were lavished every species of caress the most fastidious could have bestowed, or the most cherished pet have claimed.

‘I remember once to have been told that beasts were possessed of immortal being, and for some time after I had an indefinable horror of those who

slaughtered them. I had a most profound awe of death. Death appeared to me as a bright radiant angel, when coming for the spirits of the good, but as a dark and terrible fiend, when approaching for the souls of the evil.

‘I felt quite assured he must have a visible form to the eyes of the departing, and that that form must be suited to individual character.

‘I loved much to gaze on the bodies of the departed, and while doing so, feelings the most strangely delightful—melancholy beautiful, and yet vague—would pervade my mind; and some of my most exquisite moments were those which I spent with the dead, or when I visited their graves.

‘I had just completed my sixth year, when that mysterious severer of all earthly ties entered my little circle of friends, and bore away one of its most valued members. This dear girl was my chosen confidante, and always the heroine of my tales. She was borne away quickly and unexpectedly, just as the ruthless hand might snatch a rosebud from the unsuspecting stem. The keen anguish with which I looked on, as they deposited her spiritless remains in their last narrow home, will never be effaced from my memory.

‘Indeed, it is no blank in my short life; for it engendered such a depth of feeling and ideal anticipation, as, for want of form and expression, I cannot portray. I returned from her interment, wondering; I sat down, musingly; I thought of my lost friend and of her sudden exit; I fanned my retentive faculties to give me back our moments spent together. I glanced over her life: Was her conduct such as

would mould her for a better life in the glorious spirit-land? Might I hope her spirit was one of light? My inward response to such inquiries was, *Yes*; I am sure her spirit is clothed in immortality. Then I thought how differently must her spirit appear divested of its earthly garb, its mortal encumbrance; while a hundred other ideas crossed and recrossed my bewildered mind. I wished to be with her, and I have often, as I walked alone, spoken to her, calling her by her once familiar name. It is true, I have received no response, or recognition of my words; but the echo of her deathless and radiant being upon my soul has sufficed me. My favorite having disappeared, I cared less for play, and read with increased avidity. I read through several works whose meaning could be easily understood, among which were Fox's "Protestant Martyrs," "Robinson Crusoe," Bunyan's "Pilgrim's Progress," etc.

'The sufferings of the holy Christians from the diabolical outrages of tyranny, were too much for my sensitive imagination, and made me, at night, the subject of painful nervous attacks; while my conscience often reproached my few attempts to serve God under no persecution, while those blessed martyrs were constantly enduring ignominy for their devotion to their Saviour. Oh! how noble their example! Illustrious Men! your very ashes seem as beacons to heaven and to God!

'I was also much delighted with Bunyan's unrivalled dream, the mystic yet beautiful progress of the Christians to the celestial city. Doubtless the dreamer's aim was to set forth, in true and life-like figures, the Christian's journey to the land of peace; and his success is admirable.

‘I was extremely partial to the aged; and many are the pleasant and instructive hours I have spent in the company of my dear grandfather (the then pastor of our village chapel), to whom I was ardently attached. Many are the happy rambles we have taken together; sometimes across the beauteous fields, sometimes through meadows whose verdant robes were bright with nature’s gems. Sometimes we would be seated on some mossy bank, beside the rippling stream, whose gentle murmur imparted a soothing influence to the mind; and my dear parent never lost such an opportunity to refer me from nature to nature’s God.

‘He never trifled; but the grave serenity of his placid features engendered in my little bosom a reverential love, as well as an impulse to approach him whenever I needed assistance or information.

‘I remember once to have taken a very fine apple from his garden without asking permission to do so; my remorse was very great, and I resolved to ask him the nature and extent of my offence, and at the same time to entreat his pardon. My resolution was no sooner formed than carried into effect. I approached him, cautiously, as he sat reading in the shade of the very tree from which I had taken the ill-fated apple, and opened to him my case without reserve; nor shall I ever forget the gentle effusion I received in return for my application. He first reprimanded, then tenderly expostulated with me; telling me of those evil spirits who are constantly placing some snare in our path that we may deviate from rectitude; and how carefully we should check each sinful propensity, ere the evil germ become productive; finishing by relating to me the histories of those, who step by step, have become at

length profligate and abandoned, and whose first deviation has been as small as the taking an apple without leave. His lesson produced the desired effect, and I never repeated a like offence. But earth's children, are they not destined to vicissitude and change? It is so; and I was destined to be bereft of this dear guide of my fitful childhood ere I had terminated my seventh year. He was snatched quickly from us; but there was a halo of peace around his dying bed—a light so sacredly glorious shone over his departing soul, as caused those who watched the triumphant conqueror to rejoice with him.

‘Oh! what is so rapturous, so soul-elevating, as to behold the immortal spirit of man bursting its bonds, that it may return to the God who gave it! Ofttimes the struggle is fierce, but the cause is greater than its effect; immortality triumphs, and the disembodied spirit takes its upward and everlasting flight.

‘But my grandfather's words were not forgotten; they are as dear to my heart as her most cherished joys. They are deeply rooted, and their springing up has been a solace to me in my deepest distress. The last gentle words of a beloved friend, are they not, in after life, as angels hovering around our spirits, whose influence becomes preservative to the virtues of our nobler nature?

‘My grandfather's death caused us to remove, and we went to reside in the house he had left.

‘I had now the privilege to roam in a large garden—to me a privilege indeed, for I had ever some offering for nature's shrine.

‘As I concluded my seventh year, I left the infant

school to attend on a superior one, three miles distant; which distance, accompanied by a brother four years my senior, I travelled daily.

‘I now became initiated in the beautifully mystic mode of expressing ideas; for, as yet, I had not learned to write: but having now all that could facilitate my progress, I was soon able to express myself intelligibly. Here I could not avoid feeling sadly chagrined at the superior attainments of many around me; nor did I think how much I was the junior of my rivals, or how few my advantages had been compared with their’s. My only wish was that my amount of information might equal their’s; and to this end I directed my aim.

‘But my pleasure was destined to be short-lived, for I had only attended my new school three months, when I suddenly became weak and ailing, and utterly unable to leave home; while such a gradual decline took possession of my frame, as to leave but little hope of my recovery. My illness at first assumed the form of intermittent fever, and great debility of muscle; but it soon deepened its shade till it exhibited every indication of a rapid consumption. But my heavenly Father saw not fit to remove me from this untried scene till I should have known more of its vexatious sorrows, and his omnipotent aid in their assuagement.

‘After being in a very precarious state for several weeks, I began, under the hands of a skilful practitioner, slowly to recover; and he was soon successful in raising me from the confines of dissolution, and re-establishing my health.

‘A retrospection of that illness is still very pleasing; it was, I trust, by no means an unsanctified sorrow.

‘My feelings were delectable, as supported by pillows, I would peruse my choice books, and write on paper my favorite pieces or hymns. I loved hymns much, especially those descriptive of our weakness, and God’s varied means of affording us consolation. I could not quite understand all I read, but the uncomprehended part was invested with so sweet a novelty, that its peculiar expression deeply touched and soothed me. My illness seemed to render my disposition more sweet and kindly; I could appreciate the nameless attentions given by the dear friends around me. I was a captive; but their scrupulous regard, and indefatigable care, and indulgence, made my captivity almost enviable, and I resolved, should I recover, never to be wanting in grateful obedience. It was spring, as, with renewing elasticity and vigor, I took my first open-air ride, after four months’ incarceration in the gaol of weakness. I proposed my first journey should be directed to my school; and my joy can be easier conceived than described, as I passed through each well-known haunt, on my way to the little temple. Oh, how delicious was the breeze, as it fanned my pale face! I felt little changed, only weaker, and glad to forego the fatigue of walking. All nature smiled. I had left her in desolate mourning for the loss of her glories, but I now found her clad in verdant robes, exulting ’mid the pluming foliage, and living green of her bowers and plains. Everything around contributed to recruit and renovate my spirit.

‘The flowers (my pets) looked up with radiant and dimpling smiles, refreshed from their long sleep, and seeming to invite me to partake of their charms

and inhale their fragrance. The meadows were carpeted in richest verdure; birds trilled their sweetest notes, and everything seemed literally praising the Power which had given them a fresh and beautiful existence. My mind was filled with grateful emotions, that sunk me in a pleasant reverie, which was only broken by the busy hum of the school-room. And, oh! what pleasure I felt at being again reinstated in that much-loved place; and, as summer advanced, fresh life and energy was given me, and I was again able to walk the distance. I continued to attend this school irregularly, up to the period when I was first attacked with my present long illness. But when all the fragments of my school attendance are collected, the entire time amounts to but three years. But it was not at school only I sought to enlarge my information—my lesson was my school; my dictionary my teacher, to whom I referred for the solution of all difficult problems.

‘It was beneath the shade of some friendly tree, or in the sweet seclusion of some lone retreat, that every intellectual energy I might possess was called forth, and made auxiliary to the end in view.

‘Reading was my chief delight; if at a loss for the etymology of a word, I would write it down for after examination; but if, on a further scrutiny, I failed to discover its meaning, I then sought a dictionary’s aid; but this was always a last expedient, for this reason — if, by examining and comparing, I could descry its import, it became much more indelibly stamped on my mind than a mere reference could have made it. I read every tract or periodical coming within my reach, and much that I did not understand.

At this time my reading included biographies, histories, tales, anecdotes, sketches, verses, maxims, hints, and so on. I was always remarkably fond of singing, and an adept at catching tunes; at that time I had learned several by ear.

‘My love for recitation continued to increase, and, as I could articulate clearly and distinctly, I had often difficult tasks of the kind.

‘Two years glided away, with nothing to invade the peaceful tranquillity of my home. Oh! the magic of that “sweet word, *home*”! It dwells in an inmost recess of the heart. At its sound, how does the nerve leap to its highest tension, and the mind impatiently bound to the centre of its every earthly joy!

‘It is a matter of no consequence whether it is the abode of luxury, where wealth has been lavishly profuse in her supply of everything calculated to enchant the eye, gratify the ear, instruct, or add comfort to its possessor; or whether it is the little cottage, with its scrupulously clean apartments, and its neatly-arranged and well-cultivated garden—it is equally the sanctuary of an ethereal element, and gives birth to the purest enjoyments and the most exalted affections.

‘Of the luxury of the former my home was not composed, but of the unruffled placidity and calm peacefulness of the latter it did certainly partake; and I review with ecstasy how, like a butterfly dancing on a sunbeam, I floated over the sunshiny days of early childhood.

‘But I must cease now to be the epicure of home, and return to my narrative. I was now ten, and very tall for my age; I began to engage myself in

many things, and among my responsibilities was the charge of a younger brother, which charge gave me especial delight.

‘I gave him lessons I had learned at his age, and we rambled in peace together to gaze on the enubilous azure of the sky, or cull beauties from the flower carpet on which we stood.

‘I had now attained my eleventh year, and I was very eager to extend my reading, and did so to the utmost of my power. I read every scientific page I could obtain, and much poetry. Just as I was anxiously endeavoring to inhale the atmosphere of abtruse subjects, of which I was fond (such as the invisible world, the nature and work of angels, the doctrine of the resurrection, the millennium, etc.), a circumstance occurred, the issue of which proved very favorable to my desire—I was invited to stay a few weeks with an aunt, residing in Ipswich. I went very joyfully, believing I should find tools more suited to gain what I considered almost celestial ore. I was not disappointed, and had access to many substantial works, among which were Dick’s “Philosophy of a Future State”, his “Christian Philosopher”, and other works; a Physiological and Phrenological work by Combe; a work of Shakesperian Beauties; “Lectures on Geology”, by Dr. Pye Smith; a small volume on “Botany, or the Classification of Plants”; and their contents were speedily lodged in a repository where they should never be forgotten.

‘I was much gratified with the change of scene from the country to town—from nature to art. I visited the Museum twice or thrice, and was completely enthralled with its varied curiosities and relics.

I wrote down several inscriptions I saw on various antiquities for after explanation; I saw many things I had read of in natural history, and felt instructed as well as gratified.

‘I took many delightful walks up Bolton, that scene of exquisite harmony and repose. One walk especially up its verdant hills memory will never lose. It was a lovely even at the close of the charming month of May; the sun was just sinking in the west, but the glory of his rays still bathed the hilly meads in a soft mellow light, and on every tree was reflected his evening and farewell smile; birds warbled a softer lay as they sank to rest, while the distant bleating of sheep, seeking their fold of safety, seemed to breathe only of peace and repose. I had just stood for a few moments to contemplate and admire the beneficence of the Divine Being, and was prepared to return home, when a sound indescribably sweet fell on my ear.

‘It seemed, in its silvery sweetness, as if it must be a spirit, and I should have felt little more of the delectable had it been so. But it was not; I retraced my steps, and found it proceeded from the cottage in the dell, whose picturesque appearance had called forth my admiration. It was a meet abode for contentment and piety; the graceful tendrils of the woodbine embraced its very door-post, while the fragrant flowers surrounding it sent forth a most balmy perfume. I gazed in at the wide open door, and there saw a beautiful boy, of some three or four years old, kneeling at his mother’s side, lisping his evening prayer. It was a truly beautiful and inspiring sight; his glossy curls, cherub-like head, his snowy robe, and his tiny hands supporting his

devout position, all seemed lovely. Everything was hushed, as if listening to the gentle invocation rising from that quiet sanctuary. I listened almost breathlessly, and regretted to hear the childish lips breathe the responsive Amen. I watched until the mother led the dove to his sleeping cot, and then buried my mind in a delectable reverie. Oh, how my soul sought communion with its Maker, and forgiveness through its Redeemer! and then I felt that the guardian spirits of every virtue must be around me; and who shall say they did not help my aspirations and soothe my spirit! It is a simple creed, but a pure one, to believe that spirits are commissioned to visit and to guard us.

‘But to quit this. I returned home filled with bright imaginings, and realising a soul communion with God—the light of heaven and of earth. I may never cease to remember that evening; it must ever remain a dear reminiscence in my short life. After completing my stay at Ipswich, I returned home instructed, pleased, and stimulated to pursue my studies with new energy. Phonography, Pitman’s system of short hand, was now introduced into our school, and I was delighted to see how it filled the chasms of orthography, and, with the lightning speed of the pen, as it marked off the fairy little characters. I determined to master the system. I, accordingly, pursued it the last six months I remained at school, or rather till I was attacked with my present illness. I had gone far enough to become a member of the Phonographic Society, and was anticipating the time when I should be thoroughly proficient. I seemed to have a presentiment of approaching arrest, during my last four months of health, for I applied myself more diligently than ever to my books and

solitary study. I have sat hours alone poring over diagrams, poetry, grammar, or reading; and, now that I can do so no longer, they reflect me back an image of pure enjoyment in my solitude.

‘About two months previous to my attack of illness, I was the subject of strong religious convictions, and a peculiar sense of my unworthiness; and I certainly received light from the “Father of lights”, for my spirit felt glad in the perusal of his word; and my heart dictated a nearer approach to truth, and I was increasingly desirous of fleeing evil. I tried to understand my mission here, and felt I ought to prove a blessing to myself and others, by glorifying the Author of my being, in obeying his precepts, and seeking salvation through the only means of acceptance. I felt also reproached in exhibiting so little self-denial and anxiety for the good of others. But I feared the exertion of my influence would prove too small in effect for any perceptible good to accrue; but again, I thought it matters not so much to me whether any good is perceived, I am justified only in the performance of duty; and thus I resolved to imitate the philanthropist, though feeble might be the results of my attempt. I had no need for a long or remote search ere I found much I could do.

‘I had entertained no idea of the many kind and good acts a child is capable of performing, or how it is within its capacity to alleviate the distresses of a fellow-creature.

‘My first trial was the reading to an old person, whose infirmity frequently confined her in bed. I first asked her permission to read a tract; and her smile of delight, as she welcomed me to a seat, amply

encouraged me to begin. I afterwards frequently read to her, and found her ever ready to listen. I next came in contact with a person unable to read, but willing to be taught; and, accordingly, I began giving him lessons in the phonetic plan, and, to my astonishment, his progress was rapid. He was in a few weeks able to read lessons in the New Testament, and was so elated with his newly-acquired ability, that he promised very soon to be master of any book. But he had advanced little further, when I was suddenly taken ill at school, and with great difficulty reached home, where I remained for a fortnight unable to rise from bed. The symptoms of this attack were very similar to those of my former illness, only more violent and complicated. I suffered from intermittent fever and paralysis of muscle. In this attack (for the first time in my life) I felt my spine weak, and the weakness was accompanied by fits of nervous hysteria. It was plainly the harbinger of a serious and protracted illness.

‘After fourteen days’ suffering I rallied again, and, apparently, lastingly. I was weak, but able to walk about, and again raised the hopes of my friends; but it was only three weeks ere I was taken as before, and again prostrated; from which prostration I have never been recovered so as to rise for an hour. It is now near three years since the attack.

‘I must here mention how I spent the three weeks of improved health that intervened between the attacks. It was a period of uninterrupted enjoyment; I felt to be feeding on unearthly food, and employed a great part of the time in singing. I always cherished the possibility of man holding intercourse with spirits, although

I never read much on the subject, and was never prompted to the belief by any one. It was an intuitive conviction. It will, doubtless, be traced to a dreamy marvellousness, or empty enthusiasm; but it was neither. I distinctly believed spirits to communicate with man, and that space only intervened between our place and their state, where spirits were nearly connected with, and were able to exert an influence over men and matter; and during my state, at the time of which I am now speaking, I more than ever desired to be the medium of some communication of the kind. Still, I was sure that it was individual character, and cultivation of divine principles alone, that could guarantee such a position, or, at least, a communion or intermutual intercourse with spirits of light and goodness.

Did we but in the holy light
Of truth and goodness rise;
We might communion have with God,
And spirits from the skies.

DRYDEN.

‘I shall now proceed to the subsequent and last attack, and to a detail of the physical effects of that attack, including the trying circumstances and momentous exigencies consequent on so long and complicated an affliction.

‘I was attacked this last time, as before, with additional pain in my back, which extended itself to the top of the brain, and continued me the victim of most excruciating suffering for twelve weeks without mitigation; at the end of which time it became lulled. At this period, our medical attendant said I was labouring under a combination of disorders, mainly originating

from ossification of my heart, and pronounced my case hopeless, adding, that "not a medicine in my surgery can avail her the least permanent benefit." He more than once affirmed me in dying circumstances, and prevented my father leaving home, asserting. I must die ere he could possibly return. But eight weeks rolled over, still leaving me in an alarming monotony of suffering; and my parents no longer content to submit me to the judgment of one, sought the assistance of another medical man, who, together with the former, made a thorough examination of their patient, and agreed in verdict that the case was too much for their skill, and that they never before saw a case like it. So, on account of its fathomless mystery, it was deserted; while my mother enjoyed the unenviable reputation of having brought it on by an injudicious indulgence!

'Where persons are suffering from deranged nerves, it is generally thought best to repel rather than indulge them, under the mistaken notion that too much kindness increases the malady. Alas! the sufferer knows too well the utter fallacy of such ideas.

'Twelve weeks had now expired, and though violent pain had abated, I was in a precarious state, weak and debilitated.

'I suffered much at times with my eyes, and experienced a pressing heaviness over the eyebrow. Indeed, a third surgeon, to whom we applied, gave it as his opinion that I had amaurosis, or *gutta serena*, and, very probably, might lose the sight of the remaining eye.

'As all three had failed in remedy, my parents were advised to place me in the Ipswich Hospital,

where I might have better treatment, and every chance afforded me of recovery; accordingly, application was made, and I was admitted. It was a sad trial to part from my parents, especially my mother, who had been my constant and indefatigable nurse all through; but I was able to deposit my care in the hands of a higher Power, who mercifully sustained me during my incarceration there.

‘Doubtless, I had every possible means employed for my restoration, but all proved ineffectual, and, after six weeks, I returned home physically weaker than when I went. I felt unspeakable joy at being once more in the bosom of home, and abandoned all hope of recovery. I thought to suffer quietly a few weeks, and then peacefully to bid adieu to every earthly sorrow; but I was destined to no such tranquil and speedy deliverance.

‘I became rapidly worse, and the subject of increased attacks; violent epileptic fits, spasmodic contractions, and paralyzed limbs, accompanied by a palpitating heart, became my hourly portion.

‘I had been home little more than a week before I quite lost the power to swallow mechanically. I was eating a baked apple, when I suddenly felt the muscles of my throat contract, and they would not permit me to receive the apple. We were greatly alarmed, and means were resorted to to expel the rigidity, but to no purpose; disease raged on, and in less than ten days my jaws became immoveably closed. Here was new cause for alarm; and after nothing could be made effectual, my friends, with deep distress, waited (as they supposed) the inevitable result. But I had only partly passed through my

ordeal of suffering and deprivation. Of course, I could partake of no food by an ordinary process; all the nourishment I received was from the insertion of liquids through my teeth, some of which the absorbents took up. Weeks passed over, and, to the astonishment of all, I still survived. For the first twelve weeks that I had the misfortune to crave food, I was rapacious; and yet was unable to take a morsel. At one time this craving was so importunate, that, as by impulse, I would rub food against my teeth, in hopes to extract some particle of its nutriment.

‘I had now a series of epileptic fits, and my sight became materially affected. I saw at first, as it left me, shining particles of varied colours float before me, which was succeeded by a dim and beclouded light. My hearing, at the same time, was very defective, and lessened exceedingly in a day or two; till, suddenly, as a stroke of electric fluid might prostrate its victim to the ground, or as a proud billow might overtop all others, and plunge the poor shipwrecked one in the deep waters—so did a volume of darkness waft to me with lightning speed, and sealed me in the blackness of perpetual night.

‘Behold me now destitute of sight, hearing, and smell (for smell had, too, receded with the two other senses), and unable to part my teeth. What a humiliating spectacle of human frailty and dependance! How extinct the avenues by which my inner self had drank in the nectar of nature’s charms, and revelled in the sweet and cloudless light of sun, moon, and stars! What a scar on the perfection of life’s organism, and what a misty atmosphere of perplexing

anxieties, instead of the light and music of sensation's joys!

'I can ill describe my feelings on becoming fully aware of my position; but the Sun of righteousness granted me a beam, by the light of which I have cultivated my remaining senses, and with which I cease to deplore my terrible loss; for, by a concentration of all remaining power, we accommodate ourselves to our necessities, and thus the loss of the medium of enjoyment becomes partly compensated. The degree of maturity to which a thing arrives, depends, in a great measure, upon the extent of its cultivation. Genius is a native bud; but it needs to be cultivated by its possessor before it can blossom in intelligible flowers. Just so, if, on the loss of one or more of our senses, we educate the remaining ones, their development will unspeakably mitigate the loss. Such then was my state; but as I could not expect to survive more than a few weeks longer, I felt I should soon be in that blissful place of which it is said, "there shall be no night there", and where I should see, hear, and feel all I could desire. But I continued in a state of lock-jaw for twenty-one weeks; at the end of which, I gave indications of a revival of the flexibility of my jaws, and soon had the ability to open them, though with much pain. My mouth and tongue were in a dreadful condition, covered with small festering sores, and, in places, flayed. It was quite a painful operation to receive nourishment, or even to moisten my glands. It may be imagined, that this lock-jaw must have been a truly trying and painful affliction for my friends, as well as for myself. Indeed, it was; for five weeks out of

the seven in which I craved food, my sufferings were so great that I could only endure them by being in continual motion, and my parents, by turns, kept me so by rocking me on my couch. Morn, noon, and midnight saw them watching by my side: indeed, for the entire twenty-one weeks, my mother never passed a night in bed; for when friends assisted a vigil, I could not endure her absence, my greatest fear being that I should not die in her presence. If it was marvellous how I survived, it was a parallel marvel how she sustained such an immense amount of fatigue, sorrow, alarm, and protracted watching. It might be, that the intense agony of the loved one stimulated her weary self, and spurred on a determined will to aid and soothe the dear helpless object to the latest moment of its existence. For one month of the time, I lay in a kind of cataleptic fit, as rigid as if I were a corpse, and unable even to have my head turned upon the pillow.

‘As the craving for food left, I sunk into a lethargy, or state of half consciousness, and remained so to the end, when I was relieved from the contraction of my jaws. I have said before, that I was in a dreadful state, and much emaciated. There were signs, however, of some returning vigor; and we hoped, from day to day, that I might recover my lost senses, or, at least, in part; but that hope was soon abandoned. I did not even recover the lost power of deglutition; nor have I, to the present moment, recovered either of the three senses, or the power to swallow mechanically. Yet I exist in the sweet hope that I may, in some degree, at a future period; though, perhaps that enjoyment is many steps in futurity. I was excessively weak, and loathed

solid food ; and as I could not receive it into my stomach freely, I took only fluid, and only one kind—milk. New milk, boiled and sweetened with sugar, became my only food. As summer advanced I revived very much, so as to converse for an hour without sinking.

‘I was very much paralyzed, and subject to violent spasmodic contractions, and palpitation of the heart ; so convulsive as to heave me from the bed. My disease was then in its embryo state, as will presently be seen. My communication with my friends was, of consequence, very limited. I received words from them by their writing upon my hand or forehead, This was my only medium to receive ideas for several months, till, one day, a young friend introduced in the following way a far better process. He wrote thus : “Have you ever learned the finger-alphabet, or manual of signs ?” I replied, “I knew something of it at school.” “Shall I teach it you ?” “I should be most happy to learn, but persons would not be likely to know it sufficiently to communicate by it.” “Oh ! but they would soon learn.” I agreed to learn it, and did so in a quarter-of-an-hour. He made the sign, and wrote the letter it expressed upon my hand. I was now possessed of an invaluable means of enjoyment, and a much quicker, and much less perplexing and fatiguing method, by which to receive anything those around me wished to convey. It has been an invaluable acquisition, and an exhaustless source of pleasure ; for how many gems of genius, and some from those similiarly situated to myself, should I remain without, but for these precious signs.

‘But I must now mention some facts which will look astounding, and their veracity will, doubtless, be

questioned. It is, however, my firm intention, and only wish to detail positive facts relative to myself; and, as such, I trust to be credited. During the summer, my sense of touch became so peculiarly sensitive, that I could actually read phonographic characters, and, phonography in general, as it was lithographed in magazines. It was, indeed, very wonderful; for, though we have accounts of the blind who can distinguish and discriminate between colors, it still demands a large amount of faith to give credence to such facts. But fact is not fiction, though sometimes stranger, and it is useless to deny the possibility of an improbable reality. It is ours to interrogate the phenomenon, and, if possible, to elicit the cause of so marvellous an effect.

‘At this time, I could but in part realise the loss of sight—so acute was my touch with my tongue, and the extremities of my fingers. I manipulated everything that was presented to me; I could recognise persons, after a month’s absence, by the slightest scrutiny. But, as might be expected, my ability, or, as it is now called, *alleged* ability to read short-hand by touch, engendered considerable sensation, and very many suspicions, of which I have been the hapless and innocent victim; and the following test was applied, to ascertain the fact or deception. Some phonography was brought me to read, written on paper I had never handled, and I was requested to turn away my head while I read it. Alas! this was my lesson in doubt. I had not yet been taught in the school of suspicion; and felt a barb piercing me, as I complied; for I foresaw, “looming in the distance”, many a dolesome cloud

which should dim my horizon, and burst over my inexperienced head with terrible impetuosity.

‘But the result of the test seemed to those who used it very satisfactory, and so far I was repaid; and in the excitement of a new attempt (that of writing), I soon forgot the unpleasantness of my test.

‘I had long wished to try my skill in writing (though blind), and now, after a few trials, I succeeded admirably; and what with my writing, phonography, and manual, was quite content, and even happy. The one great Good has created the mind of man so abundantly prolific, that it would be a difficult task to deprive it of all the means it possesses to suit itself to any exigency in which it may be placed.

‘The summer was a season of uninterrupted serenity, and I was beginning to feel reconciled to my loss; but summer must have its clouds, and serenity its storms. As summer gave place to autumn, my touch lost its preternatural keenness, and in winter I had lost the power to read by it. Of course my reading must have been limited; to be blind, and yet able to read (however little), was an invaluable privilege, and I mourned very greatly the loss of the power that had enabled me to do so. It was almost too overwhelming to my spirit, after so long resuscitation, to feel myself again declining; but the arm that never fails was around me. As winter advanced I relapsed considerably, and gave symptoms of deeply-rooted disease, and it seemed likely that I should again relapse into a very painful, if not a fatal attack.

‘I still subsisted on milk only, taking it in my mouth and ejecting it again, except what might

absorb or imperceptibly pass down, as nothing could pass the œsophagus by a muscular action. By this time the milk had become so palatable and suited to my taste, that any other kind of nutriment touching my lips, was not only ungrateful, but offensive to me.

‘The proverb, “use is second nature,” is very correct; for, if nature is sustained in her functional energy with a certain quantity or a certain quality of nourishment, and we interfere by placing a substitute, she soon evinces her dislike of the intrusion; and it is truly surprising with how little the body will support itself. I seemed to require less of food than anything else. I had no requirements further than the milk, and, indeed, have frequently remained the whole day without tasting it. It has been said, that states of mind may and do influence matter; if so, it might have been demonstrated in my case, for my mind was peculiarly stated, as I will hereafter explain. During the winter I expectorated daily, and large quantities of blood. I suffered the most rending pain in the lungs and liver, and seemed as if rapidly declining.

‘I lost all relish for writing, and lay in listless suffering. Winter was passing and I still maintained. It was hoped I might again revive, or, at least, be less distressed with suffering. In the latter we were not mistaken; for, in the spring, I was greatly relieved by an inflammatory gathering upon my chest. It was extremely painful, and of an intense heat, but as it subsided my sufferings lessened, and I appeared better. But, although it relieved my pain, it was but the forerunner of an unaccountable

phenomenon—that of my long abstinence from food and drink, for as this gathering left, I gradually lost the desire to take, and finally abstained from all nourishment for twenty-five weeks; during nearly all of which time, the ordinary secretions ceased entirely.

‘It will be necessary to relate my exact feelings as appetite left, and during my abstinence. This painful protuberance on my chest was succeeded immediately by an icy coldness, just in the same place, only internally; and as this coldness increased, the functional energy of my stomach gave place to a kind of congealed accumulation, continuing all the time I abstained, so that I never felt the natural sensations of hunger or thirst. I was greatly alarmed at first at the daily diminution of desire to take, but as I had passed through so many alarming states, I thought it probable I might soon return again to nourishment.

‘When I first felt my power to take becoming feeble, I attempted to force on myself larger quantities at a time; but as this did not succeed, I abandoned all attempts at compulsion, and resigned myself to what I saw plainly approaching.

‘It was very surprising that, during so entire an abstinence from food, I should retain so much of my former vigor, and that I should look, as I have been described, blooming, though delicate. In my lower extremities I became very attenuated, where in health I had been stout; I was quite collapsed in the abdomen, yet on the whole not so emaciated as might have been expected. Nor was there the least excoriation.

‘The question is perpetually asked, “How was I

sustained?" Many have tried to account for it; but it is, undoubtedly, a physiological difficulty. I shall mention a fact which, in all investigations, has not been sufficiently attended to. As soon as I refrained even from touching any food or liquid with my lips, I felt, as it were, an instinctive need of water in some way; and all through my abstinence I was frequently applying it to my face, hands, and arms; and it has been calculated that, upon an average, I absorbed four ounces each day by its application. Here, then, is an important fact; for assisted by absorption from the atmosphere, life might probably be sustained. Some have said, that I existed by the absorption of my own fat; but if it had been by this means alone, I should suppose I must have given greater evidence of decline and emaciation, and have died before so many weeks could have elapsed. Might it not be by this, together with the absorption of water, and inhalation of air? There were many facts connected with this application of water, sufficient, I think, to attest its power to sustain me.

'I would appear sometimes as if overcome with exhaustion, and on water being brought I would use it, and feel instantly exhilarated and renovated.

'When I had used it in a very excited and exhausted state, it would, I am informed, be sometimes discolored, as if some impurity might have been emitted, as by insensible perspiration. That there was some unknown physical cause for such a long disuse of food, is not only probable, but certain. It has been asserted, that I am anxious that it should be considered a miracle. This is untrue; I never did nor

ever shall give an appellation of the kind. In my mind, there is a question as to the reality of miracles in the present day; that which can be attributed to physical causes, should not be denominated supernatural. An eminent writer has said:

“Nature well known, no prodigies remain.”

That which does not come within the reach of probability, must not, necessarily, be deemed beyond the bounds of possibility.

‘My abstinence is questioned, and ever will be by some, and I am considered as an impostor. But I may be comforted, for I am not alone, as parallel cases are on record; and I must be content to wear the badge of distinction all those have worn who, unavoidably, have exhibited passages in their history which some book of philosophy declares ambiguous, or unquestionably false. But there is One who “judgeth righteously”, who is perfect in philosophy and in all perfection; and to Him I commit my cause as unto a faithful keeper.

‘I have not mentioned that my first declension of appetite for solid food appeared in the hospital, where I partook of nourishment with a dislike, and a nauseous feeling.

‘Of consequence, my abstinence was doubted, and did at the time excite much inquiry and suspicion; which (as it is known) originated a series of watchings; and the result of one—or rather, the result of its members’ injudicious rashness and want of reflection—is too well known to need comment here. I may hereafter separately give a statement relative to its procedure.

‘The other two were in every way satisfactory, and confirmatory of what had been attested concerning me—as *that* might have eventually been, by careful management, and a scrupulous explanation, which has been frequently offered, but as often denied notice. No evidence whatever has been, or can be, adduced to prove that food or drink, of any kind or degree, was admitted during the trial; indeed, there is positive proof that no such thing was done. But enough of this at present, unless I could detail the whole at length, which cannot be done here; and I do not wish to retaliate, or to encourage a malevolent disposition towards my enemies. We have no right to expect a credence to be given to our assertions, unless we are free from the leprosy of falsehood; but knowing myself to be so, and conscious that my cause is a just and truthful one, and that as such it must ultimately wear the laurel of triumphant victory, I am in no fever of impetuous impatience that the world should behold it such, or that sympathy should so preponderate, as at once to bear down all prejudice. I am even honored to feel the scourge that far greater and nobler souls than mine have writhed under; for, though commonplace spirits have considered it best to have the entire sympathy and credit of the world, noble and native souls have preferred to wade through the shallows and chasms of calumny, to climb the rugged yet priceless mountain of a higher destiny, rather than remain in the easy and despicable residence of the garden of goodwill, and be fanned by the artificial breeze of a flattering applause.

‘Having mentioned that I loathed food for twenty-

five weeks—for I not only lost all desire, but absolutely abhorred food of any kind—I will now mention how I was enabled to take again, although not to swallow mechanically; for till the present moment I cannot do that.

‘The beginning of my restoration was the effect of animal magnetism and homœopathic medicine. Magnetism certainly very powerfully affected my system, and produced a change; and I am sensible of the beneficial effect of homœopathy. After I had been under the treatment awhile, if I were faint and took two or three globules, I felt as if I had taken a meal: the internal warmth and energy of my stomach, which had been so long suspended, gave signs of restoration; and after some time, I felt a slight desire to moisten my mouth. But the desire was so languid, that the least dissuasion would have sufficed to extinguish it; but, by dint of repeated endeavors and solicitous persuasions, I attempted to take, beginning with the yolk of an egg well beaten in milk: but the sufferings and spasmodic fits of sickness I had in consequence were astonishing, and produced serious apprehensions. I felt so entire an aversion as soon as I proceeded to take, that I could hardly be entreated to persevere; but having done so for a few days, I mastered the repugnance, and am now able to take in the same manner as before I abstained; and I can extend my diet more, as I do not object to tea, soup, or coffee, but sago is my chief article of diet, and that which I most enjoy. I have not yet attempted to take any thing into which flour enters. I dislike all bread stuff of whatever variety; indeed, it is quite two years

since I have tasted any thing of the kind. I like fruit excessively—I scarce know a fruit of which I am not fond; so I am able to make my slender diet varied and palatable.

‘Indeed, it can matter little what enters into it, as I can receive but limitedly. But I am thankful to be able to take nutriment of some kind, and I am sensible of a great improvement in my health since returning to sustenance. I am not, however, sensible of any improvement in my physical powers, as I can still neither sit unsupported, walk nor stand, see, nor hear; and the food I take into my mouth I obtain the liquid from, and reject the residue. Yet my condition is greatly ameliorated by my increased power of endurance, consequent on the nourishment I receive. Up to the present day, I have had no feeling of thirst, and consequently no desire to drink; and when I take food it is from a sense of faintness, rather than the natural sensation of hunger. From the time I began again to take nourishment, I have entirely discontinued my ablutions, having no desire, but rather a repugnance to water, except for the ordinary purposes of cleansing. As a prominent feature in my affliction is paralysis, and as the loss of all my powers, both of the senses and muscles, arises from their being paralysed, I may perhaps cherish a hope of their partial, if not entire recovery. Indeed, I quite believe I may recover hearing, and the power to deglutitate; but I am less hopeful of the recovery of sight. But, although “sorrow endureth for a night, joy cometh in the morning”, and my night may be further advanced than I conceive, and my morning already breaking over the hill-tops of time.

‘ In consequence of an entire loss of trade—the effect of numerous misrepresentations and unfounded calumnies—we have been compelled to remove to Ipswich, where we hope to obtain an honest maintenance, live down oppression, and obtain friends. God has blessed us beyond our most sanguine expectations in that respect, and if we trust in him, I am confident he will continue to do so. I am conscious of an All-wise Disposer of every event, and as conscious that perfection cannot err.

‘ Much has been said (by persons who have learned to subject facts to their individual opinions), in contradiction of the assertions made of my physical state; but nothing has had such determined discredit as my avowed communication with the spirit-world. It has sustained absolute ridicule; but letting alone theories and opinions, let us deal simply with facts, and after discussing their merits, by a careful examination proceed to decide as to their being only illusions, or incontrovertible realities.

‘ Among many things, the subject of the glass-ringing has excited a large amount of interest, inquiry, and suspicion; and as it seems to demand a detailed account, I will narrate how it first rang, and the circumstances connected with it throughout.

‘ First, then it is no musical glass (as has been asserted), but an ordinary and half-sized tumbler; not adapted, whatever might be applied, to become the least musical. The fact of its ringing is so intimately connected with a supernatural agency, and with my intercourse with spirits, that whoever believes the one, cannot reject the other. But to proceed. The

ringing of the above-named glass commenced in the beginning of May, 1852, and has continued to be heard till within these last few weeks. My requesting to have the glass brought to me was purely accidental, nor had I the slightest intimation from the spirit-world to make me anxious for it. I had had in the morning of the day in which it was first heard, a very beautiful and choice rose brought to me from the garden; and being anxious to preserve it as long as possible from decay, I requested a young friend, who assisted in nursing me, to fetch me a tumbler of water, that I might place it in; and, accordingly, she brought me the little glass which has had such notoriety. After a few hours had elapsed the rose faded, and I wanted more. The glass was emptied, and left standing by my side till I should receive more flowers; but it seemed not to be destined for a flower vase. Towards evening, as my mother was leaving the room, she heard a sound as if I were touching the glass with something soft; producing a clear, soft tone. She came to my side, and inquired if I had touched the glass; I replied in the negative, upon which she listened with breathless attention, and in less than two minutes she distinctly heard it again twice or thrice. Convinced now that no earthly hand or agent was in communication with the glass, she was at liberty to attribute it to other, and supernatural causes. Certain it is, that I knew that it was rung by an invisible agency; and I conveyed to my mother my impressions concerning it. She did not reject what I said, as she had in so many instances witnessed the truth and fulfilment of my statements; still there was a dash of mystery about

it that she could not unravel. It was again heard once or twice, as my mother and the young friend aforementioned were seated at tea by my side, and just as I was engaged in giving an animated description of the enjoyments and spiritual views I had been favoured with during the day.

‘The young person was very much impressed, indeed almost awe-stricken; as she was certain it was touched by nothing visible, and that there had been no sinister design in placing the glass where it stood. Moreover, she was impressed by the fact of its ringing just at the moment when we were employed on topics relating to the immaterial. They looked at, and moved the glass, but, of course, gained nothing satisfactory, or what would naturally explain it, in so doing,

‘On the evening of the second day of its ringing, my father came home off a long journey, and consequently coveted a narrative of all that had taken place during his absence. As usual, I was the narrator, and, among other things, I gave him a full account of the glass phenomenon. He was greatly surprised, and was busily engaged in inquiries, when the glass gave three distinct peals, not loud, but musical. He was thoroughly astonished, but perfectly convinced that it was not, in any way, occasioned by me; he was close by it, and saw that it did not move. He relieved my other friends that night, by remaining by my side, and was several times favored to hear the ringing, and always when we were conversing on spiritual and elevating subjects. It rang as if in confirmation of certain sentences, or as if to remove difficulties.

‘It continued to ring in the same manner; and the third person who heard it, has heard it upwards of

fifty times; and is one whose veracity would not be impeached. He has mostly heard it when in prayer, close by it, and has expressed to me that his emotions and feelings, when hearing it, were indescribable. It has been heard to ring sufficiently loud to arrest the attention of any one who might have been standing outside the door; while, at other times, it has appeared perfectly ethereal, or more like an æolian murmur.

‘One of its most remarkable features, is the fact of its having been more than once a warning, and a call, for assistance to the helpless. I will relate a circumstance which seemed most opportune and providential in its results.

‘At the period when it first rang, I was subject to faintness of a peculiar kind; I would sink quite off, and fall, without being able to thwart the attack in the least. I frequently lost my breath, and, but for timely assistance, should on many occasions have been in a most perilous condition. I was alone one day, a few weeks after the commencement of the glass phenomenon, when I was suddenly seized with a fit of the kind, and sank quite over the side of the bed, so that I was suspended from it. For some moments I retained consciousness, and felt my breath rapidly receding, without the slightest capability to arouse those in the adjoining apartment. I now lost consciousness, but when I sufficiently recovered to listen, my mother communicated to me the following very surprising fact relative to the glass.

‘She had not the slightest intimation of my dangerous position, and was busily engaged with her domestic duties, when she thought she heard a distinct pealing ring; she stopped only for a moment, as she concluded

it was the glass, and, having heard it so frequently, she had ceased to feel astonished or alarmed. Again she was aroused, and this time by five or six sharp clear-toned peals, like a very fine-toned bell. She now felt a presentiment of something alarming, and, on entering the room, found me in the painful position afore described; and, on raising me, had the utmost difficulty to restore my almost extinguished life. Here is an indisputable evidence of a preserving agency, and is sufficient to convince me that a guardian spirit was hovering over me, and was capable of acting, and did act, upon that material object, in order to make us aware of its presence, and to rescue me from what must, without doubt, have soon occasioned my death.

‘There could be no design here, as there was no one to witness, or to cause this circumstance. It speaks for itself. Here was an object for its ringing, and in the result, a proof of its being the agency of a superior and invisible being.

‘From this circumstance have arisen various misrepresentations, such as that I have said it was by the flitting past of an angel, the brush of his wing, and the like. I have said that I believed it to be the work or effect of a spirit, and that that spirit I believed to be my guardian angel. But what is there so impious in that assertion? why may I not assert what I believe to be correct (even if self-deluded), without incurring reproach, suspicion, slander, misrepresentation, and the like?

‘If I am self-deceived, it does not follow that I am guilty of imposition. If I am diseased in mind, am I not an object for pity, rather than scoff? But if it cannot be believed that the glass is a medium,

or is acted upon by a superior intelligence, then it cannot be accounted for, but must remain an inexplicable mystery.

‘That a circumstance of the kind rarely happens to any one, it does not follow that such events do not occur at all. Its rarity does not impeach its veracity.

‘The fact of its ringing is established beyond all doubt. It cannot be the work of imagination, or a deceptive sound, to upwards of forty persons; to one of whom it has occurred as many as fifty times.

‘It is a fact which cannot be cast overboard, nor must we throw away as useless what we cannot understand. Some assertions have been made to the effect, that having a small harmonica upon the bed, I was in the habit of concealing it beneath the clothes, and striking or touching it when I wanted to make dupes to the glass. This reasoning I think displays a credulity far more absurd than that of those who do not reject the real fact. The feud about the little instrument is soon settled, when it is known that the glass had rung several weeks before the harmonica ever rested on the bed, so that we cannot trace its origin to that. But suppose it to be so, how can it be accounted for, when I had both my hands in those of another person repeatedly, when the sound was heard? was it not very strange that I should be able to use it for such a purpose? Common sense says that none but a most practised and experienced conjuror could have availed himself of it. I ask common sense whether I can possibly have attained to that perfection without any previous tuition? Again, suppose it were an invention of my own, what could be the motive? Nothing like that would have been

carried into practice without a powerful motive : what could that motive have been? I must have been sure that, instead of its meeting with reception, it would, on the contrary, by the greater number be absolutely laughed at. It could not then be for notoriety, as no one is so fond of notoriety as to wish for the appellation of a notorious deceiver, or a deluded fanatic.

‘ If notoriety was not the motive, then there was no motive at all; and, as we cannot conceive such notoriety as it would gain to be eulogising or pleasing to anybody, we ought to be content to allow it to remain a fact; and, if possible, to derive information, and discover points for pleasurable investigations in the phenomenon it presents. I am not attempting to throw a religious mysteriousness over it when I assert, that it has responded to many a petition from the recesses of many a sincere heart; it has decided many an uncertain surmise; dispelled many a fear, and unmistakeably announced the presence of some spiritual envoy. And what in all this is so barbarously obscure and impious? Is it not written in the Old Testament, “The angel of the Lord encampeth round about them that fear him”? and is it not written again in the New Testament, “Are they not all ministering spirits, sent forth to minister”? etc.

‘ It has been remarked as an instance of duplicity, that I would not have the glass removed to the opposite side of the room. I did not see the necessity of such a proceeding. Any one was at liberty to handle the glass, place it upon books, or hold my hands when there was any likelihood of hearing it. All this I submitted to; and was I to be blamed

because I would not sacrifice every feeling for the conviction of those who were inveterate?

‘I saw no proof of its necessity, nor could I see how it would sustain the fact. The glass stands still near my bed, and shall never know another place. I have no more to say, except that it was heard about six weeks ago, and has not sounded since; and if it never does again, that it has done so, is not the less an incontrovertible fact.

‘In addition to this manifestation, I have had others of a sensible kind, which could not be mistaken; of which those about me were witnesses, and which they were forced, though reluctantly, to attribute to their true cause. I am not superstitious, nor do I like superstitious people. I do not wish any one to believe without evidence; but there is abundance of evidence in my case—not our own simply, but that of others. The remarkable phenomena alluded to I will not now detail, knowing they would not be believed, but would be treated with contempt and ridicule by the public; and perhaps expose me to the sufferings of another martyrdom, which I have no desire to pass through. A time, however, may come when more light will be thrown on such subjects, and I may be permitted a hearing. I repeat, I am neither self-deluded nor phrensied, and so far from these things being caused, or attended by a diseased imagination or overheated brain, they produce in me calmness and self-possession. When my first vision took place, my brother had just come to see me, and was sitting by my side. I was delighted to have him come; was perfectly calm throughout the day, and, during the vision, was quite conscious;

there was no aberration of reason; no more delusion than at this moment.

‘There may be those who, solicitous for my eternal welfare, may entertain fears as to my acceptation of divine and gospel truths, on account of my mind being so much engaged on the subject of angels and spiritual manifestations; thinking I have attended to the one, to the exclusion of the other, and that as regards her salvation, my soul may be in a state of “winter”, as a certain writer on my case has described it.

‘I am thankful to be able to tell those who thus are interested about me—and that gentleman in particular—that it was not winter with me when he saw me, neither is it now. To all such I would say, Your fears are groundless; converse with good spirits can never injure or mislead the soul, or tempt it to seek refuge in any other than Him who has ransomed and saved it. And if I am in the truth of Jehovah, dark spirits can do no more than tempt me; and he is able to deliver me from all such designs, to withdraw my spirit from goodness and holiness. As soon as I trust in angels or spirits for salvation, or even for deliverance from temptation, then will every good and heavenly influence leave me, and I shall be lost.

‘My only Rock of defence is the Redeemer, and my only justifier, his Spirit. Angels, according to his wise arrangement, are envoys of a spirit-state, and preachers of an after and never-ending existence.

‘May God add a blessing, and may the end answer the motive.

‘M. E. S.

‘February, 1853.’

[Since the preceding account was written, M. E. S. has undergone considerable change, which I consider to be the effect of suitable remedial treatment. She has been able to take a larger amount and a greater variety of food, and her nutritive system has greatly improved; but she has gained little or no strength in the lower part of her body, being still without power even to sit up in bed.

On the 3rd of May she first expressed herself as thirsty; and on the 15th, she first partook of bread food; but still without the power to swallow.—EDITOR.

June, 1853.]

CHAPTER III

THE CASE IMPARTIALLY DISCUSSED.

I now enter on the consideration and discussion of the more remarkable features of this case, many of which are detailed in the preceding sketch; and for this purpose I have chosen the form of dialogue, as enabling me most conveniently to introduce and argue the numerous points which require to be touched upon; and, I hope it will be found best suited to convey to the inquirer the information he seeks.

A. 'Well, my friend, I am glad to see you. I have long wished to spend a little time with you in conversation on the topics of the day. We shall not be at a loss now for a fruitful subject of discussion, for there has occurred in your neighbourhood a circumstance of which I have heard much, and thought much, and which has greatly perplexed me; but I have calculated on deriving from you, by a personal interview, fuller information, as I am aware you feel great interest in the case, have devoted considerable time and atten-

tion thereto, and have had better opportunities than myself of arriving at a just conclusion. I allude to the celebrated case of Elizabeth Squirrell, of Shottisham; and am sure you will do all you can to gratify my curiosity.'

B. 'It does appear to me a matter of great interest, in a scientific point of view, as exhibiting important facts in relation to the subjects of physiology and psychology; and, I confess my sympathies are enlisted in its behalf, on account of its having been so hardly, and I must say ignorantly, dealt with. I shall most readily put you in possession of the facts of the case, as far as I know them; and it will afford me pleasure if I can satisfy you on the subject, and also place it more clearly before the public; for I am persuaded that much false rumor has existed respecting it, and much misrepresentation has been spread abroad by those who have spoken of it without sufficient examination, and by others under the influence of prejudice. At all events, I have no theory or system to uphold; and peradventure may stumble on the truth, or at least some clue to it.'

A. 'I have read with great interest her Autobiography, which you were good enough to send me; now be pleased to inform me, in general terms, what is the conclusion to which you have come, and afterwards, the grounds on which that conclusion is based.'

B. 'Well then, I consider myself as one before whom this case has been tried. I have heard attentively the testimony of the various witnesses; have cross-examined them; have summed up the evidence, and am prepared with my verdict; and on

the ground of the advice which every enlightened and humane judge gives to a jury, when the evidence presented leaves a doubt on their minds; and, indeed, I may say, on the ground of the preponderance of evidence in their favor, I pronounce the Squirrells NOT GUILTY.'

A. 'In deciding in their favor, I admit that, if you err, it is an error on the right side, and affords a pleasing contrast to the fierce and intemperate spirit with which some other persons have treated them, and some from whom we might have expected better things. But you cannot but feel that the case is, in many respects, attended with great difficulty; that you have arrayed against you, on some points, the theories of modern science, and on others the generally received opinions of the most eminent divines of the present day; also the public press; and, I believe, the public at large.'

B. 'That the case, as stated, is in many respects opposed to the doctrines of the schools, both physiological and theological, there can be no doubt; but we are sometimes compelled to learn in a school more authoritative in its teachings than either the halls of science, or the colleges of divinity—even the school of fact and experience. And it appears to me, that of the present age it may be said, that, in things having the appearance of the supernatural, we have abandoned a position of credulity for one of extreme unbelief. Mr. Taylor, in his "Physical Theory of Another Life", has well said: "There is a species of disbelief, flattering indeed to a vulgar intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy."''

A. 'I agree with you: and your quotation is pertinent and striking, and reminds me of what I lately read in the "Medical Gazette" of December 12th, 1851. The writer says: "We are living in an age of wonders; guns are fired on the cliffs of Dover by a galvanic current, sent in less than a second, under thirty miles of sea, from the opposite coast of France; the portrait of a respectable gentleman, including whiskers and eyelashes, is transferred in a second of time to a plate of silver; and the quantity of sugar in the urine of a diabetic patient, is actually measured by a ray of polarised light: any one of these facts would have led to the judicial combustion of the inventor in Smithfield two hundred years ago. The effect at the present time should be, to make us cautious as to what we admit, and what we deny."'

B. 'It is well to be under the influence of sound general principles on such a subject as that we are now upon; and, recently in the course of my reading, I have met with remarks bearing strikingly on the subject. Dr. Mason Good has justly observed, that "the great Author of nature is perpetually showing us that, though he operates by general principles, he he is, in every instance, the lord and not the slave of his own laws"; and it is remarked by a very talented and popular author of the present day, "that the reception of novelties must ever be regulated very much by the amount of kindred or relative phenomena which the public mind already possesses or acknowledges, to which the new can be assimilated"; and again, "there is a measure of incredulity from our ignorance as well as from our knowledge."'
A mere opinion of this case, on one side or the other,

is entirely worthless; for I am persuaded that no correct decision can be arrived at in a matter around which so much difficulty and obscurity have gathered, without a personal examination, frequently repeated, which few feel disposed to give it. And to the opinion on the subject of that many-headed and irresponsible monster called "the Public", I attach no importance whatever, and have myself convicted him of circulating an almost endless number of misrepresentations and falsehoods.'

A. 'You have a more formidable opponent in the public press.'

B. 'If you refer to the newspapers of the neighbourhood, their articles on the subject have not at all disturbed me. I might probably tremble before a column of the "Thunderer", but "our provincials" have never been regarded as oracles; which may arise from the fact, that here no cloud of mystery enshrouds the "We"—we actually see him, and discover him to be an ordinary mortal like ourselves, and familiarity with whom divests him of official awe. I feel, however, obliged to express my regret, that the local press in particular should have lent its aid to influence the public feeling against this case, vulgarly denouncing those who have given credit, in any degree, to its alleged facts, as fools and fanatics; the bias of the editors has been unmistakeably shown; and they have violated alike the principles of good taste and fairness, by the readiness with which they have inserted articles against the case of the most disgusting character; and if, as they state, their moral sense has been shocked by the impudent falsehoods of the Squirrells, who but

must acknowledge that they have done violence to the feelings of every respectable reader of their journals, by circulating such wretched vulgarities in their pages? But an apology is at hand for Mr. Editor; it is expressed in Dr. Johnson's plea for another class of caterers for the public taste:—

“The drama's laws the drama's patrons give,
For we, who live to please, must please, to live.”

A. ‘What have you to say to medical men; for they, I find, have generally treated the case as one of imposition? And, surely, their opinion ought to decide the matter, for they are a highly educated and honorable body of men, and must be well acquainted with the laws and conditions of the human system, both in health and disease.’

B. ‘The contemptuous rejection of this case by the great body of the medical profession, as utterly undeserving their notice, and as being condemned by the recognised laws of their science, has done much to form public opinion on the subject; and as this appears to be the principal difficulty with you, I shall give it the more consideration. Now, I have the highest respect for many gentlemen of the profession; but I cannot conceal from myself the fact, that they are not infallible, and that their avowed principles are not beyond controversy. A few extracts from distinguished members of their order will show this more effectually than any reasoning I can offer, and will prove, most conclusively, that they have no claim upon us for the exercise of a blind faith. The theory of Liebig, who has been considered the greatest authority in organic chemistry

of the present day, is I find called in question by Dr. Carpenter. In his recent work on "Animal Physiology" he says :

"I have been desirous of putting forward in this treatise, such general views only as are entitled to take rank among the established principles of the science.

"I have admitted, to a very limited extent only, the recently-promulgated chemical doctrines of Liebig, many of which, although they present a specious probability, will be found to have a very limited application, and to be, in consequence, unentitled to take rank as established principles."

That the theories of medical men are contradictory on many points, and their practice much at fault, the following testimonies make evident; and my design here is simply to show that we may not, even with regard to the medical profession, rely exclusively on authority—that if they have erred so greatly in matters of daily practice, they may also be mistaken in theory on a subject allowed on all hands to be difficult, and but imperfectly investigated. I find, on examination of the writings of physiologists, that they are at variance on several points which have an important bearing on the case before us; and the source of error, both with the scientific and the unlearned, appears to me, to be in reasoning from a normal, to an abnormal condition; from a state of health, to one of disease—of disease, too, indicating a very peculiar character, by various remarkable but unquestionable phenomena. The following is from Mr. Gibbs, in an article on the "Medical Registration Bill":—

"Let us now inquire," says Mr. Gibbs, "in what degree of estimation that profession, which it is proposed to endow with such extraordinary power and privileges, was held by some of

the most distinguished of its own members.' Dr. Paris says: 'The file of every apothecary would furnish a volume of instances where the ingredients of the prescription were fighting together in the dark.' Dr. J. Johnson says: 'I declare it to be my most conscientious opinion, that if there were not a single physician, or surgeon, or apothecary, or man-midwife, or chemist, or druggist, or drug in the world, there would be less mortality amongst mankind than there is now.' Reid says: 'More infantile subjects are perhaps diurnally destroyed by the mortar and pestle, than in the ancient Bethlehem fell victims in one day to the Herodian massacre.' And who does not remember Sir A. Cooper's famous declaration, 'That the science of medicine was founded on conjecture, and improved by murder.'

"Gregory announced, that 'medical doctrines are little better than stark-staring absurdities.' Abernethy said: 'There has been a great increase of medical men of late years, but, upon my life, diseases have increased in proportion.'

"The celebrated Dr. Baillie, too, who enjoyed, perhaps, the largest and most fashionable business that ever fell to the lot of any physician in the world, declared, after forty years of practice, '*that he had no faith in physic*'; and on his death-bed, he frequently exclaimed: '*I wish I could be sure that I have not killed more than I have cured.*'"

Again: Sir William Hamilton of Edinburgh, in an article on the "Revolutions of Medicine" in his "Discussions on Philosophy," recently published—a work of which the "Athenæum" which claims to be the leading literary paper of the day—recently said, "It is perhaps the most profound book that the age has produced, and a kind of guarantee that the age is not becoming shallow"; and of its author, "that he is a Colossus among European thinkers." Sir William thus writes:—

"In Hoffman's dissertation *On the Seven Rules of Good Health*, the last and most important of these is, 'Fly doctors, and doctors' drugs, as you wish to be well;' and this precept of that great physician is inculcated by the most successful

practitioners (or non-practitioners) of ancient and of modern times. Celsus well expresses it:—‘Optima medicina est non uti medicina’; and I have heard a most eminent physician candidly confess, ‘that the best practice was that which did nothing; the next best, that which did little.’ In truth, medicine, in the hands by which it is vulgarly dispensed, is a curse to humanity rather than a blessing; and the most intelligent authorities of the profession, from Hippocrates downwards, agree that on an average their science, at least its practice, is a nuisance, and ‘send physic to the dogs.’ The Solidists, indeed, promptly admit that the Humorists were homicides by wholesale for above fifteen centuries; while homœopathy and the water-cure are recoils against the murderous polypharmacy of the Solidists themselves. Priessnitz I see declares, ‘that the most and the worst afflictions which “flesh is” not “heir to”, but which water has to remedy, are the doctor and the drugs.’ This is consolatory to the world at large; for if, as Charron says, ‘we must all live and die on trust,’ so we must all live and die, *secundum artem*, on one medical system or another. The utmost we can do is, like Ajax, to die with our eyes open, for ‘Who shall decide when doctors disagree?’ Has the *practice* of medicine made a single step since Hippocrates?”

But enough of this, “lest some physician should mistake me, and deny me physic when I am sick”, as the quaint and learned author of the “Anatomy of Melancholy” observes, after quoting a number of opinions to the same effect from *ancient* writers. The statements quoted, while they prove the point I have advanced, are quite reconcilable with the highest moral principle in these gentlemen; and the apparent anomaly has been well accounted for by Dr. Edward Johnson, who writes as follows:—

“To the thoughtful mind—to the mind which does not restrict its gaze to the very circumscribed horizon of particular societies, its feelings, habits, manners, modes of thought, and conventional opinions; to the mind accustomed to contemplate only funda-

mental principles—to solve all problems by reference to great general laws; and which bases all its reasonings upon the great *axioms* of nature; to such a mind there is nothing strange, nothing anomalous in this seeming paradox. On the contrary, it finds it be in perfect harmony with, and the necessary result of the great fundamental laws which govern human conduct.

“Man is a gregarious animal. He lives in herds, like the buffalo; not in solitude, like the lion or tiger. In other less plain phraseology, he is a social creature. He does not, like the lion, *rely upon himself solely*. He relies, like the buffalo, upon his numbers—upon the support, and assistance, and guidance of others. And, as in all great multitudes, there will always be a few who, in times of danger and difficulty, prove themselves to be much stronger than the rest, either intellectually or physically; so the weak many, soon find it not only much easier, but also much safer, to rely for protection upon the strong few, rather than upon themselves. Hence man becomes a *trusting* animal—prone to trust rather to the judgment of others than to rely upon his own.

“In all civilised communities, too, to rely rather upon the wisdom and instruction of others than upon his own unaided judgment and reason, is a part of his religious education from infancy. Hence, he learns to *distrust* his own opinion, and his own powers of reasoning.

“Man being thus constituted, Nature having laid it down as a fundamental law, that the few shall lead and the many shall follow; and having, to the end that this law may be fulfilled, given for the nonce, to the minds of the many a natural proneness to rely upon others rather than on themselves, we perceive at once the true nature, cause, and origin of what we commonly call prejudice. It arises from that mistrust of their own opinion and judgment, and that proneness to rely implicitly and blindly upon the judgment of others, which nature has given to each individual of the many for the reasons and purposes just explained. And so strongly is this principle of self-mistrust, and proneness to look up to the others, implanted in our nature, that to *think independently*, on some subjects at least, is often made, literally and really, matter of reproach and opprobrium. The same principle is manifested in that aptitude, on the part of

many, unthinkingly and unhesitatingly, to deride and scoff at any new opinion which may happen to be broached in their presence, and which may chance to be at variance with established views.

“Hence it happens, that when any opinion, custom, fashion, or practice has become *established*, to the bulk of the community it becomes a *law*, and any breach of which the community will punish by ridicule, by opprobrium, expulsion from its bosom, withdrawal of its sympathy, protection, mutual obligation, etc. ; in one word, by more or less of excommunication.

“There is no one civilised community in the whole world whose established opinions are the same now as they were a century ago, or as they will be a century hence. But though established opinions are perpetually changing, and thus perpetually contradicting each other, yet each one, during its day, is implicitly obeyed, and relied upon, as an irrefragable truth, by the multitude. The gradual changes which are thus wrought on public opinion, are never the result of the reasoning of the great mass, but the effect of new truths, few and far between, discovered by the strong-minded, thoughtful few, and slowly impressed by the weight and force of superior intellects, and the gradual development of time and circumstance.”

A. ‘I think you should not be surprised at the indifference of medical men to this case, which arises, I believe, from the fact that so many of the kind which they have examined have proved impositions, that they have become disgusted ; and feel no disposition to turn aside from their ordinary duties to pay further attention to them.’

B. ‘The observation you have made I would allow its full weight ; but I cannot allow that, in such an extraordinary case as that under consideration, they are to be altogether excused ; and I must think, there is room for the remark once made to me by Elizabeth. While conversing with her on this subject, she said : “I should have thought my case would have been one of intense interest to

medical men, but they do not seem to care about it; half the doctors appear to me not to proceed with their science; they have been to school and just learnt their lessons so as to get a living, and this is all they think of." I find that this remark of the child is endorsed by the philosopher; for Sir William Hamilton, in the article just referred to, also says: "Even medical men themselves are, in general, equally careless and incompetent judges, as the public at large, of all high accomplishment in their profession: medicine they cultivate, not as a science, but as a trade; are indifferent to all that transcends the sphere of vulgar practice, and affect to despise what they are unable to appreciate.'

A. 'I must think, however, you are somewhat illiberal with regard to medical men.'

B. 'I would not be so; and if I strike too hard, or in the wrong place, I hope to be excused on the ground of my zeal on behalf of what I regard as injured innocence. I express, again, my great respect for many of the profession, as equally accomplished and sincere; and, recollect, the remarks you refer to are not mine, but are from the highest authorities, and mostly of their own body, (so that, in fact, it is the "house divided against itself";) my design being simply to show, that a medical opinion is not ultimate authority.'

A. 'Now that you have disposed of the doctors, you will hardly have the temerity to contend with the divines. In some phases of this case *their* science has to do, and has been called on to decide; and some, I learn, were really engaged in investigating the affair.'

B. 'I shall freely comment on them, but would do so with the respect due to their position. Some observations just made have a direct application with regard to them; for it is true of all bodies of men that professional usages, professional beliefs, and professional etiquette bring the mind into bondage, and present formidable obstacles to independent thinking and conduct. And even with regard to those theologians who are the loudest in their denunciations of fathers, councils, and ecclesiastical creeds, it requires but little sagacity to discover that they, too, have not yet forsaken the "furnished lodgings of tradition": and an observation of Sir James Stephen, in his "History of France", applies with more force to divines than to laymen, that "no man is really free amongst us to avow his disbelief of hardly any one of the commonly received articles of the religion of his age and country; with whatever seriousness, decorum, and integrity of purpose such an avowal may be made, he who makes it must sustain the full force of all those penalties, civil and ecclesiastical, which more or less attend upon all dissent, or supposed dissent, from the recognised standards of orthodoxy." Lord Bacon says, in his "Advancement of Learning"—whether his observations applies to other times than his own, deponent saith not—"that it is desirable to sift the merits of knowledge, and clear it of the disgrace brought upon it by ignorance, whether disguised in the zeal of divines, or the errors of men of letters."'

A. 'May I ask, what has been the character previously borne by the family, as that would have weight with me in determining this question?'

B. 'They have borne an irreproachable character; the parents have for years been members of a christian church of the Baptist denomination; have conducted themselves consistently, and been much esteemed in their neighbourhood. I am informed that the clergyman of the parish has said, that he had not a more respectable parishioner than Asaph Squirrell, and that he believed him to be incapable of the deception imputed to him; the child has been religiously trained, and remarkable for a pious disposition, and a great regard for truth. And if you will allow me, I will read a letter relative to her character, from her teacher—the village school-master:—

“*H*———, *February 24th, 1852.*

“DEAR SIR,—I hereby acknowledge the receipt of a note from you, dated February 23, 1852, wherein you politely request me to forward you a few lines relative to the general conduct of M. E. Squirrell during the time she attended at my school. In compliance with that request I beg to submit the following brief reply.

“During the whole of her attendance at school (which was not quite two years), I always found her to be more studious, diligent and attentive, than the generality of those who attended with her; indeed, I may say I have never noticed such an instance of docility in any child or youth entrusted to my care. Her spirit always appeared to be tranquil, her conduct uniform, her manners mild and affectionate, and her love of learning and knowledge in general greater than I have ever had the opportunity and pleasure of witnessing. Her fondness for play also, I noticed, was less than many others of her age. Often would she, when the hour arrived for leaving the school-room for the play-ground, come to me and ask permission to stay in the room, that she might study some piece, in order to commit it to memory, of which she appeared to possess great retentiveness. She would also frequently ask to be allowed to have the loan of some book from my library (which, to the best of my knowledge,

I never refused her having access), and seemed pleased when she could sit beneath the shade of the old elm in the garden, at the hour of noontide, perusing some favourite page.

‘The distance of the school from her residence being at least two miles, necessarily caused her attendance to be somewhat irregular; yet with this disadvantage she certainly acquired more of the various branches of literature touched upon, and attempted to be taught, than many who enjoyed greater facilities for making progress. Indeed she was, so far as I am acquainted, an example worthy of imitation of the whole school; and had she enjoyed the privilege of a first-rate education, she might, perhaps, have been a still more bright and shining light in this ignorant and benighted corner of God’s creation.

‘*To Mr. D.*’

‘R. O.

A. ‘But I have been informed that the remarkable feature of this case has been generally disbelieved in Shottisham, and its immediate neighbourhood. This appears to tell against them.’

B. ‘I believe it is as you state, but put a different construction on this fact, remembering the ancient and truthful proverb, that “no prophet has honor in his own country”; and that “jealousy is cruel as the grave”. While on a visit to the place, I took some pains to ascertain the source of this impression, and found that very few persons had troubled themselves to go near the child; they were content to derive their information from vague reports, and newspaper correspondence; and the sum of their objections generally against the case, was similar to that I received from a resident in the village;—for, whilst she had nothing whatever to say against the character of the family, and had no evidence against the case, she knew that “nobody could live without *wittels*.”’

B. ‘Is it not true that a relative in the place disbelieved the matter?’

B. 'That is also correct; but for no other reason than the one just mentioned. And it is a singular fact, that this individual (recently dead), who had charged the child with feigning inability to swallow, was, for some months' previous to her decease, visited with a similar affliction—not able to pass (mechanically) any kind of nourishment into the stomach, and subsisted entirely from the absorption of liquid food.'

A. 'But I must urge another fact yet against the story. Has not a clergyman in the county written a work, in which he characterised it as one entire piece of deceit?'

B. 'I regret to say that it is so; but I look upon it as an ungenerous—and, I had almost said, heartless—proceeding. It would seem that he laid hold of this case on account of the interest it was exciting, in order to give *eclât* to his book, then on the eve of publication. He asserts that the child can both see and hear; but I am prepared to state—not from a single visit, but from an oft-repeated and rigid examination, and with an amount of evidence as strong as the nature of the case can admit—that she is as devoid of the senses of hearing and sight as it is possible for a human creature to be. Surely it was neither benevolent nor discriminating, to publish charges of so grave a nature, unsupported, as they are, by anything worthy of the name of proof. This gentleman has also thought fit to stigmatise the visitors of Elizabeth Squirrell as the *gobe-mouches* of "silly Suffolk", forgetting that he has included himself amongst the number; for he tells us that, on a visit, he spent nearly three hours with her; and as I suppose an hour exceeds the

average of time spent by each visitor, it is difficult to see, on his own shewing, wherein he is less silly than his neighbors. He is not the only gentleman of his profession connected with this affair whose conduct reminds one of a remark made by the late Dr. Augustus Neander, that "a man's view, even of facts, depends on the tendencies of his mind and heart; these necessarily give their own hue to his interpretation, even of what his eyes behold". It is with pleasure, however, I refer to the course taken by another clergyman in the immediate vicinity of Shottisham, and who has arrived at a different conclusion to that of the author of the "Summer and Winter of the Soul."

'The Rev. W. A. Norton of Alderton, acted the part both of a gentleman and a Christian, and visited the child almost daily for many weeks, and arrived at the decision common with all those who have seen much of the case; namely, that there is no evidence of deceit with regard either to the child or her parents. The course this gentleman has taken, and the fearless, patient, and candid examination he has pursued, is creditable alike to his head and to his heart; and he is entitled to the blessing of those who were "ready to perish."

A. 'You have disposed of the several assailants of this case; I now look for a statement of your own views on the subject. Pray how do you regard it? On the supposition of its truth, can it be accounted for on scientific principles, or must it be regarded as miraculous?'

B. 'One of the greatest of human authors has said, "There are more things in heaven and earth than are

dreamt of in your philosophy". And that the great poet was right, many events, from his time to our own, have fully proved; and an increasing acquaintance with the physical sciences compels us to acknowledge, that it is difficult to assign limits to the possible, or to draw a line between the natural and the supernatural; of ascertaining the essential properties of matter, or its latent capabilities; for, although what we call the laws of nature are observed with general uniformity, yet there are apparent exceptions which puzzle and confound us. In illustration of these remarks, I will refer to a fact or two which, I believe, are well authenticated. I do not say, however, that the cases I shall adduce are precisely analogous to the one we are discussing; but I refer to them simply for the purpose of shewing that we are sometimes compelled to yield our assent to statements, the truth of which our previous experience would have led us to declare as highly improbable, if not impossible. It appears to me that the least objectionable term to apply to such cases, is neither supernatural nor miraculous, but extraordinary, or extra-natural; they are beyond the range of our ordinary experience. The first instance to which I would refer is that of Human Hybernation, which frequently occurs in India. In the "Medical Times" of May the 11th, 1850, a communication on this subject was made by James Braid, Esq., M.R.C.S., of Manchester—and it must be remembered this periodical is one of the acknowledged organs of the profession, and, therefore, not likely to admit a statement of this kind imperfectly authenticated. The writer says he has "lost no opportunity of accumulating evidence on this subject, and that while many

alleged feats of this kind are probably of a deceptive character, still there are others which admit of no such explanation; and that it becomes the duty of scientific men fairly to admit the difficulty." He then refers to two documents by eye-witnesses of these facts, and which he says, "with the previous evidence on the subject, must set the point at rest for ever, as to the fact of the feats referred to being genuine phenomena, deception being impossible." In one of these instances, the fakir was buried in the ground for six weeks, and was, consequently, deprived not only of food and drink, but also of light and air; when he was disinterred, his legs and arms were shrivelled and stiff, but his *face was full*; no pulse could be discovered in the heart, temples, or arms.'

'About three years since I spent some time with a General C——, a highly-respectable and intelligent man, who had been a long time in the Indian service, and who was himself an eye-witness of one of these facts. A fakir was buried several feet in the earth, under vigilant inspection, and a watch was set so that no one could communicate with him; and to make the matter doubly sure, corn was sown upon the grave, and, during the time the man was buried, it vegetated and grew to the height of several inches. He lay there forty-two days. The gentleman referred to passed the place many times during his burial; saw the growing corn; was also present at his disinterment; and when he questioned the man, and intimated to him that he thought deception had been practised, the fakir offered for a sum of money to be buried again, for the same length of time, by the general himself, and in his

own garden. This challenge, of course, closed the argument.

‘Cases of this kind might be multiplied on evidence which cannot be doubted; and if you wish to pursue the subject further, I refer you to a little work, recently published by Mr. Braid, entitled “Human Hybernation”, in which these cases are fully stated. Sir Claude Wade, who was an eye-witness of these facts when acting as political agent at the court of Runjeet Singh, at Lahore, and from whom Mr. Braid derived his information, makes the following observations:—

“I share entirely in the apparent incredibility of the fact of a man being buried alive, and surviving the trial for various periods of duration; but, however incompatible with our knowledge of physiology, in the absence of any visible proof to the contrary, I am bound to declare my belief in the facts which I have represented, however impossible their existence may appear to others.

“I took some pains to inquire into the mode by which such a result was effected, and was informed that it rested on the doctrine of the Hindoo physiologists, that *heat* constituted the self-existent principle of life; and that, if the functions of the other elements were so far destroyed as to leave that one in its perfect purity, life could be sustained for considerable lengths of time, independent of air, food, or any other means of sustenance.

“How far such means are calculated to produce such effects, the physiologists will be better able to judge than I can pretend to do. I merely state what I saw and heard; and think that when we consider the incredulity and ridicule, and actual persecution, with which some of the most wonderful discoveries of modern times have been regarded—viz. Galvanism, Harvey’s system of the circulation of the blood, Mesmerism, etc.—that it is presumptuous in any of us to deny to the Hindoos the possible discovery or attainment of an art which has hitherto escaped the researches of European science.

Upon this Mr. Braid observes:—

“Such, then, is the narrative of Sir C. M. Wade; and when we consider the high character of the author as a gentleman of honor, talents, and attainments of the highest order, and the searching, painstaking efforts displayed by him throughout the whole investigation, and his close proximity to the body of the fakir, and opportunity of observing minutely every point for himself, as well as the facilities, by his personal intercourse with Runjeet Singh and the whole of his court, of gaining the most accurate information on every point—I conceive it is impossible to have had a more valuable or conclusive document for determining the fact, that no collusion or deception existed.”

Another proof of our ignorance of the capabilities of matter, organic and inorganic, is seen in the following statement, which, from a note kindly addressed to me by Mr. Crosse, I find is (although a newspaper paragraph) substantially correct; he is still pursuing his experiments, and intends to publish a pamphlet on the subject:—

“ASTOUNDING EXPERIMENTS IN THE DEVELOPMENT OF INSECTS.—A discussion has lately taken place in the scientific world in reference to certain experiments of Mr. Crosse, an amateur philosopher of Somersetshire, who was said to have created insects called *Acarus Crossei*. It was a mistake, however, to suppose that Mr. Crosse claimed the creation of the insects, for he only alleges that he has been enabled to develop insects under the most singular circumstances. Our consul at Manchester, Mr. F. F. Ogden, has recently visited the house of the philosopher, and, in a letter to the ‘National Intelligencer,’ gives this account of what he saw:—‘I own to utter incredulity, until I had the opportunity of a thorough examination of the process, and a full explanation of the means. No room was left for doubt. No delusion, no self-deception, no favorite hypothesis to be carried out, had any influence in the result. On first witnessing the result, Mr. Crosse would not believe his own senses. He locked up his laboratory, and took a long walk in

the open air, to assure himself that he was not laboring under some illusion. On his return, he beheld the actual living insect in various stages of its formation. The apparatus was prepared for the purpose of producing crystals from the silicate of potash. A tubulated retort, with its long end plunged in a glass dish of mercury, has a platina-wire passing through it, connected with a negative pole of a weak galvanic battery. Through a neck in the retort, hermetically sealed, another platina-wire, immersed in the caustic solution, communicates with the positive pole. The bulb of the retort is two-thirds filled with a most carefully-prepared caustic solution of silex and potash ; pure black flints and caustic potash, after being subjected to a white heat, are pulverised and melted into a glass which is soluble in distilled water. In this solution no animal life can possibly exist, nor can there in the mercury. The whole was then placed upon a shelf for constant inspection. A gelatinous substance was first observed to have formed around the bottom of the positive wire. Then No. 1 made its appearance, gradually expanding into Nos. 2 and 3, when flexible filaments were observed. No. 4 began to show animal life, and, after one hundred and forty days' watching through all its changes, the perfect living insect crawled up the wire ! not singly, but in sufficient numbers to dispel all doubt, if any could have existed, and prepared for another stage of life. Like our mosquitoes, that emerge from the element in which they are produced, and are drowned in it if they return, any unfortunate straggler that missed his hold immediately perished. The *Acarus Crossei* is now known as a distinct species.' "

Another astonishing fact I will also relate, showing that the functions of life may remain in a torpid state for an indefinite period, and yet be restored to their natural vivacity. The following experience of the celebrated Dr. Edward Daniel Clarke I have been favored with, in an extract from a letter of the Rev. Richard Cobbold, M.A., written by him to his mother, the late accomplished Mrs. Elizabeth Cobbold, of Holy Wells, near Ipswich. It is dated Caius College,

Cambridge, February 14th, 1818, at the time he was attending Dr. Clarke's lectures upon Mineralogy in the University :

“ I must here mention one of the most interesting specimens, placed before us this day. What think you, mother, of an animal now living upon the face of the earth, that in all probability was antediluvian? Your first expression will be, ‘ Oh ! such a thing is impossible ;’ and I should certainly have thought the same. But, if you had heard Dr. Clarke express his belief in such a case, in as firm and animated terms as I have this day done, you would have come away with the same impression of confidence in the fact as I now have.

“ A clergyman, a friend of Dr. Clarke's, was digging a chalk-pit upon his estate. He visited the workmen with him one day, and gave orders that if they dug out any fossils they should preserve them. Whilst he was there, he saw them dig out several fossil remains of the echina and of the lizard species, called newts.

“ Now, mind, a mass of chalk-stone was brought up from a depth of forty-five fathoms from the surface of the earth, which, upon being broken to pieces, presented the curious phenomena of three whole creatures ; which, upon being extracted from the chalk and placed upon a piece of brown paper, were laid down upon the earth, whilst the doctor and his friend went to look at the workmen. The sun was then shining fully upon them. When they returned to these specimens, they found, to their astonishment, that they were exhibiting symptoms of life. By the warmth of the sun they were actually re-animated.

“ The gentlemen took them home, thinking it would be of the utmost consequence if they could be preserved alive. Two of them died, which two were placed before us ; but one which was placed in tepid water was perfectly restored to activity. It skipped and twisted itself about, and was as well as if it had never been torpid. So active did it become, that it skipped out of the vessel in which it was placed upon the garden-lawn and made its escape, so that, in all probability, *there is an animal now living upon the face of the earth which was before the flood !*

“ That no cavil might be made, Dr. Clarke and his friend

were at a great expense in collecting newts from various parts of the kingdom, but not one resembled these. They are of an entirely extinct species, never before known. Dr. Clarke took particular delight in mentioning this, as he hoped to extend the information of it into almost all countries."

If other facts confirmatory of my position were necessary, I might refer you to a highly-interesting work by the late Herbert Mayo, entitled "Truths contained in Popular Superstitions"; to Mrs. Crowe's "Night side of Nature"; and to Dr. Gregory on "Animal Magnetism"; and also other modern works.'

A. 'But have the facts now named, any direct bearing on the case in hand?'

B. 'I think they have this bearing—they illustrate the principle for which I am contending; that cases may arise in which the ordinary laws and relations of living beings may be partially suspended, or greatly modified; or perhaps, under peculiar circumstances, some latent property of organised matter may be developed. Sir William Hamilton observes, in a note in his edition of "Reid on the Mind", that, "however astonishing, it is now proved beyond all rational doubt, that in certain abnormal states of the nervous system, perceptions are possible through other than the ordinary channels of the senses." Now, it appears to such unlearned and unprofessional persons as myself, that this statement, and the cases I have quoted, are as wonderful, and as far beyond the range of our ordinary experience, as are the peculiarities of the case of Elizabeth Squirrell; and with the knowledge of such facts, I feel I am entitled to ask of those gifted members of the community who can decide on the merits of a question without examination, at least some forbearance towards the Shottisham

believers.' Mrs. Crowe, in the work just referred to, truly observes:—

“To the vulgar, who do not see the universal law which governs the universe, everything out of the ordinary course of events is a prodigy; but to the enlightened mind there are no prodigies, for it perceives that both in the moral and the physical world there is a chain of uninterrupted connexion; and that the most strange and even apparently contradictory or supernatural fact or event, will be found, on due investigation, to be strictly dependent on its antecedents. It is possible that there may be a link wanting, and that our investigations may consequently be fruitless; but the link is assuredly there, although our imperfect knowledge and limited vision cannot find it.”

A. ‘As you have visited the girl so frequently, and must have had abundant opportunities of closely investigating the matter in its various aspects, allow me to ask what is the effect on your mind now, as compared with your first impressions?’

B. ‘I can say without reserve, that increasing acquaintance with the case confirms my conviction of its truthfulness; and I find, without exception, that those persons who have most closely and for the longest period watched it, are the most fully satisfied in every particular. There is nothing about the child or her parents that has the aspect of deceit; nothing can exceed the openness and readiness with which they answer every question that is put to them. The child is, as you have heard, highly intelligent, yet simple, ingenuous, and confiding. I lately introduced a friend of mine who was decidedly opposed to the case, but who left with very different impressions to those with which he went. He said, he expected to see a cunning and artful-looking creature; but when he looked upon her open and intelligent countenance,

observed her simple manners, and heard her interesting conversation, he was disarmed of this prejudice, and said he could scarcely believe it possible that deception was being practised. Many others have visited her with similar feelings, and have left fully to sympathise with him; and I am obliged to believe that the "web of deceit", which a reverend gentleman discovered, was woven by his own imagination.'

A. 'What is your opinion as to her state being one of disease and suffering?'

B. 'It is impossible to be with her long, and not to discover that she is a great sufferer; a slight examination of her person, and an attentive observation of the working of her system, will confirm it beyond doubt. The seat of her disorder is allowed, by the medical men who have examined her, to be the spine and heart. She has frequent violent palpitations; her spine is considerably affected, and, indeed, she is afflicted with a complication of disease; her respiration, at times, extremely hurried, and her pulse sometimes 120°. I have, in the course even of an hour, found it alternate from a thumping and rapid one, to one so slow and feeble, that I could scarcely perceive it. It is also frequently intermittent, and, for the space of a minute, I have not been able to detect any pulse whatever. On one of these occasions I said to her, "You are a changeable creature!" She replied, "Yes, a chameleon;" adding, "it has been said that a heart-disease is the most hypocritical of all diseases—at one time, I feel as if I must inevitably sink, and soon after, perhaps, I am full of life and spirits."'

A. 'That she is a remarkable child, intellectually, and that there is much that is beautiful in her cha-

racter, seems to be generally admitted; but the great difficulties of the case are, her protracted abstinence; her performance of certain acts for which sight and hearing seem to be necessary (while it is alleged that she is destitute of those senses); her visions and spiritual communications, and, above all, the mysterious ringing of the glass. Perhaps you will favor me with what you have to say in defence, or apology, for these features of her case.'

B. 'You have read her history, which I put into your hands, and you cannot fail to observe that it is altogether, and under every conceivable view, a very remarkable one. You will recollect that she was, for a long time, cataleptic; that she suffered lock-jaw for twenty-one weeks; and, during that time, only the smallest quantity of liquid food could be got into her mouth. But the most wonderful feature of her physical case is, her entire abstinence from food and drink for twenty-five weeks, which exceeds general belief, and, in particular, calls forth the reprobation of the medical profession; except, in a few instances, where men have dared to sacrifice theory to fact, and admit a thing may be possible, and to be believed on suitable evidence, although unable fully to account for it. I am happy to say, that I have made the acquaintance of four metropolitan practitioners, who credit the case — one of them a physician and author of high eminence.'

A. 'Then you really can believe that people may live without food and drink?'

B. 'Not so. I believe it to be a law of nature that people should eat and drink in order to live; and I know it to be a law of nature, just because I see it

in general operation. But I also believe that, in some rare cases, a special law is introduced, which so far interferes with the general law, as to permit the continuance of life *without* food and drink; the time such a state may continue, will depend on a variety of other conditions and circumstances. I know it to be a general law, that the sensations, physical and mental, of another person, shall be entirely unconnected with mine; but I also know that, under certain circumstances, a community is established, so that his sensations shall be one with mine; that he shall taste and feel what I taste and feel, even when we are not in physical contact. Again: it appears to me no more wonderful that persons should, under peculiar circumstances, live without food and drink, than that they should see without the eye, and hear without the ear (or that which is equivalent thereto); facts which Sir William Hamilton and many others declare as fully demonstrated. When I spoke of Elizabeth Squirrel's case to an eminent physician as wonderful, I was struck with his remark. He said, "It is wonderful how we live at all;" and when I related this conversation to Elizabeth, she, with her usual quickness, replied, "Yes, 'tis

"Strange that a harp of thousand strings
Should keep in tune so long."

I am persuaded her state has, for a long time, been altogether abnormal, and that whatever construction may be put on some things that have been reported concerning her, pity (and not reproach) is what she equally needs and deserves; but "verily, the baptism of this fraternity is martyrdom."

A. 'May I here ask, what was observed by the

various watchers with regard to the points to which you have referred?’

B. ‘The “first watch”—which was carried on by two females for eight days—was entirely satisfactory in its results. They stated that they prosecuted their duty most vigilantly; that the child took not the smallest quantity of food or drink; that there was no secretion from the kidneys or bowels, and that they several times distinctly heard the ringing of the glass. A highly-intelligent medical man remarked, at the close of this inquiry, “The facts are unimpeachable, though unaccountable, and not reconcilable with the systematic doctrines. It would be useless to continue the inquiry further, and it would be derogatory to human nature to discredit the testimony given already by persons of discretion.” I would also here state, that the parents have assured me they were greatly surprised at her entire abstinence, and, believing that no one could subsist without food, they scarcely knew how to credit what they had really no reason to doubt; that they several times set food by her, and watched her, to see if she did partake of even the smallest quantity. They were then fully satisfied she did not; but, as a natural consequence, expected daily, for a long time, that her death must take place.’

A. ‘The “second watch” I think, was not satisfied; and their report has, I believe, given rise to the great excitement which has taken place.’

B. ‘This “watch” was appointed to take charge of the case for eight days, but terminated in five days, in consequence of a discovery which was considered as evidence of fraud, although there was no proof whatever that the child took either food or drink.

I cannot allow the report of those gentlemen to influence my decision for the following reasons:—It is acknowledged, on all hands, that the “watch” was terminated in an uncourteous and unscientific manner, and left the matter in more doubt and uncertainty than before; whereas, had the investigation been continued to the end of the period originally intended, and properly managed, sufficient and unmistakable evidence would have been obtained to decide the matter beyond a reasonable doubt. Further: the expressed opinion, both documentary and verbal, of the medical gentleman who attended the case as a watcher, are, to use the mildest form of expression, inconsistent. The declaration of the “watch,” expressive of fraud, was drawn up after much difficulty and controversy among themselves, and was, I believe, once withdrawn after it was in the hands of the printer. One of their number, immediately before the report appeared in the public papers, wrote to another member of the “watch”, stating his determination to throw up the affair altogether, for that it was involved in increased obscurity. One of the gentlemen who did sign the declaration of fraud, did so most unwillingly; another refused to sign at all, and two signed who did not fulfil their “watch.” And, again, another medical gentleman on a visit in the neighbourhood, who was present at the discovery, which, in the opinion of the “watchers” indicated fraud, declared a day or two afterwards, in the presence of two credible witnesses—who are willing to attest the same upon oath—that there was nothing whatever in the circumstance to criminate the Squirrells; and, indeed, his statement was directly and emphatically contradictory of that

of the "watchers" and nurses in its material points—in fact, the only points on which a charge of fraud could possibly be urged. That gentleman shortly afterwards left the neighborhood, and I leave him to reconcile with his statements a course he was afterwards induced to take. I am not, however, without further evidence on this and other points, if it should be required. One of the "watchers" who considered he had detected fraud, I cannot but think prejudged the case, and was heard to say, previously to his entering on his engagement, that if he heard or saw some of its alleged peculiarities, he would not believe them to be real. Now, a man who would not believe certain things on the evidence of his senses, is not an unlikely person to make a discovery independently of those senses. Lastly: I deem their report valueless, because it was speedily followed by another investigation much more extended and severe; and which inquiry terminated to the entire satisfaction of all engaged in it, and who were completely unanimous in confirming the truthfulness of all the statements which had, by the previous "watch", been called in question. Far be it from me, however, to impute intentional misrepresentation to those individuals who have been the principal agents in impressing the public unfavorably in this matter; but I am convinced their decision was premature. It is certain that much of the evidence furnished by them was unsatisfactory, and not a little as certainly contradictory; and that the *proven* facts were insufficient to warrant the conclusion to which they came.'

A. 'Who originated the "third watch"? and did the Squirrells manifest any reluctance thereto?'

B. 'The Squirrells themselves proposed another "watch", to be continued for any length of time that might be deemed proper; and, indeed, entreated the gentlemen who supposed they had evidence of fraud, to prolong their "watch"; which they not only refused to do, but also refused to hear any explanation or defence from the accused parties. Now, it appears to be a very important thing in favor of these people, that they were willing to submit to another investigation, and that of so rigid a character; for, if they had not the fullest confidence in the truthfulness of their case—if they were aware that their child could not subsist without food—if they knew that nature must perform certain ordinary functions which could not escape notice—it seems to me impossible to account for their venturing on such a trial. They could not be the artful people they have been represented by their opposers; indeed, they must have been in the highest degree infatuated, as a second failure would inevitably bring upon them an amount of public indignation absolutely intolerable.'

A. 'With the view you take of the case, and as satisfied as you appear to be of its truth, how do you account for the extreme and protracted severity with which these people have been treated; for, while some cases of moral delinquency have scarcely been visited with a whisper of censure, against this family a perfect tempest of indignation has been raised?'

B. 'I think either of the following quotations from Solomon will suggest an answer to your question:

'"The rich hath many friends; but the destruction of the poor is his poverty." "He that answereth a matter before he heareth it, it is folly and shame unto him."'

A. 'Will you favor me with any particulars of the last "watch" that you deem important?'

B. 'This "watch" consisted of a number of respectable individuals—three of whom were females, one acting as nurse—and extended over a period of fourteen days. At the commencement of the "watch" a thorough search was made of the bed on which the child was lying, and all its appendages, she being removed to another bed during the examination. *The parents were not allowed to enter the room during the whole time* of the "watch"; and it must have been no trifling act of self-denial, on the part of both the child and her parents, to submit to such a regulation. Other conditions were also readily complied with, as the removal of a parasol and harmonica, which had been considered necessary in the work of deception; also her disuse of water to the face; and the bed was examined daily by the females in attendance—in short, all appears to have been done that the most sceptical tester could desire. Food was frequently offered to the patient, which she, in every instance, refused to partake of. It is also very remarkable that, not only did she not take any sustenance during the fortnight, but it was observed by the watchers, that at its close she appeared as well, if not better, than at its commencement. In the course of the last day she sang and talked considerably, and gave other proofs of surprising mental and physical energy. One can just imagine that life might barely hold out during such protracted abstinence; but was not her continued power as great a wonder as the abstinence itself? And let those who still insist that food or drink was necessary, show how, when, by whom, and in what form it was

administered. I shall be happy to furnish you with the individual testimonies of the watchers when you have time to examine them. I can scarcely conceive of a stricter scrutiny, or more decisive evidence in favor of the case.'

A. 'I think an objection has been raised against this "watch", on account of its not being composed of any persons in the higher walks of life. The public would, no doubt, have been better satisfied had it been of this class.'

B. 'Persons in a higher situation were earnestly solicited to take part in it; two medical men, one of Shottisham and another of Ipswich, were requested to be of the number. But this class of persons refused their services, and it remained to accept such aid as could be obtained; and I am inclined to think that, if either of us were in danger of drowning, we should not wait for the most respectable or wealthy passer-by, to rescue us from a watery grave, but gladly accept the first hand that might be stretched out for our deliverance. I must, however, repeat, that all the members of this "watch" were persons competent to their engagement; of respectable character; and whose evidence cannot be fairly refused or doubted.'

A. 'Are you aware whether there are any cases on record of a similar nature, which would increase the probability of the truth of the one in question?'

B. 'There are such recorded, some of which I shall be happy to relate to you. But before I do so I would call your attention to some observations by Sir Gilbert Blane in his "Medical Logic", which are very striking, and remarkably pertinent to the case in hand:—

“In mechanics, the effects of gravitation, cohesion, impulse, pressure, and friction, are subjects admitting of precise calculation; and in chemistry, the affinities are so constant and exact, that a single experiment is sufficient to establish a general truth. But the living body, besides its being endowed with all these properties of inanimate matter, possesses such a number of attributes peculiar to itself, and of such a various and fluctuating nature, as to put their influences and combinations beyond the reach of all calculation; and present the most formidable and discouraging obstacles to those who may propose, *à priori*, to control and predict its operations, whether in health or disease.” (p. 21.)

Mr. Froude also observes, “that, if it be difficult to follow the subtle features of electrical affinity among the inorganic bodies, or simplest elemental combinations, it may be well thought impossible in organisms so curiously complicated as that of the human being.” And if I am not wearying you, I will add yet one more quotation as bearing on the subject, from Dr. George Moore, in his work on the “Use of the Body in relation to the Mind”—a writer, on whose works a recent reviewer, of the highest respectability, makes the following observations—and I am the more anxious to direct your attention to the estimation in which Dr. Moore is held as a writer of the present day, since I shall have occasion frequently to quote him.—The reviewer says: “Dr. Moore merits the favor he has obtained; his works are a sterling contribution to sound philosophy, and their influence cannot fail to be useful, both in mental and moral science:” . . . “These books will constitute, to enlightened readers, one of the greatest treats that could be presented to them; had the author written no more, it would carry his respected name down to a remote posterity. We give

the heartiest recommendation of his works which our words can convey." The passage referred to is the following:—

"Notwithstanding the detection of many fasting impostors,* we are bound to confess that the power of continuing a long period without food, is not incompatible with what we know of vital possibility. Dr. Willan attended a patient, who took only a little water, flavored with orange-juice, for sixty-one days; but more marvellous still, cases from abstinence from solid food for ten, fifteen, or eighteen years, are unimpeachably testified. Certain conditions of the nervous system are, however, recorded as attending these fastings; and this circumstance, while it confirms the credibility of such statements, tends also to explain them by bringing them within physiological principles. We know that, in catalepsy or trance, and some forms of madness, the vital actions are so much diminished, that individuals may exist without food for a considerable time, and it is not impossible that exalted and ecstatic states of mind may so alter the functions of the body, as to fit them to bear prolonged fasting with impunity, or even with benefit. A state of body is certainly sometimes produced, which is nearly analogous to the torpor of the lower animals—a condition utterly inexplicable on any principle taught in the schools. Who, for instance, can inform us how it happens that certain fishes may be suddenly frozen in the polar sea, and so remain during the long winter, and yet be re-quickened into full activity by returning summer?" —"Use of the Body in Relation to the Mind," (p. 311).'

A. 'These quotations are highly interesting, and embody principles which it is important to bear in mind. Now for your cases.'

B. 'The first to which I would direct your attention, is contained in the "Transactions of the Royal Philosophical Society of London for the year 1777",

* Although many cases of feigned diseases have been detected and exposed, it must be also borne in mind that others have, by the faculty, been treated as *feigned*, which have afterwards been proved *real*.—See BECK'S *Medical Jurisprudence*, p. 7.

communicated by Sir John Pringle. It will probably be urged that this case was received without sufficient examination, and on too slight evidence; but I would suggest that it was received by a body of the most learned men of the time, and thought of sufficient importance, and sufficiently authenticated, to be recorded. The parties connected with it appear to have been highly respectable and intelligent; in many of its features it bears a remarkable resemblance to that before us; and Dr. Good in his "Nosology" refers to this case, as meriting particular attention:—

"Janet Mac Leod, unmarried, aged thirty-three years and some months, daughter of Donald Mac Leod, tenant in Croick, in the parish of Kincardine, and shire of Ross; in the fifteenth year of her age had a pretty sharp epileptic fit. She had till then been in perfect health, and continued so till about four years thereafter, when she had a second fit, which lasted a whole day and night; and a few days afterwards she was seized with a fever of several weeks' continuance, from which she had a slow and very tedious recovery of several months.

"During this period she lost the natural power of her eyelids; was under the necessity of keeping them open with the fingers of one hand, when she had anything to do with the other, went out, or wanted to look about her; in every other respect she was in health and tolerable spirits. Only here it may be fit to remark, that she never had the least appearance of the *menses*,* but periodically spat up blood in pretty large quantities, and at the same time it flowed from the nose. This vicarious discharge, according to her mother's report, happened regularly every month for several years.

"About five years ago—a little before which time the above-mentioned periodical discharge had disappeared—she had a short third epileptic fit, which was immediately succeeded by a fever of about a week's continuance, and of which she

* It is the same with Elizabeth Squirrell.

recovered so slowly, that she had not been out of doors till six weeks after the crisis; when, without the knowledge of her parents or any of the family (who were all busied in the harvest-field), she stole out of the house, and bound the corn of a ridge before they observed her. On the same evening she took to her bed, complaining much of her heart and head; and since she has never risen out of it except when lifted; has seldom spoken a word, and has had so little craving for food, that at first it was by downright compulsion her parents could get her to take as much as would support a sucking infant. Afterwards she gradually fell off from taking even that small quantity; insomuch that, at Whitsuntide, 1763, she totally refused food and drink, and her jaw became so fast locked, that it was with the greatest difficulty her father was able, with a knife or other methods, to open her teeth so as to admit a little thin gruel or whey, and of which so much generally ran out at the corners of her mouth, that they could not be sensible that any of it had been swallowed.

“ Much about this time, that is, about four years ago, they got a bottle of the water from a noted medicinal spring in Brea-mar, of which they endeavoured to get her to swallow a part, by pouring some out of a spoon between her lips (her jaws all the while fast locked), but it all ran out. With this, however, they rubbed her throat and jaws, and continued the trial to make her swallow, rubbing her throat with the water that ran out of her mouth for three mornings together. On the third morning during this operation, she cried, ‘Give me more water’; when all that remained of the bottle was given her, which she swallowed with ease. These were the only words she spoke for almost half a year, and she continued to mutter some more (which her parents understood) for twelve or fourteen days, after which she spoke none, and rejected, as formerly, all sorts of nourishment and drink, till some time in the month of July, 1765, when a sister of her’s thought, by some signs that she made, that she wanted her jaws opened; which her father, not without violence, got done, by putting the handle of a horn-spoon between her teeth. She said then intelligibly, ‘Give me a drink’; and drank with ease, and all at one draught, about an English pint of

water. Her father then asked her, 'Why she would not make some signs, although she could not speak, when she wanted a drink?' She answered, 'Why should she, when she had no desire.' At this period they kept the jaws asunder with a bit of wood, imagining she got her speech by her jaws being opened, and continued them thus wedged for about twenty days, though in the first four or five days she had wholly lost the power of utterance. At last they removed the wedge, as it gave her uneasiness, and made her lips sore. At this time she was sensible of everything done or said about her; and when her eyelids were opened for her, she knew everybody; and when the neighbors in their visits would be bemoaning her condition, they could observe a tear stand in her eye.

"In some of the attempts to open her jaws, two of the under fore-teeth were forced out; of which opening they often endeavored to avail themselves, by putting some thin nourishing drink into her mouth; but without effect, for it always returned by the corners. And, about a twelvemonth ago, they thought of thrusting a little dough of oatmeal through this gap of the teeth, which she would retain for a few seconds, and then return with something like a straining to vomit, without one particle going down. Nor has the family been sensible, though observing, of any appearance like that of swallowing for now four years, excepting the small draught of Brea-mar water, and the English pint of common water; and for the last three years she has not had any evacuation by stool or urine. Nor have they, in all these three years, ever discovered the smallest wetting in her bed; in proof of which, notwithstanding her being so long bedridden, there never has been the least excoriation, though she never attempts to turn herself, or makes any motion with her hand, head, or foot, but lies like a log of wood. Her pulse to-day, which, with some difficulty, I felt (her mother at this time having raised her, and supported her in her bed), is distinct and regular, slow, and to the extremest degree small. Her countenance is clear and pretty fresh, her features not disfigured or sunk; her skin feels natural, both as to touch and warmth; and, to my astonishment, when I came to examine her body—for I expected to feel a skeleton—I found her breasts round and

prominent, like those of a healthy young woman; her legs, arms, and thighs, not at all emaciated; the *abdomen* somewhat tumid, and the muscles tense; her knees bent, and her hamstrings tight as a bow-string; her heels almost close to the *nates*. When they struggle with her, to put a little water within her lips, they observe sometimes a dewy softness on her skin; she sleeps much, and very quiet; but when awake keeps a constant whimpering like a new-born weakly infant, and sometimes makes an effort to cough. At present no degree of strength can force open her jaws. I put the point of my little finger into the gap in her teeth, and found the tongue, as far as I could reach, soft and moist; as I did with my other fingers the mouth and cheeks quite to the back teeth. She never can remain a moment on her back, but always falls to one side or to the other; and when her mother sat behind her in the bed, and supported her while I was examining her body, her head hung down, with her chin close to her breast; nor could I, with any force, move it backwards, the anterior muscles of the neck being rigid, like a person in the *emprostotonos*, and in this posture she constantly lies.

“The above case was taken in writing this day, at the diseased woman’s bedside, from the mouths of her father and mother, who are known to be people of great veracity, and are under no temptation to deceive; for they neither ask, expect, or get anything: their daughter’s situation is a great mortification to them, and universally known and regretted by all their neighbors. I had along with me as interpreters * Mr. Henry Robertson, a very discreet young gentleman, eldest son to the minister of the parish, and David Ross, at the Craig of Strath-Carron, their neighbor, and one of the elders of the parish, who verified from his own knowledge all that is above related. The present situation and appearances of the patient were carefully examined this 21st of October, 1767, by Dr. Alexander Mackenzie, physician, at New Tarbat; who likewise, in the month of October, 1772, being informed that the patient was recovering, and ate and drank, visited her, and found her condition to be as follows: About a year preceding this last date, her parents one day returning from their country labors (having left their daughter

* The family spoke only Erse.

as for some years before fixed to her bed) were greatly surprised to see her sitting on her hams, on the side of the house opposite to her bed place, spinning with her mother's distaff. I asked whether she ever ate or drank? whether she ever spoke or attempted to speak? whether she had any of the natural evacuations? And was answered, that she sometimes crumbled a bit of oat or barley cake in the palm of her hand, as if to feed a chicken; that she put little crumbs of this into the gap of her teeth, rolled them about for some time in her mouth, and then sucked out of the palm of her hand a little water, whey, or milk; and this once or twice a-day, and even that by compulsion: that she never attempted to speak; that the *egesta* were in proportion to the *ingesta*; that her jaws were still fast-locked, her ham-strings tight as before, and her eyes shut. On my opening her eye-lids I found the eye-balls turned up under the edge of the *os frontis*, her countenance ghastly, her complexion pale, her skin shrivelled and dry, and her whole person rather emaciated; her pulse with the utmost difficulty to be felt. She seemed sensible and tractable in everything, except in taking food; for, at my request, she went through her different exercises, spinning on the distaff, and crawling about on her hams, by the wall of the house, with the help of her hands; but when she was desired to eat, she showed the greatest reluctance, and, indeed, cried before she yielded. And this was no more than, as I have said, to take a few crumbs as to feed a bird, and to suck half a spoonful of milk from the palm of her hand. On the whole, her existence was little less wonderful now than when I first saw her, when she had not swallowed the smallest particle of food for years together. I attributed her thinness and wan complexion—that is, the great change of her looks from what I had first seen when fixed to her bed—to her exhausting too much of the *saliva* by spinning flax on the distaff, and therefore recommended her being totally confined to spinning wool; this she does with equal dexterity as she did the flax. The above was her situation in October, 1772; and within these eight days I have been told, by a neighbor of her father's, that she still continues in the same way, without any addition to her support, and without any additional ailment.

“*New Tarbat, April 3, 1775.* “ALEX. MACKENZIE.”

“At Croick, the 15th day of June, 1775.

“To authenticate the history set forth in the preceding pages, Donald Mac Leod of Grancis, Esq., sheriff depute of Ross-shire, George Munro, Esq. of Cuteain, Simon Ross, Esq. of Gladfield, Captain George Sutherland of Elphin, all Justices of the Peace; Messrs. William Smith, preacher of the gospel, John Barclay, writer in Tain, Hugh Ross, student of divinity, and Alexander Mac Leod, did come to this place, accompanied by the above Dr. Alexander Mackenzie, physician at New Tarbat, and after explaining the purport and meaning of the above history to Donald Mac Leod, father to Janet Mac Leod above-mentioned, and to David Ross, elder in the parish of Kincardin, who lives in the close neighborhood of this place, and was one of the doctor’s original interpreters, they, to our fuller satisfaction, after a minute examination, authenticate all the facts set forth in the above account; and, for our further satisfaction, we had Janet Mac Leod brought out before us to the open air, when the doctor discovered a very great improvement in her looks and health since the period of his having seen her last, as now she walked tolerably upright, with a little hold by the wall. And notwithstanding her age, which, upon inquiry, we found to be exactly as set forth in the above account, her countenance and looks would have denoted her not to be above twenty years of age at most. At present, the quantity of food she uses is not above what would be necessary for the sustenance of an infant of two years of age. And we do report, from our knowledge of the above men, and the circumstances of the case, that full faith and credit is to be given to every article in the above history.

“WILLIAM SMITH, JOHN BARCLAY, N.P., HUGH ROSS, ALEXR. MC LEOD, DON. MC LEOD, S.D., GEO. MUNRO, J.P., SIMON ROSS, J.P., GEO. SUTHERLAND, J.P.”

‘I will now give you part of the article “Abstinence” from the “London Encyclopædia”, published in 1829, in which you will find some surprising cases; and I observe that these, as well as that which I

have just related, were attended with peculiar states of the nervous system, which may be considered as a mark of their genuineness.

“Some animals seem to possess extraordinary powers of abstinence. The dormouse, tortoise, bear, serpent, etc. pass four, five, or six months in the year without eating or drinking. Several species of birds, and almost the whole tribe of insects, lie throughout winter without food. Rattlesnakes, after many months' abstinence, have retained their vigor and fierceness. Two cerastes, a sort of Egyptian serpent mentioned by Dr. Shaw, lived five years in a bottle closely corked, without anything in the bottle except a small quantity of sand. When he saw them, they had just cast their skins, and appeared as brisk and as lively as ever. Vipers, again, seem to live occasionally on those well-known nutritious substances floating in the atmosphere, and which are continually taken in by animal respiration; their young, kept from everything but air, will grow considerably in a few days. The eggs of lizards are observed to increase in bulk after they are produced, and seem to be nourished in the air in the same way as the spawn of fishes is in the water.

“Petrus de Abano gives an account of a woman in Normandy, who lived without food for eighteen years; Joubertus, of a woman that lived in good health three years; and of another, who to her tenth year subsisted without either food or drink, and when she was of proper age, married and had children, and lived like other people. Alburtus Krantzius says that a hermit in the mountains of the canton of Schwitz, lived twenty years without food. Hildanus relates the case of a girl who lived many years without food or drink. The abdomen had wasted and retracted toward the spine, and she neither voided urine nor fæces.

“Sylvius says, there was a young woman in Spain, twenty-two years of age, who never ate any food, but lived entirely upon water; and that there was a girl in Narbonne, and another in Germany, who lived three years in good health without meat or drink. We shall now subjoin a few modern cases of abstinence, which have been given more at large:—

“Gilbert Jackson, of Carse-Grange, Scotland, about fifteen years of age, was seized in February, 1716, with a violent fever,

which returned in April for three weeks, and again on the 10th of June. He then lost his speech, his appetite, and the use of his limbs, and took no food whatever. On June 30 he was seized with a fever again, and the next day recovered his speech, but without eating or drinking, or the use of his limbs. On the 11th of October he recovered his health, with the use of one of his legs, but neither ate nor drank, only sometimes washed his mouth with water. On the 18th of June, 1718, the fever returned and lasted till September. He then recovered, and continued in pretty good health, and fresh colored, but took no kind of meat nor drink. On the 6th of June, 1719, he was again seized with a severe fever; and on the 10th, at night, his father prevailed on him to take a spoonful of milk, boiled with oatmeal; it stuck so long in his throat, that his friends feared he had been choked, but ever since that time he took food, though so little, that a halfpenny loaf lasted him eight days. All the time he fasted, he had no evacuation, and it was fourteen days after he began to eat before he had any. He still continues in pretty good health.

“In the year 1724, John Ferguson of Killmelfoord, in Argyleshire, overheated himself in the pursuit of some cattle on the mountains, then drank largely of cold water, and fell asleep. He slept for twenty-four hours, and awoke in a high fever, and ever since his stomach loathed, and could retain no kind of aliment but water. Mr. Campbell, a neighboring gentleman to whom his father was tenant, locked him up for twenty days, supplying him only with water, and taking care that he should have no other food; but it made no difference either in his look or strength; at the age of thirty-six (when the account was sent to the Philosophical Society) he was of a fresh complexion, and as strong as any common man.

“Pennant says of his second visit to Barmouth in 1770, ‘My curiosity was excited to examine into the truth of a surprising relation of a woman in the parish of Cylynin, who had fasted a most supernatural length of time. I took boat, and had a most pleasant passage up the harbor, charmed with the beauty of the shores, intermixed with woods, verdant pastures, and corn-fields. I landed, and after a short walk found, in a farm called Tydden Back, the object of my

excursion, Mary Thomas. She was of the age of forty-seven, of a good countenance, very pale, thin, but not so much emaciated as might be expected from the strangeness of the circumstances I am going to relate. Her eyes were weak, her voice low, and deprived of the use of her lower extremities, and quite bedridden; her pulse rather strong, her intellects clear and sensible. On examining her, she informed me that at the age of seven she had some eruptions like the measles, which grew confluent and universal; and she became so sore that she could not bear the least touch: she received some ease by the application of a sheep's skin, just taken from the animal. After this, she was seized at the spring and fall with swellings and inflammations, during which time she was confined to her bed; but, in the intervals, she could walk about. When she was about twenty-seven years of age, she was attacked with the same complaint, but in a more violent manner; and, during two years and a-half remained insensible, and took no manner of nourishment, although her friends forced open her mouth with a spoon to get something down; but the moment the spoon was taken away her teeth met, and closed with snapping violence; during that time she flung up vast quantities of blood. She well remembers the return of her senses, and her knowledge of everybody about her. She thought she had slept but a night, and asked her mother whether she had given her anything the day before, as she found herself hungry. Meat was brought to her, but so far from being able to take anything solid, she could scarcely swallow a spoonful of thin whey. From this she continued seven years and a-half without any food or liquid, excepting sufficient of the latter to moisten her lips. At the end of this period she fancied herself again hungry, and desired an egg, of which she got down the quantity of a nut kernel. She requested to receive the sacrament, which she did, by having a crumb of bread steeped in wine. She now eats a bit of bread, about two pennyweights seven grains daily, and drinks a glass of water, and sometimes a spoonful of wine; but frequently abstains whole days together from food and liquids. She sleeps very indifferently; the ordinary functions of nature are seldom performed, and are very small; her temper is even; her disposition mild; she is religious, and

prays fervently—the natural effect of the state of her body unembarrassed by food, and a constant alienation of thought from all worldly affairs.

“A very curious instance of nearly four years’ abstinence from all food and drink, is related in two numbers of ‘Hufeland’s Practical Journal’; and a pamphlet has been since published respecting this fact, by Dr. Schmidtman of Melle, in the bishopric of Osnabruck. ‘A country girl, sixteen years old, in a village near Osnabruck, had enjoyed a good state of health during her childhood; but, at about ten years of age, she was seized with epileptic fits, against which a number of remedies were employed in vain; since that time, she was mostly confined to her bed, particularly in winter, but in summer she found herself a little better. From February, 1798, the alvine and urinary secretions began to cease, though she took now and then a little nourishment. But from the beginning of April the same year, she abstained entirely from all food and drink, falling into an uninterrupted slumber, almost senseless, from which she awoke, from time to time, for a few hours; her sensibility during this time was so great, that the slightest touch on any part of her body brought on partial convulsive motions. In this state she had continued for nearly ten months, when Dr. Schmidtman saw her first, in 1799. Though she had not taken the least nourishment during all this time, Dr. S. found her, to his great astonishment, fresh and blooming. For the last two months only the intervals of sleep began to be longer, her senses of sight and hearing were in perfect order; but her feelings she seemed to have quite lost, as she could suffer pinching of the arms and legs without pain; her gums bled frequently, and the pulse was scarcely perceptible in the arms, but beat strong and full in the carotids, about 120 in a minute. Dr. S. attempted to make her drink a little milk, but she protested she could not swallow it. The alvine and urinary excretions had quite ceased. Although there could hardly be a suspicion of imposition, the parents being honest people, yet, to remove all doubt, six sworn men were appointed, from different places in the neighborhood, to watch her day and night; and instructions given them accordingly. This being con-

tinued about a fortnight, the men were dismissed, having given evidence, upon oath, that the patient had never taken any food or drink whatever during that time, nor had any excretion, alvine or urinary. She had become very ill, and nearly dying, seized with convulsions, feverish, and sometimes in a great sweat, which had the extraordinary property of turning water black. When Dr. S. saw her again, he found her quite recovered, not in the least emaciated, but rather looking lustier; her gums, however, still frequently bled, and her feeling had not yet returned; but her memory was not impaired, and she amused herself sometimes with reading and writing. No alvine or urinary excretions had taken place. Sometimes she was attacked with sudden weakness, particularly after having bled at the mouth. During the last severe winter she could not endure the heat of the stove, because she felt then faint and oppressed. Dr. Schmidtman then enters into an inquiry by what means the patient, in this case, was nourished and maintained in that state in which she was found. And having discussed the matter at large, he is of opinion that she drew, by resorption, such elementary particles from the atmosphere as were sufficient for the nutrition of the body, and that the excretions were likewise replaced by the skin."

The following is from Dr. Mason Good's "Study of Medicine":—

"The most singular variety of fasting consists in what may be called the chronic form of affection, exhibited in those who are able to endure an unbroken abstinence from food for a long and indefinite period of time, without faintness or inconvenience of any kind.

"The medical journals and ephemerides of different nations, and the transactions of learned societies, abound with examples of this last and most extraordinary modification many of them extending to a term of time so apparently extravagant, as to almost repulse belief, notwithstanding the respectability of the authorities appealed to. It is necessary therefore, before any such histories are noticed, that I should lay down a few general principles, too well established to

allow of controversy, which, by their conjoint force, may lead us more readily to an admission of such as are founded upon trustworthy evidence.

“ 1. As the stomach is capable of acquiring a habit of gluttony, or of craving too much, so it may acquire a habit of fasting, or of craving too little: or, in other words, we are as capable of triumphing over the appetite of hunger, as we are over any other appetite whatever.

“ 2. Most of the cases of long fasting that are credibly recorded, have been introduced by a habit of this kind. A few, indeed, have been brought on suddenly, as the result of an accidental shock, inducing an instantaneous and unconquerable aversion to food; but by far the greater number are of the former kind, and have had their origin in severe abstraction of the mind, by intense study, rigid mortification of the natural feelings in a course of religious discipline, or some growing obstruction, or other affection, in the passage from the mouth to the stomach, or in the stomach itself, producing great uneasiness in deglutition or digestion.

“ 3. When a habit of this kind is once established, and a life of indolence or perfect quiet is associated with it, the quantity of food capable of supporting the animal frame may be reduced to a trifle, and may, perhaps, consist of *water alone for weeks, or even months*. We see examples of this in other animals than man. It forms a well-established fact in the history of fishes of various kinds. Even the pike, the most voracious, perhaps, of all fishes, when he has no longer an opportunity of indulging his gluttonous propensity, *will both live and thrive upon water alone in a marble basin*.

“ The mere air of the atmosphere appears to afford nourishment enough for many forms of animal life. Snails and chameleons have been often known to live upon nothing else for years. Garman asserts it to be a sufficient food for the greedy spider, and tells us, that though the spider will ravenously devour flies and other prey whenever he can seize it, he will not starve upon the spare regimen of air alone. Latreille confirms this assertion by an experiment of his own. He stuck a spider to a piece of cork, and cut him off from all food whatever for four months; at the end of which period he appeared to be

as lively as at first. Mr. Baker, in like manner, confined a beetle under a glass for not less than three years; allowing him nothing but air for his diet. At the expiration of this period he was not only alive, but fortunate enough to effect his escape, and go in pursuit of a more substantial repast. And we are hence prepared to receive, with less hesitation than we would otherwise do, the wonderful tales of frogs, toads, lizards, and other reptiles found embedded in trunks of trees, or blocks of marble, so deeply seated that, though exhibiting life and activity on exposure to atmosphere, they must have been blocked up in their respective cavities for fifty, and, in some instances, for a hundred years; cut off from every kind of food except the moisture by which, perhaps, they have been surrounded, and from all direct communication with the atmosphere itself; though, from experiments lately made by Dr. Edwards, it is absolutely necessary that there be an indirect communication of air through the pores, or some other opening of the surrounding substance. Fishes, when rendered torpid by being suddenly frozen, are well known to live in this manner through the winter in the Polar Seas, and to be requickened into activity by the returning warmth of summer. 'The fish,' says Captain Franklin, describing the winter he passed at Fort Chipywane, on the skirts of the Polar Sea, 'froze as they were taken out of their nets, and in a short time became a solid mass of ice; and, by a blow or two of the hatchet, were easily split open, when intestines might be removed in one lump. If, in this completely frozen state, they were thawed before the fire, they recovered their animation. This was particularly the case with carp. We have seen a carp recover so far as to leap about with much vigor, after it had been frozen for thirty-six hours.'

"4. It may possibly be observed, that these examples are drawn, for the most part, from cold-blooded or exsanguineous animals, and that, in such cases, there is no waste of living matter by the skin, the great vehicle of discharge in animals of a higher rank. But they are drawn from animals that, in their common customs and habits, have the same instinctive craving for food, and the same faculty of converting it into their own substance by the process of digestion, as animals of any superior class; while a like power of enduring long

periods of fasting in a state of inactivity, without any injury to the general health, is quite as conspicuous and incontrovertible in many kinds of warm-blooded animals, and especially those that sleep through the winter season.

“A combination of circumstances is *generally* essential to the occurrence, such as a diminution of sensibility and animal heat, a suspension of many of the functions, and especially a stoppage of the secretions and excretions.

“The term to which life may be prolonged without aliment is uncertain. As Dr. Percival has observed, it varies with the incidental circumstances of the case, and the constitutional power of the individual. It is remarkable, however, that deprivation of food is better borne, in some species of disease, than in robust health. In certain hysterical cases, and scirrhus affections of the cardia and œsophagus, a degree of abstinence has been endured for many months, which, in other circumstances, could hardly have been sustained for as many weeks. In catalepsy and mania, a very rigid abstinence may be borne for a considerable period. The cases are innumerable in which fasting has been endured ten, twelve, or fifteen days, and where there has been access to water, twenty or thirty days. Raulin mentions one of fifty-two days, water alone being drunk during the time; and Dr. Willan attended a patient who had fasted sixty-one days, with the exception of drinking from half a pint to a pint of water daily, mixed with a very small quantity of orange juice, two oranges lasting him for a week, without any employment of the pulp. *But there are other cases related at full length, and upon authority altogether unimpeachable, of fasting continued for twenty-five months, three, ten, fifteen, and eighteen years; and with a very spare, and only occasional taste of solid food through the entire life.*”

—“Study of Medicine,” (vol. 1, pp. 110—113.)

After enumerating the above cases Dr. Good makes the following observations: “In most cases, and probably in all if they had been carefully investigated, water, tea, or some other fluid, seems to have been indispensably necessary.” On this I remark, that he appears to think the occasional use of fluid would be

sufficient to sustain life during such protracted abstinence from food; if so, he might have fully credited such a case as that of Elizabeth Squirrell; for there is no doubt she imbibed a considerable quantity of fluid, though not by the ordinary channel. But this view does not seem to be reconcilable with the theories of modern physiology; for, holding strictly those theories, it appears almost as difficult to admit the abstinence from food *with* the use of water, as *without* it. Of the absolute necessity of water, however, the doctor does not appear very certain, for he says, "*seems to have been*", etc.; then there is the qualifying expression, "*in most cases, and probably in all*"; and, lastly, he takes for granted that the cases were not carefully examined. It would appear that the good doctor, with many others, was in a dilemma, between the well authenticated cases on the one hand, and the well-received theories on the other.

'I have brought before you sufficient cases for the purpose I have in view, although many others could be added; I will now give you an extract from the "Encyclopædia Britannica", expressive of the opinion of the writer, as to the credibility of reported cases of long abstinence:—

"We have instances of men passing several months as strictly abstinent as other creatures; in particular, the records of the Tower mention a Scotchman, imprisoned for felony, and strictly watched in that fortress for six weeks, during which time he did not take the least sustenance, and on this account he obtained his pardon. Numberless instances of extraordinary abstinence, particularly from morbid causes, are to be found in the different periodicals, memoirs, transactions, etc. It is to be added that in most extraordinary instances of human abstinence related by naturalists, there were said to have been apparent marks of a

texture of blood and humors much like that of the animals referred to; though it is not improbable that the air itself may furnish something for nutrition. It is certain that there are substances of all kinds, namely vegetable, etc., floating in the atmosphere, which may be continually taken up by respiration; and that an animal body may be nourished thereby, is evident in the instances of vipers, which if taken when first brought forth, and kept from everything but air, will yet grow very considerably in a few days." (Seventh edition, 1842; Article "*Abstinence.*")

I have myself heard of cases, well authenticated, of persons living many years without solid food; but the peculiarity of Elizabeth Squirrell is, that, for twenty-five weeks, she took neither food nor liquid into her mouth. You will observe, however, in her narrative, she states that during her abstinence she frequently dipped her hands in water, and washed her face; but, as I can testify, and also others who watched her, she carefully avoided the water touching her lips. It appears to me that it must have been by this means that she was mainly supported; and that, as she expressed it, her general system also fed on some yet unspent part, as in the case of the hybernating animals—while it has always struck me as being possible that her system may have been in such a peculiar state, as to appropriate something to itself from the atmosphere; and I am glad to find that I am supported in this view by the "*Encyclopædia Britannica*", the "*London Encyclopædia*", and further, I think, by a statement I have met with in Dr. Carpenter's "*Physiology*", which is as follows:—

"It is a fact now well established, that when the amount of fluid in the body has been greatly reduced, absorption of water through the skin may take place to a considerable amount, and this even when the water is not applied to it in the form of liquid,

but only in the state of vapor. Thus there is a case recorded by Dr. Currie, of a patient who suffered under obstruction of the gullet, of such a kind that no nutriment, either solid or fluid, could be received into the stomach; and who was supported for some weeks by immersion of his body in milk and water, and by the introduction of food into the lower end of the intestines. During this time *his weight did not diminish*; and it was calculated by Dr. Currie that from one to two pints of fluid must have been daily absorbed through the skin. The patient's thirst, which had been very troublesome previously to the adoption of this plan, was removed by the bath, in which he experienced the most refreshing sensations. It is well known that shipwrecked sailors and others, who are suffering from thirst, owing to the want of fresh water, find it greatly alleviated, or altogether relieved, by dipping their clothes into the sea, and putting them on whilst still wet. *Even the moisture ordinarily contained in the atmosphere* may be so rapidly absorbed, as sensibly to increase the weight of the body; and it would seem that a small quantity of spirit, or of hot fluid, taken into the stomach, has the power of peculiarly exciting this absorbent action. Dr. Watson mentions, in his 'Chemical Essays,' that a lad at Newmarket, having been almost starved in order that he might be reduced to the proper weight for riding a match, was found to have increased nearly *thirty ounces within an hour*, though he had only drunk half a glass of wine in the interval. A parallel instance was related to the author by the late Sir G. Hill, in which the increase of weight was produced by drinking a single cup of tea, and was much greater in amount." 'Animal Physiology'. (p. 177.)

Now, if a person in the state, and under the circumstances named in this extract, could obtain this amount of something from the air, it appears to me a fair inference that it is possible, and even highly probable, that in other cases, though not precisely similar (but probably still more favorable), the same operation may go on, and that it may be the means in part of sustaining life. I remember that during my "watch"—and I find it was testified by all in attendance on

Elizabeth Squirrell—that she frequently asked, both day and night, for more air, requesting that the door and window of the room might be opened; and said frequently, that she lived on the air.

It is stated by Dr. Kerner, in his account of the Seeress of Prevorst (whose state in many particulars resembled that of Elizabeth Squirrell's), that “her existence seemed to depend wholly on the nervous strength of other people. By the proximity of weak and sickly people, she grew weaker, just as flowers lose their beauty, and perish under the same circumstances. *She also drew nourishment from the air, and even in the coldest weather could not live without an open window.*” Another remark by Dr. Carpenter is highly suggestive, and should teach us modesty in pronouncing an opinion in such a case as this, and check a spirit of dogmatism which would oppose a theory to well-attested facts.

“Of by far the larger part of the organised creation, little is certainly known. Of no single species,—of none of our commonest native animals—*not even of man himself*—can our knowledge be regarded as anything but imperfect.”
(p. 12.)

That the power of absorption by the skin is very great, is acknowledged by high authorities. The following statement appeared in the “Nonconformist” newspaper of October 27th, 1852, which may be worth knowing, for the sake of trial under similar circumstances:—

“A lady residing in Kingsdown had exhibited symptoms of consumption. She was ordered cod-liver oil; but, after some time, she found it impossible to keep it on her stomach. She was then recommended by her medical man to apply it externally; she did so, by saturating linen cloths with the oil, placing them on her chest, and repeatedly changing

them; in less than three months, the lady was restored to perfect health."—"Bristol Mirror."

The following observations of Sir William Hamilton merit consideration, and the principles there involved should, in such a case as we are discussing, be taken into account:—

"THE RECOGNITION OF OCCULT CAUSES.—This is the admission, that there are phenomena which, though unable to refer to any known cause or class, it would imply an irrational ignorance to deny. This general proposition no one, I presume, will be found to gainsay; for, in fact, the causes of all phenomena are, at last, occult. There has, however, obtained a not unnatural presumption against such causes; and this presumption, though often salutary, has sometimes operated most disadvantageously to science; it has induced men obstinately to disbelieve phenomena, in themselves certain and even manifest, if these could not at once be referred to already recognised causes; and did not easily fall in with the systems prevalent at the time. * * * *
An example is seen in the difficult credence accorded in this country to the phenomena of animal magnetism; phenomena, in themselves the most unambiguous, which, for nearly half a century, have been recognised generally, and by the highest scientific authorities in Germany; while, for nearly a quarter of a century, they have been verified, and formally confirmed, by the Academy of Medicine in France."—"Discussions on Philosophy."

A. 'These remarks of Sir William Hamilton on Mesmerism, remind me of the eulogium passed on him and his writings by the "Athenæum", which you recently quoted. On *this* subject, they would place him amongst a *very different* class of thinkers; for I see, in a recent number, they denounce Mesmerism as an imposture. How are we to decide? It seems to me, that it may be said of human opinions, as has been said of human nature itself, that it is a bundle of inconsistencies and contradictions.'

B. 'If you are acquainted with the *facts* of mesmerism, you will be regardless of opinion; but, if on this subject you are left to faith, you have a choice of authorities; the greatest of "European thinkers" on the one side, and an anonymous writer in a periodical, on the other.'

A. 'At what time did her abstinence cease, and by what circumstances was it attended?'

B. 'She totally abstained from food, both solid and liquid, until October, 1852, when a change appears to have been effected by means of animal magnetism. She had stated during the period of her abstinence, that she had no sensation of hunger or thirst, but about the region of the stomach felt a sensation of coldness. After about a fortnight's magnetising, this feeling was in a measure removed, and she felt a change come over her system. She was then urgently requested to make an effort to take some kind of nourishment. After a while she consented; and the first trial made, was that of wetting her lips with a feather; even this appeared to agitate her considerably. She afterwards took something into her mouth, which produced a kind of shock to her whole frame, violent retching, and great soreness of the mouth. She however persevered, taking fruits and liquids, but quickly ejecting them, and has been sustained in the same manner from that time to the present, and her health has much improved. But she is still without the power of swallowing, and the nourishment she derives appears to be mainly by means of the absorbent vessels of the mouth, while however she thinks a small portion must pass down her throat; but says she does not feel it.'

Cases of abstinence similar to this of Elizabeth Squirrell, are recorded as occasionally occurring from the earliest times; and, however unyielding physiological theories may be, facts are still more "subborn things". After referring to some of these cases, Mr. Sharon Turner, in his "Sacred History of the World" (vol. iii, p. 368), says: "These phenomena become important to us, because they teach us that there was no physical necessity for making daily nutriment essential to our earthly existence, but that, by some alteration in our functional agencies not perceptible by human science, our present bodily form and actions might have taken place without requiring any subsistence for its continuance"; and while the analogies of creation seem to afford ground for expectation of a yet higher development of man, in which the spiritual shall prevail over the sensuous, may not these extraordinary modes of subsistence, and other phenomena by which they are usually accompanied, be glimpses of such a state? Certainly the inspired bard, in prophetic vision, beheld a period when the physical state of man shall be widely different from the present, for he assures us that a man dying a hundred years old shall be esteemed a child; and Milton poetically expresses himself thus in the language of an angelic visitor':—

"Time may come, when men
 With angels may participate, and find
 No inconvenient diet, nor too light fare;
 And from these corporal nutriments, perhaps,
 Your bodies may, at last, turn all to spirit,
 Improved by tract of time, and wing'd, ascend
 Ethereal, as we; or may, at choice,
 Here or in heavenly paradises dwell."

Mr. J. D. Morell observes, in his late work on "Pschychology":—

"The phenomena of mesmerism have developed many examples of an exalted power of insight (quite independently of the question of clairvoyance), which gives us some distant idea of instinctive powers of mind that are, in the present state of humanity, wholly abnormal; but which we cannot affirm will be always so."

And Mr. Taylor, in his "Physical Theory of Another Life", says:—

"The probabilities that man, the chief terrestrial animal, and an animal of so complex a constitution, is destined to undergo several transitions, are as a thousand to one of the contrary. Everything belonging to human nature is mysterious; or rather, bespeaks the existence of powers and instincts *undeveloped*; and which, though they just indicate their presence, do not reach their apparent end." (p. 157).

A. 'I cannot accompany you in your poetical flights and speculations, but, from the facts and important authorities you have adduced, I must admit that the case before us does not appear that impossible one it has been represented—at least with regard to the question of abstinence; and the testimony by which it is supported seems conclusive. But I shall be much surprised if you can produce so good a defence in behalf of its other peculiarities. What have you to say with regard to the blindness and deafness, which have been called in question on account of the remarkable feats she has performed, and some circumstances that have been observed by those who have visited her?'

B. 'Those who have denied her blindness and deafness, must, I think, be superficial observers, and unacquainted with the laws of evidence. Their

decision cannot be the result of extensive and close observation, but from their having observed *too little*, or from prejudice, or something worse; for her affliction, in these particulars, has proved itself to me by a "tenfold superfluous evidence".

A. 'But what are the particular grounds on which you feel satisfied that she is deaf?'

B. 'I have seen special tests employed, which I consider decisive; and one of the last "watch"—who is considered an adept at detection in cases of simulation,—assures me that he tried, for a period of ten days, every method to detect imposition that his ingenuity could devise; and the result was completely satisfactory, as to her having neither the sense of hearing nor sight. But I rely chiefly on the varied and minute circumstantial evidence I have obtained in my numerous visits to her. I have seen her under so great a variety of circumstances, and engaged with her in conversation by the finger alphabet, when she has been so interested and excited, that I feel certain if she could hear, she must have sometimes betrayed herself—must sometimes have been thrown off her guard. It is impossible to relate to you the many little circumstances that have come under my notice bearing on this point, but they are to me perfectly decisive; and those persons who have been most intimately acquainted with her, are confidently of this opinion. Indeed, I do not wish more satisfactory evidence on any subject than I have on this.'

A. 'Has she not been in the habit of playing on a musical instrument? This seems strange in the case of a deaf person.'

B. 'I have seen her frequently so engaged. She

says it affords her much enjoyment; that she is made aware of the notes by vibration or percussion—in fact, *feels* it. She appears to derive great pleasure also from striking a tuning-fork, and placing it between her teeth. The following quotation from Dr. Kitto's interesting work on the "Lost Senses", will show that deaf persons are, in some degree, sensible to sounds in this way:—

"It has pleased Providence that three-fourths of a life, now at its meridian, should be passed in the most intense 'deafness' to which any living creature can be subjected; and which could not be more entire, had the organs, conducive to the sense of hearing, been altogether wanting. (p. 6.)

"The slightest footfall, *upon the same floor*, is quite sufficient to attract my attention, and even to rouse me from sleep. Of this I am myself fully aware, as I constantly suffer much inconvenience and distraction from the morbid acuteness of this perception, through which the state of the deaf is far from being one of that perfect quiet and undisturbed repose which the uninitiated fondly imagine. Some examples will demonstrate this.

"If any small article, such as a thimble, a pencil, a penknife, or even a more minute object, falls from the table to the floor, I am often aware of it, even when other persons, sitting at the same table, have not been apprised of it by the ear. (p. 40.)

"I am not sensible to any impression from the notes of a piano when played in a room in which I sit. One day, however, some twenty years since, when I sat near a piano, I happened to place my hand upon it when it was in the act of being played, and instantly became conscious of a more agreeable sensation from the higher notes, than any which had since my deafness been imparted to me. Besides the sense of mere percussion upon a highly vibratory body, there was something of the metallic twang, which, to me, formed the enjoyment, for the sensation of simple percussion is anything but pleasant. On further experiment, I

found that the notes were the most distinct to me when the points of my finger-nails rested upon the cover; and still more when the cover over the wires was raised, and my fingers rested on the wood over which the wires are stretched, and to which they are attached. I could then make out, with tolerable distinctness, all the high notes; and if I knew the tune, so as to be able to supply the low notes by my imagination, a certain degree of enjoyment in the music was obtained. Of course, the more the piece abounded in loud notes, the more it suited my taste, as there was the less for the imagination to supply. (p. 44.)

“I was much interested the other day in reading the account of a lad, both deaf and blind, whose principal enjoyment seemed to be derived from striking a small key upon his teeth. It is evident that, in the search of a sensation, he had hit upon this trick as affording a more distinct impression of a felt sound, than any other which he had been able to obtain. Until this case fell under my notice, it had escaped my attention that I have myself, unconsciously, contracted a habit of continually striking the back of my thumb-nail, or the point of a penknife, upon the edge of my teeth; and that I also felt pleasure, for which I had not previously seen any particular reason, in vibrating a knife or spoon upon the edge of a dish or plate, or against an empty tumbler or wine-glass. It is obvious that the slight, but pleasurable feeling by this means obtained, is of some value to those whose range of sensations has become so limited. (p. 46.)

“The drawing of furniture, as tables or sofas, over the floor, above or below me, the shutting of doors, and the feet of children at play, distress me far more than the same causes would do if I were in actual possession of my hearing.

“The moving of a table is, to me, more than to the reader would be the combined noise and vibration of a mail coach drawn over a wooden floor; the feet of children, like the tramp of horses upon the same floor; and the shutting of a door, like a thunder-clap shaking the very house.” (p. 35.)

A. 'Your evidence appears to be satisfactory on this point; but is not her want of sight more doubtful? for is it possible to do those things without sight, which she is said to have performed?'

B. 'I have no doubt as to her blindness; and the objections which have been urged against it, show an entire unacquaintance with the history and performances of blind persons. I will first take the objection which has been industriously circulated, respecting her having been seen with a looking-glass on her bed, adjusting her veil. This charge, fully examined, appears to be much exaggerated, and in some particulars refutes itself; but, for argument sake, I will admit the fact in its broadest statement, and show that it is worthless as a proof that she can see; for it is well known that persons whose blindness is beyond all contradiction, are in the habit of doing similar things. Mr. Dickens, in his "American Notes", in giving an account of Laura Bridgman, makes the following statement:—

"The tendency to imitation is so strong, that it leads her to actions which must be entirely incomprehensible to her, and which can give her no other pleasure than *the gratification of an internal faculty*. She has been known to sit for half an hour, holding a book before her sightless eyes, and moving her lips, as she (by the help of her fingers) has observed other people do when reading."

It is also a frequent thing for blind persons to shave before a looking-glass; and I am acquainted with an individual, a friend of whose has been blind for twenty years, and who always uses a looking-glass to dress by. I know a blind man who will never go to bed without a light; and a person of highly respect-

able character assures me, that while she was in a state of blindness she made a rug of a variety of colors, and that her sensibility of touch was so great as to enable her to distinguish the different colors, and in this way select her materials from her basket with the greatest certainty. So that Elizabeth Squirrell is not at all singular in this respect; and similar cases in abundance might be quoted.'

A. 'But has she not pretended to unheard-of sensibility of touch, such as to exceed belief.'

B. 'Yes; to exceed the belief of those persons who have never witnessed anything of the kind, and whose reading is so contracted as not to have met with such cases; and whose prejudices are so narrow, as not to allow them to believe anything out of the little world in which they live, and move, and have their being. But there is nothing of which I have heard respecting the sensibility of touch in the case of Elizabeth Squirrell, but has been exceeded by that of other blind persons. She could at one time readily read phonographic writing with her fingers, and even discover the names and mottos on phonographic wafers;* but it is related of the celebrated Dr. Saunderson, who filled the mathematical chair at Cambridge, that—

“Though he lost his sight at two years old, he acquired such a reputation as a mathematician, as to obtain that professorship.

* Her loss of smell was also compensated by an exalted sensibility of taste. A gentleman who visited her relates as follows: 'There were a number of persons in the room, and the air was very oppressive to her. She whispered to me that she was overpowered—that she could perceive each individual's breath—that there were some persons in the room who had been drinking beer—she could taste it; it was very offensive. At the request of the company I repeated her remark; when two or three sailors, at the opposite side of the room, said it was correct, for being very thirsty as they came, they had taken some beer.'

He exhibited, in several ways, an extraordinary acuteness in his touch; but one of his most remarkable faculties was the power of distinguishing genuine medals from imitations, which he could do more accurately than many connoisseurs in full possession of their senses."—Carpenter's "Animal Physiology". (p. 376.)

"Nathaniel Price was a bookseller at Norwich. . . . He lost his sight in consequence of a severe cold. . . . After his loss of sight, he followed the employment of a bookbinder, and bound several books in the first style; being the first instance of a blind man who was capable of such an employment. As a proof of his abilities, there is a quarto Bible, elegantly bound by him, now in the Marquis of Blandford's library, at Sion Hill, in Oxfordshire. Strange as this may appear to those unacquainted with the extraordinary capabilities possessed by many of the blind, this account has been confirmed by several respectable people with whom the author is acquainted, and in whose veracity the reader may place implicit confidence."—Wilson's "Biography of the Blind". (p. 244.)

"THE BLIND TAILOR.—The following account of Blind Macguire is no less wonderful than true, and will show that the privation of sight does not always impede the exercise of mechanical skill:—The late family-tailor of Mr. MacDonald, of Chanronald, in Inverness-shire, lost his sight fifteen years before his death, yet he still continued to work for the family as before, not, indeed, with the same expedition, but with equal correctness. It is well known how difficult it is to make a tartan dress, because every stripe and color (of which there are many) must fit each other with mathematical exactness; hence, even very few tailors, who enjoy their sight, are capable of exercising that task. Blind Macguire, having received orders to make for his master's brother, who had lately returned from India, a complete suit of tartan within a given time, proceeded to work without delay. It so happened, that that gentleman passed at a late hour, at night, through the room where the blind tailor was working, and, hearing some low singing, he asked, 'Who's there?' To which the poor blind tailor answered, 'I am here, working at your honor's hose!' 'How,' said he, forgetting that Macguire was blind, 'can you work without a candle?' 'O! please you honor,'

rejoined the tailor, 'midnight darkness is the same to me as noonday!' It was said that Macguire could, by the sense of touch, distinguish all the colors of the tartan."—*Ibid.* (p. 245.)

A. 'These cases are exceedingly interesting and instructive, and I shall with pleasure listen to any others which you may please to recite to me.'

B. 'I shall be happy to gratify you, and think I could weary you with the recital, for instances of this kind might be multiplied almost without number. I will, however, give you a selection, and if you wish to pursue the subject further, I would refer you to an interesting volume, entitled "Biography of the Blind", by J. Wilson, and also "The Lost Senses", by Dr. Kitto. In stating her blindness, Elizabeth Squirrell has been discredited, because one of her eyes has the appearance of being perfect; Milton seems to have shared her unenviable reputation in precisely the same particular, for he says in his answer to Salmasius: "Even my eyes, blind as they are, are unblemished in their appearance; in this alone, and much against my inclination, I am a deceiver"; and to Cyriac Skinner, the grandson of the great Lord Coke, he addressed the following lines:—

"Cyriac, this three-years-day, these eyes, though clear,
To outward view, of blemish, or of spot,
Bereft of light, their seeing have forgot;
Nor to their idle orbs doth sight appear
Of sun, or moon, or star throughout the year!
Or man, or woman,—Yet I argue not
Against Heaven's hand, or will, nor bate a jot
Of heart, or hope, but still bear up and steer
Right onward."

"LIFE OF JOHN GOUGH, OF KENDAL.—To botanical pursuits, all his spare time, from the necessary studies of the school,

was assiduously devoted; and, as his ardor in cultivating this science never relaxed, he soon conquered the difficulties opposed to the gratification of his taste, by the want of sight, and became enabled to discriminate and arrange with great accuracy, the plants which came under his notice. Mr. Gough, indeed, possessed a power of discrimination, and a retentiveness of memory, really astonishing. His usual method of examining a plant, when particular accuracy was required, was by applying to its several parts the tip of his tongue; ordinary plants he could easily and readily recognise with the touch of his fingers.

“A circumstance occurred about four or five years before his death, which serves to illustrate this remark. A rare plant was at that time put into his hands, which he very soon called by its name; observing also, that he had never met with more than one specimen of it, and that was fifty years ago.”—Wilson’s “Biography of the Blind”. (p. 77.)

Dr. Kitto quotes the following case of a lady, from the “Philosophical Transactions of 1758” :—

“The lady, during her illness, was attended by Sir Hans Sloane, and seemed to have been cured, when the complaint suddenly returned with great and terrible violence, under which she not only became blind, and soon after, deaf and dumb, but became subject to periodical (daily) paroxysms of the most awful suffering. The muscles of her throat also became so much contracted, that she could not swallow any kind of aliment, whether solid or liquid. It might reasonably be supposed that this circumstance, though it added to the degree of her misery, would have shortened its duration: yet in this condition she remained for three-quarters of a year; and, during that time, was supported in a very uncommon manner by chewing her food only, which she turned often, and kept long in her mouth, and then returned without any part having passed the throat, by an act of deglutition; ‘so that whatever was conveyed to the stomach, either of the solid food, or the liquids, was either gradually imbibed by the sponginess of the parts, or trickled down in a very small quantity, along the sides of the vessels.’

“Under the privation of sight and hearing, the touch and

smell of this lady became so exquisitely sensitive, that it is affirmed she would discover the different colors of silks and flannels, and was aware of the presence of any stranger in the same room with her. It seemed at first difficult to find any way of communication with her; but the manual alphabet was soon called into action—those who conversed with her by this means, touching her hand and fingers instead of their own.

“A lady, who was nearly related to the sufferer, having an apron on, which, according to the fashion of the time, was embroidered with silk of different colors, asked her if she could tell her what color it was: and, after applying her fingers attentively to the figures of the embroidery, she replied that it was red, blue, and green; but whether there were other colors in the apron, the writer of the account does not remember. The same lady, having a pink ribbon on her head, and being desirous still further to satisfy her curiosity, and her doubts, asked her what color it was? After feeling it some time, her cousin answered that it was a pink color. This answer was still more surprising, as it showed that she was not only capable of distinguishing different colors, but different shades of the same color. The ribbon was not only discovered to be red, but the red was detected to be of that pale kind called pink.

“This unhappy lady, conscious of her uncommon infirmities, was very averse to being seen by strangers; and, therefore, generally retired to her chamber, where none but those of the family were likely to come. The lady already mentioned, calling one day at the house, went up to the sufferer’s chamber, and urged her to come down, and sit with her among the rest of the family, assuring her that no other person was present. She at length consented, and went down into the parlor: but no sooner was the door opened than she started back, and withdrew to her chamber in much displeasure, alleging that there were strangers in the room, and that an attempt had been made to impose upon her. The fact was, that strangers had entered the room while the lady had gone up stairs, so that she knew not of their being there.

“When she had satisfied her cousin on this point, she was pacified; and being afterwards asked how she had become

aware of the presence of the strangers, stated that it was by the smell.

“But although she could always, by this sense, distinguish strangers from acquaintance, she would not, without the further help of the touch, distinguish one friend from another. When they came in they used to present their hands to her, as a means of making themselves known. The form and the warmth of the hand, furnished, in general, the differences which she distinguished; but sometimes she would span the wrist, and measure the fingers. A lady, with whom she was well acquainted, coming in upon a very hot day, after having walked a mile, presented her hand as usual: she examined it longer than usual, and seemed to doubt to whom it belonged; but at length said: ‘I think it is Mrs. M——; but she is warmer to-day than I ever felt her before.’

“To amuse herself, in the mournful solitude and darkness to which she had been reduced, the sufferer took to working with her needle; and it is remarkable, that the needlework preserved in her family, was uncommonly neat and exact. Among many other pieces of needlework preserved was a pincushion, which could scarcely be equalled. She used also sometimes to write, and her writing was executed with the same neatness and precision as her needlework; the characters were very pretty; the lines were all even, and the letters placed at equal distances from each other: but the most extraordinary circumstance was, that she could, by some means, discover when a letter or word had been omitted, and would place the caret under, and the word over, in the right places. It was her custom to sit up in bed, at any hour of the night, to work or to write, when her pain, or any other cause, kept her awake.

“These facts seemed so strange, that it was long doubted whether some faint remains of sight or hearing did not exist. Many experiments were tried to settle this matter; but in this great caution was necessary, for some of these experiments being accidentally discovered by her, she fell into violent convulsions. The thought of being suspected of insincerity, or of being supposed capable of acting so wicked a part as to feign infirmities that were not inflicted, was an addition to her

misery that she could not bear, and which never failed to produce an agony of mind, not less visible than that of the body. An instance is related, in which a clergyman who found her at work, at a table with a candle upon it, interposed his hat between her eyes and the candle in such a manner, that it would have been impossible for her to have derived any benefit from the light if she had not been blind. Still she worked on contentedly as before, till, suddenly happening to put her hand up to rub her forehead, she encountered the hat, and discovered what was going on, upon which she fell into violent convulsions, from which she was not without great difficulty recovered. By such experiments, and by a number of incidental circumstances, the friends of the lady became quite convinced that she was totally deaf and blind. She had been known to sit wholly unconcerned at an open window, during a dreadful storm of thunder and lightning, by which, in her better days, she used to be greatly terrified. Sir Hans Sloane himself, long entertained doubts respecting the facts which have been related; but having been permitted to satisfy himself by whatever experiments he pleased, he at length declared his conviction that she was *totally* blind, deaf, and dumb. She was eventually restored to comparative health, but she never recovered her sight, hearing, or speech in the least degree."—"Lost Sense". (pp. 78 to 82.)

"MR. JAMES HOLMAN, R.N.—The following brief notice of this extraordinary man, appeared in one of the St. Petersburg newspapers during his stay in that city:—Mr. Holman, a blind gentleman, about thirty-five years of age, and possessed of an agreeable countenance, arrived in this city, Petersburg, in July last; and we understand that he intends to visit a great part of the world. He inquires into everything, and examines most bodies by the touch, which astonished us so much, that we could not have believed it had we not seen it with our own eyes. When he visited my cabinet, without saying a word, I took him to the bust of the Emperor, by Orlovskü; after feeling it a short time, he exclaimed: 'This is the bust of the Emperor Alexander.' It ought to be observed, that he had previously examined a bust of his Imperial Majesty, in which, as he remarked, the forehead was more covered with hair; he also

very justly observed, that the right ear was more perfect than the left, in the bust of Orlovskü. Mr. Holman also recognised the busts of Peter the Great, Catharine II., Suvarof, etc.”—“Wilson’s Biography”. (p. 261.)

But perhaps the most remarkable case on record, is that of Miss McAvoy, of Liverpool, an account of which was published in 1817 by Dr. Renwick, physician to the Royal Infirmary of that place. Dr. Renwick appears to have been fully satisfied with its truthfulness, having for a long time and very closely investigated it, while, as is usual in such cases, those generally who were only casual observers, denied or doubted it. This lady and her friends appear to have been very respectable both as to character and property. Miss McAvoy was submitted to very numerous and most severe tests; amongst other methods resorted to, was that of blindfolding her eyes with sticking-plaister, and Burgundy pitch spread upon calico; and, under these circumstances, she still displayed her most extraordinary powers. I shall select a few, from the many experiments related by Dr. Renwick, in the work referred to:—

“Two small bottles, the one containing water, and the other spirits of wine, were placed in her hand; she said the first was colorless, like water, and the second was similar in color, but had a different feel, being much warmer.

“I was not certain which was water and which the spirits of wine, as there was not a perceptible difference in color, until I tasted the contents of the two phials, when the second was proved to be spirits of wine. Soon after this period, the Rev. Edward Glover asked her, if she could tell the time of day by feeling the surface of the glass, covering the dial-plate of a watch. Her answer was, she had never tried it. A watch was given into her hands; she felt the surface of the glass, and

very soon named the hour. She was afterwards so exact, that she not only named the hour, but the number of minutes the minute-hand had passed the hour. Once I gave her my watch, when the hour was twelve o'clock. She mentioned the hour, but observed there was only one hand, the minute-hand being exactly over the hour-hand. Mr. Glover assured me, that for several days he was afraid of speaking of the circumstance, lest he should be laughed at; but she so often repeated this experiment, in his presence, and in that of other persons, that he made no hesitation in mentioning it. She told the color of the different hands, whether they were of gold or steel. She distinguished a gold from a silver watch. Brass and copper were also submitted to her touch, and she immediately discovered the one from the other. The colors of various seals and stones, whether mixed or not, were correctly named; as well as those of gems, but it was only the color, and not the nature of the stone, unless she had been before acquainted with it. Her eyes were covered with goggles.

“The method employed to blindfold her was Burgundy pitch, spread upon calico. Two pieces, large enough to cover the eye-balls, and to be flat upon the cheek-bones, were prepared, and a piece of black silk placed in the centre, leaving a border sufficiently large to adhere to the skin. The plaisters were warmed at the kitchen fire, and applied there to the eyes by Mr. Thomas, and they adhered apparently as closely as possible. The silk handkerchief was firmly bound over them. She went through the former routine of experiments. She read two address cards: told the different colors of the cards, the one of which was white, the other of a stone-color; mentioned the time of the day; the metal of Mr. M'Corquodale's watch; and she read through a magnifying-glass several lines in a handbill. Several silks were put into a phial bottle, each of which she named correctly. Four locks of hair were separately placed in her hands, and she declared them accurately to be three shades of brown, and one of gray hair. From the two former trials, the skin about the eyes was inflamed by the application of the sticking-plaister; and from this the skin was excoriated, a sufficient proof that it adhered very closely.

* * * * *

“She told me the time of the day by my watch. I placed a light rose-colored leaf between the glass and the dial-plate of my watch, and I did the same with a blue flower in Mr. Thomas’s watch. The eye-lids were closed by Mr. Thomas’s fingers. She declared correctly the color of the leaf in my watch to be a very light pink, with one part of it yellow, and another part white, and that in Mr. Thomas’s watch to be blue.

“Presented six different colored wafers, pasted between two plates of common window-glass. She first laid her fingers on the red wafer, and named it. ‘Does it not appear like a piece of red cloth?’ She answered, ‘No, I think it is a wafer.’ The six wafers she named as follows:—dark ruby, red, black, green, stone-color, or light drab, pea-green. She pointed out, unasked, the cracks, openings, and deficiencies of the wafers; she said the glass was white.

“Uncovering her eyes, we cast the most brilliant prismatic colors upon her eyes, which she received firmly, without either winking or shivering, or showing any signs that she was aware of it. The most rapid vibrations of the same light did not produce the smallest effect: her eyes remained equally firm and motionless. When the prismatic spectrum was thrown upon her mouth and cheeks, she perceived that there were colors on her face, but could not describe them so easily, or so accurately, as when they were thrown upon her hands.

“She distinctly felt through a plain glass, at the distance of four inches, the prismatic colors thrown upon a white paper.

“With her hands upon the window, perceived two newly-cut stones, of a yellow color, lying one on the other, against a wall on the other side of the street—distance about twelve yards—also a heap of cast-iron railing, piled upon each other. One of the company being dispatched to place himself on the ground stones, railings, etc., she mentioned whenever he moved his position; perceived him jump off the railing; mentioned the colors of his dress correctly, only said that a plum-colored coat was black; mentioned two children, accidentally passing by at the time. She said they appeared very small indeed: the person who was sent appeared about two feet high, when at the distance of twelve yards; as he came nearer, she observed that she felt

him grow bigger. All objects appear as if painted on the glass.

“With her hand placed behind her upon the window, opposite to the communion-end of the church, she told the figures of different people passing, and sometimes named the color of the clothes, or of anything that might be on the head, or in the hand, or upon the shoulder, or back of the person; she told also the positions of four different workmen in the churchyard, one by one, as they sat down, and then of the four. She stated one to be reading a paper or book; the second, to have his hand folded across his breast; the third, with his hands in his breeches'-pockets; and the fourth, in some position which I do not recollect. I almost invariably kept my eyes upon Miss McAvoy's face, during this experiment, whilst Mr. Thomas reported to me their situation.

“The peculiar powers which she appears to possess of distinguishing colors, reading, etc., with her fingers, are of so extraordinary a nature, as, with our present information, to preclude all reasoning upon the subject. These powers have certainly, however, originated from a morbid affection of the nervous system, which, having deprived her of sight, has occasioned this singular faculty to be brought into action. The *modus operandi* will not be easily elucidated, nor will individuals who have not seen her, believe she can exercise these powers without seeing.

“Indeed I once imagined, when looking at the eye through a magnifying-glass—at the time too when the sun fell strongly upon it—that I observed something like filaments extending across the pupil. She can gaze upon the sun without the eyes being affected in the least degree; and the solar spectrum thrown upon the eyes, however suddenly, did not seem to make the least impression.

“My colleague, Mr. Brandreth, who ranks very high as a consulting surgeon and oculist, has favored me with his opinion on the subject, which I shall quote in his own words:—

“MY DEAR SIR,

“In compliance with your request, I have repeatedly examined Miss McAvoy's eyes with all the attention so important a case requires. It is the firm conviction of my mind, that she is really blind. With respect to the iris, I have no doubt, that at some period

or other, it has been much inflamed, and that adhesion of some of the fibres with each other has been the consequence. I judge this to be the case, from the seemingly capricious manner, if I may so speak, in which it contracts and dilates, although in neither case to any great extent. I have more than once used a strong solution of belladonna to the eye and surrounding parts, without producing any sensible dilation. The first time I used belladonna, however, it seemed to enlarge the pupil of the eye to a certain extent, but by no means in a similar way to what occurs in a healthy state of the iris; I have sometimes seen it more relaxed in a bright light than in a weak one. I have thrown the light of a candle on the centre of the cornea, through a powerful double convex lens, without its contracting in the slightest degree.

“ J. BRANDRETH.”

“ If surgeons, oculists, and medical men believe the optic nerve to be so injured by the compression of the brain, that the sight is in this case completely destroyed, why should other persons who have not examined so minutely the diseased appearance of the eyes, deny the assertions of respectable men, and still assert that Miss McAvoy can see? I believe, however, from what I have seen in attending these examinations, that whatever new plan were tried, and succeeded in, would only be good for the time, and another would be proposed, and so on, until the patience of the observer, of the person upon whom the experiments were made, and finally, of those who were so repeatedly renewing their experiments, was completely exhausted.

“ The patience with which she suffered any new plan to be tried, is a presumptive proof that she knew herself to be blind, and was anxious that every other person should think so.

“ Several who imagined themselves to be more philosophically gifted, declared, although the eyes were allowed to be perfectly covered, this faculty must be deceptive. Other persons asserted, her eyes must be more peculiarly acute, and that she could see with the smallest possible quantity of light; a very few declared she must see sideways, downward, or even backward; and one individual amused the party he accompanied, by saying she could see through the nose, which he had known to be the case in other instances; *in fine, the generality became proselytes to the evidence of their senses, but a few were found who doubted that evidence.*

“I have heard many assertions made by individuals, tending to prove that Miss McAvoy read words when her fingers had never touched the letters; that she could go about the business of the house, and find anything better than any of the family. The first of these assertions I think must have been made by those persons whose minds have been biassed against her, as in all the experiments I have made, she always passed her fingers over the letters before she read them, and she has often read them when the letters were covered with one hand. As to the latter assertion, I can give my own evidence that she is very expert; but even in these instances, circumstances have occurred which have given corroborative proof of her blindness. At any rate I am merely the historian of her case, not the advocate of imposture; and if any evidence can be advanced that she can see, which is better than what I have produced of her blindness, I shall not hesitate to retract an opinion which has not been founded upon slight grounds, nor without the due consideration the subject demands.”

A. ‘Well, I cheerfully acknowledge that you have made good your assertion, that the charge of falsehood against this child—preferred on the ground that she must be possessed of sight in order to accomplish what she is stated to have done—is entirely unsupported; and had the religious body with which the parents were connected been aware of such facts, they would hardly have indited them in their letter of exclusion, for deception on this point. We will pass on to the consideration of the more wonderful and mysterious pretensions respecting spiritual manifestations. How will you deal with that part of the subject? And first of her visions, which I hear she has had, of the heavenly world, of departed spirits, etc. etc.?’

B. ‘That she is perfectly sincere in these professions I have not the slightest doubt. I have repeatedly conversed with her on the subject, and have been

pleased with the intelligent manner in which she has discussed it. She has said to me, "I am no fanatic; it is not the working of an over-heated brain. I see these things; I do not imagine them—I see them." Her prevailing impression is, that she is attended by a guardian angel; and, for further particulars, I refer you to the account given by herself. Whether or not this is the effect of disease of any kind, or at all explicable by any optical theory, I am not prepared to say; but that these impressions are realities and verities to her, I cannot question. If they arise from a particular state of the nervous system over which the patient has no control, she is, consequently, not responsible; therefore, to charge her with wickedness, and to make her parents sharers in that wickedness for believing her statements, and on that ground to expel them from christian society, appears to me to betray an absence alike of judgment and charity; and mistakes, in times of ignorance and intolerance, as to the origin of such views and feelings, have consigned many to a martyr's death. Mrs. Crowe observes on this point:—

"In the middle ages, arose a race of so-called witches and sorcerers, who were partly impostors, and partly self-deluded. Nobody thought of seeking the explanation of the facts they witnessed in natural causes; what had formerly been attributed to the influence of the gods was now attributed to the influence of the devil, and a league with Satan was the universal solvent of all difficulties.

"Persecution followed, of course; and men, women, and children, were offered up to the demon of superstition, till the candid and rational part of mankind, taking fright at the holocaust, began to put in their protest, and led out a reaction, which, like all reactions, ran right into the opposite extreme. From believing everything they ceased to believe anything,

and after swallowing unhesitatingly the most monstrous absurdities, they relieved themselves of the whole difficulty, by denying the plainest facts; whilst what it was found impossible to deny, was referred to *imagination*—that most abused word, which explained nothing, but left the matter as obscure as it was before. Man's spiritual nature was forgotten, and what the senses could not apprehend, nor the understanding account for, was pronounced to be impossible. Thank God! we have lived through that age, and, in spite of the struggles of the materialistic school, we are fast advancing to a better. The traditions of the saints who suffered the most appalling tortures, and slept or smiled the while, can scarcely be rejected now, when we are daily hearing of people undergoing frightful operations, either in a state of insensibility, or whilst they believe themselves revelling in delight; nor can the psychological intimations which these facts offer be much longer overlooked. One revelation must lead to another, and the wise men of the world will, ere long, be obliged to give in their adherence to Shakespeare's much-quoted axiom, and confess that 'there *are* more things in heaven and earth than are dreamt of in their philosophy!'"

I am glad to be able to quote Dr. Moore here also:—

"We possess testimony sufficient to prove that the habit of abstinence, when favored by rest and a peculiar temperament of mind, may so modify the nervous power as to permit the exercise of thought, while the other functions are nearly suspended. The soul seems to work out its own desires in such cases, since it meets with no impediment in the use of the body, being employed entirely, without attention to the physical state. Hence it happens that all sorts of visions, in the strangest combinations which imagination can present, have crowded upon the mental sight of persons who thus prepared themselves by abstinence, rest, and meditation. Their visions have been always according to the previous habit of their intellect and morals; *nor dare we say that the soul has never thus been permitted to look beyond its ordinary horizon, to behold the truths of another region,*

and of a future state.—“The Use of the Body in relation to the Mind”. (p. 311.)

A. ‘It is important testimony, and applies remarkably to the case in hand. I have read of such instances as it refers to.’

B. ‘Many such are to be found; and what is more frequent in religious biography than to meet with instances of persons who have lived religiously, when in the prospect of death, and under other circumstances, being favored with remarkable spiritual manifestations of a sensible kind? and we are not accustomed to hear them spoken of, on this account, as fanatics or impostors. I could relate a number of instances; a few will suffice. It is said of Fox, the celebrated Father of the Quakers, “that at one period he lay in a trance for fourteen days, and people came to stare and wonder at him. He had the appearance of a dead man, but his sleep was full of Divine visions of beauty and glory.”’

“Oh, would to God,” said an eminently pious lady, Mrs. Stubs, on her death-bed, “ye saw what I see! Behold, I see infinite millions of angels stand about me, with fiery chariots, to defend me: those are appointed of God to carry my soul into the kingdom of heaven.—Timpson’s “Angels of God.” (p. 499.)

“Mr. Hammond, the day before his death, calling for his Bible, continued his meditations and expositions on the eighth chapter of Romans, for the space of two hours; but on a sudden, he said, ‘O stay your reading! What brightness is this I see?’ And his attendants said, ‘It is the sunshine.’ ‘Nay,’ said he, ‘it is my Saviour’s shine; now farewell world—welcome heaven; the Daystar from on high hath visited my heart. I doubt not but you all see that light: but I shall feel a light within me that none of you all can know.’ And then turning himself to the

minister who preached his funeral sermon, he said, 'Sir, I desire you would preach my funeral sermon; for this night I die: and speak this from me that God deals familiarly with man. I feel his mercy; I see his Majesty—whether in the body or out of the body, I cannot tell, God he knoweth; but I see things that are unutterable.' And being thus ravished in his spirit, he roamed towards heaven with a cheerful look, and soft sweet voice; but what he said was not understood. At last, raising himself on his bed, as Jacob did on his staff, he ended his blessed life with these blessed words:—'O thou fiery chariot, that camest to fetch Elijah, carry me to my happy home; and all you blessed angels that attended the soul of Lazarus to bring it to heaven, bear me, O bear me into the bosom of my best beloved. Amen, Amen. Come, Lord Jesus: come quickly.' And so he fell asleep."—*Ibid.* (pp. 501, 502.)

Dr. Doddridge, in his "Life of Colonel James Gardiner", says:—

"It very accidentally happened, that he took up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, 'The Christian Soldier, or Heaven taken by Storm', and was written by Mr. Thos. Watson. Guessing by the title of it, that he should find some phrases of his own profession spiritualised, in a manner which he thought might afford him some diversion, he resolved to dip into it. Nothing can be more certain, than that when he gave me this relation, he judged himself to have been as broad awake, during the whole time, as he ever was in any part of his life; and he mentioned it to me several times afterwards, as what undoubtedly passed not only in his imagination, but before his eyes.

"He thought he saw an unusual blaze of light fall upon the book while he was reading, which he at first imagined might happen by some accident in the candle; but lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were, suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all

sides with a glory; and was impressed, as if a voice, or something equivalent to a voice, had come to him, to this effect (for he was not confident as to the very words): 'O sinner! did I suffer this for thee, and are these the returns?' Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down in the arm-chair in which he sat, and continued, he knew not exactly how long, insensible."

Dr. Payson exclaimed, in his last moments, "God is in this room. I see Him; and, oh! how unspeakably lovely and glorious does he appear!" An anecdote of the same kind is mentioned in the "Biography of Mrs. Little"; and it is well known that such cases are of frequent occurrence. I will now relate to you a case or two of the reëpearance of the dead, from the "Night-side of Nature", one of them with regard to a person of whom I know you entertain the highest opinion:—

"I have heard of three instances of persons now alive, who declare that they hold continual intercourse with their deceased partners. One of these is a naval officer, whom the author of the book lately published, called 'The Unseen World', appears to be acquainted with. The second is a professor in a College in America, a man of eminence and learning, and full of activity and energy—yet he assured a friend of mine, that he receives constant visits from his departed wife, which afford him great satisfaction. The third example is a lady in this country. She is united to a second husband, has been extremely happy in both marriages; and declares that she receives frequent visits from her first. Oberlin, the good pastor of Ban de la Roche, asserted the same thing of himself. His wife came to him frequently after her death; was seen by the rest of his household, as well as himself; and warned him beforehand of many events that occurred. (p. 293

"Professor Barthe, who visited Oberlin in 1824, says, that

whilst he spoke of his intercourse with the spiritual world as familiarly as of the daily visits of his parishioners, he was, at the same time, perfectly free from fanaticism, and eagerly alive to all the concerns of this earthly existence. He asserted, what I find many somnambules and deceased persons also assert, that everything on earth is but a copy, of which the antitype is to be found in the other world.

“He said to his visitor, that he might as well attempt to persuade him that that was not a table before them, as that he did not hold communication with the other world. ‘I give you credit for being honest, when you assure me that you never saw anything of the kind,’ said he; ‘give me the same credit when I assure you that I do.’

“‘With respect to the faculty of ghost-seeing,’ he said, ‘it depended on several circumstances, external and internal. People who live in the bustle and glare of the world, seldom see them; whilst those who live in still, solitary, thinly-inhabited places, like the mountainous districts of various countries, do. So if I go into the forest by night, I see the phosphoric light of a piece of rotten wood; but if I go by day, I cannot see it; yet it is still there. Again there must be a *rapport*. A tender mother is awakened by the faintest cry of her infant, whilst the maid slumbers on and never hears it; and if I thrust a needle amongst a parcel of wood shavings, and hold a magnet over them, the needle is stirred, whilst the shavings are quite unmoved. There must be a particular aptitude; what it consists in, I do not know; for of my people, many of whom are ghost-seers, some are weak and sickly, others vigorous and strong. Here are several pieces of flint: I can see no difference in them; yet some have so much iron in them that they easily become magnetic; others have little or none. So it is with the faculty of ghost-seeing. People may laugh as they will, but the thing is a fact, nevertheless.’

“The visits of his wife continued for nine years after her death, and then ceased.

“At length she sent him a message, through another deceased person, to say that she was now elevated to a higher state, and could, therefore, no longer revisit the earth.

“Never was there a purer spirit, nor a more beloved human being, than Oberlin. When first he was appointed to the cure of

Ban de la Roche, and found his people talking so familiarly of the re-*ap*pearance of the dead, he reproved them, and preached against the superstition; nor was he convinced till after the death of his wife. She had, however, previously received a visit from her deceased sister, the wife of Professor Oberlin of Strasburg, who had warned her of her approaching death, for which she immediately set about preparing, making extra clothing for her children, and even laying in provisions for the funeral feast. She then took leave of her husband and family, and went quietly to bed. On the following morning she died; and Oberlin never heard of the warning she had received till she disclosed it to him in her spectral visitations." (p. 129.)

The following remarkable instances are taken from a respectable work very lately published:—

"A well-authenticated narrative, called to mind by the spiritual movement, will, probably, be new to the reader; and, if not useful as illustrating an argument, is, at least, terse and De Foe-like enough in its tone to repay perusal. The tale was communicated to the Rev. John Summerfield by the Rev. Richard Watson, author of "Theological Institutes" [and one of the brightest ornaments of the Wesleyan body, both as to piety and intellect.] Of the Mr. Mills mentioned in the narrative Mr. Watson speaks as an intimate personal acquaintance of his own, a minister of the Methodist Church in England, and a man of the highest moral worth and integrity.

"On the circuit in which Mr. Mills preached when in England there lived a Mr. and Mrs. James, at whose house he was accustomed frequently to lodge. Visiting America for a few months, on his return to his accustomed resort, Mr. Mills was shocked to learn that a recent epidemic had carried off several victims from the neighborhood, and among them both his hospitable friends. With the orphan children, who were still residing in the altered home, he, however, took up his abode; and, on the night of his arrival, retired to rest in his usual apartment, but in a restless and excited state of mind, such as he had never before experienced.

"He had lain for some time, weary indeed, but utterly

unable to close his eyes, when, to his astonishment, he heard a loud whispering in the adjoining chamber, once tenanted by his deceased friends, but now, as he knew, unoccupied. He rose, and looked into the room. No one was to be seen. Fancying he might have been mistaken, he lay down again, and endeavored anew to compose himself to rest. This, however, was more difficult than ever; for the circumstance had recalled to his memory, with strange and sudden force, a singular rumor which had been glanced at by the person, who, meeting him in the village, had first apprised him of the death of his friends. This was, that both Mr. James and his wife had been *seen* more than once since their death!

“While meditating on this rumor, the whispering was suddenly renewed; and again, though with some slight trepidation, he rose and examined the chamber. Nothing, however, was visible. A *third* time he arose, from the same cause, and with the same result, after which he fell asleep, and heard no more.

“Now, there resided not far from the village a poor, good old woman, known, far and near, by the familiar name of ‘Nanny’. To her, on account of her age and excellent character, the preachers on their circuits generally resorted; and to her, at three o’clock, the hour of dinner, on the day after his adventure before related, went Mr. Mills. A frugal repast was set before the reverend gentleman, but Nanny herself declined eating, and declared that she preferred attending upon her guest.

“Accordingly, Mr. Mills ate, and Nanny watched him, until his usual meal was finished, and grace said. Then she began:—

“‘Mr. Mills, I have a request to make to you.’

“‘Well, Nanny,’ replied the reverend Mr. Mills, ‘what is it?’

“‘Why,’ said she, ‘that you preach my funeral sermon on the next Sabbath.’

“‘Nanny!’ exclaimed Mr. Mills, looking at her in astonishment—for the good old woman appeared to be in perfect health—‘have you lost your senses?’

“‘O no, Sir,’ replied Nanny; ‘I know perfectly well what I am saying. At three o’clock in the afternoon on Friday, I shall die!’

“‘Nanny!’

“‘And though,’ continued the old lady calmly, ‘you will be some miles from this place, I yet want you to comply with my request; and if you have ever known anything good of me that may be serviceable to others, you can tell it.’

“‘But,’ said Mr. Mills, ‘before I promise to comply with your wishes, I should be gratified if you would inform me how you know that you will die on Friday, this being Tuesday?’

“‘Then, Sir, I will tell you. You probably know that reports have been in circulation, that James and his wife have been seen, in different places, by various people, since their death?’

“‘True,’ replied the reverend Mr. Mills; ‘but, indeed I regard it as no more than idle gossip.’

“‘But, Sir,’ rejoined Old Nanny, ‘I saw them both!’

“‘You saw them?’

“‘Indeed I did.’

“‘When, my good old friend?’

“‘This morning, Sir, while engaged in sweeping my entry, I happened to glance along the road, and there saw two persons approaching, who seemed so strongly to resemble James and his wife, that I instantly stopped my work, and gazed steadily at them. They never slackened their pace, but came close up to me; and then, though indeed I knew it before, it proved to be, in good truth, James and his wife.’

“‘Why, Nanny, were you not afraid?’

“‘Afraid, sir! of *what*? No, indeed, I was not afraid. I knew them both too well in this world. They were kind, good people here; and I was quite certain they had not become bad since they quitted us.’

“‘Well, Nanny, what passed?’

“‘Well, sir, as I was saying, they came close up to me—and I said, “Mr. James, is that you?” And he said, “Yes, Nanny, it is me; you are not deceived—and this is my wife.”’

And I said, "James, are you happy?" and he replied, "I am, and so is my wife; and our happiness exceeds anything we ever conceived of in this world." "But," said I, "Mr. James, if you are so happy, why have you returned?" To which he replied, "Strange as it may appear to you, there is still a mysterious union subsisting between us and our friends in this world. Nanny, you know that I and my wife died suddenly, in consequence of which it has been supposed that I left no WILL; and in order to prevent some uneasiness, which is likely to arise among the children, respecting my property, we were permitted to return to this world to inform some person that I did make a will, and where it may be found. We went," he continued, "last night, to our former mansion, to inform Mr. Mills respecting the will; but he was frightened, and we could not communicate with him. We now, therefore, request you to inform him, as he will dine with you to-day; and we knew you would feel no alarm." "No, James," I replied; "I am not alarmed, for I am vastly glad to see you, especially since you are happy." "The will," he then said, "is in a private drawer" [describing it, and the mode of opening it], "and the executors reside in the neighborhood. Request Mr. Mills to return to the house, find the will, arrange with the executors, and settle the family affairs satisfactorily. And," concluded he, "we are permitted to inform you, Nanny, that on Friday next, at three o'clock, you will die, and be with us."

"What did you say in reply?"

"I said, "O James, I am vastly glad to hear such tidings. I would it were Friday, now." "Well," said he, "be ready; for *the messenger will certainly call for you at that hour.*" And I replied, "Don't fear, James, by the grace of God I will be ready." So they left me.'

"Mr. Mills listened to this account with no small astonishment, and immediately returned to Mr. James's house. Without the least difficulty he discovered the drawer and the will, and fulfilled, in every particular, the directions he had received. On the succeeding Friday old Nanny died; and Mr. Mills informed Mr. Watson that he preached her funeral sermon on the Sabbath that followed."

The Rev. R. Watson expressed his full belief in this singular narrative.—“Spicer’s Sights and Sounds”.

“Two gentlemen, intimate friends, had gone out to California, met with considerable success, and were returning home in the same vessel; one day (both being in perfect health) one addressed the other in a puzzled tone, saying:—

“‘I really can scarcely account for it, but I have a persuasion I cannot overcome, that I ought to transfer to your care this gold I have with me. If not, I shall lose it.’”

“The other agreed. Three days afterwards, the former fell ill and died; and upon his friend devolved the unwelcome office of reporting the catastrophe to his relations, and more especially to the widow, whom he thought to find in eager expectation of her husband’s return. To his astonishment, the lady appeared melancholy and care-worn; and on his attempting to break the tidings, by telling her that her husband was ill in California, she only shook her head, and wept.

“‘He is *dead*,’ she said. ‘I will tell you the very day and hour on which he died.’ And she named them.

“It seemed that on that day and hour, she had, whilst sitting at a window, seen her husband come slowly across the street, and approach the door. Supposing he had really arrived, she flew to receive and welcome him; but no trace of him could be found. Impressed with an indefinable dread, she noted down the time of the strange appearance, and it was found to coincide exactly with the moment of his decease.”
—“Spicer’s Sights and Sounds”.

A. ‘I think your reasoning on this point may be fairly accepted, and that the statement the child has made by no means implies deceit on her part. But the ringing of the glass is another matter; for here we have a circumstance which is of a palpable nature—which appeals to the senses of others, and which, it would seem, must be either a supernatural occurrence or an imposition; and to receive it as supernatural, the most direct and unmistakeable evidence is required. I

confess I know not how to credit it; and it appears to me to bring the whole affair into suspicion.'

B. 'It is certainly the most perplexing and difficult of all the statements with which we have to do; and I believe has been the great impediment with many to the reception of this case. If the glass has rung in the manner described, it certainly has the appearance of being supernatural; the child states it as her belief that it is caused by the agency of an angel—not, as has been caricatured by those who have undertaken to write down the case, who have represented her as saying that it was 'brushed by the wing of her guardian angel'; an expression so ridiculous, belongs not to her but to her accusers. That there was a sound precisely similar to that of the ringing of a glass-tumbler, and in the precise direction of that which stands by the bedside of Elizabeth, I can, with many others, bear witness. I have heard it on several occasions, and felt at the time perfectly satisfied of the fact, and of its taking place without the agency of either the child or her parents. A highly respectable individual assures me that he has heard it at the time of prayer, and on other occasions, at least fifty times; and under such circumstances that it would have been impossible for it to be effected by any human agency. It has also been heard by at least thirty different persons; and it appears extremely difficult to offer any satisfactory explanation of it, on the supposition of its being produced by natural causes. Now, as the ministry of angels is distinctly taught in Scripture, it remains to be considered whether that ministration extends to such a sensible manifestation as this; and if, on inquiry into the subject, we find some of the most eminent Christians in all ages have entertained views

of the kind, there is something like a defence for the belief of the child, and an apology for the credulity of those who receive her statements. That the fathers of the church, and early Christians generally, believed in angelic visitations and supernatural events, there can be no doubt; that this belief prevailed in after times, and that it was firmly held and much dwelt upon by the most eminent Protestant divines even of the seventeenth century, may be discovered by a very slight acquaintance with their writings: not to quote from the earlier writers in more credulous times, I will begin with

LUTHER.—He says: “The Holy Scriptures refer to them (the angels) in few words: ‘He hath given his angels charge over thee,’ etc. Also: ‘The angel of the Lord encampeth round about those that fear, him,’ etc. Now, whosoever thou art, that fearest the Lord, be of good courage; take thou no care, neither be faint-hearted, nor make any doubt of the angels’ watching and protection; for most certainly they are about thee, and carry thee upon their hands. How, or in what manner it is done, take thou no heed; God says it, therefore it is most sure and certain.—“Table Talk”. (pp. 246, 7.)

BISHOP HALL.—“It is, I confess, my great sin, that I have filled mine eyes with other objects, and have been slack in returning praises to my God, for the continual assistance of those blessed and beneficent spirits. Oh! that the dust and clay were so washed out of mine eyes that I might behold, together with the presence, the numbers, the beauties, and excellencies of those my ever present guardians.”—“Timpson’s Angels of God”. (p. 15.)

Dr. OWEN.—“Great is the privilege, manifold are the blessings and benefits that we are made partakers of, by this ministry of angels.”—*Ibid.* (p. 21.)

RICHARD BAXTER.—“Oh! if the eyes of Christians were but opened to see their glorious attendants, they would be more sensible of this privilege, and more thankful for it than now

they be. Some common benefits, even common men may have by these angels, while they forfeit not their helps, but not those special benefits as the saints."—*Ibid.* (p. 481.)

BISHOP BEVERIDGE.—“Many have inquired whether every good man has a special guardian angel. Bishop Beveridge thus states: ‘Whether hath every one a particular angel to attend him?’ Answer—As for the wicked, it cannot be supposed that the good angels are for their company. But that those who are truly pious, have every one his angel always with him, is very probable.”—*Ibid.* (p. 484.)

DR. DICK.—“We have no knowledge of angels but from revelation; and all the descriptions it gives of these beings, lead us to conclude, that they are connected with the world of matter as well as of the world of mind, and are furnished with organical vehicles composed of some refined material substance suitable to their nature and employments.”—*Ibid.* (p. 64.)

REV. T. TIMPSON.—“Learned divines of modern times, seem generally to have held the opinion, that angels are entirely spiritual substances; but that they are able at any time to assume bodies, and so appear in human or other forms, according to the will of God the Creator.”—*Ibid.* (pp. 54, 5.)

MRS. CROWE.—“But it must be remembered, that the seeing these things, as I have said in a former chapter, probably depends on a peculiar faculty or condition of the seer. The servant of Elisha was not blind, but yet he could not see what his master saw, till his eyes were opened—that is, till he was rendered capable of perceiving spiritual objects.

“When Peter was released from prison by the angel—and it is not amiss here to remark, that even he ‘wist not that it was true which was done by the angel, but thought he saw a vision’; that is, he did not believe his senses, but supposed himself the victim of a spectral illusion—but when he was released, and went and knocked at the door of the gate, where many of his friends were assembled, they not conceiving it possible he could have escaped, said, when the girl who had opened the door insisted that he was there, ‘It is his angel.’ What did they mean by this? The expression is not *an* angel, but *his* angel. Now it is not a little remarkable, that in the east to this day, a double or doppelganger, is called a man’s

angel, or messenger. As we cannot suppose that this term was used otherwise than seriously by the disciples that were gathered together in Mark's house—for they were in trouble about Peter, and when he arrived were engaged in prayer—we are entitled to believe that they alluded to some recognised phenomenon. They knew either that the likeness of a man—his spiritual self—sometimes appeared where bodily he was not, and that this imago or idolon was capable of exerting a mechanical force; or else that other spirits sometimes assumed a mortal form, or they would not have supposed it to be Peter's angel that had *knocked* at the gate.

“I have mentioned some instances wherein danger was avoided, and there are many of the same kind recorded in various works; and it is the number of instances of this description, corroborated by the universal agreement of all somnambulists of a higher order, which has induced a considerable section of the German psychologists to adopt the doctrine of guardian spirits—a doctrine which has prevailed, more or less, in all ages; and has been considered by many theologians to be supported by the Bible. There is in this country, and I believe in France also, though with more exceptions, such an extreme aversion to admit the possibility of anything like what is called supernatural agency, that the mere avowal of such a persuasion is enough to discredit one's understanding with a considerable part of the world, not excepting those who profess to believe in the Scriptures. Yet, even apart from this latter authority, I cannot see anything repugnant to reason in such a belief. As far as we see of nature, there is a continued series from the lowest to the highest; and what right have we to conclude that we are the last link of the chain? Why may there not be a gamut of beings? That such should be the case, is certainly in accordance with all that we see; and that we do not see them, affords, as I have said above, not a shadow of argument against their existence; man, immersed in business and pleasure, living only his sensuous life, is too apt to forget how limited those senses are, how merely designed for a temporary purpose, and how much may exist of which they can take no cognizance.”—“Night-side of Nature”. (pp. 167, 8.)

A. 'Excuse my interrupting you. Your statements are no doubt correct, but we are living in the nineteenth century, and the belief of our forefathers, however great or good, can be no authority for us.'

B. 'I am not quoting them as such in the slightest degree; and in the present argument I would have you understand that I do not commit myself to any special view on the subject—for I am one of those who require the fullest and most direct evidence that can be obtained, before I yield my assent on any subject whatever; and had I not obtained an amount and force of evidence in reference to most of the peculiarities of this case, quite irresistible, I should not have stood by it as I have. But it is a part of my design to show that in admitting every feature of it, there is a precedent to plead in the belief of the great and good of every age; and I think that the scepticism of modern orthodoxy on the point we are now upon, is a reaction from the absurdities and extravagancies of belief on the part of the church of Rome and the earlier Protestant divines. It has been observed:—

“That there does not exist a greater interest with regard to this question on the mind of man, arises partly from the vague intangible kind of belief he entertains of the fact; partly from his absorption in worldly affairs, and the hard and indigestible food upon which his clerical shepherds pasture him—for, under dogmatic theology, religion seems to have withered away to the mere husk of spiritualism; and partly, also, from the apparent impossibility of pursuing the inquiry to any purpose.”

A. 'But have not these notions been entirely discarded by enlightened men of modern times, and retained only by a few fanatics?'

B. 'If these views are a mark of fanaticism, some

of the greatest as well as the best of men must have been fanatics—Milton among the number, who sings thus of angels:—

“For spirits, when they please,
Can either sex assume, or both—so soft
And uncompounded is their essence pure;
Not tyed or manacled with joint or limb,
Nor founded on the brittle strength of bones
Like cumbrous flesh; but in what shape they choose,
Dilated or condensed, bright or obscure,
Can execute their airy purposes,
And works of enmity or love fulfil.”

“Paradise Lost.” (Book II.)

Some of good Dr. Watts’ “Psalms and Hymns” will, I suppose, by the next age, if not sooner, be assigned a place in the Protestant Index Expurgatorious—for he thus paraphrases the sixth verse of the thirty-fourth Psalm:—

“He bids his angels pitch their tents
Round where his children dwell;
What ills their heavenly care prevent
No earthly tongue can tell.”

Psalm xxxiv, 6.

And thus expresses himself in Hymn 112, Book II:—

“Great God! to what a glorious height
Hast thou advanced the Lord thy Son!
Angels, in all their robes of light,
Are made the servants of his throne.
“Before his feet thine armies wait,
And swift as flames of fire they move
To manage his affairs of state,
In works of vengeance and of love.
“*His orders run through all the hosts;
Legions descend at his command,
To shield and guard the British coasts,
When foreign rage invades our land.*

“ Now they are sent to guide our feet
Up to the gates of thine abode,
Through all the dangers that we meet
In travelling the heavenly road.

“ Lord! when I leave this mortal ground,
And thou shall bid me rise and come,
Send a beloved angel down,
Safe to conduct my spirit home.”

Hymn 112, Book II.

The belief of some of the writers I have quoted, does not probably extend to a sensible manifestation; but as the Scriptures distinctly teach the doctrine of the ministry of angels—and no limits are assigned to that ministration—if one man may believe that it tends to almost every kind of service of which they are capable, short of a sensible presence and manifestation, I do not see why another man should not believe that, on some special occasions, their acts, or themselves, may be visible; and Sir Walter Scott seems to have been of this number. He says:—

“The general, or it may be termed the universal belief of the inhabitants of the earth in the existence of spirits, separated from the incumbrance and incapacities of the body, is grounded on the consciousness of the Divinity that speaks in our bosoms; and demonstrates to all men, except the few who are hardened to the celestial voice, that there is within us a portion of the Divine substance which is not subject to the law of death and dissolution. The abstract idea of a spirit, certainly implies that it has neither substance, form, shape, voice, nor anything which can render its presence visible to human faculties; but to the multitude the indubitable fact, that so many millions of spirits exist around, and even amongst us, seems sufficient to support the belief that they are, in certain instances, at least, by some means or other, able to communicate with the world of humanity.”—“Demonology”.(p . 24.)

‘It is a doctrine which, though now unfashionable, was for ages, and until comparatively lately, held generally by the church; and I think it is extremely difficult to prove it contrary to Scripture in either letter or spirit. The author of the “Natural History of Enthusiasm”, alluding to beings of the invisible world, says: “That they have no liberty ordinarily to infringe upon the solid world is manifest; nevertheless chances or mischances may, in long cycles of time, throw some over his boundary, and give him an hour’s leave to disport himself among things palpable.’

A. ‘On what occasions, and for what end apparently, has this pretended manifestation been made?’

B. ‘I must refer you to Elizabeth’s own account of it, and to the testimony of those who have heard it. I have frequently conversed with her and her parents on the subject, and they have always given me the same statement of the circumstances attending it; they declare most solemnly that it was no way caused by their agency, and state their belief of its having been in answer to prayer—for their own comfort, and as confirmatory of the truth of the child’s statement relative to her peculiar case. I have asked Elizabeth repeatedly her views on the subject. She objects to the term miraculous being applied to it, but still regards it as the effect of supernatural power; and on one occasion these were her words: “What satisfies me that it is supernatural is this, that it is circumstantial; it never rings without a special reason.” She states that she always has an indication of its taking place, that indication being always the same angelic presence. I have never observed that either the parents or child were forward to mention this matter, or in any way to parade

it. They have always conversed on it in a becoming manner, and without any tinge of cant or fanaticism; indeed, I have found a difficulty in eliciting from them the more remarkable phenomena of the case, from the fact of their appearing to themselves so difficult of belief, as well as from the incredulity with which they have been treated by others. Elizabeth has frequently said, in reference to the glass: "I know it is a thing which will not be believed; and, had I intended to work out a scheme of deception, I should not have adopted this method, well knowing that to pretend to anything of the kind is enough, in the opinion of the public, to stamp one as an impostor. I never introduce it, or say anything about it, unless I am asked." And in a late conversation she said: "I am increasingly cautious as to whom I speak of it, for it has been treated with such vulgarity and ridicule, that I feel to name it is 'casting pearls before swine'; but I know what it has been to me, and I know its agency. My case has been a peculiar one: I have had special need and special consolation. It is in answer to prayer. I have sought it, and it has been given me." When I remarked, on first seeing her in her new abode, that she had still the glass by her, she replied: "Yes; and there it shall be. It was there it was at first a token to me, and I will not have it removed to satisfy sceptics."

A. 'Well, it is a very remarkable and interesting subject of inquiry; and, although I am not disposed to think it supernatural, I am not at all surprised that the family should so regard it, and must confess it deserves different treatment to that which it has received from the public—it should not be denounced

with ridicule and contempt, but regarded at least with forbearance and consideration.'

B. 'I think so; and the more I extend my inquiries into the diversified phenomena of human nature, both mental and physical, the more I am confirmed in these views; and am glad to call yet further to my aid the respected author before-named, Dr. Moore, who says:—

"The philosophy which fails to find her desired substitute for religion, also fails to prove that there is any absurdity in believing in those ministrations of angels which Christianity intimates, and which are most likely to be experienced by the spirit of man when on the confines of eternity. In the pause of unutterable desire, the soul forgets the body; and it is then that spirits, some slight remove above us, perceive our need, and, by Divine appointment, confer on us the comfort of their light, by impressing on us a deeper knowledge of the intentions of Deity, and a brighter insight of His love to ourselves and to all men; thus worlds upon worlds of varied intelligences are bound together in the community of necessity and existence."

This case also remarkably confirms the observations contained in the following passage from the same author:—

"It is stated by individuals well qualified to detect imposition, that in these cases (nervous disorders) there exists a kind of transference and concentration of intelligence in certain parts of the nervous system; so that a sort of oracular faculty is developed, and the subjects of this affection become capable of describing things beyond the range of their senses, and of foretelling events. Dr. Copland states that many of the Italian *improvisatori* possess their peculiar faculty only in this state of ecstasy, or, as it may be called, abnormal consciousness, from resolute attention to ideas. Probably the mind, and the nervous system, are intensely

excited for some time previous to the development of ecstasy. There is a morbid acuteness of feeling and thought, an inordinate employment of the attention, kept up by preceding sensations, or some absorbing train of ideas, which exhaust the sensorium, and bring it into that state in which it often appears to be in those persons who accustom themselves to abstract studies and reverie. This condition is more apt to occur where strong passions are associated with a weak body. A frequent and exhausting repetition of pleasurable feelings begets a marked predisposition to this disordered action of the brain. If all that is stated concerning ecstasy be true, we are forced to the conclusion, that after the exhaustion of brain is carried to a certain extent, the mind begins voluntarily to exert itself in a new and enlarged manner, so as to exhibit phenomena, which have been named lucidity, exaltation of faculty, clairvoyance, etc. The transition state may present appearances like those of common delirium, dreaming, somnambulism, and madness. It is often accompanied by convulsions. A few cases of an extraordinary kind may best illustrate this curious subject. It has been testified that cataleptic patients often manifest a clairvoyant faculty. A patient of Petetin, President of the Medical Society of Lyons, in this state is said to have distinguished, in succession, several cards laid on her stomach, under the bed clothes; she told the hour of a watch held in the closed hand of an inquirer, and recognised a medal grasped in the hand of another; she read a letter placed under the waistcoat of her physician, and mentioned the number of gold and silver coins contained in each end of a purse which had been slipped there by a sceptic. She told each of the persons present what he possessed about him most remarkable, and perceived through a screen what one person was doing.

“According to the testimony of the committee of the medical section of the French Royal Academy (1831), a man named Paul, having been mesmerised, besides many other equally wonderful things, read a book opened at random, while his eyes were forcibly closed by M. Jules Cloquet. He had been mesmerized by M. Foissac. The committee also bear evidence

that these individuals, in the same state, could read distinctly, and play at cards with the greatest dexterity and correctness. Their report also declares: 'That in two somnambulists, they found the faculty of foreseeing. One of them repeatedly announced, several months previously, the day, the hour, and the minute, of the access and return of epileptic fits. The other announced the period of his cure. These previsions were realised with remarkable exactness.' Those who are curious in these marvels may find abundance of them in many modern works. It certainly would be passing strange should such relations all prove false, since the acutest observers of all ages have declared them to be true. At least Hippocrates, Aretæus, and Aristotle, describe with great minuteness, and in strict accordance with the statements of recent and competent believers, a state of the body in which the powers of the soul are exalted. Thus Hippocrates says: 'There is a class of diseases in which men discourse with eloquence and wisdom, and predict secret and future events; and this they do, though they are ignorant rustics and idiots.' Aretæus states that the mind, under certain circumstances of disease, becomes clear and prophetic, for some patients 'predict their own end, and certain events of interest to those around, who think them talking deliriously; but nevertheless, are amazed to find their predictions true.' Alsaharavius says, he has known many epileptics who had a knowledge of things which he was sure they had never learned. The occasional prevision of the dying has been credited by almost every nation, and the faculty of second sight has been almost as universally acknowledged."

A. 'But is not the admission that such things are possible, likely to lead to abuse and imposture? and is it not generally held by the most learned and orthodox divines, that events of a miraculous nature do not, and cannot, take place under the present dispensation of religion?'

B. 'That such views are liable to abuse, there can be no doubt. But your objection is entirely invalid, as it will prove too much; and, therefore, really proves

nothing; for everything with which God in his providence has furnished us, and every contained statement in his word, has been abused. * Let us have the truth, and let the truth be fearlessly stated. That such events as that under discussion can never take place, appears to me to be a gratuitous assumption, and is, in fact, adopting the principle of the celebrated infidel David Hume, that "a miracle is altogether incapable of proof"; that "no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish"; that "the evidence of testimony, when applied to a miracle, carries falsehood on the very face of it, and is more properly a subject of ridicule than of argument". The prevailing opinion of theologians is not decisive with me; for custom, fashion, and the reigning philosophy of the day, have always a large influence in the formation of religious belief. It has been well observed:

"There is an understood creed, conventionally stereotyped in the minds of all so-called orthodox believers, according to which the correctness of any belief is examined and by which it is approved or condemned."

But we occasionally meet with a "sound divine" who travels out of the paths of tradition, and who, with a noble daring, advocates an unpopular truth. Of this we have an instance in the case of Dr. John Campbell, who, in an article in the "British Banner" for November 3, 1852 (of which newspaper that gentleman is the energetic, independent, and successful editor), makes the following remarks, which meet the Squirrell case in almost every particular, and which affords to the extremest believers in it a most

respectable and appropriate apology. He says, in an article on supernatural appearances :—

“A proud philosophy or an impious scepticism, of course, pours contempt upon all such alleged facts and circumstances. That much credulity, some superstition and delusion, and, it may be, some cunning craftiness and selfish imposture, may have mixed up with such things, we feel it impossible to deny; but that the whole shall prove delusion is more than we are prepared to grant. Along with the vast mass of base coin, we are strongly inclined to believe that there was a portion of that which was genuine. We see no reason for starting with it as a first principle, that such things are impossible, unnecessary, and therefore non-existing. We are sometimes met with the question, *Cui bono?* We deny our obligation, as a condition of rational faith, to prove the *cui bono*. It may exist where we see it not, and have important ends to accomplish with which we are unacquainted. We conceive, that what was in ages preceding those of the apostles, and what occurred in their days, may occur again. *We see no reason for now rejecting miracle, or even prophecy.* Such things, at least, are within the limits of possibility; and all that we are required to exercise is the most vigilant caution, and the most rigorous scrutiny into the evidences. He will be a bold man who will set at naught the vision, impression, or spiritual discovery—call it what you may—which was made to Colonel Gardiner, and which formed the turning-point of his life. Even Paley himself affirms his preparedness to receive the testimony of the Colonel as a matter of truth, possessing all the evidence of which it admits. From that moment he was confessedly a new man. No two characters, no two courses, could be more unlike each other, than his previous and his subsequent character and course. The difference was as great as is that between light and darkness, pollution and purity, atheism and devotion, a saint and a fiend!

“Then there is the case of the father of Wesley, recorded at length by John, and even received as a fact by his biographer Southey, one of the least likely of men to lend an ear to the effusions of credulity, or the freaks of superstitious fancy. Southey touches the *cui bono*, and intimates, *that, for ought that man can*

tell, there may be reasons for the MOST HIGH occasionally coming forth from his hiding-place, and, under particular circumstances, giving manifestations of invisible power, which shall rebuke the scepticism and infidelity of the age, and more especially those of certain parties in a given locality. No matter could be more thoroughly scrutinised than was that of the vicarage of Epworth, while Wesley's parents were utterly incapable of being parties to any collusion by which public deception could be practised."

A. 'It is, indeed, a very striking passage; and really the facts and opinions you have quoted, have come very opportunely to hand, and must modify, if not remove, many of the difficulties of the case. But still, if it be fully believed, there seems the necessity of calling in the aid of miracle; and to this I feel an insuperable objection.'

B. 'It does not matter in the least what you feel, or what any one else feels; the question is, Is it true? Is the evidence sufficient to prove it to be true? for those who have not witnessed the facts must rely on the testimony of competent and credible witnesses. And it strikes me, that you, in common with many others, would be puzzled to offer better evidence in support of some of your most assured beliefs, than can be adduced in support of the fact before us; for a great number of persons have heard the ringing of the glass, most of whom have been fully satisfied that neither the parents nor child acted any part in the matter; and those who have disbelieved, or doubted, have never been able to show the agency by which it has been affected. It has been stated that it was caused by the child striking an harmonica which was sometimes lying on her bed; but the simple answer to this is, that the glass

rang when the instrument was not there, and at times when it is certain it could not have been used for that purpose. I know some have a difficulty in understanding why she should use a musical instrument at all; but in addition to the reasons I have before given you, it may be accounted for on the same principle on which she, and other blind persons, gratify an imaginary sense of sight, by placing printed books or a looking-glass before them. But this is a digression, and I return to our subject by observing, that I have sometimes thought whether the *word* miracle, rather than the thing designated by it, is not oftentimes the chief obstacle to belief; and whether, if we could think and speak of it as an extraordinary providential interference, the way would not be smoothed for its reception; for wherein is the essential difference between the circumstance we are discussing, and many we are accustomed to hear spoken of as wonderful deliverances, special interferences, and extraordinary providences? They all imply a direct agency of the Almighty, in an unusual manner; and we are accustomed to hear, with devout emotion, events spoken of as miraculous escapes, miraculous deliverances, miraculous interpositions, etc. This word miracle is very difficult to define; and it has been observed, the possibility of miracles depends on the definition of the term. I have lately met with a theological work which gives the following, with remarks which I shall also quote; and I see not why this alleged manifestation relative to Elizabeth Squirrell should not come under this head:

“A miracle may be a transgression of all law known or knowable by man, but yet in conformity with some law out of

our reach. There is no antecedent objection nor metaphysical impossibility in the case. Finite man not only does not know, but cannot understand, all the modes of God's action—all the laws of his being; there may be higher beings to whom God reveals himself in modes that we can never know; for we cannot tell the secrets of God, nor determine, *à priori*, the modes of his manifestation. In this sense a miracle is possible; the world is a perpetual miracle of this sort. Nature is the art of God, and can we understand it? Life, being, creation, duration—do we understand these actual things? How, then, can we say to the Infinite, 'Hitherto shalt thou go, and no further; there are no more ways wherein Thy being acts.' Man is nowise the measure of God!"

I will also introduce to your notice some passages from a chapter in Hitchcock's "Religion of Geology", entitled Miraculous Providences. It is somewhat difficult to ascertain precisely what are the professor's views on this subject; and you will form your own judgment as to the meaning and bearing of my quotations. He says:

"By a miraculous providence, is meant a superintendence over the world that interferes, when desirable, with the regular operations of nature, and brings about events either in opposition to natural laws, or by giving them a less or greater power than usual. In either of these cases, the events cannot be explained by natural laws; they are above or contrary to nature, and, therefore, are called miracles, or prodigies. There may be, and, as I believe there is, another class of occurrences, *intermediate* between miracles and events strictly natural. These take place in perfect accordance with the natural laws within human view, and appear to us to be perfectly accounted for by those laws; and yet, in some way or other, we learn that they required some special exercise of Divine power, out of human view, for their production.

* * * * "This objection is based on the supposition that every event which takes place through the direct and immediate agency of God, is a miracle. But is this the true meaning of a

miracle? Is the term ever applied to any but extraordinary events? It may, or it may not, imply a contravention of the laws of nature.

“An event may take place through the direct and immediate agency of God, and yet not be a miracle.

“The successive economies of organic life that have existed on the earth, and passed from it, do most unequivocally demonstrate the extraordinary or miraculous providence of God.

“Whoever believes that geology discloses stupendous miracles of creation, at various epochs, will not doubt that all presumption against miraculous agency at any other time is thus removed. For we are thus shown, that the law of miracles forms a part of the Divine plan in the government of the world.

“By the principles of physical science, then, the scriptural doctrines of miraculous and special providence are proved to be in accordance with philosophy.

“O! what a change would this world exhibit, were the whole christian church to exercise full faith in God’s ability to answer prayer without a miracle, only to the extent pointed out by philosophy, to say nothing of the Bible; for, in fact, a large proportion of that church, confounded by the specious argument derived from nature’s constancy, have virtually yielded this most important principle to the demands of scepticism.

“Let modern christian theology, then, receive meekly the rebuke administered on this important point by physical science. For how lame and halting a defence of the scripture doctrine of special providence and prayer, has that theology been able to make!”—“Religion of Geology”. (pp. 269—298.)

But, allowing I were obliged to accept the alternative of imposition or miracle in this case, I am not sure I should not take that of miracle. *You* are evidently impressed with the belief, that miracles can never be repeated; but I would ask, admitting as you do that miracles have taken place, has the statement that they cannot again occur, the authority either of Scripture or of self-evident truth?’

A. 'I do not know that I can exactly answer your question; but I have always been taught to believe, that miracles are no longer *necessary*—and I do believe it.'

B. 'I do not wish to interfere with your belief; but I ask again for your authority? Who is competent to decide that miracles are no longer necessary?'

A. 'Your questions are difficult to reply to; and I don't know that we are obliged to give reasons for everything we believe.'

B. 'But you require reasons of me, and I give them. I look upon the case before us as one which is to be decided by evidence alone, and not by opinion or pre-conceived theory; but its opposers prejudged it, and have been unscrupulous in the means resorted to in support of a foregone conclusion; and, unfortunately, its friends prejudged it, in adopting an unsatisfactory mode of defence, by means of newspaper and public-meeting discussions.'

A. 'Well, at all events you have earnestly defended your client; and I think, if I get into difficulty, I shall call upon you to help me out.'

B. 'My responding to your call must depend on the nature of the case. I would not undertake one that is manifestly indefensible, for I am not a professional pleader. And I again say, that, as to the present case, it is the absence of proof against it, and the unsuitable, harsh, and one-sided treatment that it has received, which induces me to show *that it may be true*; and that, at all events, there have been analagous facts with which it agrees, and theories and opinions of educated and scientific men which go to support it; and I feel bound to record again my earnest protest against the

manner in which this family have been treated—the way in which much of the inquiry was carried on—and the prevailing impression that has been produced; for, at the utmost, there has been room for nothing beyond a suspicion; while the conduct pursued towards the accused could be justified only by their preëminence in guilt, indubitably proved.’

A. ‘Allow me to ask, what has been the effect on the mind of Elizabeth of the severe treatment of which you complain?’

B. ‘She is highly sensitive, and would be likely to feel, and does feel it keenly; but, as far as I have been able to observe, she has borne it with much fortitude and with a becoming spirit. She has said to me: “I cannot help expressing myself as feeling greatly injured by the manner in which I have been attacked; even a worm when trodden upon will turn upon you, as if to ask wherefore the injury is inflicted. But I have forgiven all who have been opposed to me; I seldom think of them, and have almost forgotten their proceedings. I often think my experience resembles that of David in his joys, sorrows, and reproaches; those words of his are applicable to me, ‘They cast iniquity upon me, and in wrath they hate me.’ On another occasion when she was very thoughtful and depressed, I inquired the cause. She replied: “I was thinking how people hate me, and what for; still I have some sympathy, and it is my greatest earthly comfort. But Omnipotence is my refuge.”’

A. ‘I thank you for the trouble you have taken to place before me the nature and claims of this case. I must acknowledge that I regard it with different

feelings to those I entertained at the commencement of this conversation. But a thought now strikes me which I have also heard urged by others—that if she has been the subject of these remarkable manifestations, it is inconsistent to suppose that such circumstances as have taken place would have been permitted, and so render her an object of scorn and persecution.’

B. ‘Facts do not support such a view as you take on that point; for we know that some, favored with abundant revelations, were designedly placed in circumstances of trouble that they might not be unduly exalted; and that, although often delivered by miraculous power, they were also called to pass through many difficulties and persecutions.’

A. ‘But surely you will not compare the case of this child with those recorded in Scripture?’

B. ‘I am not comparing it any farther than to illustrate a point which you have forced upon my attention; and I maintain, that, so far as the *principle* is concerned, my illustration is exactly applicable; namely, that extraordinary manifestations of any kind, do not necessarily insure entire exemption from trial and sorrow.’

A. ‘Do you imagine, then, that this case will ever establish itself in public favor?’

B. ‘I am of opinion that it will be favorably received, just in proportion to the extent to which it is patiently and candidly examined. Those who are really desirous of knowing its real facts, and take the proper means, will be satisfied; but the public at large must be necessarily unacquainted with it, and having received a decided impression

against it, that impression is not likely to be removed; and those who have taken a prominent part, and committed themselves to an adverse course, will be likely to persevere in it. I was struck lately in reading some observations of Mr. Braid's, relative to the position of persons with regard to a subject we have already touched upon. He says:—

“I am well aware that there were individuals in this country, as well as elsewhere, who hastily published observations from limited data, pronouncing the whole of these feats of the fakirs as mere Hindoo tricks; and, consequently, who will now feel themselves bound, in self-defence, to stand by their former verdicts. *I know human nature too well to expect to extort a confession of conviction to the contrary from such individuals, by any amount of evidence which could possibly be adduced, even if they were permitted to be eye-witnesses of the facts themselves.*”

I cannot close this conversation without bringing before you a fact, which shows with what difficulties and disadvantages this case has had to contend. A nobleman in the neighborhood who felt an interest in it, and who wished to arrive at a knowledge of its facts, offered to defray the expenses of a medical investigation. This challenge was communicated to the physicians of Ipswich by a gentleman of high respectability, in a letter to the Editor of the “Ipswich Journal” signed “Charitas”. The proposal was that any physician in Ipswich, or all in consultation, should attend the case and make their report; and that their professional fees, and every other expense, should be paid. To this no public reply was made, but a letter from one of the physicians was addressed to “Charitas”, in which he expressed his willingness to attend Elizabeth Squirrell professionally; he was

immediately requested to do so, and to call in any of his medical brethren. A letter, however, was shortly after received by "Charitas", from this gentleman, in which he said that, having consulted with other members of the profession, and finding they were not disposed to attend the case, he wished also to decline doing so. Here the matter ended; and the solution of it doubtless is, that the sons of Esculapius saw a disagreeable something "looming in the distance", as the penalty of inquiry even, concerning a fact which their oracles on the one hand, and a "discerning public" on the other, had already pronounced impossible; and I think we may accept it as a sufficient reason for their non-compliance. But does it not show that a case like this requires a voucher more than human to ensure its reception, when such a combination of interest, prejudice, and scepticism is arrayed against it?'

A. 'But is there no philosophical theory which, with some show of probability, would account for the glass ringing? for, having at length surmounted the other difficulties, I should like to conquer this.'

B. 'As the result of my observation of this case, my reading in reference to it, and the facts which the parents have related to me, I am strongly inclined to regard it as having been, for a long time past, an instance of NATURAL OR SPONTANEOUS MAGNETISM; exhibiting more or less, as is frequently the case, the various features of catalepsy, trance, extasis, somnambulism, prevision, clairvoyance, etc. Deleuze, an authority on this subject, says: "Persons who have never been magnetized, have been seen to be naturally in a state similar to that of the most extraordinary magnetic

somnambulists." Having induced in her some of these states artificially, by mesmerism, I was led to inquire more minutely into her state during the last three years, and found that these phenomena had occurred spontaneously, although her parents and herself were unaware of their real nature, and used to speak of her at such times as having "gone off", "not being herself", etc. The following case, communicated to a medical journal by P. Hood, Esq., M.R.C.S., of Seymour Street, London, is evidently of this class:—

"This case is published with the express intention of pointing out to those who obstinately shut their eyes to the fact, that individuals of a peculiar temperament do not require the aid of the mesmeric influence to cause them to exhibit phenomena of an equally and even more interesting and marked character, than the most adept professors can ever hope to produce by their scientific 'passes.' * * * *

"Mr. A. B., aged eighteen, studying for an artist, possessed a highly nervous and excitable temperament, and a quick imagination. * * * *

"This gentleman had been ill for two months when I was sent for to see him. I found him in strong convulsions—his body was bent like a bow, and he was resting on the back of his head and his heels; every muscle appeared rigid, and his eyes were fixed and staring.

"As the convulsive fits subsided, a new train of symptoms showed themselves. He would apparently awake from a state of deep sleep, and recite, with the most correct emphasis and diction, long passages from Shakespeare, Milton, and Byron, the recollection of which he had never been thought by his family to possess. At other times he would repeat long passages from the lectures he heard at the Royal Academy. At another he would quote whole passages from history, and occasionally diversify the scene by displaying his unconscious proficiency in the art of swearing—all of which he was, to all appearance, quite unaware of when the fit had passed away.

“On examining the spinal column he complained of much tenderness over the third cervical vertebra.

“One day I called on Mr. A. B., and found him in his studio seated at the easel, with palette and brush in hand. He was painting a small picture; his father and mother were standing by. I spoke to him; he returned no answer. His father said, ‘He is insensible, sir;’ and told me, that latterly he would often paint without appearing to know what he was about. This seemed to me the most extraordinary of all the different phases his case had presented, and I must confess I felt incredulous of what the father told me. I went up to him and examined his face; every muscle was rigid as marble; the eyes were fixed and staring; the pupils appeared dilated to their utmost possible extent, so as to make it appear impossible he could see. To test this, I placed my hand immediately before his eyes; and, as I had my glove on, I felt quite sure he could not see through the spaces between my fingers. To my great astonishment he continued painting with as much precision as if my hand had been away, and continued to do so for some minutes; his palette was all prepared, and he never made a mistake in directing his brush to the color he required. At last (how long I kept my hand before his eyes I cannot say, and regret I did not time it, but the occurrence was so unexpected as readily to account for this omission), he appeared to be aware of something interrupting his progress, and he took the point of his brush between his fingers, and twirled it round and round, as if some imperfection in it was the cause of his difficulty in proceeding. I removed my hand for an instant, and he went on as before. I immediately returned it again before his eyes, and he proceeded as before with his painting. I kept my hand before his eyes until I was thoroughly satisfied he could paint with it before them, and left him engaged on the picture, as that day I could not spare more time than I had already appropriated to him. I asked his father what he did with his paintings in this apparently unconscious state; he told me that the moment his son ‘came to himself’, he took a piece of rag and wiped out all he had done. I requested him to watch over this painting, and to let me have it; he did so, and it is now in my possession. It represents a young girl asleep, seated

on a high-backed old-fashioned chair, with her head reclining on a pillow, and is painted to the life, her very fingers appearing asleep. * * *

“It is sufficient in conclusion to state, that this gentleman quite recovered from all that was unnatural in his mind and body, and is now following up his profession as an artist; and it is the opinion of the first men of his profession who know him, that if he lives, he will be one of the first artists of his day.—“Institute”. (October 19th, 1850.)

I have developed some curious and interesting phenomena relative to the state of Elizabeth Squirrell. She is sensitive, both under mesmeric influence and in her waking state, to the approach of a magnet of the smallest power, and also to crystals; they produce in her sensations similar to those of an electric shock. She feels the influence of magnets and silver in an adjoining room; silver attracts her in an extraordinary manner, and renders her cataleptic. By passing a crystal over her on one occasion her arms became completely rigid; by using a magnet in the same way, she was deprived of power in her arms and legs without rigidity, etc. I may hereafter more fully state these and other remarkable facts; and would now merely observe, that *it may well be thought impossible to “predict the operations”** of a system in such an extraordinary state as is her's. I believe this magnetic condition is sufficient to account for all her other abnormalities, and to solve all the difficulties of her case.

‘As you are anxious for a theory which will ascribe the glass-ringing, and other phenomena of which we have been discoursing, to causes purely physical, I will refer you to a work I have lately read, entitled, “The Philosophy of Mysterious Agents, Human

* Sir G. Blane. See page 85.

and Mundane; or, the Organic Laws and Relations of Man", by E. C. Rogers, in which the ingenious author attempts to establish, amongst others, the following propositions, and considers the most extraordinary occurrences on record to be explicable on his theory:—

“From the earliest periods certain phenomena have transpired in connection with persons laboring under peculiar conditions (and have ever been considered unaccountable, except by a reference to supernatural powers, either demoniacal or angelic, diabolical or divine), which indicate the action of some kind of agent (more or less intimately associated with particular persons) upon external things, affecting them sensibly, even by mere contact, and sometimes without contact, even at a greater distance, producing sights and sounds, which affect not only the senses of men but of animals, producing shocks, trembling spasms, tonic and clonic, and even the extinction of animal life.

“These phenomena of the movement of objects, and the production of sounds without visible instruments, is really by a physical force associated with the human organism; and under peculiar conditions, this physical force is so made to emanate from the organism with a most terrible energy, and without any *necessary* conjunction with either spiritual or psychological agency. The phenomena certainly fall then within the legitimate province of science, and should be most thoroughly investigated.

“This agent, or force, as thus associated with and evolved from the organism, under favorable conditions reacts upon the outer world; and the like agent acts from the outer world upon the internal organism, under peculiar conditions.

“Whenever the normal condition of the organism is changed so as to allow of the influx of agencies from the external world, the psychological agent will become more or less modified in its action, and removed from its normal standard.”

will quote one of the cases he refers to, which

you will perceive far outstrips that of Elizabeth Squirrell in its marvellous features. "The French Academy, however," observes Mrs. Crowe, "had determined, as they had formerly done by mesmerism, that the thing should not be true, and Monsieur Arago was non-suited; but, although it is extremely possible that either the phenomenon had run its course, and arrived at a natural termination, or that the removal of the girl to Paris had extinguished it, there appears no doubt that it had previously existed." When M. Majendie, at the sitting of the Academy, made some remarks depreciating M. Arago in connection with the affair, the latter replied, "It is only persons who think they know everything who refuse to open their eyes to evidence; vaccination was the most splendid discovery of modern times, but it knocked twenty times in vain at the doors of the Academies."

"We have two accounts of this case, one given by Catherine Crowe in the 'Night-side of Nature'; the other published by the 'Courier des Etats Unis.' In the latter it was published at the time of the occurrence. The former does not give the investigations of the case by MM. Arago, Laugeir, and Goujon, which the latter does, as reported by M. Arago, before the Paris Academy of Sciences, at its sitting on the 16th February, 1846. We shall, however, give both, as the former contains some items which are not noticed in the latter, and *vice versa*. The isolation and the deviation of the needle mentioned by C. Crowe, are not noticed by Arago in his report."

"The case we are now about to enter upon has received an investigation in the hands of M. Arago. This renders it the more important. It is an extreme case, and presents the phenomena in the boldest relief. Not only M. Arago, but many other scientific men, experimented and observed in this

case. But their results are essentially the same as those of Arago.

“Angelique Cottin was a native of La Perriere, aged 14, when, on the 15th of January, 1846, at eight o'clock in the evening, while weaving silk gloves at an oaken frame, in company with other girls, the frame began to jerk, and they could not by any efforts keep it steady. It seemed as if it were alive; and becoming alarmed, they called in the neighbors, who would not believe them, but desired them to sit down and go on with their work. Being timid they went, one by one, and the frame remained still till Angelique approached, when it recommenced its movements, while she was also attracted by the frame; thinking she was bewitched or possessed, her parents took her to the Presbytery that the spirit might be exorcised. The curate, however, being a sensible man, refused to do it, but set himself, on the contrary, to observe the phenomenon, and being perfectly satisfied of the fact, he bade them take her to a physician.

“Meanwhile, the intensity of the influence, whatever it was, augmented; not only articles made of oak, but all sorts of things were acted upon by it, and acted upon her, while persons who were near her, even without contact, frequently felt electric (!) shocks. The effects which were diminished when she was on a carpet or a waxed cloth, were most remarkable when she was on the bare earth. They sometimes entirely ceased for three days, and then recommenced.

“Metals were not affected; anything touching her apron or dress would fly off, although a person held it, and Monsieur Herbert, while seated on a heavy tub or trough, was raised up with it. In short, the only place she could repose on was a stone covered with cork; they also kept her still by isolating her. When she was fatigued the effects diminished. A needle, suspended horizontally, oscillated rapidly with the motion of her arm without contact, or remained fixed while deviating from the magnetic direction. Great numbers of enlightened medical and scientific men witnessed these phenomena, and investigated them with every precaution to prevent imposition. She was often hurt by the violent involuntary movements she was thrown into, and was evidently afflicted by chorea, or St. Vitus's dance.

“The French paper mentions the circumstance, that while Angelique was at work in the factory, ‘the cylinder which she was turning was suddenly thrown at a considerable distance without any visible cause. That this was repeated several times; that all the young girls in the factory ran to the curate to have him exorcise the young girl, believing she had a devil.’ After the priest had consigned her to the physician’s care, the ‘*Courier des Etats Unis*’ goes on to say: ‘The physician, with the father and mother, brought Angelique to Paris. M. Arago received her, and took her to the Observatory, and in the presence of MM. Laugier and Goujon made the following observations which were reported to the Paris Academy of Sciences:—

“‘*First*.—It is the left side of the body which appears to acquire this sometimes attractive, but more frequently repulsive property. A sheet of paper, a pen, or any other light body being placed upon a table, if the young girl approaches her left hand, even before she touches it, the object is driven to a distance as by a gust of wind. The table is overthrown the moment it is touched by her hand, or even by a thread which she may hold it in.

“‘*Second*.—This causes instantaneously a strong commotion in her side, which draws her towards the table, but it is in the region of the pelvis that this singular repulsive force appears to concentrate itself.

“‘*Third*.—As had been observed the first day, if she attempted to sit, the seat was thrown far from her with such force that any other person occupying it was carried away with it.

“‘*Fourth*.—One day a chest, upon which three men were seated, was moved in the same manner. Another day, although the chair was held by two very strong men, it was broken between their hands.

“‘*Fifth*.—These phenomena are not produced in a continued manner. They manifest themselves in a greater or less degree, and from time to time during the day, but they show themselves in their intensity in the evening, from seven to nine o’clock.

“‘*Sixth*.—Then the girl is obliged to continue standing, and is in great agitation.

“‘*Seventh*.—She can touch no object without breaking it or throwing it upon the ground.

“ ‘*Eighth.*—All the articles of furniture which her garments touch are displaced and overthrown.

“ ‘*Ninth.*—At that moment many persons have felt, by coming in contact with her, a true electrical shock.

“ ‘*Tenth.*—During the entire duration of the paroxysms, the left side of the body is warmer than the right side.

“ ‘*Eleventh.*—It is affected by jerks, unusual movements, and a kind of trembling, which seems to communicate itself to the hand which touches it.

“ ‘*Twelfth.*—This young person presents, moreover, a peculiar sensibility to the action of the magnet.

“ ‘When she approaches the north pole of the magnet, she feels a violent shock, while the south pole produces no effect; so that if the experimenter changes the poles, but without her knowledge, she always discovers it by the difference of sensations which she experiences.

“ ‘*Thirteenth.*—M. Arago wished to see if the approach of this young girl would cause a deviation of the compass. The deviation which had been foretold was not produced. The general health of Angelique Cottin is very good. The extraordinary movements, however, and the paroxysms observed every evening, resemble what one observes in some nervous maladies.’ * * * *

“ Here we have the dress, the apron of a young girl who is nervously deranged, so charged with a new force that every thing is overthrown on the mere touch; surely there can be no deception here. Hundreds of persons were witnesses, some of them renowned for their scientific researches into the laws of mundane agencies, one of whom stands foremost for his discoveries in electricity, heat, light, and magnetism. And it is this great man Arago, this hoary philosopher of France, whose coolness, integrity, and sound judgment are known the world over, that tells us this, not upon heresay evidence, but as the fact of his own eyes. He reports it to the wise Academy of France. The listeners would have heard hardly any one else, those especially who had not been witnesses themselves, on such a wonderful case, where no clue could be gained as to what the agency was.

“ Some asked the aged philosopher what was his opinion as to

the force. 'That is yet to be settled,' he said. 'It seems to have no identity with electricity, and yet when one touched her in the paroxysms, there was a shock like that given by the discharge of a leyden jar. It seems to have no identity with magnetism proper, for it has no reaction upon the needle, and yet the north pole of a magnet has a most powerful reaction upon her, producing shocks and trembling. This is not effected through the action of her imagination, as the magnet has the same influence, whether secretly brought near her or otherwise. It seems a new force. At all events, whatever it be time and research will determine, with sufficient cases; at present we are left to conjecture. One thing, however, seems to be certain, the phenomena of this case shows very plainly, that whatever this force is which acts so powerfully from the organism of this young girl, it does not act alone; it stands in some mysterious relation to some mundane force that acts and reacts with it. This is witnessed in the reactions which external things have upon her person, often attracting her with great power. It is a curious inquiry, and may open to us new resources in the nature of man and the world, of which, as yet, we have hardly dreamed.' "

I now leave you to adopt the spiritual or physical theory, as you may feel inclined; the facts to me are alike wonderful on either.'

A. 'Well, the case of Elizabeth Squirrell must bide its time; and I am willing for one to watch its progress, and to give full weight to all that can be alleged in its behalf, in the exercise of that charity which the nature and the history of the case seem fairly to claim: "charity which hopeth all things, which rejoices in the truth, and not in iniquity".'

B. 'This is all I can expect or desire; and I confidently leave it with you, and all others, under the influence of such feelings. I shall, however, furnish you presently, for perusal at your leisure, a number of facts and opinions, from highly respectable authorities, yet further illustrative, or suggestive, with regard to all

its distinguishing features. And as the moral of our conversation, let us learn, "if we have ears, to listen; if eyes, to look; and if, like Laura Bridgeman [and Elizabeth Squirrell], we have only feeling left, still live at large through that, and like them exist lovingly, trustfully, hopefully, happily, because every kind of knowledge brings the soul into fellowship with humanity and with God."* Farewell.'

* Dr. George Moore.

CHAPTER IV.

TESTIMONIES.

THIRD WATCH.

THE following statements were most willingly made ; and, I believe, from a personal knowledge of the parties, they are fully entitled to credit. There was another individual on this watch, who, at a public meeting held at its close, expressed in the warmest manner his unqualified belief in the genuineness of the case ; but who for "private reasons", desires that his name may not appear on this occasion. I would remind the reader, that throughout this scrutiny of fourteen days, the parents of Elizabeth did not enter the room where it was carried on.

‘ HAVING been appointed to commence the watch of Elizabeth Squirrell, I was present at the examination of the bed, etc. ; and continued on the watch until nearly the close of the third day, and for several successive days and nights to fill up vacancies occasioned by gentlemen not fulfilling their engagements as watchers. I am decidedly of opinion that the decision of the last Committee was far too hasty, and led to an unjust conclusion. I am further of opinion that there has been no imposture, and that there is the most satisfactory evidence of its being a truthful case.

‘ Ipswich, September 27th, 1852.

‘ J. BUCKINGHAM.’

‘HAVING been appointed to watch the case of Elizabeth Squirrell, I was present at the searching of the bed and bedding, and for three successive days, during which time she partook of no material or liquid; and I believe she can neither see nor hear.

‘*Ipswich, September 27th, 1852.* ‘JOSEPH FLETCHER.’

‘HAVING been appointed to watch the case of Elizabeth Squirrell, I commenced September the 17th, and continued until the 20th, and am satisfied Elizabeth Squirrell is not an impostor.

‘*Ipswich, September 27th, 1852.* ‘WILLIAM NEEP.’

‘HAVING attended the case of Elizabeth Squirrell as a watcher, the firm and abiding conviction of my mind is, that she is sustained in being without the aid of either food or drink of any kind whatever; from the tests which I and others have made, I believe she is both blind and deaf.

‘*Hollesley, September 27th, 1852.* ‘JOHN HAYWARD.’

‘HAVING watched the case of Elizabeth Squirrell five days and nights, I declare, after the strictest investigation, I believe that she is blind and deaf, and entirely abstains from food and drink.

‘*Ipswich, September 27th, 1852.* ‘ROBERT SEAGER.’

‘I HAVE, in company with another female, watched the case of Elizabeth Squirrell, and have strictly adhered to the rules drawn up for its investigation. The bed we found, upon a daily examination, to be satisfactory; nor has she taken any food or fluid during my stay with her (from the 15th to the 20th instant, and again from the 22nd to the 27th); nor could I discover anything to excite my suspicion (as also with regard to seeing and hearing), that she is guilty of the crime

with which she has been charged; but I solemnly believe her to be an innocent and injured girl.

‘*Woodbridge, September 27th, 1852.* ‘HENRIETTA HUNT.’

‘I ATTENDED upon Elizabeth Squirrell for nine days, during the last examination, which commenced September the 13th, and strictly adhered to the rules of the Committee.

‘Myself, in company with another female attendant, daily examined her bed and appurtenances, and found everything quite satisfactory; nor did she partake of any sustenance during my stay with her.

‘I witnessed many proofs of the truthfulness of her statements, in reference to her being blind and deaf. I am quite satisfied as to there being no imposition in the case.

‘*Ipswich, September 27th, 1852.* ‘LYDIA BUCKINGHAM.’

‘HAVING been to Mr. Squirrell’s of Shottisham ten days, for the purpose of watching the case of blindness, deafness, and total abstinence from all sorts of food and drink, I am quite satisfied, from the various means I have employed in testing the same, as witnessed by many persons, that she is clear of imposture. She has not taken a particle of either food or drink to my knowledge, nor to the knowledge of those who attended upon her during my absence, I have witnessed numerous most convincing proofs of her blindness and deafness.

‘*Ipswich, September 27th, 1852.* ‘DAVID MORLEY.’

‘I HAVE much pleasure in adding my testimony to the case of Elizabeth Squirrell. I filled up my appointment as one of the watch with the utmost vigilance; and, as the result of that watch, the prejudice I had entertained against the case was removed; and I retired satisfied as to its entire truthfulness: that is, that she exists without partaking of fluids or solids of any kind or quantity; and that she is both blind and deaf.

‘*Washbrook, September 27th, 1852.* ‘E. HAWARD.’

‘ HAVING watched Elizabeth Squirrell, I am fully persuaded that she can neither see nor hear ; and that she did not taste food or drink during the fourteen days of our watch ; nor have I any doubt of the truth of the statement made by her parents concerning her long abstinence previously to that time.

‘ *Brightlingsea, September 27th, 1852.* ‘ DAVID APPLEBY.’

‘ IN reference to the case of Elizabeth Squirrell, my testimony is simply corroborative of the leading facts as put forth by the Committee of watchers during the fourteen days she was under their surveillance. I commenced my duties on the morning of the 24th September, and continued them until the next evening ; during that period she was not left without having at least two pairs of watchful eyes upon her, both by night and day ; and as the result, I am prepared to say that nothing whatever, solid or liquid, was partaken of by her ; and that in every other respect, I confirm the statement of my predecessors as to the preternatural phenomena that characterised the case from the beginning of the watch.

‘ *Framlingham, September 27th, 1852.* ‘ JAMES LARNER.’

‘ I WENT to Shottisham on Tuesday the 14th of September, 1852, as nurse in the case of Elizabeth Squirell. I arrived about two o’clock in the afternoon, and continued there until three in the afternoon of Monday the 27th. I daily, and sometimes twice in the day, with the other female attendants, made a most careful and strict examination of the bed, and all belonging to it, and found everything perfectly satisfactory during all the time I was at Shottisham ; there was always one or more of the Committee on watch. I left her for brief periods only ; during my absence from her the other female attendant was always with her. I have no hesitation in saying, that during the time I was in the presence of Elizabeth Squirell, she took no sustenance of any kind whatever ; throughout my attendance I acted strictly up to the rules and regulations of the committee, and I firmly believe this case is not an imposition, but that it is entirely true.

‘ *Ipswich, September 27th, 1852.* ‘ CAROLINE GOODWIN.’

ADDITIONAL TESTIMONIES.

‘I HAVE known Elizabeth Squirrell from her infancy ; she was always a nice child ; she was much attached to me. I went to stay with Mrs. Squirrell, and was with her a year and-a-half during the child’s afflicted and remarkable state (I was away sometimes a day or two) ; was with Elizabeth at all times and under all circumstances ; her sufferings were very great ; we expected her death every day, and she did not like me to leave her. I never saw anything in the least wrong, and fully believe the statement of the child and her parents, and feel sure there was no deception, or I must have discovered it. I heard the glass ring many times, and am quite sure it was not done by Elizabeth. I saw during my stay a great deal more than I can state ; as I am so certain of the truth of the case, that nothing can alter my opinion.

‘ *Sudbourne*, 1853.

‘ ELIZA MILLS.’

‘I AM fully satisfied of the truthfulness of the case. I saw it from the beginning. I sat up with the child for nights together ; I washed for her, and of course I knew the state of the linen, and there was nothing that had the appearance of being different to what the family had represented. I shall always believe it to be true, and nothing that I have heard has altered my opinion. I have had to bear great opposition because I would stand up for them, but nothing can move me ; I feel sure it is true. I have had to dress and undress the child when there was the greatest difficulty in doing it, her limbs being perfectly stiff. I have heard the glass ring many times, under very remarkable circumstances, and sometimes when Elizabeth’s face and arms have been towards me ; I am certain it was the glass that rung, and that it was not done by any one in the room. I have seen things there I have been afraid to speak of, as I know they would not be believed, but which I sometimes think I ought to speak of. I believe Elizabeth is a sincere and pious child.

‘ *Shottisham*, 1853.

‘ MARY ELLIS.’

The following testimony is from a professional gentleman, who saw Elizabeth many times while on a visit in Ipswich :

'I HEREBY certify that I have closely examined Mary Elizabeth Squirrell, and I am of opinion that it is a true case.

'This was my impression at the first visit, and has been strengthened by subsequent ones; and as far as my judgment is concerned, I do not think she is capable of simulation or imposture.

' *December, 1852.*

' E. M———, M.R.C.S.'

' WE sincerely declare that all we have stated of our knowledge with regard to our daughter is strictly true; that we are fully satisfied as to her truthfulness in everything; and that we are innocent of the charge of attempting to deceive others.

' ASAPH SQUIRRELL.

' *Ipswich, August 27th, 1853.*

' MARTHA SQUIRRELL.'

' IF a concentrated declaration is needed to confirm scattered statements, I most willingly repeat that all assertions made, or statements written by me, in reference to the long period of my abstinence from food and drink, are perfectly true, and that I have no wish to retract any one avowal regarding my loss of sight and hearing, or any previously asserted privation or suffering.

' MARY ELIZABETH SQUIRRELL.

' *Ipswich, August 27th, 1853.*

I know but little of Phrenology, and am incapable of giving an opinion in any case, except in most general terms; but with regard to Elizabeth Squirrell, that it indicates favorably of her moral and intellectual character, I believe is generally admitted; and to those who are conversant with phrenology, and receive its

doctrines, the following sketch by Dr. Goyder will be interesting—for those only is it inserted :

‘A BRIEF SKETCH AND ANALYSIS OF THE ORGANISATION AND PROBABLE CHARACTER OF ELIZABETH SQUIRRELL, DRAWN FROM CEREBRAL DEVELOPMENT, BY DAVID GEO. GOYDER.

‘ *July 15th, 1852.*

‘This is a brain of nearly average size, although the person is yet little more than fourteen years old. I can only speak of the organisation as it appeared to me on the 7th July, 1852.

‘I was informed that she had been two years ill; for the last twelve months had taken very little solid food, and for the last nine weeks neither solid nor fluid nourishment of any kind; she could neither hear, see, nor smell, but her speech was perfect, and her feeling also acute. She conversed with me through a gutta percha tube (I being very deaf), and I returned answers to her by the aid of the deaf-and-dumb manual, making the respective signs on her left hand, and in this way enjoyed (nearly or perhaps more than four hours’ conversation with her. Her countenance was during this time indescribably beautiful and animated; her smile very sweet; her complexion as the blending of delicate carnation and lily; her lips a pale ruby. Her disease seemed to me to be enlargement of the heart, but during my conversation with her, her pulse was regular, about seventy-five beats to the minute. I was told her education had been of the ordinary village kind.

“I will now proceed to describe her organisation, and from that infer her probable character.

“Her affection to her parents must be great, and her respect and reverence for them may be inferred, from the combined power of philoprogenitiveness and veneration. She has well developed Inhabativeness, and I should infer will feel strong attachment to home and country; but, in consequence of locality possessing greater functional energy than inhabitiveness, she would, did circumstances permit, like to visit new scenes and new society. Her attachments are likely to be very devoted when formed, and whatever power she might possess, she would use to serve her friend. There seems to me to be an entire

absence of selfishness in her character; her disposition is likely to be very kind, amiable, and sincere; she does not want for courage and determination; for her combativeness, and destructiveness, and firmness are all fully marked. But this part of her organisation is so powerfully controlled by the moral and religious region, that it will only tend to a noble moral dignity and uprightness, and abhorrence of all that is evil, with, at the same time, a desire mildly to rebuke and correct it. The most perfect candor and openness is depicted in the countenance, and may be safely inferred from the secretiveness, which, though well marked, and indicative of great prudence and circumspection, will yet be hallowed (so to speak) by the strong power of conscience.

‘As a Phrenologist, I must say I would take her word for anything. There is, as already hinted, a perfect negation of self; she is one who will spiritually defer to the poetic apophthegm:

“Man wants but little here below,
Nor wants that little long.”

The acquisitiveness, which is barely average, seeks not worldly accumulations; and did she possess property, her desire would be to dispense it, and to dispense it to those to whom it would be most useful, for her generosity would always be guided by her justice. Her powers of invention are great, and were she blessed with health, notwithstanding that her senses of hearing and seeing are lost, I should expect her to devise many expedients, by which her great apparent deprivations might be mitigated. She has much self-respect and moral dignity of purpose; everything of a mean, sensual, or selfish nature will be abhorrent to her; yet I think she is much under the influence of love of approbation, has a strong desire to please, and feels acutely everything which has a tendency to disparage her in the estimation of others. Her disposition is essentially kind. She would suffer pain herself with comparative equanimity, rather than those she loves should be subjected to it. It would afford her the highest possible delight to be of use to others, and she would use her powers of persuasion to turn her friends into the paths of virtue. She has the deepest reverence for the Supreme Being—veneration being one of the most powerfully developed organs in

her head; and, combined with other powers, will induce a reverence for sacred subjects, and lead her with confidence to a belief in the wonders of the unseen world. What she sees to be just, she will maintain with steady determination. I believe her to be utterly incapable of uttering a wilful falsehood; and nothing is likely to give her more pain than hearing that her word is questioned. Whatever view others may take of her descriptions of the eternal world, I am persuaded that she fully believes she beholds them. Her imaginative powers of ideality and marvellousness are, indeed, the most powerfully developed organs in her brain; but I will not go to the extreme length of saying they are affected by disease, though they may be. Still, I am convinced she sees what she describes; and I feel assured that the eye of the soul is as bright and penetrative as that of the body is dark. Her blindness seems to me to arise, in part, from nervous causes. One eye is covered with cataract, the other with that nervous blindness termed, by medical men, amaurosis. Her descriptions of celestial scenery are exceedingly beautiful, but she generally concludes with "they are indescribable, or ineffable." She has great poetic ability, and her language is likely to be very polished, chaste, and elegant. Altogether the combination of hope, marvellousness, ideality, individuality, order, time, and tune, present such extraordinary power, that were her health restored, would render her a poetess of surpassing beauty. Her perception is exceedingly minute and accurate. In argument she will be calm but very observant; and she would detect and expose, though with great gentleness, any sophistry or attempt to mislead her: she would unmask the most plausible hypocrite. Her ideas of form and proportion are very minute and precise; and were an artist with her to take down in words the descriptions she gives of celestial scenery, he might produce a picture such as the world never saw. Her ideas of order are great, and she would like everything around her to be neat and even elegant, and arranged in the best taste; and I should think that she would give instructions that they should be so. Her large individuality, form, size, color, and order, will induce a love of flowers; but, in truth, she loves all beautiful things. She

has ability for the acquisition of almost every kind of knowledge; but, of course, the loss of sight and hearing must prevent such acquisitions. Her musical powers are beautifully developed, and she will sing with taste, pathos, and tenderness. No language (could she hear) would be difficult of attainment; and her powers of reasoning are likely to be of a high order. I have never seen so much beauty and sweetness, blended with so much meekness of wisdom, as in the case of this young girl. I am in no wise disposed to discredit her assertion, that she is in communication with angels. I believe I have been made better by being permitted to hold conversation with her, and by the confidence with which she speaks of the bright and glorious spirit-land.'

The following alleged confirmation of Phrenology is taken from Mr. Spencer's 'Sights and Sounds'; it will doubtless be acceptable to those students of the science who have not seen it:

'In a recent interview with Dr. Leger, I had the gratification of witnessing the perfect manner in which this instrument (the magnetoscope) is found to vindicate the once ridiculed truths of Phrenology.

'It will be remembered that Phrenologists recognise in the brain *thirty-six* distinct organs. The pendulum of the magnetoscope has seven distinct motions, viz:

'Elliptical (or oval) motion, normal rotation, inverse rotation, and the four different oscillations, N. and S; E. and W; N. E. and S. W; and S. E. and N. W.

'To every organ in the head, is found to belong *one* of these seven motions of the pendulum, and that one only. So undeviating is this law, that Dr. Leger has been enabled to furnish, in his book, a printed list of the peculiar motion appurtenant to each organ. In phrenological examinations with the magnetoscope, the operator places his right middle finger, as usual, on the immovable disc; his left upon the organ to be examined; the pendulum instantly begins to move in the direction found to belong to that organ; and the *degree* of motion to which it

ultimately attains (measured by a number of concentric circles drawn on a card below it, and numbered), furnishes the amount of development to which the organ in question has reached. Thus in a quarter of an hour, by means of this most uncourtier-like machine, with whose fidelity it is absolutely beyond the power of man to tamper, *you*, my friend, may glean a few hints, which, properly acted upon, may prove not unserviceable hereafter.

‘It is obviously impossible to limit the important uses to which the magnetoscope may be turned. In cases of lunacy, the true state of the brain, and the mental tendencies, are clearly discoverable. Simulated madness is detected on the instant. Dr. Leger has made repeated visits to prisons, lunatic asylums, etc., and tested the powers of the instrument with startling success. In one of the former, out of one hundred prisoners submitted to his examination, he is understood to have fixed, in *ninety* cases, upon the peculiar character of crime attaching to each individual.’

CORRESPONDENCE.

The annexed was received from a Metropolitan Surgeon of great respectability, in reply to a letter from one of the watchers. This gentleman visited Shottisham in the summer of 1852, purposely to examine the case.

‘DEAR SIR—I am telling every one with whom I converse on this subject, of the reality of all I could observe; and that it is my belief that Elizabeth Squirrell is sustained by a frequent application of moisture to her skin, and that there exists a state of body requiring a very small degree of nourishment. I do not think that water alone is sufficient, and therefore the bodily tissues must be yielding up their substance in order to support life. It is my opinion, that the nerves of the digestive organs are totally wanting in tone, probably owing to the spinal affection, as also some of the nerves of the brain; and, in consequence, there is neither desire for food, nor any power to digest

it. I am not disposed to think that there is any supernatural agency about the case; but it is a most extraordinary one. It may be such as never occurred before; but I have no doubt it will be found, that there exists such a condition of health as to fully account for her being able to do without food or drink by the mouth for so long a period.

‘It is certainly most astonishing that her mental powers should remain unimpaired, and that they are, in fact, in an exalted state of perfection; but her blindness and deafness would undoubtedly occasion an exaltation of her mental faculties, more particularly those of the imaginative. * * * It is probable that some of the matters which ought to pass by stool (excretions), make their way through the skin, and therefore the desire for frequent ablutions; probably, too, it is found very refreshing, and what is more, necessary to existence, as the absorbents of the skin will take up water to supply the necessary moisture to the body * * * There is a portion of the nervous system which supplies the digestive organs, as the stomach, liver, spleen, pancreas, small and large intestines; these organs seem to me (on examination) to be shrunk to the last degree. * * My conviction is, that she neither eats nor drinks. The case is full of interest, and the most extraordinary I ever heard or read of. I think that the frequent application of water to her skin, might possibly be equal to any loss sustained by respiration, or the very feeble burning of the lamp of life; and that probably some effusion of watery fluid has taken place under the skin, giving her rather a puffed-up appearance. I am quite of opinion that Elizabeth Squirrell possesses extraordinary genius for her years, and that all she says teems with so much good sense, good taste, and genuine piety, that all she utters deserves to be preserved; her powers of sight and hearing being obliterated, of course she is desirous to hold communion with herself: and this constitutes a new state of existence.

‘There is much ideality in all she says; but it is consistent with all she has learnt or been taught, and truly wonderful in one so young, and in her condition of life.

‘With regard to her being found with a looking-glass before her, I would observe, that I know a gentleman, about twenty-eight years of age, blind, but he always brushes his hair before

a looking-glass; he is very clever and conversational, and always describes persons in their dresses, and individual performance at the opera or theatre.

‘It is most shameful that persons should prejudice this case. I confess that I went down with one impression, and returned with another. Present my kind regards to Elizabeth, with every wish for her happiness and welfare. Tell her I am one (amongst many, I trust) who thoroughly believe in the reality of her case, as represented by herself; and that I greatly regret living at so great a distance, as I should, if situated near her, take very great pleasure in paying her frequent visits.’

‘*Hill House, Ashover, Derbyshire,*
‘*October 13th, 1852.*

‘SIR—Having devoted a considerable portion of my life to physiological and psychological investigations, I have naturally felt some interest in the “Shottisham case”; and though not personally acquainted with you, should be much obliged by your informing me of any particulars not included in the “Ipswich Journal’s” report of the confused meeting at which you presided, after the second scrutiny. My chief wish is to know (since, it is said, the patient neither *sees* nor *hears*) in what way the sentiments of the examiners and visitors were communicated to her, especially as rapid conversations appear to have been occasionally carried on. Having ascertained that, I may perhaps, for one, have but little difficulty in coming to a solution. The truth is, that however preternatural some of the phenomena, there is nothing in them, so far as I have yet read, at all beyond the bounds of possibility, or even of likelihood.

‘The unphilosophical—not to say inhuman—manner in which this case has been treated, goes far to prove how right I was in ceasing, years ago, to give public exhibitions of preternatural phenomena. Few, indeed, are the men who can take them for what they are; and, so far as my own experience is concerned, I have invariably found the most pertinacious *testers* least likely to understand *what tests* should be applied, or *what spirit they should be applied in*; and how merciful is God in veiling

some bright truths from the minds of *some* men! *Owls* and *bats* will never understand *the light*—how should they? Of what use to men with brutish hearts would be the intelligence of angels? They would only be devils with the power it would give them, could they realise it. Therefore it is wisely ordained, that those only shall receive further dispensations of truth, *who live up to the truth they already know.*

‘Mrs. Hamilton* was right in the remark, that “the child ought not to have been subjected to the excitement under which she labored from so many visitors”, if she really were excited; but had not the other visitors as much right there as Mrs. Hamilton herself? It is not a case to be settled by admeasurement of the brain, however true craniology may be, so far as it goes. The probability is that the phenomena developed in this case are of an order which it is impossible to explain, save on the principles of a spiritual philosophy far transcending anything that can be tested by weighing or measuring, or even by reasoning on the generally recognised level of physiology.

‘If not trespassing on you too much, I shall be greatly obliged by whatever *facts* you may have leisure and inclination to give me, and am,

‘Sir, yours very truly,

‘To Mr. Larner.’

‘SPENCER T. HALL.’

‘Derby, June 9th, 1853.

‘DEAR SIR—Had my letter to Mr. Larner, in October last, been intended for publication, it might, perchance, have been more fitly worded. But since it has, at least, the merit of sincerity, I find nothing material to alter on now perusing it; nor have I any objection to your using it in the manner you

* This lady (from the ‘North’) obtained an interview with the child in consequence of the general excitement on the subject, and ‘wise in her generation’, seized the opportunity to deliver throughout the district lectures on (at) Elizabeth Squirrell (partly for the benefit of the East Suffolk Hospital!!); and succeeded in extracting a considerable sum from the pockets of a ‘discerning public.’ Indeed, opposition to the ‘Shottisham case’ seemed, for a time, a bond of brotherhood among persons the most opposed in their characters, callings, and creeds.—ED.

propose, if you will attach the qualification, that, as I have no opportunity of knowing beforehand what other matter the book may contain, I must not be considered a party to more than bears my own signature.

‘I felt at first, and still feel, much obliged to Mr. Larner, personally unknown to me as he is, for the particulars he sent to me at Ashover, in reply to my application; and, looking as calmly and philosophically as possible at the facts he gave me, I am quite disposed to believe in their genuineness.

‘I grant it must be a very difficult thing for men, taking three or four heavy meals a day—each meal, it may be, consisting of four or five times as much as nature really requires—to credit the possibility of others doing with so little. They lose sight of the fact, that there is a law in nature operating *sometimes* even in the human constitution itself, by which the ivy and other climbers on the wall, and many shrubs and trees that cling to the naked rock, receive nearly all, or in some cases, entirely all their nourishment from the atmosphere alone, and yet maintain a vigorous existence, by virtue of the *elements of all food* thence and thus primarily derived. They forget that just as when four of the human senses become from any cause suspended, it may happen that the remaining one becomes five times as intense as before; so, also, when one or more of the involuntary organs, or of the various tissues, lose their powers, nature will step in with her beautiful economy, and give the discarded function to some other part. They are, in short, ignorant of a hundred simple facts in physics, any one of which would be sufficient to illustrate the possibility of a person remaining long—very long—in the state of the Shottisham patient, without there being the slightest need to fly to the hypothesis of imposture for an explanation. Every well-informed person knows how, when one of our ships of discovery was without fresh water, thirst was sufficiently quenched, and the bodies of the crew altogether refreshed, by the *absorption* occurring on their bathing in the sea; and by the same, or a kindred law, it might be that when that poor girl at Shottisham could take no more food, lying inert as she did, the capillary function would be transferred to the skin in such a degree, as to cause her body to receive the very little

nourishment needed in her case to sustain vital action, from the water applied ever and anon to the surface; the air she breathed, and the material of which her body had been already composed; and which all admit was subject to a regular though slow reduction.

‘Nature indulges in contrasts as well as similitudes; and while, on the one hand, she furnishes instances of gross men eating from twelve to twenty pounds of food *per diem*, for years, and that without their getting heavier, she gives contrary instances of such a slow exchange of the component atoms, as to make observers almost doubt if mutation be going on at all. Are there not cases recorded of persons who have remained in trances of many weeks’ and even months’ duration, without seeming materially exhausted on recovery?’

‘A few months back, I was consulted on a case quite as remarkable, in its main aspects, as the Shottisham one; but happily sheltered by rank and connections from all chance of vulgar and misdeeming curiosity. For nearly four years, the patient (an unusually refined, tender, and intelligent young lady) had been prostrated by a nervous affection, which, during the greater part if not the whole of that time, had entirely suspended her natural sight, hearing, and speech; but had, in a proportionate degree, quickened her sense of touch. For the privations mentioned, compensation was, however, made to her by a spontaneous and continued *clairvoyance*. In other words, though she could neither see nor hear, in the *ordinary* meaning of those terms, she was preternaturally aware of all that was doing in relation to her, not only in her father’s mansion, but beyond it. She knew intuitively the thoughts of those around her; and could converse with her mother, and other persons accustomed to her, almost as rapidly by playing upon their fingers with her’s, and by other arbitrary methods, as people in ordinary would by common language. Though unable to get up, she had free use of her fingers; and, notwithstanding the suspended function of the external eyes (for, so far as *that* was concerned, she was totally blind), she passed much of her time in doing some of the most beautiful embroidery I ever saw. I asked the family if they had ever heard of the Shottisham case. “Yes”; was their answer: “but we have heard nothing

of it more wonderful than what we have seen in our own house" ; and, added the father, "our daughter has not eaten so much, for two or three years, as would be thought absolutely needful to sustain a sparrow."

'Time will not allow of my going more fully into this question now, or I might easily recall many kindred particulars. Those I have rendered are to me simple matters of fact; and as I have nothing to gain from their publication, so I have nothing to lose by their rejection; my faith in a Universal Providence teaching me, that those who cannot receive them are better without them.

'Yours, dear Sir, very truly,

'To Mr. ———

'SPENCER T. HALL.'

—————
'Finchley Road, St. John's Wood,

'September 30th, 1852.

'MY DEAR SIR—I wish I could answer your very interesting letter as it deserves; but that exceeds my leisure. I have marked the account of the young lady in the papers, and I could see that her case was in the hands of the cruel.

'I discard the question of, What is possible? having no measure of the possible. I can better judge of what is fact. God lets us know the latter, but not the former; save, indeed, on the back parts, or through facts. Similar cases of *inedia* and *asitia* are facts, as well established as the existence of the jurors in this girl's case. They are fact in trances innumerable: in the fakirs, buried in India, and in all hybernating animals. Life can stand as well as go on; and a single function can stand, while the rest go on. So says Fact. What M.D.'s say, passes; but what facts say, is, and lasts.

'The physiologists know so little of man's body, except as either dead, or else as a mere guzzling machine, that it cannot conceive of any abstinence, or any spiritual compensation for meals. It comprehends the good of a full trough; and I advise you and Miss Squirrel to leave it as much as possible to that repast.

'Facts, also, wide as the world, and long as time, show that spirits can and do move bodies in this world: see the *Seeress*

of *Prevorst*. But this, except in material things, is not an age of facts, but of windy impossibilities and hypotheses, trying to blow over and carry away all spiritual facts. Yet the latter stand.

‘Yours ever,

‘To Mr. ———

‘J. J. GARTH WILKINSON.’

‘*Finchley Road, St. John's Wood,*

‘*October 16th, 1852.*

‘DEAR SIR—I am afraid that you and the Committee are engaged in a hopeless attempt. No means that you can devise will alter a blind and cruel public opinion. If it is convinced of the facts, it will still conclude against you. *There are no impartial medical men* whose verdict would be accepted. Neither is it a case *primarily* for medical men. Persons who are deaf and blind may present hardly any physical appearances of their bereaved condition. In this case, the only way is, to take their own account of their state. If there be reason to suspect their veracity, then, as a *second best course*, you must empanel a jury of half doctors, and half laymen. But *always before this is done*, you should satisfy yourself *that there is reason to doubt the character of the patient*. Disallowing a human being's own account of himself, without good grounds, is the most murderous thing against society, as it is also the greatest blunder against philosophy—thank God! too, it is against the heart and spirit of English law. Now this throwing away of men's reputations for truth, is the constant method with the bigoted Anti-Mesmerists. You know the result. You know that no weight of testimony could convince these people, and why? Because they have decided in their parchment-hearts that their own limits are the only truth, and that all their brothers and sisters in the world, if outlying those limits, are liars. You cannot convince them. The Lord himself failed precisely against such.

‘If you can collect £30 or £40, I should far more counsel you to send the family with it to America, begging them to keep their peculiarities to themselves, than to spend it in doctors' fees, which would, I am certain, be quite fruitlessly

pai away. If the doctors gave it in your favor, *they* would be thrown overboard by all the sceptical leaders, and ultimately everybody. If it went against you, the result would be only more immediately destructive.

‘But cannot you let the case drop, by sending this poor family away into some less cruel atmosphere?’

‘My most respectful compliments to the Committee.

‘Yours very obediently,

‘J. J. GARTH WILKINSON.’

‘DEAR SIR—I think you will be interested in the following brief statements of what transpired at the interviews, which you procured me yesterday and the day before, with Elizabeth Squirrell. You are quite at liberty to make any use you think proper of this communication.

‘I remain, yours sincerely,

‘*Umberlade, June 28th.*

‘WALTER JOHNSON, M.B.’

‘PARTICULARS OF THREE INTERVIEWS WITH ELIZABETH SQUIRRELL.

‘On the 25th of June ult., I was summoned to Ipswich to see a patient who desired to undergo a course of water treatment, and being in the immediate neighborhood of Elizabeth Squirrell, in whom I had long taken an interest, I gladly embraced the proposal of my friend Mr. ——— to pay her a visit. I visited her with him on three occasions. The first visit occurred in the morning of the 26th; the second on the evening of the same day; and the third on the morning of the 27th, on which day I quitted Ipswich. Of the particulars of the first visit I took no notes; but during the second and third visits I wrote down from time to time, in a very brief, hurried, and incomplete manner (for I am no stenographer), some of the most important phenomena which I observed.

‘Upon entering her chamber we saw her reclining upon a bed, dressed in a simple fashion. She was endeavouring to read with her fingers the life of Watt, the inventor of the

steam-engine. This book, written in large raised characters, had been presented to her by a friend. She took no notice of our entrance, but continued her occupation as a blind and deaf person would do. I quietly seated myself in a chair, a little removed from the bedside, while my friend approached her more closely. As he came near she became slightly excited, and put out her arms towards him, and after feeling about a little, caught his hands in her own. A bright, delighted smile immediately broke out on her countenance, and she exclaimed, eagerly, "Mr. ——!" After one or two questions, asked upon her fingers, and answered verbally, he inquired if she would like to be mesmerised. She said "Yes": and Mr. —— then placed the palms of his hands in opposition with her's, looking in her face in the meantime. A few seconds elapsed, when her eyes closed; she breathed more deeply, and was to all appearance asleep. She was now, my friend said, in the mesmeric condition. Her eyelids were tightly closed, and could not be opened without some little force. She said that she was asleep. The eye-balls were rolled under the *lower lid*.

'Mr. —— now took a bar-magnet, a small child's toy, about three inches long. Having taken it quietly out of his pocket, he brought it near to her hands. It immediately produced a kind of slight tremor, or spasm in the hands, and she withdrew them from their place. The magnet was then pointed against the feet, the back of the head, and other parts, and the same results followed, viz.—apparent local uneasiness, and removal from the magnetic influence. These experiments were frequently repeated, and never failed.

'To the experiments with the magnet succeeded experiments with the crystal. The crystal employed was a large mass of alum; and she evinced great susceptibility to its influence. It appeared to act upon her in the same manner as the magnet had done, but much more powerfully, at times agitating her whole frame. It produced twitching of any part towards which it was pointed, and she always endeavoured to get away as far as she could from it.

'Mr. —— next elicited the phenomena connected with gold and silver. Upon taking his silver watch from his pocket, and holding it towards her, she stretched out her hands eagerly

for it, and exclaimed: "Me! me!" meaning that Mr. ——— was to give it to her. For some time he delayed complying with her request, and shifted the watch from hand to hand, and placed it in many different situations with respect to her: but her hand followed it with unerring accuracy. She seemed to know exactly where the watch was, although her eyes were fast closed, and the eye-balls rolled under the lower eye-lids, and the watch was placed in almost every possible situation. At last the watch was resigned to her. She took it between her fingers, which closed spasmodically upon it, and held it so fast, that it could not be removed without violence; but upon de-mesmerising the fingers, they relaxed, and the watch was taken from her. Mr. ——— now took a silver pencil-case from his waistcoat-pocket, and exactly the same phenomena occurred. Her hands were, as it were, attracted by it, as they had been by the watch, and followed its every movement. It was the same with a half-a-crown. He could not put it anywhere without her immediately detecting its position, and seeking it out.

'The effect of gold was different. On placing a sovereign on the table near her, her hands first sought it, but the moment they touched it, she jerked the piece of money rapidly from her. She said it burnt her.

'The next series of experiments exhibited what mesmerists call "attraction by the mesmeriser". On making a few passes along her arm, the arm became rigid, and then, on continuing the passes, imparting to them an upward drawing character, the arm gradually rose to a perpendicular position, where it remained a brief space, stiff and motionless. It had to be de-mesmerised before it could be brought down. Again: Mr. ——— gradually retiring from the bedside, made attractive passes towards her, and, as it seemed, in obedience to the passes, she first directed her outstretched arm towards him, and then followed in some measure with her body, until she was leaning over the edge of the bed. Experiments of this kind were repeatedly and always successfully tried.

'After this, my attention was drawn to the strange facts of the so-called "magnetic sympathy". Mr. ——— took one of her hands in his, and taking up a tumbler in the other

hand, tasted the water it contained. Immediately she made a motion with her lips, as though she tasted and relished the water. After this, Mr. ——— tasted some salt and water from a little bottle, which he drew from his pocket. This she tasted in the same way, and made a grimace of dissatisfaction. The magnetiser next put to his lips the alum crystal, and this caused her excessive disgust, and seemed to disturb her greatly. She expressed aloud her dislike to it, and asked Mr. ——— if he liked it. Mr. ——— now put down the crystal, and quietly took a cigar out of his pocket, carefully covering it up with his hand, so that even I, who was staring out of both of my wide-open eyes, could not perceive what it was, and put it to his lips. Elizabeth made a wry face at it, and said it was "nasty", and that "it made her sick".

'These experiments were many times verified, and were to my mind quite satisfactory; they appeared to establish the fact of a community of taste between the magnetiser and his subject; but a still deeper community remained to be evinced. Mr. ——— took hold of Elizabeth's hand, and made signs to me, behind his back, to take his other hand in mine. I waited a brief space, and then complied; but the moment that I touched the magnetiser, Elizabeth was unpleasantly affected, and withdrew from him her hand. This I tried repeatedly, and ever with the same result. But more than this: if while Mr. ——— had her hand in his, I pricked his other hand with a pin, Elizabeth felt it, withdrew her hand and rubbed it with her other hand; so that one was almost obliged to conclude that there existed community of feeling, as well as community of taste. These were the chief experiments performed during my first visit, but several other remarkable facts occurred in the interim. Several persons came into and went out of the room while she was in the magnetic sleep, and this seemed to disturb her. Directly the door opened, her forehead contracted, and she moaned slightly. She said there were strange influences in the room, and she did not like it. This dislike extended even to the entrance of her mother. She observed: "I love her, you know; but when I am mesmerised she must not come near me." While she was sleeping, some persons, of whose arrival I was

told she had not been informed, entered the room, and stood at the further corner. She immediately pointed them out, and said there was a new influence in the room. When asked who it was, her features contracted; she pointed to her forehead, indicating that she could not think of the name, but she said, in a whisper: "Norwich"—in fact, her friends were from Norwich. Shortly after this occurrence she was desired to awake, but expressed her reluctance, saying that she felt so happy; but when Mr.—— said that if she would not awake he must leave her sleeping, she replied: "Oh! then, I will," and with a little de-mesmerisation, and some effort on her own part, she awoke. I had almost omitted to speak of the remarkable effect of the zinc and copper disc, employed by Mr. Darling in his electro-biological experiments. A disc of this kind held at a little distance above the eyes, seemed to drag the eyelids open, and very much to facilitate her waking. A sixpence had a similar effect, but in a less degree. When she was awake, I was introduced to her, and after a very few words we left the house.

'SECOND INTERVIEW.

'In the evening we visited Elizabeth the second time. She received the magnetiser with the same manifestation of affection as before, and said that the langor, from which she had suffered before her mesmerism, had much gone off since.

'She expressed her readiness to be put to sleep, and was in a few moments sent into the magnetic state. On being asked if she were asleep, she replied, "Yes!" and said that she was farther than usual, but could not see very clearly, but that she thought she soon should be able. In the course of this *seance* it became evident that she was in a very exalted condition; and she said herself that she was as she had been at Shottisham, during the period of her abstinence from food. She responded in the most convincing manner to the experiments with the magnet, crystal, silver, and gold, and showed the magnetic attraction and sympathy very clearly; but as these have been previously described, it will not be necessary to repeat the relation. The most striking phenomena which she exhibited during this visit were a kind of partial clairvoyance. For

example: she was lying on a French bed, at the foot of which was a moreen curtain, which hung from the ceiling to the ground, and completely excluded from her view, even were she not blind, that portion of the apartment which was beyond. Behind this curtain Mr. —— retired, and took up a book, and began reading a little, and looking at the frontispiece; Elizabeth began to mutter: "Oh, very nice!—very nice! Poor things; but I can't help it you know." The book was the "White Slave". Another book was taken up in the same way, and Elizabeth remarked: "What nice print!" The type of this book was unusually clear and good. In the meantime I rose from my seat, and no one knowing what I was about to do, took from a jar out of view, behind the curtain, a bouquet of flowers, and handed them to Mr. —— to smell. When he took them in his hand and began to smell them, Elizabeth's face grew bright instantly, for she is excessively fond of flowers, and she began to inhale with her mouth. As she is destitute of smell, she always inhales the odor of flowers in this manner. Mr. —— still standing behind the curtain, then bit off and took into his mouth a portion of southern-wood leaf. Elizabeth made motions with her lips, as though she tasted something, and said that it was nice. Afterwards being asked what it was, she said "South—". She had not been made aware of my presence, but knew, nevertheless, that I was there, and repeatedly broke off what she was doing and saying, to turn and look and point to me. She was struck by my quietude, and said, frequently looking and pointing at me: "Oh! how quiet; so quiet! I suppose it is because he does not wish to disturb me." She gazed at me (with her eyes shut) with an amused and pleased expression, and observed: "I can see him—not very distinctly;" and mimiced the attitude in which I was sitting to perfection. Without taking any notice, I remained in the same position exactly some short time, and she continued to watch me, saying, every now and then: "Oh! how still!"—at last, from a stooping position I gently and noiselessly straightened my back, and assumed a rigidly perpendicular attitude. This amused her infinitely. She drew herself up, as I had done, and burst into a very merry laugh. I clasped my hands; she clasped her's; I unclasped them: she did the same. I laid the palm

of one hand on the back of the other; she imitated the action. In short, it was as clear as daylight that she saw everything I did. She also said, pointing to my face: "I see something bright." It was my spectacles. She also described the chair on which I was sitting, and said it was "grandfather's chair"; and a little box which stood on a shelf behind me. My friend took up a large magnet, and held it up. She said she saw a bright red, alluding to the sealing-wax, with which the body of the instrument was covered. Several other interesting things she said and did, which need not be mentioned now. At the close of the interview she was awaked in the usual manner, and, as usual, knew nothing of what had occurred.

‘THIRD INTERVIEW.

‘On visiting Elizabeth the third and last time, we saw her reclining on the bed, caressing a little kitten. Mr. —— almost immediately began to mesmerise, and quickly sent her off. As soon as she was in the magnetic sleep, she tossed the kitten from her upon the floor. When asked why she threw away the kitten, she replied, that she could not bear it in her mesmeric state, although she liked it well enough when awake—that a kitten could not be mesmerised; "any one who can mesmerise, cannot mesmerise a kitten". The usual experiments were now again repeated and answered perfectly; but we tried, in addition, the following experiment with a large horse-shoe magnet: I took the magnet into the adjoining room, and directed its poles to the wall towards Elizabeth, having previously arranged with Mr. —— that he should rap upon the chair at the moment when an expression of discomfort should come across her countenance. After a short pause I withdrew the armataure, and in a second or two, I heard the expected rap. This we tried three or four times with the same effect.* When I came back to the room in which Elizabeth was lying, Mr. —— took out his glove, and she instantly put out her hand for it, took hold of it, but gave it back directly, and asked that it should be mesmerised. This having been done, she placed the glove in her left hand (for her left hand she said was more

* In her waking state also, she is sensitive in the same manner to the magnet, and to crystals.

sensitive than the right), and said that it felt very nice. I had almost forgotten to say, that she distinguishes between ordinary water, and water that has been mesmerised. She says, that mesmerised water tastes "*flat*". In the midst of these occurrences, and while my attention was fully occupied by them, I observed Elizabeth's face contract into a frown, and she cried out: "Go away!—go away!—nasty thing." I was unable to divine what she meant until I saw that the kitten, which she had thrown from her, had, in its gambols, approached to her bed, and was disturbing her. But perhaps the *most* extraordinary of these extraordinary phenomena are the following. During this interview, as at the interview preceding, Elizabeth had frequently turned to observe me and my quiet operations; and once, as I was writing on the opposite side of the room a few brief notes, she broke off from what she was doing to watch me. She declared she could partially see me; that I was writing, and made a corresponding movement with her fore-finger. Suddenly, she pronounced the word "mesmerised". I was astonished; for that was the exact word which I had that same instant just finished writing. I continued to write, and wrote the word "said". Just as I had completed the word, she said: "D", which, of course, was the last letter I had written. Very soon after this event, she put her hand to the top of her head, and said that I was suffering from head-ache, and that the head-ache was confined to just the crown of the head. I was rather taken aback at this, for I experienced no headache at the moment; but upon directing my attention to my own head, I found that she had accurately described the fact; for I suffered exactly from such a head-ache as she had described, and, what is more, it did not quit me the whole of that day. Previously to her stating that I had a head-ache, my attention was too much engrossed to admit of my thinking of myself in any way, and so my head-ache escaped my notice; but when she mentioned the fact to me, I found that she was correct in the statement which she made. She said there was a mist over my head. Such, then, are the chief particulars of my visit to this wonderful child. I have stated them in the plainest and most unvarnished manner; and leave them just as they occurred, without any attempt at explanation.'

MEDICAL STATEMENT.

'Elizabeth Squirrell is now (June 28, 1853) by no means in the condition which she is said to have presented during the period of her abstinence. She is rather stout than otherwise, but her flesh is not firm and healthy, but lax and leucophlegmatic. The countenance has a somewhat bloated appearance, notwithstanding her exceedingly prepossessing aspect; and her forehead and back are disfigured by pimples (*acne punctata*). She is apparently partly paralytic in the lower extremities, and states that she cannot raise her leg more than but an inch or two above the bed; even this effort produces pain in the thigh. The left side has less power than the right. Her trunk and upper extremities are under her command; but she cannot sit upright, being obliged to cling to her mother with her arms while I examined her back. The spine is straight its whole length; but when the spinal processes are pressed by the fingers, she shrinks, and exclaims that it hurts her as soon as the finger is applied to the seventh cervical and first dorsal vertebræ, to two or three vertebræ corresponding with the middle of the blade-bone—to three or four middle dorsal, and three or four lumber vertebræ; exactly in the same way as happens in the disease called "spinal irritation". The pulse examined at the conclusion of a magnetic *seance* was 90. The skin was hot, and somewhat perspiring, in a relaxed feverish state. The heart was free from abnormal sounds, beat over a not too great extent of surface, manifested no unusual force of impulse, nor imparted any thrill to the hand. It was, in fact, apparently free from disease, properly so called. The lungs were healthy. The tongue was very slightly furred. There existed manifest cataract of the right eye; but the left was perfectly clear, and free from apparent defect. With respect to her hearing, no apparent defect of the ears existed; but, of course, this proves nothing against her alleged deafness; as also the freedom from defect of her left eye by no means shows that she can see. She now, according to her mother's statement, takes nourishment; but swallows no solid food. She sucks what is put into her mouth, and then ejects the residue. Elizabeth states that she suffers much pain in the loins, and

she complains at times of head-ache ; but she is generally better and stronger than she used to be, and has but little of the pain about the region of the heart from which she formerly suffered very much. The mesmerism, she asserts, does her good. In reference to her physical state, I recommended that the back should be rubbed for ten minutes at a time, several times in the day, by her mother, with wet hands, and that a compress should be kept applied to the painful part. I advised also a compress to the forehead, whenever head-ache existed.

OBSERVATIONS.

I would remark, in reference to Dr. Johnson's medical statement, that her physical condition has been so variable, and so rapid in its changes, that only by a continuous observation could a correct judgment of it be arrived at; and as 'doctors disagree' in this case, as well as in most others, who shall decide? Three surgeons, in the earlier stages of her complaint, gave it as their opinion that organic disease of the heart existed; and certain it is, that there has been all along considerable diseased action. I have, however, observed a marked difference recently in this respect, and she has complained much less of the heart, and more of the spine.

The mesmeric facts witnessed by Dr. Johnson I have so frequently and cautiously examined and tested, that I feel the utmost certainty of their genuineness; and many others, still more remarkable, I could relate relative to community of taste and feeling, as well as the still higher mysteries of thought-reading and clairvoyance. I had hitherto been sceptical on all

these points, but my belief has been compelled by what I have witnessed in this case.

Mr. Braid, of Manchester, who has long practised what he calls 'Hypnotism, or the Nervous Sleep,' doubts the reality of the higher phenomena of mesmerism; and remarks: 'Hearing, and sight, and smell, would require to be annihilated before I could readily believe in community of taste and feeling.' Now, in the case of Elizabeth Squirrell, these conditions are completely fulfilled; and I am satisfied, on the most unquestionable evidence, that these remarkable phenomena have been manifested in her. She has been put into the mesmeric state when she has used the most determined effort to keep awake—when the operator has been on the opposite side of the room, and she unaware of his presence; no passes being made—the attention only being directed to her. She has, moreover, been put into the state when the operator has been in an adjoining room, with the door closed; and neither the patient, nor any other person in the house, was aware of his approach. She has also been passed, without waking, from a deep natural slumber into the mesmeric sleep, in two or three minutes. I speak advisedly when I say, I am certain of the correctness of these statements, and can fully adopt the language of Dr. Esdaile, who has practised mesmerism most successfully in surgical and other cases in India, when he says: 'How such phenomona can be accounted for, without presuming the existence of a physical power transmitted from the operator to the subject, passes my comprehension, and can only say that healthy senses, a natural power of seeing things as they really are, and an earnest desire to know the

truth, whatever it may be, are perfectly useless for the acquisition of knowledge, if all I have related be not perfectly true.'

I have neither space nor inclination to go much into detail at present—nor is it at all necessary; for those who have witnessed like occurrences do not require the information, and the facts are so far removed from common experience, that, to the uninitiated, they have so much the appearance of the ridiculous as not to be regarded. A circumstance or two, however, as bearing on the physical history of the case, I will relate. Throughout her peculiar state, Elizabeth Squirrell has been destitute of the power to swallow. On the 6th of April, 1853 [in the sleep], she said:—

'I am sure Mesmerism will do me good; I shall get much better, but I shall be very ill first.'

April 17th [in the sleep]:—

'I shall be very ill towards the end of the week. I feel it coming. I shall have intermittent fever; head much affected, and other distressing feelings. I cannot swallow yet; but I shall, and it will be first when I am asleep.'

June 14th [in the sleep]:—

'I have something to say, but it must not be told to any one. I can see when I shall recover my swallow. *I can see it.* It says, the 10th of July. I see it written—it is in black letters on a white ground, like a tombstone. It says, my lost energies to be recovered. Don't tell any one,—they won't believe it. My waking state will not know it; if it did, how glad it would be! but it would be distressed, for fear it might not be true. I shall be very ill first; there will be violent spasms before I swallow. Don't tell my waking; it will worry so, lest it should not be true. What I say is true, whether what *they* say is true or not—I mean the influences, or beings, who are around us—there are those around us who know more than we do.'

July 3rd [in the sleep]:—

‘Do not forget the 10th. I see it again distinctly. I now feel doubly sure. On the 8th, I shall be very ill indeed.’

July 6th.—She was attacked with diarrhœa.

July 7th.—Pain and swelling of the throat. [In the sleep]:—

‘These are not the symptoms that will be. You will see on the 8th there will be slight inflammation; difficulty of breathing; my throat will swell on each side, and in the middle; my chest slightly inflamed. I can see it written—it does not go away. I shall have a sort of spasmodic struggle when it comes. I do not predict it—it is written; some other influence predicts it. I had a good mind not to speak of it the first time I saw it. I was afraid, because people won’t believe it.’

In her waking state she was asked if she thought she should swallow again. She replied:—

‘I don’t know; I have but little hope. I have hoped so many times, and gone through so many changes, and it has not come, that I feel ready to give it up.’

Her sufferings were evidently great; frequent choking, and an unpleasant taste from the throat. [In the sleep]:—

‘My throat is swollen, but it will be visibly so to-morrow.’

July 8th. A.M.—Much worse; frequent choking and coughing, and great pain in the throat; no appetite. [In the sleep]:—

‘I feel something as I did when the power to swallow left me. The first thing I shall take after I can swallow will be milk; all in a moment the glands of the throat will seem to enlarge, and then give way. It is how I felt when I first began to take food. I see a great deal more than I did. I don’t wish it. I cannot help seeing things that are coming.’

July 8th, P. M.—Very ill; pulse 68, and extremely feeble; throat more enlarged and painful; saliva of very bad taste. [In the sleep]:—

‘I cannot see the hour I shall swallow; but I shall have spasms in my throat. There! I see. I don’t believe it—it says, that in September I shall fast a whole week. I could not now; I should die. I don’t believe it. It says, from Monday until Saturday. I shall not take anything to-morrow, nor next day, night included.’

July 9th [in the waking state]:—

‘I feel very ill, and weaker; my throat and chest are very painful; no pain at all at the heart, but so weak I can scarcely turn. I fear I am going into the fasting state again. I dread it more than anything.’

[In the sleep]:—

‘It has all come, as I said it would; there is something keeps unsealing, just as it did before I began to take, when the coldness left me.’

In the evening increasingly ill; throat much enlarged and inflamed; difficulty of breathing; she raised a considerable quantity of matter, as from an ulcer. [In the sleep]:—

‘My throat will be larger to-morrow; my waking has an inkling of something, but it don’t know whether it is for good or bad.’

Her throat, which was extremely tender, so as not to bear the touch, was insensible to a severe pressure in the mesmeric state; indeed, she then always seemed relieved from pain.

July 10th.—In a state of great suffering; throat more swollen and inflamed; face swollen; expectoration of matter and blood; retching, choking, and great distress and agitation of the entire

system; appeared too weak to take notice. [In the sleep]:—

‘My throat is just as I said it would be—it is true to the very letter; it begins to contract and twitch. I shall feel the change all in a moment.’

She was so extremely sensitive [in the sleep] as to be annoyed by the slightest stir in the room, by the clicking of the clock in the next room, and the church bells chiming at a distance. She said she felt it on her system generally, particularly on her hands; but it produced no effect on the organs of hearing. She said:—

‘I have suffered more from this attack than I have ever done before.’

Violent spasms and twitchings of the throat were now visible; she retched violently, and a peculiar noise proceeded from the throat. She then burst into an hysterical laugh, and said:

‘There it is!’ [pointing to her throat] ‘look! that little bone moves; it has not done so for two years.’

The movement of the muscles of the throat were distinctly visible, as is usual in the act of deglutition; which no one in attendance on her had ever been able before to discover.

‘I shall be very weak for a fortnight. I feel so strange now; that little door in the throat opens. I can swallow. Suppose you give me something to try—a little milk with sugar in it.’ [She took some, and said,] ‘Yes; it goes down—it jumps down instead of running. I dread so being waked; my waking will be so surprised.’

It was highly amusing to see her drink. It seemed to afford her the greatest delight, and she kept up an hysterical laugh.

‘I have been restless and complaining the last few days, but I could not help it; it has been from the pain. When I suffer, I do not think it hard of the Lord—I do not feel a murmuring spirit: but I am timid.’

On being de-mesmerised, she said:

‘I feel strange sensations in my throat; my lips are parched.’

She was asked to try to swallow. She seemed surprised at the request, and said: ‘I cannot.’ She was told it was thought she could. Some milk was handed to her, which she swallowed, and immediately fainted—was much convulsed; a very unpleasant odour came from the mouth. On recovering, she said:

‘Was it swallowing? It seems a dream. I can actually move my throat. [She drank a glass of milk.] What I take runs down to my stomach—such strange sensations.’ ‘The muscles keep moving without my wishing.’

7. P. M.—Pulse 90; breath 100 to 110; tongue very foul. [In the sleep]:—

‘I can swallow—I cannot help frequently swallowing my saliva: I believe in that week in September.’

From the 7th to the 10th she took no food but a strawberry or two, and had no secretions from the bowels for a week previously.

July 11th.—Very ill; throat swollen and painful; no desire for food; pulse 68; breathing 70; convulsed; did not know in her waking state that she had predicted her swallowing. [In the sleep]:—

‘It has gone on as I read it. I have still the power to swallow. I shall be very ill for a fortnight. My waking is more sensitive than ever since it lived; more than in its fasting state. You would think it must hear, but it don’t know what hearing is now. It enters into my system—it is a finer state of sen-

sation. I can see something; but if I tell you you will say that I am speculating.' [On her being asked to state it, she said:] 'I think I can see my stomach: it seems to be covered with little spots like blisters.' [Breathing, 110.] 'I am not so well, or I should not keep fretting so; it is not because I am unhappy, but I am so ill, and you will see very little alteration for fourteen days. I have taken only fruit; I have no desire for other food; my hands feel like what they were when I fasted—a little moisture on them; the pain in my throat is sometimes dreadful for a few minutes.'

She was extremely weak to day, and fainted on her mother removing her from her bed.

July 14th [in the sleep]:—

'I have seen no more of that week in September; I dare say I may again, for you remember that I did not always see my swallowing.'

Since she has swallowed, it has been found necessary to give her food about every half-hour, without which she becomes very faint. [In the sleep]:—

'I shall have another week of suffering, and then shall begin to be better; my organs now having new functions to perform, it is likely they would be distressed.'

July 20th.—Throat and chest extremely painful; throat much inflamed—the only relief she appeared to obtain was from a hydropathic bandage she had prescribed in her sleep some days before. [In the sleep]:—

'It looks as if I should take an egg to-morrow; it is symbolical. I see an hour-glass and an egg-cup.'

July 22nd [in the sleep]:—

'I see that September fasting again; it will be in the second week. I don't like the name of fasting; I hate it. I wish they would not keep writing these things: I don't want to know it.'

July 24th [in the sleep]. — Chest very painful, raised more matter:

'I shall be very weak after this—in the middle of the week scarcely able to raise my hand to my head.

July 25th.—Throat free from pain, but chest painful; convulsed all day.

July 28th.—Increasingly weak; it was difficult to arrest her attention; was greatly affected by the electrical state of the atmosphere. She said she felt the lightning flash on her hand; that it seemed to overcharge her system. It now was difficult to mesmerise her, and, when in the sleep, she could not be made to understand as usual by the finger-alphabet, and was not able to utter a sound. This state continued several days.

Aug. 1st [in the sleep]:—

'I shall be better on Friday; much better on Saturday, and still better next week.'

Aug. 5th [in the sleep]:—

'I see again that I shall fast in September; I don't like it. I don't know how it will affect me.'

Aug. 14th [in the sleep]:—

'It strikes me we shall see something peculiar about my state during my fasting; something that has not been before—but I don't know what. This is only *think*—it is not written. I wish I knew whether I should suffer much in the fasting. I believe my waking would rather die at once than fast. There is an undefinable fear—much mental anxiety in such a state. It is a very sensitive state, and a sort of lull of all the organs of nutrition. It seems to me as if my waking would fall off very much from food the last two days of August, and the beginning of September.'

On some reference being made to her religious state, she said:—

'My waking is now very secret about its feelings; it does love Christ, but it does not talk about it as it used to do. I now feel changes that are bringing on that fasting in September. It is

a beautiful feeling when you do not eat; just as if you were in another world—so estatic; perception is more clear, as if you could see through a thing at once. My waking is comforting itself with the belief that its innocence will be made manifest. If I had been guilty, I could not possibly have braved it out.'

Aug. 25th [in the sleep]:—

'I see the fasting again. It says to extend through Saturday night.—I do not feel to have any *body* now; but to be quit in a separate state.'

Aug. 30th and 31st.—She complained of sickness and coldness of the stomach.

Sept. 1st [in the waking state]:—

'I feel unwell—coldness at my stomach; and I have feelings similar to those when I left off eating in 1852.'

On being asked if she were going to fast again, she said; 'Oh, no! I hope not.' [In the sleep]:—

'I see the fasting will begin next Monday. I fancy my poor waking will not suffer much in that state, but it will in getting into it. I cannot see what will be after it.'

Sept. 2nd [in the waking state]:—

'I would rather suffer in any other way than about food. I have not relished my food all the week; and to-day, I have a disgust of it. Such coldness over my stomach. I hope I am not going to fast again; I don't feel any inconvenience in my throat, and can swallow quite freely.'

[In the sleep]:—

'My waking is going right off for fasting; but it don't know anything about it—it is so innocent. It is half afraid, and keeps saying, "I wish I could take." On Sunday night it will get off all desire after it. *I see it, and read it.* Do you think it will be right to tell my waking? I think not; it never knew about the swallowing—it would so disturb it; I should not come here again. My waking feels very ill to day.'

Sept. 4th [in the waking state]:—

‘I don’t know what is coming, I begin to fear; the coldness is so great in my chest. I wish I knew what it means. I feel as if I could burst into tears.’

[In the sleep]:—

‘My waking has taken less to-day; to-morrow it will not take anything, and no more to night; so that its fasting is begun. It has been very distressed to-day; when it wakes, it will say it is faint, and mother will offer it food; but it won’t take it, it will say it cannot, and yet it will keep thinking it will soon take. *What I say now—I read; I see it*—my waking has a presentiment of something; it wants to cry, but it is not unhappy. It seems as if this fasting is the result of the swallowing; it has had too much, and therefore eating is suspended. In fact, I shall never be in a regular way entirely—change after change will come. I wish my waking might fast a good while, a month or six weeks; then people would be convinced. My waking has no idea of fasting, but it has a dread of something.’

Sept. 6th [in the sleep]:—

‘Mother brought me a cup of tea, and it made me almost faint away. My waking state is very sensitive, but my sleeping duller. I cannot have it in both states; my waking seems as if it would almost fly out of itself.’

Sept. 7th [in the waking state]:—

‘I have not taken anything; I am more sensitive than ever. I can all but feel it when mother speaks. I do not feel faint, or hungry, or thirsty, only the coldness at my stomach; if I could get it warm, I think I could take something; but it is just as it was before; the thought of food makes me feel sick. I have not so much muscular power as I had; I cannot lift things as I could; but I can use my needle and pen. I can swallow my saliva quite well, I have more than I want; when I ate I had none to spare. I have not used water except for washing.’

[In the sleep]:—

‘There will be an important change take place in me before

another autumn. I don't know what it will be. *I read it just now.* Do not tell any one.'

Sept. 8th. — Suffered greatly from headache — sick during the night, and expectorated ulcerated matter. [In the sleep]:—

'My waking takes not a drop—there is no mistake about it. The pain in my head has been dreadful—*more than pain.* My waking is a good hero of pain—it does not fret.'

On being asked if she could eat a biscuit, she said—

'My waking would die if you were to put anything into its mouth, and I don't want it here. I shall take some milk on Sunday about eleven.'

Sept. 9th, A.M. — Head much better; extremely sleepy now, and for two days previously; pulse 110; her skin (of her right arm especially) emitted a very strong smell. [In the sleep]:—

'My waking feels frail and weak, as it did last summer; the sleepiness is the effect of pain in my waking's head.'

Sept. 9th, P.M. — Pulse 120; breathing regular; pain in the chest. [In the waking state]:—

'I have taken nothing, and if I go on a month or two, I have made up my mind not to fret. I cannot help it; I loathe food, and dislike even water.'

Sept. 10th [in the waking state]:—

'I fancy my stomach is not so cold; but it may be only fancy.'

Pulse 104 [in the sleep]:—

'My stomach is really warmer. I shall drink some milk to-morrow, and arrow-root. It will be dreadfully sick when the coldness goes away, and it begins to take. My waking has not the remotest idea that it will drink to-morrow. It will be about eleven o'clock.'

Sept. 11th [in the waking state]:—

'There is something fresh. I feel worse than I have all

the week; the cold seems to part, and runs all over me. Do you think it is for good?’

[In the sleep] :—

‘My waking is rapidly changing; the cold is going all over my system; my waking is all tremble, to know what is to come next. My waking will say all in a hurry, “Oh! how hungry and dry! I must have something.” When the coldness or obstruction goes away, it will require the stimuli of food and drink. Heat—life; coldness—death.’

Her hands and arms were very cold, and she said her feet were also. In reply to a question respecting the glass-ringing, she said :—

‘It has to do with the spirits, which my waking sees and hears. *If you were to beat my waking with a pestle*, it would not deny spirits and their manifestations. I am sure—quite sure I see them. I never see them when in *this state*. When I wake, I shall suffer much, and be faint. I do not feel so here. It is getting near eleven; I will wake because of my poor waking—demesmerise me.’

On waking, she complained of pain in the chest; asked (on her fingers) for her mother. Speaking seemed for some days past to be difficult, although she stated she did not feel faint, or to want food or drink. She now appeared to be in great pain, and in a few minutes went into a fainting and cataleptic fit, and had all the appearance of a corpse. This state continued about five minutes; soon after, and evidently in great suffering, she said: ‘My stomach is so bad. I wish the Lord would let me go home;’ and soon after exclaimed, suddenly; ‘Hungry and dry—give me! The coldness is gone, it is in my feet; my stomach is so empty.’ She retched, but raised nothing; and then passed into a kind of idiotic state, and uttered some sentences quite of a childish

character, and her countenance wore a corresponding expression. On recovering from this state, she said :—

‘I am so faint; my stomach is sick. I shall never know when the change of death comes over me; I shall never feel worse. The coldness is gone; how I feel no tongue can tell. I feel like a great empty something, and am so hungry.’

After a while, she said :

‘When the coldness left me, it was like separating the parts from each other. I now feel my weakness; I am like a babe.’

Pulse 130; a very foul odor came from the breath; breathing 80. She then drank a cup of tea, and, after a while, became quiet and extremely happy. The most ecstatic smile played upon her countenance. She said: ‘Angels—singing—guardian—it always comes when I feel that I must die.’ She seemed indescribably happy, and said, ‘O! if you had seen that beautiful angelic form.’ It was suggested to her, as to whether these things were real, or merely some kind of illusion. She said :—

‘A disordered mind could not conjure up such joy as I have. If heaven is real, this is. My mind has been pained with the anguish of my body, and could only have made up an image in accordance with its state. What I have enjoyed has made me long to be pure, and has made me patient under the fire of purification. Our souls are made for heaven—our bodies for earth. God’s earth-tried children need something sometimes to remind them of their heaven-living inheritance.’

She continued in this state of ecstasy for upwards of an hour.’

‘I did not feel pain just now when I saw the vision; and let me suffer what I may, I shall not be unhappy.’

This, and much more in the same strain, she

expressed on the finger-alphabet. Speaking seemed greatly to fatigue her.

Sept. 11th, P.M. [in the sleep]:—

‘I forgot to tell you something I read this morning. It was written in large letters—three times as large as those which told of my swallowing and fasting—as if it wished to impress it on me. I wish I knew what it meant. It said there is something important to take place in reference to me before another autumn. I don’t know at all what it is. I don’t think it is a herald of recovery.’

It will be seen from this account that she was not able to take a particle of food, or a drop of liquid, from Sept. 4th to 11th; and she appeared to experience no feeling of faintness, hunger, or thirst.

Sept. 12th.—Exceedingly ill; completely prostrated; could scarcely whisper a word; *tongue foul in the extreme*. [In the sleep]:—

‘My poor waking is very ill; never more so. It is so feeble, and feels as if it were but three years old. I wish I could know what is coming; it is written so large.’

On being asked if she were happy, she said:—

‘My waking is very happy; I am not my waking.’ [‘Would you fear to die?’] ‘My waking would not; Oh! no—no, no; it would like to sink on its pillow and die; it is not death,—it is going home; if we saw a beautiful garden—we should not mind crossing a river to get to it.’ [‘You have, then, a good conscience.’] ‘My waking is not good—not without its faults; but it has not an accusing conscience; if it had, it would not be so happy. A person may frame a peace, but it will not last, and carry him through triumphantly, like my waking. Suffering is the best test for these things. My waking has not murmured.’

Sept. 13th.—Pulse 92. [In the sleep.]

‘This has all to do with my swallowing; it is like the

revolution of an empire—many societies have to be broken up. My waking is so ill, never more so since I have known it. It is written that I shall write a little on Sunday, but I cannot see how, for now I cannot hold a pen.'

September 14th [In the sleep] :—

'My waking is now at its worst ; it has a dreadful stomach, just like its tongue. I do not know what to think of my poor waking. I sometimes think, in one of these attacks, it will go home. That is just what it would like ; it has stood like a fortress against disease, but it must at last give way.'

The predictions related above*, with reference to her swallowing and fasting, were entirely fulfilled, as well as many others I have not space to insert ; and the facts mostly were of a character and aspect, that it would be impossible to feign—no one who witnessed them could doubt their genuineness. She is, to the present time, in her waking state quite ignorant of having foretold any of these events. To the facts generally I can testify ; their scientific and philosophical analysis I leave to others.

For several weeks after the last-mentioned date she continued exceedingly prostrated ; sometimes passing into a state of childishness ; while for brief periods she was full of mental vigor and joy. In one of her better seasons, while her spirit seemed to triumph over her bodily weakness, apparently without premeditation she expressed herself as follows :—

'When at length, upon the summit
Of life's hill, my foot I press ;
And the earth receding from it,
To my vision less and less.

* Her remarks in the preceding account are greatly abridged from notes taken at the time.

‘ May some spotless angel bend—
Bid me enter on its state;
And the glorious spirit-land
Open wide her golden gate.’

From the 1st to the 14th of September, she had no alvinary secretion. On the 15th she had relief of the same unhealthy description as when she was in a similar condition last year. She was attended by her mother, and appeared to be in one of those peculiar, absent states, which have occurred more or less frequently throughout her long affliction, and on returning to full consciousness, had no recollection of what had taken place. This circumstance, with others of a similar kind in the earlier stages of her illness, and also some facts of recent occurrence, will suggest to those persons who have candor and courage enough to make inquiry into her case, a solution of the only difficulty that has attended it—a circumstance, from the misapprehension of which, everything she had said and done was viewed in an unfavorable light, and charges brought against her, which a little observation and inquiry proved to be as entirely groundless, as the inference (from the circumstance alluded to) that she had recently taken food, was inconsequent and unnecessary.

In closing these observations, I have only to add, that, throughout the examination of this case, I have been as anxious to avoid giving countenance to imposture, as I have been to defend the innocent. To illustrate the subject, I have read all that has come in my way having a bearing upon it; and, amongst other things, the accounts of persons who have feigned, in a surprising manner, a great variety of diseases.

A knowledge of these facts, and of the strong feeling existing in the public mind against the Squirrell case, has kept alive in me a wholesome jealousy with regard to my own power of observation, as well as to the merits of the case itself. And if, at any time, under these influences, a feeling of misgiving in reference to it has taken possession of my mind, that feeling has always been removed by further examination; and former convictions have been strengthened.

The coin of the realm being counterfeited, there are some pieces, on coming before us, of which, although having the appearance of the genuine, we nevertheless stand in doubt; whilst there are others that, at first sight, are so unmistakeably good, that we give them an unhesitating reception. This illustrates my view of the case of Elizabeth Squirrell; that, however many of its features may have been simulated in others, in *her* they have all the broad and clear marks of reality, visible in the light of their own evidence.

As to her own testimony, I feel justified in saying, from what I have learnt of her character by a long and close observation, that I believe her simple word is worthy of entire reliance; and that the gentle spirit she has manifested under the united weight of cruel treatment, and almost unparalleled affliction, contrasts most favorably, in a christian point of view, with the *animus* of her accusers, especially as displayed by them in certain documents which it would be but just to publish; but consideration for the writers suggests that we 'tell it not in Gath.'

CHAPTER V.

MISCELLANEOUS PIECES BY ELIZABETH SQUIRRELL.

THE following Diary was found among her papers, penned at the time of public excitement, after the termination of the 'watches':—

'Sept. 29th, 1852.—I feel something better to day; my mind is stayed on Christ.

'There is an arm that cannot fail,
Though every earthly power gives way;
There is a sun, whose radiant blaze
Creates an everlasting day;
That arm supports my feeble frame,
That sun illumines my darkened soul,
Jehovah! thy Almighty name,
Tells the grand secret of the whole.'

'Sept. 30th. — Pain has been my morning portion, but support has been granted me. I know that my Redeemer liveth! Oh my soul! how thou wilt praise Him when thou hast passed beyond the veil of time!

'When shall these sightless orbs
Be filled with new-born light?
When shall these senseless ears
Flee the dark reign of night?
Soon as my spirit drops its clay,
To enter on eternal day.'

' *Oct. 1st.* — My times, oh Lord! are in thy hand; my times of suffering, my times of joy. Sweet consolatory thought! my heavenly Father is all perfection, too wise to err, too good to be unkind! I dare not repine; goodness, perfection, love, wisdom, and might—these are the attributes of Him who chastises me. Oh then, my soul, think it not hard concerning thy fiery trial; but rather rejoice that a hand like thy Father's should deign to purify, and fit thee for the reception of that which is divine and eternal!

' My times, though hard, are in thy hand,
My times of sorrow and of pain;
Thy power and might must ever stand;
Supreme thy love and mercy reign.

' Mount up my soul, with joy ascend,
And bless the kind, chastising rod;
Adoring aspirations lend
Their aid to praise the living God.

' Oh may I ever feel ready to bless the chastising rod.'

' *Oct. 2nd.*—Saviour divine! lift up upon me the light of thy blessed countenance! How sweet to feel conscious of the Saviour's smile! Oh for a closer union with Jesus! Oh for a more lively exercise of faith! How purifying is affliction! How calculated to draw the mind from all sublunary things, to raise us from this mundane sphere, and elevate us to things above!

' Saviour, divine, appear to me,
Unveil the beauties of thy face;
Let me my great Deliverer see;
Oh! keep me safe in thine embrace.

' Guarded by such an arm as thine,
Watched by thy kind paternal eye,
I cease to murmur, or repine,
And lose my life without a sigh.

' And when the signal for my flight
By some sweet seraph thou shalt send,
My soul will hail the welcome sight,
And on the wings of love ascend.'

'*Oct. 3rd.*—I feel no change to-day in my frame; I am borne up by the arms of my heavenly Father. Oh for more faith! The morning shall soon reveal an everlasting day to my weary soul.

'Soon shall this weary body rest;
 Soon shall this aching head recline;
 Soon in a spotless robe be drest;
 For tribulation shall refine.'

'*Oct. 4th.*—I am suffering much to-day; very weak, and emaciated; trials without seem many; enemies rage about what they know not; Oh, what a warfare is the Christian's life! always fighting; but the victory will at last be gained.

'My soul, praise thou the Lord!

'Awake, my soul, to praise the Lord,
 He only bears thee up;
 Jehovah, Zion's King adored,
 Sweetens thy bitter cup.

'Trust Him, when thou canst not trace Him.'

'*Oct. 5th.*—My sufferings are less to-day. I have had the kind sympathy of a friend, which has tended to revive my spirit, and relieve the monotony attendant on affliction, especially when deprived as I am of the two essential external senses of communication—sight and hearing. I am led to say, "Father, thy will be done! for thou art good, and doest good; and from thy goodness there emanates support and comfort; for the soul is immortal, and must be fed from immortality."

'Sweet 'tis to say when sorrows press us,
 And the depths of woe distress us,
 Thy will be done!

'Sweet when the tempest gathers fast,
 And every cheering ray is past,
 To say, Thy will be done!

'Sweet, when of every friend bereft;
 When not a kindred soul is left,
 To hang upon the arm of God,
 And say, Thy will be done!'

' *Oct. 6th.* — This morning I am filled with gloomy apprehensions—not as to spiritual things, but I have secret enemies who are lurking around to destroy me. Like David, my enemies seek after my soul, but in Thee (with him) oh Lord, do I put my trust; suffer them not to triumph over me. Deliver me, O Lord, from those who seek after me to bring me to destruction, for in thee, O Lord, do I hope. Thou wilt hear, O Lord my God; thou hast been my hope, even when all other refuge has failed; then thou hast lifted my spirit, and hast enabled me to sing for joy :

' Oh! thou my Rock and Refuge,
 Leave me not!
 Thou whose Almighty power
 Bears heaven's eternal arches up,
 And fills with brightness her immensity,
 Look on the feeble worm who lies
 Prostrate at thy command.
 Send me thy gracious aid;
 Guide, mould, refine, and purify,
 Then take me to thyself.'

' *Oct. 7th.*—My sufferings are very great to-day; but support is given me from the Power that wields the sceptre of the universe. Oh sweet to trust in an omnipotent Power, and an omnipresent one, too! Oh may I ever feel His all sustaining arm bearing me up!'

' *Oct. 8th.* — To-day I feel very low, but I shall be sustained.'

' *Oct. 9th.* — Much of the divine light of the Saviour is this morning shed around my soul.

' Oh! thou blest Light and Shield,
 Uphold my strength;
 Shed thy blest influence on my soul;
 Illume with light and love
 This sinking heart of mine!'

' *Oct. 10th.* — Weakness of body prevents the soul in its soarings to a better land. Oh that I had wings, that I might

but ascend, and be for ever in the presence of God! But, consoling thought! He is ever present with me; His omnipresent power holds me up, and permits me not to sink. I would ever recognise Him in all my suffering and pain.

‘O thou, my God, art ever near,
An omnipresent Shield; my only Help,
My Guardian, Solace, Guide.’

‘*Oct. 11th.*—To-day I am somewhat sorrowful; weakness has increased, but strength has been, and will still be imparted to me. Oh! my Saviour, shed thy divine radiance around my sinking soul! Grant me comfort and consolation!

LOVE.

LOVE is a flame, ignited by the exhaustless benevolence of a Deity, and wafted to this lower world, to pave with gems of sunlight the paths of the noble and virtuous.

TRUTH.

TRUTH is the torch of God, whose emanation guides erring mortals to the gate of heaven.

HEAVEN.

It is truly the kingdom of ‘Our Father’. By Him its pearly gates were formed, and its sapphire floors founded. There is the tree of life which once bloomed in Eden, and shed its fragrance in the fair climes of Paradise. But to give a description of heaven, requires the pen of a seraph who continually dwells there; and the language of a cloven tongue, fired with immortality.’

CAUSE AND EFFECT.

EVERY effect has its cause, and every cause is superior to its effect, both in form, mode of operation, and powers of extension; and yet every effect approximates its cause and final end; and thence we conclude that man is the effect of a superior cause and that cause is God!

LINES EXACTLY SUITED TO MY AFFLICTED CASE AND FEELINGS

(Said to have been written by a French Lady in prison.)

'A little bird I am,
Shut from the fields of air,
And on my couch I sit and sing
To Him who placed me there;
Well pleased a prisoner to become,
My God, it pleaseth thee.

'Nought have I else to do,
I sing the whole day long,
And He whom much I love to please,
Doth listen to my song;
He caught and bound my wandering wing
But still He bends to hear me sing.

'Thou hast an ear to hear,
A heart to love and bless;
And though my notes were e'er so rude,
Thou wouldst not hear the less;
Because thou knowest, as they fall,
That love, sweet love, inspires them all.

'My couch confines me round,
Abroad I cannot fly;
And though my wing is closely bound,
My heart's at liberty;
My close confinement can't control
The flight, the freedom of the soul.

'Oh! it is good to soar
Far from this world above,
To Him whose purpose I adore,
Whose providence is love;
And in thy mighty will to find,
The joy, the freedom of the mind.'

This sweet little piece I leave my dear mother, as it so accurately corresponds with her dear child's situation; for every relic will, when I am departed, be very precious to her—like 'apples of gold in pictures of silver'.

ON MY OWN STATE.

(In imitation of the preceding.)

A happy child I am,
Far banished from the light;
Affliction's prey long time I've been,
And yet, how clear my sight!
For I can feel my Saviour's love,
And view celestial scenes above.

No clamorous noise I hear;
Far are all sounds from me,
And yet angelic notes I hear;
Of faith, I hold the key.
Abundant joys are daily given,
The peace of God, and hope of heaven.

Closely confined I am,
The air I cannot feel;
My limbs are weak, my heart is faint,
But Christ my soul doth heal;
He has a balm to soothe my pains;
For ever steadfast He remains.

Angels my guardians are,
They cheer me night and day;
Their holy songs I often hear,
And then I sing my lay
To Him whose goodness I admire,
Whose love is an immortal fire.

My hope is very sure;
Through Christ, our fortress strong;
Redeeming grace and dying love
Will ever be my song,
Where saints above unceasing raise,
Hymns to our great Redeemer's praise.

An inmate of the tomb,
This body soon must be,
But my triumphant soul will rise,
To what by faith I see;
To dwell with angel hosts above,
Chanting redeeming grace and love.

TO HER ELDER BROTHER.

' *Shottisham, 2nd September, 1851.*

' MY DEAR BROTHER—It would be in vain for you to portray or imagine your sister's feelings, in endeavoring to pen, as perfectly as possible, her thoughts, perhaps for the last time on earth; (and no epistolary communications are needed in heaven.) My dear brother, I now view you in my mind perusing this, written by your loving sister, who has been long afflicted; but whose affliction has tended, by the blessing of God, to the salvation of her soul, and given her the full assurance of never-fading glory and eternal bliss;—written by me, having to feel for every letter, and whose ears are not saluted by earthly sounds, however clamorous they may be; and whose eyes feed on glories above, having no natural vision. But your sister is feasted from on high, and heavenly joys are profusely poured on her.

' My dear brother, strive to fix your portion above; there no rust can corrupt, nor thieves break through nor steal. Flee to God, and he will assuredly save you, and bestow upon you the riches of his free Spirit. Seek to have your treasure in heaven, as it is impossible there for sin to annoy, vexations to perplex, or death to destroy. Think of the joy it affords me, a child as it were, now deprived of earthly sights, but so bountifully supplied with heavenly joys that it far exceeds deprivations. I am unable, you know, to partake of food, yet plentifully supplied with heavenly manna, that I lack no good thing. Deprived of the three senses—seeing, hearing, and smelling—so essentially necessary for communication; yet my eyes are saluted with heavenly visions, which more than makes up for the deficiency. And as to the loss of hearing, I see *that* to be all in the love and goodness of God; for now no earthly sounds annoy me, nor disturb my devotions, but in their place I often hear the singing of heaven—yes, the harp-notes of the heavenly spheres! And as to the sense of smelling, that loss is a great mercy, as the scent of food would nauseate me. So, William, you see the Lord does all things well; and he spares me to accomplish the work He has given me to perform—and then I shall depart, "to dwell with Christ, which is far better."

‘Dear brother, how needful is true religion—to have a rich supply in health, to give you inward peace with God, and to render your youthful days to his service, and to give a bright hope in the prospect of death and eternity! You are just entering on the stage of manhood. Make Jesus Christ your choice ere that vexatious period arrives; many dangers it will shield you from; sins and temptations you will thereby shun; and if earthly friends forsake you, you will have a Friend above, whose love never fails, and who sticketh closer than a brother, and who loveth at all times. You will then find the very ground appear to you unearthly; the air you breathe perfumed with the odoriferous flowers of heaven; while the cares and troubles of this life will have but half their weight. These are realities—the *portraits* of religion; for I have experienced them to the very letter. Think of the support this yields your sister under her many attacks of disease!

‘Do not, my brother, embrace the selfish system of religion which denies to *all* a participation in salvation. Take the Scriptures for your guide in that matter. We must let the holy Scriptures and our conscience guide us in what we believe. Do you think that redemption would have been complete, and that Jesus would have said, “It is finished!” and have made a decree, that only a certain number should be partakers of it. It is limiting Jesus’s love! Oh, my beloved brother, be at once resolved to accept, seek, love, and serve Jesus Christ! God’s favor is toward all those that seek Him in the spring-time of their lives.

‘Situated among worldly companions, you have been wonderfully kept out of dangers peculiar to heedless youth. And whose goodness is that, my dear brother? It has not been of your own strength! No; a kind arm has shielded you from temptation, for which I hope you feel thankful; and fear not ridicule, for that will flee away like the morning dew before the scorching rays of the sun; and in its place you will receive respect, esteem, and love.

‘Let me finish these exhortations with a few encouraging passages of Scripture: “They that seek me early shall find me”; “Ask, and ye shall receive”; “Knock, and it shall be opened”; “Whosoever cometh unto me, I will in no wise cast out”.

When I first began to think about Christ, these did encourage me! and above all, accept the invitations of a blessed Redeemer to full, free, and unlimited salvation. Study God's holy word; read the Scriptures prayerfully and devotedly; never retire to rest, even under fatigue, without commending your soul into His hands who never slumbers; nor rise from your bed without asking His guidance and support from above.—Keep hallowed the Sabbath; improve the sacred hours by worshipping God.

‘Your loving Sister,

‘M. E. SQUIRRELL.’

‘Ipswich, June, 1853.

‘MY ESTEEMED TEACHER—I feel I can no longer refrain from the pleasurable exercise of writing to you. First, then, you will, I am certain, forgive all errors, repetitions, and crude expressions, as I have so much to communicate, that perspicuity is almost impossible.

‘I have felt for a long time past, that I ought to put myself in communication with you; and, as from various sources, I have gleaned some information relative to my case and individual states, and have had much light thrown upon its mystery, I will proceed to detail to you my views and feelings (the result of this information) in reference to my sufferings and deprivations, of the past and the present. Of the external parts of the case you are, of course, perfectly acquainted; and you are also aware that, but for some deep and interior causes, there never could have been so strange a development of unaccountable effects in myself; such as have only been seen ere they were ridiculed.

‘My affliction has been one continuous process—the passing from one state to another, each state being somewhat analogous to its predecessor. It has seemed perfectly astounding how I could sustain such a rapid succession of painful changes. Till lately I could never understand it; but now I *think* I have obtained some clue to a greater part of it.

‘You have a knowledge of some of the phenomena which the first part of my illness exhibited, for you displayed an interest in, and tried to account for what you saw.

‘But we will begin with the *beginning*. You know how

great my sufferings were in the first few weeks of my prostration, and that my illness seemed a blending of paralysis and fever. This was accountable upon physical grounds.

‘It was that singularly night-and-day state into which I was constantly relapsing, which could not be explained; and which, for want of a substitute, was complacently called an aberration of mind.

‘You remember how, by the two days together, I lay apparently in a deep and lethargic sleep, and still continued to breathe, speak, and act, as if perfectly awake; and yet, upon returning to consciousness, I would begin a fresh recognition of surrounding objects, knowing nothing that had taken place during my interior stay, and almost discarding assertions to the effect of my having ate and drank, and held conversation with the persons I was then greeting with so much zeal and solicitude. To me it seemed like a forgotten dream; when we are confident of having dreamed, and that the dream was of an interesting and delightful nature, and yet we know nothing of its reality, or of the subject or object upon which it was formed. I was conscious of having slept, and of experiencing a difficulty to wake; and then all the rest was a knowledge unattainable—an idea destitute of form or language.

‘I am told that I uttered strange things during these states, evincing a power and depth of thought far beyond my waking capability; sometimes clothing my ideas in the most beautiful expressions, and using words the most appropriate.

‘All this was very strange; and, few as were my visitors at that time, it nevertheless engendered considerable sensation.

‘On first inspection, the surgeon unhesitatingly gave the following lucid verdict, or, rather intended-to-be explanation. “Ah! it is evidently a derangement of the brain; she is from her mind, and will soon die.” “But can you do nothing for her?” was asked. “Can nothing be devised as a remedy?” “Oh! no, nothing, I tell you. She won’t live.” Then he came again, and saw me sleeping, and witnessed all that had been spoken into his somewhat unwilling ears. “What do you think of your patient now?” was asked. “I do not know. I cannot understand it. She is past my comprehension. It is perfectly marvellous. It is a strange, crazy head. She is a

wonder;" and the like common-place remarks were freely indulged in. And then, as if fearful of lowering his professional reputation, abruptly left the room.

'And this (unmerited) treatment my sleep-waking continued to receive, till it occurred so frequently, as no longer to engender any alarm. My health, meantime, was getting worse, and in hopes of receiving benefit, I was brought to the Hospital in this town. As you are aware, I returned soon after, little benefited. One effect was visible, my sleepings were all but extinguished. New scenes and associations, and especially medicine, had changed the "spirit of my dream", and, instead of sometimes forgetting my sufferings in the calm repose of sleep, and the temporary lull of the sensitive nerves, as I had done previously, I was now more than ever alive to every variety of anguish.

'We will, however, draw a veil over an intervening period of distress, and pass on to the long and mysterious fasting of which I was the subject. During those seemingly interminable weeks, I was neither hungry nor thirsty. I was nevertheless animated, conscious, and little deranged in the economy of existence.

'There seemed an energy of nerve, notwithstanding that almost every function seemed suspended. There was no sustaining thing administered, unless indeed, the frequent application of water contributed in any degree a nutritive quality. Such a digression from the ordinary processes of physical life could not fail to attract attention; and, hence, the many and varied opinions which, like hostile armies, made siege upon us, and by aggressive steps, took upon them the right of decision as to our veracity.

'Many and incongruous were the attempts made to explain away a thing so rarely heard of, till the principal of the observers, tired of the length and difficulty of their problem, and their investigating propensities becoming less ardent, they forthwith appointed a committee of watchers.

'I certainly felt a great degree of vexation at being a second time subjected to the ingress of watchers, for the reason that I had received, with joy, the tidings that I should be henceforth undisturbed; nevertheless, I submitted, and prepared to await the examination with all the courage I was mistress of (which

at that time was very little). Mr. —— on arriving, intimated to us that we must expect a rigid investigation, and, accordingly, must recede any claim upon friendship. This was rather an inauspicious greeting, and painfully affected my nerves, already up to their highest tension. In fact, I objected to him as a watcher, well knowing his implacable and impetuous character. You know the hurried dispersion, and how, without the least caution or particularity of observance, the reverend gentlemen left us, their every suspicion resting upon one unfortunate circumstance—an account of which my parents have given you—a circumstance, which although difficult to explain, does not in the least criminate either me or themselves. But such was the delight of the party to have discovered a something with a dash of obscurity upon it, and that seemed imputable to me or my parents, that it acted as a powerful incentive within them to hasten away, and with all speed proclaim the glad tidings that the imposition was at length exposed. We will glance over this watch, and see whether or no we are worthy the cognomen of impostors.

‘There were two nurses and six gentlemen watchers. The nurses examined my bed; that is, the inside or sheet, upon which I lay, twice a-day. Four watchers had come and gone perfectly satisfied; among whom was Mr. Webster, surgeon of Ipswich. Then came the reverend gentlemen. They seemed satisfied, till I requested of Mr. —— that the watch might terminate on the Saturday night, so that I might have the Sabbath undisturbed. This he resented, and began a long discourse with me on the inconsistency of the request, and his utter inability to comply, so as not to violate or disarrange the prescribed time, Sunday noon. Upon this I became fretful (for consider how delicate a state I was in), and seemed unhappy. Some influential friends came upon the day in question, and upon ascertaining the cause of my distress, at once applied to Mr. —— that my request might be granted, as it would make so little difference to the proposed time of expiration. This, as you see, angered, and made him more invulnerable than ever; he would not yield, and from that time seemed irritated and dissatisfied. We live in a perplexing world; we cannot know each other’s minds and thoughts; and in consequence of having

to judge from external evidence alone, the innocent are often maligned and condemned, while the guilty are left unpunished; and how frequently does one small, but inexplicable circumstance in a person's history embitter all his future life, and engender an unmerited contempt in the minds of others towards him.

'Of course, the statements of those ministers created a powerful sensation; and called forth from an expectant public a whole volley of abuse upon the (*supposed*) wilful perpetrators of so wicked an imposition. A select number of friends, who had before visited us, determined to see us, and hear the counter-statements, although they feared that all they had heard was true. They went, and were surprised to find us as they did; that is, so calm and collected, as we really appeared to be. They had a long and earnest discussion with us, upon the probability or improbability of our statements being correct. They were astounded to see us so unflinching in our assertions. After sifting us long and thoroughly, they repaired to Mr. Francis, the surgeon, who was present at the outbreak, for his testimony, and upon returning, expressed themselves quite satisfied, and willing to accept our statements. Then followed the last and best watch, established at my especial request. It was a rigid and complete investigation, but, nevertheless, kind. Its result, you know, was perfectly satisfactory; indeed, none, I should imagine, would have the audacity to propose such a fasting, knowing at the same time that they should require to take food.

'I am now under regular magnetic treatment, and in sleep exhibit every feature and phenomenon that I did in the first of my illness. Upon waking up, I know nothing of what has passed during my sleep. I only experience an invigorating change, occasioned by its means. It is remarkable that in my sleep the magnetiser has to use the fingers when he wishes to communicate with me; as magnetic patients usually reply to anything asked by the operator; for, although the senses generally are sleeping, still the auditory nerve remains unclosed. This sleeping state is a strange one indeed, and seems to me to be like shutting the "windows that the house may be light". The animal life is reposing, and the soul

retires into the exhaustless states of her being, and proves that she has a distinct existence of her own, and when she can no longer coöperate with the body.

‘It is impossible to say into what state a person may not be brought, who has in his system so large an amount of these properties; as there is nothing intransitive in our being.

‘As to the fasting, I do not marvel much that it should have been so, seeing what had preceded it. After all, it is one great cause alone which sustains everything that has being, no matter how many channels the influence has to pass through, ere it be transmitted to its intended recipient.

‘As to the investigations, I sometimes take a retrospect of them—not with angry feelings, for they were the necessary effects of a cause; and although the treatment of some engaged in the affair is irreparable as to the injury it has done me, still I trust I can forgive; and, in the whole, acknowledge the inscrutable hand of God, who sometimes turns a joyful existence into a painful one, that He may indelibly impress us with a knowledge of the fickleness of all things sublunary, and bid us to repose more on Himself, whose judgments are irrefutable, and whose love is everlasting.

‘Now for the present. You will be glad to hear that I am extremely comfortable in my new home, having the sympathies of many dear friends, and have a delightfully and (as they say) a beautifully situated residence.

‘I do not see or hear at present, but “*Hope*”—that ministering angel to the suffering—bids me cast anchor in the shadowy future; *and I do*. You will wish to know how I proceed with the eating ordinance. I am beginning to relish food, and to take it of a solid kind. I have not, as yet, the mechanical power to swallow, as the muscles of the throat seem contracted; but, spite this obstruction, I do abstract the greater part of the nutritive juices from what I take, and, in consequence, my health is improved, and I have gained flesh very considerably. I cannot stand or sit unsupported, at present.

‘I have given you an account of all the material narrative; and now, will you listen a moment to what I have to say regarding my previous assertions—that I held intercourse with the spirit-world, and received certain peculiar demonstrations

from the angel intelligencies surrounding me (as they do all). I know, that at present, assertions of the kind cannot be appreciated, or received even, and that they elicit reproach and calumny. But, inexplicable and excessive as it may appear, it is nevertheless true, that I have held, and continue to hold, communion with spirits and angels. It is useless to say more, as it must still seem mysterious, however emphatically elucidated. As to the ringing of the glass, which you have yourself been witness to, I can simply say of it, as I did of the other, that it is true—witnessed by many, and incontrovertibly proved to be *not* a thing of the *imagination*, but an existent and real series of facts.

‘I do not think it can be accounted for upon natural or scientific principles; but, supposing I am deluded, I have inexpressible pleasure in the belief that it is rung by the agency of those beautiful and superior beings, who, having passed from a world of care, nevertheless delight to minister to those who are still amid its vicissitudes, and whose memoried sufferings prompt them to deeds of love, even in the kingdom of light.

‘Now I will conclude this straggling epistle, for I think you will hardly be patient to the end of it. Father and mother send their best regards to you and Mrs. O——; they are comfortable, and in health, and sincerely hope you are similarly situated. Accept my best wishes; and give my kind love to the children, especially Ann. I hope she does not feel lonely in that sequestered spot; tell her I should like very much to see her. I wish you all resided in Ipswich. I think you must feel the want of society away in your seclusion; it is a good thing for *you* that you love to commune with the illustrious dead. Give my best love to Mrs. O——. I do not forget her kindness to me during my stay at H——.

‘I beg to remain,

‘Your attached pupil,

‘M. E. SQUIRRELL.’

TO A FRIEND ON THE LOSS OF HIS SISTER.

‘MY DEAR SIR—I trust you will pardon the liberty I have taken in thus writing to you, but having heard of

your deep calamity, and knowing your inability to visit me, I felt anxiously desirous of expressing my sincere sympathy with you, under your afflictive bereavement. The dear object of so much anxious apprehension, and intense and protracted watching, has receded from your view; and your eye no longer rests on the fragile sufferer, whose smile, bright with the unseen glories of immortality, has cheered your fainting spirit, and chased the boding anticipation from you. The dear object of solicitude is gone; and you, as her fond brother, can best conceive her loss. A veil parts you, and you feel as if you had lost her *irrecoverably*. You have lost her grateful smile, in return for your assiduous care, and you no longer hear the fraternal exclamation—*Brother!* You have lost her sweet confiding look, and word eloquent with affection. This is true, and no ideal picture. But you have her now—yes; you still retain her: not only does she live in your memory—you actually retain her, and commune with her spirit. It is true her material form does not greet you—she has lost that; for her spirit, in the room of an earthly tenement, is now clad in deathless bloom, and she speaks with you from a bright home; the spirit-land—a land where radiance chases night, and where the Sun of righteousness illumines all heaven. She speaks to you from this blissful state; and will not you respond to her angel appeals? You will; but do it not in tears—do it rejoicingly. She is making a *tryst* with you; she waits the other side Jordan for you.

‘But you will say, How can I know she speaks with me? Ah! we little know how near the departed pure are to us. A thinner veil than we conceive parts us. If for a few moments we attempt to live within ourselves, and commune with our internal self, or soul, what do we feel? Does not the ineffable beauty of another world reveal itself? and may we not even behold the beauteous forms of the pure, and the fadeless verdure of their pearly home? But empty scepticism brands this with fanaticism, and the withering spirit of materialism pronounces it delusion. Alas! their eyes are blinded; they see not the dawning realities of a future existence. Do we not receive our life, our soul, our all, from the unseen world? Our soul, what is it? It is the breath of God! If

so, it is a recipient of boundless emotions, glorious imaginations, blissful ideas, exalted conceptions, rapturous ecstasies, and glimpses of its own state: for shall frail mortality prevent the immortal workings of spirit? or shall not spirit disdain to submit to the control of mortality's bolts and bars? Yes, yes; spirit cannot ascend too high, its aspirations cannot reach a too high sublimity. It is the gift of God, and is a part of himself. Then (dear friend) do not *grieve* to bear your sister to her tomb. A glorious union awaits you, 'mid the changeless joys of eternity. As an orphan, your sorrow is doubtless augmented; you perhaps feel yourself alone, that is, your kindred spirit is gone. This is a mournful reality; but I am sure her spirit is near you, and, in reality, she speaks to you in the soft and almost unheard voice of heaven's music. She is now all purity, and her influence is hallowed. And as you wade on through life's chequered scene, she will often whisper peace and calm into your spirit. I do sympathise with you, and in doing so, I am your sister *sympathetically*. I know well enough the nature of sorrow. My couch has often been wet with tears. I have pined—without a friend to share

“The treasured sadness of my heart.”

Yet the still small voice of my heavenly Father has stilled the storm, and assuaged the tempest. Oh! for a glorious hope of immortality! Oh! for a firm trust in Jehovah! How enviable the position of the dying saint! his gasping breath just heaving the last convulsive throe; his eye just losing its earthly brightness, and taking a heavenly lustre; while the glory of his blissful home streams through the vista of death, and lights him to eternal day!

‘Your dear sister has now realised all this; and say, my dear afflicted friend, would you have her return? No; I know you will rather spare the loved one, that she enter the joys prepared for her by her heavenly Father. Then cease to weep: she is safely landed, and waits for you. Oh! that I could join her! I only pine to be clothed in immortality; but I patiently wait. I will use my powers while here to sympathise with the sorrowing and bereaved. I am unable to write

more. I shall be very glad to see you soon. Pardon my intrusion, and accept my sincere sympathy.

‘Your truly,

‘To Mr. ———.

‘M. E. SQUIRRELL.’

LOSS OF SIGHT.

Oh, sight! most precious gift,
 Thy worth there's none can know
 But those who lose thee;
 Oh! star benign,
 Thou art the dayspring of our being,
 The bliss of our existence!
 Oh, light! how sweet thine influence!
 Who but must mourn thy loss
 Even as an absent love; for oh! how dire
 Is the obscurity of blindness!
 But stay, repining spirit, stay;
 Is there no lucid dawn of cheering light,
 No heavenly beam, no blissful ray,
 To break the spell of night?
 No aperture through which the captive soul may look,
 And as she gazes, wrapt in sombre gloom,
 See spirit-sights?
 Oh! yes; external vision may have lost her charms,
 And nature's realm be sealed in darkness,
 Yet the immortal soul knows no control;
 For it can rise all bolts and bars above,
 Till, in a luscious stream, the thoughts glide on
 From earth to heaven.

HOPE.

Hope is an ærial rover, 'neath whose wings
 Our soaring fancy flies, with swift rapidity;
 And in her boundless flight pierces e'en heaven,
 Bringing to our mind's eye
 The verdant landscapes of immortal bliss,
 And wafting o'er our expanding souls
 Zephyrs of paradise.

LIFE.

What is Life? a stern fact set in fiction.
 We dream of golden things, and things as fair
 As soft light playing on some brilliancy;
 Then wake to find ourselves drudging in care,
 Stemming life's tide.
 Before us is a form—Reality:
 Who, ever gazing on us, starts the conviction
 And forces the belief,
 That Life's a fact—and that we really live.

A SIGH.

A Sigh—what is it? how doth it breathe of woe!
 It hath a thousand silent tongues,
 As one harmonious chord
 Telling of burden.
 Perhaps 'tis hurried from its confines by oppression,
 Whose rigid hand hath scourged
 A hapless victim;
 And the quick trembling sigh has risen,
 A pensive murmurer to convey the tale.
 A Sigh; 'tis like a plaintive chord,
 Whose mournful melody vibrates the very soul;
 Or like a trembling aspen, for the bosom heaves,
 Heaves with a conscious throe:
 And the poor life-bound heart,
 Glad to be eased of her oppressive load,
 Or to dispel one sombre shade,
 Severs the silvery chord which binds the sigh,
 And sends the pleader forth,
 To seek among the sons of men of sympathy a part.

MORN.

Rosy Morn wakes; and, with dewy hand, fans hill and dale;
 And the bright sunlight purpling o'er her vestal brow,
 Chases night's sombre shades back to their native gloom;
 And the vast curtains of the sky recede, and yield to perfect day.

ADORATION.

Awake, my soul, throw off thy lethargy,
 And rise to praise
 The everlasting Source of every good ;
 Himself unmoved, mover of all things.
 Awake, my soul, cast off the mantle that enshrines
 Thine adorative powers, and bid them rise
 As living incense to the God of heaven.
 Awake, my soul, why sleep ?
 For in thy sleep thou buriest
 Powers that were given thee to trace
 The impress of a godlike power.
 Awake ! gaze on the matchless splendors of the firmament,
 See in their faultless courses how the planets roll !
 Canst thou not read Jehovah's name
 In the effulgence of those glorious orbs ?
 Exhaustless Fulness is his name ;
 E'en the immeasurable stretch of worlds
 Fails to illustrate the infinitude
 Of that eternal name.
 Awake, my soul ! gaze all around,
 See wisdom, goodness, might, and power,
 Bounty and love ;
 And all this varied good
 He shews—He gives to thee ;
 Where is thy gratitude ?
 Awake, and through an endless life
 Give Him thy praise anew.

FLOWERS.

Silent, yet sweet, the language of each flower
 Breathing in unheard music strains divinely pure,
 Wak'ning within the soul thoughts that it ne'er conceived,
 And forms of beauty ever held as sealed to mortal touch.
 The gentle seal resigns its sacred trust to spirit pleadings ;
 And the enraptured soul, entering the empyreal reign
 Of all that cherishes the beautiful,
 Breathes heavenly lessons, fraught with purity and peace.

HOPE.

Hope! 'tis a boundless river of delight,
 A vast expansion of ecstatic thought;
 A dream of fancy, ever realised
 By the impetuous boundings of the soul.
 Hope! 'tis a lucid interval of cheering light,
 Chasing aside the oft-pervading gloom;
 Throwing, for one brief moment,
 Some visionary charm of bliss
 Around our sorrowing hearts;
 Leaving some lingering ray
 To light our onward path.
 Hope! 'tis the music of some future joy
 Given to suppress the plaintive sigh.
 Hope is a gleam of sunshine,
 Begging for admission into the deep ravine
 Of our own sombre thoughts;
 And, once possession gained,
 Peoples its deep recess
 With images of lovely peace.
 Hope is a mirror, which reflects
 A thousand brilliant prospects of the future;
 'Tis a transparency, thro' which we gaze
 On bliss as yet unseen;
 And fancy we already are possessed
 Of all we could desire.
 Hope is a beauteous angel, whose reviving smile
 Gladdens the heart of the oppressed one;
 Whose tearful tale is told
 Thro' the deep eloquence of falling tears;
 Whose heart-wrung agony is only known
 By nature's pathos, the upstarting sigh.
 To him sweet Hope unveils her beaming face,
 And points him to his deathless home
 Beyond the reach of time.
 Hope cheers the weeping mother, as she bends
 O'er the pale corpse of her once blooming child;
 The tears are falling fast,
 But ere they disappear, Hope comes,

And with one beam of love
 The mother's faith uprises ;
 She smiles resign'd, her tearful eye
 Shining in lustre as the dewy rose,
 Pierces the azured skies,
 And longs, and hopes, and waits
 To meet the loved one there.
 Hope was given man's soul to cheer,
 To give sweet interludes of happiness and peace ;
 It is the harbinger of yon bright home
 To which by faith we rise.
 Hope is a balmy cordial to the fainting heart ;
 It cools the burning fever of despair,
 And lighting up man's dying hours,
 Patiently leads him on.
 It is but right that we should hope ;
 Hope points to joys above the skies,
 To bliss unsullied ;
 Where the tearless eye
 Ranges the halcyon plains ;
 Where faith "shall cease", and hope be "done away."

 TRUTH.

Offspring of heaven ! how is thine influence felt,
 August, and yet benign !
 Pillar of earth, beacon of heaven !
 Thou art an atom struck
 From one all-emanating rock ;
 Thy Parent the invincible, the uncreated God.

 LOVE.

Love is a flame divinely pure,
 It faintly burns or glimmers here ;
 But its full radiance shines above,
 In paradise—where all is love ;
 There millions in seraphic choirs
 Sing Jesu's praise with golden lyres.

THE CHRISTIAN'S REST.

Heaven is the Christian's resting place :
 His soul aspires to joys above ;
 By faith he sees his Saviour's face,
 And dwells within his arms of love.

His rest is where bright seraphs shine,
 And cherubs veil the skies ;
 He whispers, " All these joys are mine,
 I'll banish all my sighs."

And while he's travelling on
 Thro' this dark veil of tears,
 The thought that he's a ransomed son
 Dispels his darkest fears.

And when his toil is o'er,
 And he his rest obtains,
 No grief or pain can vex him more,
 For safe in heaven he reigns.

MY HOME IS IN HEAVEN.

How blest are thy portals, O heaven ! how bright !
 In what infinite glory they shine ;
 And all whom I meet are dwelling in light,
 With our Saviour and Sovereign divine.

Behold, how all bright and effulgent His rays,
 In lustre divine ; and how clear !
 Giving rapture and peace thro' an unending day,
 To the blest who inhabit this sphere.

No eve-setting sun is here needed to shine,
 No candle to shed its dim ray ;
 For the Lord of all glory, th' Eternal Divine,
 Sends darkness and death far away.

No sorrow, no sighing can ever come here ;
 For grief, pain, and care there's no room ;
 For all are too healthful, too happy, too fair,
 In this heaven, our rest, and our home.

How resting this rest—how calming this calm,
 Which we share in these mansions divine ;
 Far away from our souls is banished all harm,
 Where perfection untarnished doth shine.

And thus, having ended my life upon earth,
 I have entered my home high above ;
 To be robed in a vesture of glory and light,
 And to dwell with my Saviour in love.

BOLTON, IPSWICH.

Scene—Sunset.

'Twas eve, a lovely summer's eve :
 Apace the sun was sinking in the west ;
 But as he disappeared, the ling'ring glory of his rays
 Gave beauty to the scene.
 I stood entranced ; the vernal air,
 Laden with richest fragrance, passed by ;
 The gentle songsters, as they sank to rest,
 Carolled their evening lay
 In harmony—a chorus of thanksgiving.
 Tired with their sportive gambols, bleating sheep
 Were hastening to the fold, where, safe from harm,
 Their slumbers they might take.
 I lingered still. Nature now gave, in softest strains,
 Her last and lengthy anthem to the day ;
 And 'neath the grey monotony of evening shades,
 To woo the approaching night ;
 And in her folds of deep'ning blue,
 With silvery gleam, and glittering star inwrought,
 To bathe her brow, and share the halycon calm
 Of heaven's and earth's repose,
 Till morning's bright and glorious sentinel
 In fitful radiance break the enchanting spell.
 I now retraced my wandering steps ;
 And, as I slowly moved,
 Immured in contemplation's reverie,
 A gentle cadence fell upon mine ear ;

Gentle indeed ; for e'en æolian harp
In sound could not be softer,
Or seem more like the murmurings of heaven.
I paused, and turned me round :
Before me rose a sweet and lovely scene—
A little cottage home, around whose walls
Luxuriant woodbines twined ;
And well their graceful tendrils
Enwreathed the opened door ;
Opened as if to invite
The perfumes of the eglantine and rose,
That round it smiled—
Meet deckers of that rural home.
I gazed, unseen, within that quiet room ;
All else was hushed, save one sweet tone
Which issued from a blooming boy,
Whose cherub head, reclining on his mother's knee,
With infant accent lisp'd his evening prayer ;
His baby-hands supported his fair head,
Nor moved he till the last, last word was said ;
Then rising, climbed his mother's knee,
And for a moment, his bright dimpling smile
Met her kind, calm, and serious glance ;
Then for another moment she embraced him,
Parting the glossy curls that round his brow were waving ;
Then rising, led the gentle dove up to his sleeping cot.
Emotions, kindled by the stream of light and love,
Rose limpid in my mind ;
I prayed that this young embryo soul
Might ever thus remain, loving man
And serving God ;
That this young bud might still expand
A fair and beauteous flower, to bloom
Immortal in the spirit-land.
I turned me home ; for twilight
Hid the face of nature with her cloudy vest,
The evening vesper emitting her faint light,
And, together with the queenly moon,
Kept back the darkness from benighting me,

And gave surrounding objects to appear
 Steeped in a soft tranquillity.
 And when I sought my resting-place,
 My invocation was,
 That the Almighty Guardian who presides
 Alike o'er night and day,
 Would guide my youthful steps aright,
 That at the last I might appear
 All perfect in his sight.

Now the sweet summer tints are waving
 Around my little cottage home ;
 They see me weary,
 Faint, and sinking on a bed of pain,
 No longer gazing on the deep'ning night,
 Or rosy morning's rising floods of light ;
 Nor on the joyous sun's resplendent beam,
 Or beauteous moon's pellucid gleam,
 Or graceful flowers, whose petals wreath in smile ;
 Nor on the earthly angels round my bed,
 With loving touch raising my sinking head ;
 Yet, in my thoughts, I oft live o'er again
 Yon happy evening hour ;
 And learn to trust in God, my Helper and my Friend,
 Whose loving kindness shields me to the end.

CHARMS.

To believe in the efficacy of Charms, is to contradict and annihilate the discerning rationality of man. It smothers the spirit of inquiry, buries the intellect in the mystic coffin of superstition, and encourages a vulgar and common-place credence of supernatural agencies.

CREDULITY AND SUPERSTITION.

Credulity and Superstition have ever been represented as the indications of a weak mind ; but the strongest minds are sometimes rendered both credulous and superstitious, by the fervidity of their own imaginings.

A LAMENT.

The Winter it is past, bright Summer comes at last,
With its roses and its humming bee ;
But my summer seemeth past, and winter ever reigns,
With its storms and its darkness for me.

The winter it is past, bright summer comes at last,
And smiling rests on hill and lea ;
But ever-darkling clouds my fairest hopes o'ercast,
And summer wears no smile for me.

The winter it is past, bright summer comes at last,
Enamelling both mead and tree ;
But lo ! my vision's verdure seems for ever past,
And her once sweet charms are lost to me.

The winter it is past, bright summer comes at last,
And the groves and dales resound with glee ;
But the blythe and buoyant step and merry ringing laugh,
Alas ! have long deserted me.

The winter it is past, bright summer comes at last,
And her jewels, as on a glitt'ring sea,
Deck the long field grass with its gently flowing wave,
But they're all dreary phantoms to me.

The winter it is past, bright summer comes at last,
Swelling with loud, sweet harmony ;
But never does the thrill of a joyous vocal trill
Reach a vibrating chord in me.

The winter it is past, bright summer comes at last,
And the breezes play tremblingly,
As, fragrant with flower breath, they steal reluctant by ;
But not a perfume stays with me.

The winter it is past, bright summer comes at last,
And the curling vines twine gracefully,
As their loving tendrils cling to the rural cottage home ;
But they weave no graceful form for me.

The winter it is past, bright summer comes at last,
And the rills gurgle peacefully,
As, in confluent meeting, their gentle streamlets blend ;
But their music-murmur woos not me.

The winter it is past, bright summer comes at last,
With her rosy morning's gleaming ray ;
But the brightest purpling flood that laves Aurora's brow,
Doth not chase my night away.

The winter it is past, bright summer comes at last,
And the lakes glisten brilliantly ;
But with the sparkling sheen of their sun-lit spray,
They blend not a daze for me.

The winter it is past, bright summer comes at last,
Strewing floral types without fee ;
But the fair and sunny smile of the flow'rets lovely form,
Is a vision of the past to me.

The winter it is past, bright summer comes at last,
And the woods plume majestically ;
But to me their verdant beauty and their deep sylvan shades,
Is a painful reverie.

The winter it is past, bright summer comes at last,
With a mein of benignity,
As, with matronly hand, her sweetest, choicest gifts
She scatters abundantly.

But though never more I may gaze
On nature's chameleon array,
Or the sun's bright and glorious face,
As he gilds the orient day ;

Though I see not the sun's bright beams,
Or the rainbow's beauteous dye,
Or the fair moon's liquid gleams,
As she glides through the gem-lit sky ;

Though I hear with joy no more
The plumed warblers' lays,
Nor attend their vocal choir
Through the live-long summer days ;

Though I hear not the murmuring rills
In monotony low and sweet ;
Or the cadence from over the hills,
As nature's æolians meet ;

Yet, yet see I visions of bliss
 All bright from the spirit-land,
 And glance through a mirror of peace
 At a fair and ineffable band.

And sweet are the songs from above,
 As they steal o'er my spirit like balm ;
 And sweeter the peace of God's love,
 As it hushes the tempest to calm.

Oh ! then let me cease to complain,
 And doubt not perfection's design ;
 Since God is my Sun and my Shield,
 Both light and protection are mine.

May, 1853.

NIGHT.

Whene'er I gaze on the gem-set sky,
 I fancy a brighter world is nigh,
 Beyond the stars of Night—
 They throw around me a holy spell ;
 Allured, my spirit fain would dwell
 Where all is pure and bright.

For oh ! how loving their gaze of peace !
 See how the radiant bands increase,
 Peopling the lofty sky ;
 Sure may we be such works of love
 Have their irradiant source above,
 In wisdom's mystery.

See, how their liquid armies shine !
 A light so chastened, so divine,
 Doth bring us visions bright ;
 Borne on their heaven-inspiring ray,
 Our souls may catch a glimpse of day,
 That fades not into night ;

Chaste heralds of a purer sky,
 Above the grovelling earth so high,
 Seem outbirths of a sphere

To which I turn in every woe ;
 To which my spirit longs to go,
 And to behold e'en here.

Ye seem like a beauteous coronet
 Bright with the purest rubies set,
 To deck night's sable brow ;
 Are things so fair in a world of gloom,
 Where dwell the sigh, the tear, the tomb,
 Each bliss a fitful glow ?

Where grandeur quickly fades away,
 Into oblivion and decay,
 Or ruin wild :
 Where loveliness exists a day,
 And then begins its downward way—
 An earth-born child ?

What must it be, beyond all pain
 To meet in the holy love-lit fane,
 The sweet, angelic home !
 The haven, where the weary soul
 Tastes peace and joy without control,
 Where sorrows never come ?

May, 1853.

FREEDOM OF THE MIND.

Free is the morning light
 Riding in glory high,
 Parting the clouds of night,
 Revealing the azure sky ;
 But the Mind—the eagle mind,
 Has a loftier liberty ;
 No “dark-robed” cloud can blind
 An eye so swift and free ;

Free is the billowy wave
 Rising with crested spray ;
 As it rolls o'er ocean cave,
 Or sings o'er the dead its lay.

To mind is freedom given,
More than the boist'rous sea,
And its birthright comes from heaven,
The right of liberty.

Free is the light'ning's dart
As it strikes its victim dead ;
Freely the thunders part,
Proclaiming the awful deed ;
But the mind—the mighty mind
Disowns the lurid sway ;
Too free for aught to bind
Her onward, upward way.

Free is the summer's breeze
Flitting on wings of light ;
Freely the whirlwind lays
The ancient forests' might ;
But the mind—the free-born mind
Has a boundless liberty,
No whirlwind power can bind
Aught so supremely free.

Free is the songster's wing
Treading the sunlit rays,
Or stooping on earth to sing
Its artless roundelays ;
But the mind—the prince of all,
Has a higher liberty,
For it roams without control
Beyond the earth and sky.

And is the human mind
So priceless, strong, and free,
That mortal cannot bind
Its peerless liberty ?
Then may it never yield
To sin's tyrannic power,
But find a heavenly shield
For every trying hour.

Bright morn, whose light and vestal bloom
 Heralds the day, and bursts the gloom,
 Transported, I behold thee come,
 For thou art born of God.

Evening, whose mild and soothing beam
 Softly enwraps air, earth, and stream,
 A sweet, tho' solitary gleam,
 Thou, too, art born of God.

Thou sun, whose glory-mantled dart
 Pierces with life earth's frozen heart,
 I grateful mark thy quick'ning art,
 For thou art born of God.

Ye stars and moon, whose mystic ray
 Rivals the dazzling glare of day,
 With rapture I your paths survey,
 For ye are born of God.

All nature, like a bright pure dove,
 Glances a look of praise above,
 Where sits the Source of light and love,
 Her Maker, and our God.

Come thou, my soul, assist a choir;
 A vocal praise shall be thy lyre,
 And heavenly powers shall thee inspire,
 Thou, most, art born of God.

August, 1853.

HOME OF MY CHILDHOOD.

Home of my Childhood! to thee I turn
 With a kindred emotion—an innermost yearn:
 I see thee, I love thee! my love shall endure
 Exhaustless, unending, free, fervent, and pure,
 As the heart loves its idol, the bosom its theme,
 The woodbine its fragrance, the valley its stream;
 Or the rose the sweet dewdrop, whose silvery gem
 Veils a fair head on a graceful stem.

Home of my childhood! thy bright, pure shrine
 Wilt not reject this offering of mine;
 For still in my memory's passing hours
 Thou livest, and bloomest, as beauteous flowers,
 Diffusing around thee a matchless spell,
 That immured in, my spirit loves to dwell.
 Home of my childhood! thou seemest to me
 Like a fairy land—like a golden sea,
 Where visions of brightness entrance me o'er
 On the diamond wave of thy magical power;
 Where æolian music bursts along
 Sweet as the syren's silvery song.
 But, home of my spirit! from hills afar
 Thou art my morning and evening star;
 And the radiant smile of thy cloudless love
 Looks on, alluring my soul above;
 Thou waftest a halo of gladness to me,
 And as on a sunbeam I'll climb to thee.

 TO MY KITTEN.

I have a little pet
 Sleeping softly on my arm;
 A downy little creature,
 With face serene and calm.

I feel her gentle purrings;
 And her breathing, soft and slow,
 Proclaims that for a moment
 She has bidden her games adieu.

Rest on, my tiny slumberer,
 No harm can thee betide;
 For one who loves your merry ways
 Is guarding by your side.

I'll not disturb, my kitten,
 Thy tranquillising doze;
 Wait then for my caresses
 Till thy sleeping powers unclose.

THE SPIRIT OF THE BEAUTIFUL.

[The following lines were obtained under very singular circumstances. About two months ago, Elizabeth said she had begun a new piece on the Spirit of the Beautiful. On the statement being accidentally brought to my recollection a few days since, I named it to her [in her waking state]. She appeared surprised at the remark, and said she had no recollection whatever of having composed such a piece, or having said anything about it. On the following day, I asked her [in the mesmeric sleep, into which state she had passed from the natural sleep, without waking] respecting the poem. She replied, 'Yes; my waking did compose a piece, but it did not write it. I will try and get it.' She appeared for a while to be in deep thought, and at length seemed to catch a general idea of the subject; and soon the various parts, line by line, leaped at her summons from their hiding place, until the whole was produced. She said, 'My waking made this, a verse at a time, two or three days apart; and now it has lost it—completely lost it; it does not know anything about it—and would never have recovered it; it would be surprised to know I have given it to you. Do not tell it, as any thing told it of what I say here affects it—overcomes it. I am glad I was brought here to get this piece. How did I get here, did I not come from the stupid state?' [meaning her natural sleep.] 'I like to do anything for my waking; I feel a pleasure in it. I like my waking better than I do myself. My waking made a little Preface to this piece—I will try and give it to you. I know its meaning, but I want to give it in my waking's words.' The preface and the poetry were taken in short-hand, as she gave utterance to them.—ED.]

There is around us an all-pervading Spirit—the Spirit of the Beautiful; and there lies deep within us all a feeling, whose natural tendency is to purify and exalt the mind, and to enable it to discern and appreciate the beautiful and the pure, wherever they are found. This ideal of beauty is of essential good: for, in all truth, the present ideal must prove the future reality; and the ideal is of the soul, and the soul is everlasting and divine.

Ecstatic and ennobling theme!
 Awakening every pure desire;
 Those spirit-flashings we may deem
 The flames of a seraphic fire.

Oh ! Spirit of the Beautiful !
 Pervading all—thyself unseen ;
 We trace in every flower we cull
 A spot where thy bright touch hath been.

Inspirer of those sacred thoughts
 Which rise so peacefully within,
 Reflecting light and truth from thee,
 The soul's deep mysteries to win.

Oh ! Spirit of the Beautiful !
 Earth's wildest wastes thou canst o'ersweep,
 Canst break each gloom with some bright ray,
 And fill with light each howling deep.

Where'er the tempest's wrath-clad power
 Smites in its rage the trembling form,
 Thine ether-hand restrains its lower,
 And weaves a rainbow from the storm.

O ! Spirit of the Beautiful !
 A seraph's garments thou could'st wear,
 Couldst bear a diadem divine,
 And twine with amaranth thine hair.

How like the balmy breath of morn,
 Or soothing lull of eventide,
 Or melody on breezes borne,
 Thy mystic beauties o'er us glide !

O ! Spirit of the Beautiful !
 Thy temple is immense and free ;
 Its roof the azured arch of heaven,
 The morning stars its minstrelsy.

Oh draw me near thine essence bright,
 The symbol of a form divine !
 Oh make *my* spirit's chaos light,
 Make sun, and moon, and stars to shine !

Oh! Spirit of the Beautiful!
 Pervader of immensity!
 O'er-awed, I lift a tearful eye
 To God, the light and life of thee.

Ecstatic and ennobling theme,
Exalting every pure desire,
 Those spirit-flashings we *must* deem
 The flames of a seraphic fire.

Ipswich, October 8th, 1853.

OUR QUEEN.

Oh God we now implore,
 That thou wilt evermore
 Preserve our Queen.

Long may we own her sway;
 Far distant be the day
 When death shall bear away
 Our noble Queen.

As subjects, too, may we
 Her peaceful virtues see,
 And love our Queen.

Now let us all proclaim
 Our gracious Sovereign's fame,
 And with one heart exclaim,
 God save the Queen!

[Some of the pieces were written in her sixteenth year, as will be seen by the dates.—ED.]

CHAPTER VI.

FACTS AND OPINIONS, ILLUSTRATIVE AND SUGGESTIVE.

THE following extracts are introduced as having a bearing, directly or indirectly, on the various points of this remarkable and interesting case; and it is hoped the reader will have no great difficulty—at least in most instances—in discovering their application:—

DR. GREGORY.—‘No man, however distinguished for knowledge or ability, has a right to decide on a question of scientific fact, without investigation into it; and the most acute argument, *à priori*, to prove that certain alleged phenomena are impossible, crumbles away at the touch of a single well-observed fact, even though observed by a tyro in science.’—‘Animal Magnetism’. (p. 33.)

MRS. CROWE.—‘La Place says, in his “Essay on Probabilities”, that “any case, however apparently incredible, if it be a recurrent case, is as much entitled, under the laws of induction, to a fair valuation, as if it had been more probable beforehand.”’—‘Night-side of Nature’. (p. 9.)

‘A great many things have been pronounced untrue and absurd, and even impossible, by the highest authorities in the age in which they lived, which have afterwards, and indeed within a very short period, been found to be both possible and true. (p. 226.)

‘Somewhat of the mystery of our own being, and of the mysteries that compass us about, is beginning to loom upon us

—as yet, it is true but obscurely; and in the endeavor to follow out the clue they offer, we have but a feeble light to guide us. We must grope our way through the dim path before us, ever in danger of being led into error, whilst we may confidently reckon on being pursued by the shafts of ridicule—that weapon so easy to wield, so potent to the weak, so weak to the wise—which has delayed the births of so many truths, but never stifled one.’ (p. 3.)

DR. GREGORY.—‘Time is the best, perhaps the only cure for that tone or state of mind, which would unhesitatingly reject facts, alleged on respectable testimony, for no other reason than that they *appear* absurd, incredible, or in a vague sense, impossible; or because the observer is utterly unable to account for them; or because they *seem*, if admitted, to contradict the notions entertained by the sceptic on certain other scientific points.’—‘Animal Magnetism’. (p. 2.)

J. J. G. WILKINSON.—‘In no science does the present state of knowledge appear so manifestly as in physiology: in none is the hand-writing on the wall so plain. Great is the feast of professors here; but *Mene, Mene, Tekel, Upharsin*, is brighter than their chandeliers.’—‘Human Body’. (p. 18.)

SHARON TURNER.—‘Events and things are not untrue or incredible because they are new, strange, extraordinary, apparently unaccountable, or unlike those with which we are familiar. Impressions of that sort I perceived to be unreasonable, and that they arose from my ignorance, with a degree of cowardice of mind in disliking to accredit what others doubted or objected to.’—‘Sacred History of the World’. (vol. iii, p. 492.)

E. C. ROGERS.—‘If we, on the one hand, continue to neglect the proper consideration of such characteristic facts, simply because they seem improbable; or, on the other, incorporate them into a vulgar superstition by regarding them as preternatural, we shall for ever walk blindly and deafly amid the richest phenomena, and the profoundest teachings of nature’. (p. 36.)

MRS. CROWE.—‘We are the subjects, and so is everything around us, of all manner of subtle and inexplicable influences;

and if our ancestors attached too much importance to these ill-understood arcana of the night side of nature, we have attached too little. The sympathetic effects of multitudes on each other, of the young sleeping with the old, of magnetism on plants and animals, are now acknowledged facts: may not many other asserted phenomena that we yet laugh at, be facts also, though probably too capricious in their nature—by which I mean, depending on laws beyond our apprehension—to be very available?’—‘Night Side of Nature’. (p. 491.)

‘The word of God is creative, and man is the child of God, made in his image; who never outgrows his childhood, and is often most a child when he thinks himself the wisest, for “the wisdom of this world”, we cannot too often repeat, “is foolishness before God”—and being a child, his faculties are feeble in proportion; but though limited in amount, they are divine in kind, and are latent in all of us; still shooting up here and there to amaze and perplex the wise, and make merry the foolish, who have nearly all alike forgotten their origin, and disowned their birthright.’ (p. 277.)

ROGET.—‘It is evident that the foundations of all physiological knowledge must be laid in a *thorough acquaintance* with the structure or internal mechanism of animals.’—‘Physiology’. (vol. i, p. 128.)

‘So complicated is the mechanism, and so fine the minuter structure of animal and vegetable bodies, *that they elude the cognisance of our senses, even when assisted by the utmost refinement of optical and mechanical art.*’ (vol. i, p. 100.)

‘The endless variety of the forms of life, the extent and intricacy of the connections between the different parts of the animal system, introduce a degree of complexity in the phenomena, incomparably greater than is ever met with in the combinations of inorganic matter. We shall, accordingly, find that the knowledge we have hitherto acquired of *the physical laws which govern the vital phenomena, is as yet exceedingly imperfect.*’—(Ibid. vol. i, p. 169.)

‘An extensive and even boundless region of knowledge opens to the view of the physiologist in these highly curious and interesting subjects of research, constituting one vast science, which, although considerable progress has been made in it by the labours of our

predecessors, is yet destined to occupy, for an incalculable period of time, the unremitting efforts of succeeding generations.' (vol. i, p. 100.)

'The laws of chemistry apply also, to a certain extent, to the changes which are going on in the living system; but in tracing the operations of these laws, *we soon become sensible of the apparent interference of other principles, which seem to control the ordinary chemical affinities which the same kinds of matter are found to exert when deprived of life.* Here, then, we perceive a sensible deviation from the course of phenomena exhibited by inorganic matter; and we are forced to recognise the existence of *new and unknown powers, peculiar to and characterising the living state.*' (vol i, p. 169.)

'The numbers given above (on the chemical effects of respiration) are, of course, to be taken as imperfect approximations to the truth, being deduced as the mean of the best authenticated observations; in which, however, there exist such *great discrepancies, as to render any accurate appreciation nearly hopeless.*' (vol. ii, p. 7.)

'It should be observed, however, that the quantity of carbonic acid thrown off from the lungs, is liable to great variation from several causes; it has been found by Dr. Prout to be greatest at noon, and least at midnight. It has also been ascertained, that it is less in youth than in middle age; and that it is diminished by causes which induce fatigue or lessen the vital energies.' (p. 8.)

MATTEUCCI.—'These forces (the great physical agents—light, electricity, caloric and molecular attraction) when acting on organised matter, sometimes have their general mode of action modified; and this difference is owing to a diversity in the structure and chemical composition of organised bodies.'—'Lectures'. (p. 12.)

HUMBOLDT.—'The difficulty of satisfactorily referring the vital phenomena of organism to physical and chemical laws, depends chiefly (and almost in the same manner as the prediction of meteorological processes in the atmosphere) on the complication of the phenomena, and on the great number of the

simultaneously acting forces, as well as the conditions of their activity.'—'Views of Nature'. (p 388.)

FULLOM.—'The marvels of this enlarged and more complex mechanism (animal life) surpass the reach of imagination, and baffle the penetration of the most subtle minds. Long and closely as they have been investigated, every day proves, by some accidental discovery, that the observations which naturalists have so jealously hoarded are bald and meagre, and our knowledge of the subject superficial.'—'Marvels of Science'. (p. 273.)

BRAID.—'There are other creatures which have not the power of migrating from climes too intensely hot for the normal exercise of their physical functions; and the lives of these animals are preserved through a state of torpor superinduced by the want of sufficient moisture—their bodies being dried up from excessive heat. This is the case with snails, which are said to have been revived by a little water being thrown on them, after having remained in a dry and torpid state for fifteen years. The *vibris tritici* has also been restored, after perfect torpitude and apparent death for five years and eight months, by merely soaking it in water. Some small microscopic animals have been apparently killed and revived again a dozen times, by drying and then applying moisture to them. This is remarkably verified in the case of the wheel-animalcule. And Spallanzani states, that some animalculi have been recovered by moisture after a torpor of twenty-seven years. According to Humboldt, again, some large animals are thrown into a similar state from want of moisture. Such, he states, to be the case with the alligator and boa-constrictor, during the dry season in the plains of Venezuela, and with other animals elsewhere. It thus appears, that the Almighty has decreed to manifest his boundless wisdom and power, by accomplishing the preservation of his creatures by *analogous effects produced by the two extremes (within certain limits) of heat and cold.*'—'Human Hybernation'. (p. 47.)

MRS. CROWE.—'Boyle says that, in his time, many physicians avoided giving drugs to children, having found that external applications, to be imbibed by the skin or by respiration, were sufficient; and the Homœopaths occasionally use the same means

now. Sir Charles Bell told me that Mr. F., a gentleman well known in public life, had only to hold an old book to his nose to produce all the effects of a cathartic. Elizabeth Okey was oppressed with most painful sensations when near a person whose frame was sinking. Whenever this effect was of a certain intensity, Dr. Elliotson observed, that the patient invariably died.'—'Night Side of Nature'. (p. 491.)

E. C. ROGERS.—'Under peculiar conditions, the human organism gives forth a physical power without visible instruments, lifts heavy bodies, attracts or repels them according to a law of polarity, overturns them, and produces the phenomena of sound.—'Philosophy of Mysterious Agents'. (p. 56.)

'The peculiar tendency of this force is, in some cases of disease, to act outwardly from the nerve-centres upon glass-ware, window glass, etc. We have known a child eight years old, who seldom, at one period, took hold of a glass dish without its soon bursting to pieces. And this is not uncommon. (p. 75.)

'The will and the reason have no control of this force in its action from the nerve-centres in their abnormal condition, and it acts from the person without cognisance of the consciousness. (p. 61.)

'In all instances when the normal tone of the nervous system is perfectly restored, the nervous symptoms have ceased, together with the phenomena in question.' (p. 61.)

SIR G. BLANE.—'There are two other causes which retard the progress of practical medicine, neither uncommon nor unimportant. These are the inveterate attachment to preconceived opinions, and the excessive devotion to authority.

'With regard to the pertinacious adherence to inveterate opinion in the face of evidence, the discussion on the yellow fever is so illustrative, as to require no farther comment. And with regard to the excessive deference to authority, the history and fate of Beerhaave's system affords a full and satisfactory exemplification how doctrines, the most hollow and fugitive, can be established and sustained for a time by the talisman of a great name.'—'Medical Logic'. (p. 199.)

DR. J. M. GOOD.—'The "Philosophical Transactions" contain many extraordinary cases of this kind (*stipata*). The most singular,

and one of the best related, is in No. 3, year 1681, continued in No. 181, year 1686, by Dr. Konig of Bern. The patient, Margaret Lower, a young woman of twenty-five, discharged continually the contents of the intestines, and even the clysters that were injected, by the mouth, and at length a number of stones as hard as flint; some in fragments, some of the size of peas, others of that of filberts. A clashing of stones against each other was felt by pressing the hand upon the abdomen: there was great constipation, severe gripings, dysury; and the urine, when voided, was often loaded with a gravelly matter. The aliment and injections being constantly returned by the mouth, *Dr. Konig desisted for four months from offering her either meat, drink, or medicine of any kind, excepting occasionally a spoonful of oil of almonds.*—'Nosology'. (p. 38.)

'Chaptal mentions the case of a female, who, for four months, had no discharge either from the bowels or kidneys, and as little evacuation by sweat, notwithstanding that her diet was confined to milk-whey and broths. She was at length cured by using the cold bath for eight days successively.' (p. 41.)

'Eccles, in the "Edinburgh Medical Essays for 1720", mentions a young lady about sixteen years of age, who, in consequence of the sudden death of an indulgent father, was thrown into a state of tetanus, or rigidity of all the muscles of the body, and especially of those of deglutition, accompanied with a total loss of desire for food, as well as incapacity of swallowing it, for two long and distinct periods of time: in the first instance for thirty-four, and in the second, which occurred shortly afterwards, for fifty-four days; "all which time (observes the writer) of her first and second fasting, she declared she had no sense of hunger or thirst; and when they were over, she had not lost much of her flesh."' (p. 20.)

'From the rarity of the complaint (*Carus catalepsia*), and the singularity of several of its symptoms, many physicians who have not witnessed an example of it, are too much disposed, like Dr. Cullen, to regard it in every case as an imposition; yet the following, from Bonet, is added in confirmation:—George Grokatski, a Polish soldier, deserted from his regiment in the harvest of the year 1677. He was discovered a few days afterwards, drinking and making merry in a common ale-house.

The moment he was apprehended, he was so much terrified that he gave a loud shriek, and was immediately deprived of the power of speech. When brought to a court-martial, it was impossible to make him articulate a word: he was as immovable as a statue, and appeared not to be conscious of anything that was going forward. In the prison to which he was conducted, *he neither ate nor drank, nor emptied the bowels and the bladder.* The officers and the priest at first threatened him, but afterwards endeavored to soothe and calm him; but all their efforts were in vain. He remained senseless and immovable. His irons were struck off, and he was taken out of the prison, but he did not move. Twenty days and nights were passed in this way, during which he took no kind of nourishment, nor had any natural evacuation. He then gradually sunk and died.—‘Study of Medicine’. (vol. iii, p. 441.)

‘It has been sufficiently proved (in dropsy) that, under the most resolute determination not to drink, a hundred pounds of fluid have been absorbed by the inhalents of the skin, and introduced into the system in a few days, and the patient has become bulkier to such an extent, in spite of his abstinence. Even in a state of health (where no dropsy exists), we are, in all probability, absorbing moisture by the lymphatics of the skin. Professor Home found himself heavier in the morning than he was just before he went to bed on the preceding evening, though he had been perspiring all night, and had received nothing either by the mouth, or in any other sensible way. “That the surface of the skin”, says Mr. Cruikshank, “absorbs fluids that come in contact with it, I have not the least doubt. A patient of mine with a stricture in the œsophagus, received nothing either solid or liquid into the stomach for two months; he was exceedingly thirsty, and complained of making no water. I ordered him the warm bath for an hour, morning and evening, for a month; his thirst vanished, and he made water in the same manner as when he used to drink by the mouth, and when the fluid descended readily into the stomach.’ (vol. iv, p. 292.)

‘Sauvages relates two cases of patients in whom it (*deposis*) formed an original disease; the one, a learned and excellent member of the Academy of Toulouse, who *never thirsted*,

and passed whole months without drinking, in the hottest part of the summer. The other a woman, who, for forty days, abstained altogether from drinking, not having had the smallest desire; and who was, nevertheless, of a warm and irascible temperament.'—'Nosology'. (p. 17.)

DR. GREGORY.—'The human body is strongly influenced by the magnetism of the earth. Many very sensitive persons cannot sleep unless their bed lies in a plane parallel to the magnetic meridian, with the head towards the north. I have had opportunities of seeing several, and hearing of many more persons who experience this; and many of them had observed it, without being able to account for it, long before Reichenbach's experiments were made. It appears extremely probable, that some diseases may be more easily cured when this position of the bed is observed. To some patients, the position at right angles to it is quite intolerable, and this has been noticed long ago, but ascribed to fancy or idiosyncrasy alone.'—'Animal Magnetism'. (p. 251.)

HUMBOLDT.—'Frogs awakened from their winter-sleep by warmth, can remain eight times longer under water, without drowning, than frogs in the breeding season. It seems as if the respiratory functions of the lungs require a less degree of activity after the long suspension of their excitability. The circumstance of the sand-martin burying itself during the winter in marshes, is a phenomenon which, while it scarcely admits of a doubt, is the more remarkable, because in birds *the function of respiration is so extremely energetic*, that, according to Lavoisier's experiments, two sparrows in an ordinary condition will, in the same time, decompose as much atmospheric air as a Guinea-pig.'

'As in the frigid zone, deprivation of warmth produces winter-sleep in some animals, so in the torrid regions, within the tropics, an analogous phenomenon is manifested that has not hitherto been sufficiently regarded, and to which I have applied the term summer-sleep.'—'Views of Nature'. (p. 242.)

'The moving sea of air in which we are immersed, and above whose surface we are unable to raise ourselves, *yields to many organic beings their most essential nourishment*.' (p. 211.)

'Wheel-animalcules, *brachioni*, and a host of microscopic

insects, are lifted by the winds from the evaporating waters below. Motionless, and to all appearance dead, they float on the breeze, until the dew bears them back to the nourishing earth, and, bursting the tissue which encloses their transparent rotating bodies, instils new life and motion into all their organs, probably by the action of *the vital principle inherent in water.*' (p. 211.)

WILSON.—'Dr. Reid, who was an intimate friend of Saunderson's, in speaking of his scientific acquirements, observes:—"One who never saw light, may be learned and knowing in every science, even in optics, and may make discoveries in every branch of philosophy. He may understand as much as another man, not only of the order, distances, and motions of the heavenly bodies, but of the nature of light, and the laws of the reflection and refraction of its rays. He may understand distinctly how those laws produce the phenomena of the rainbow, the prism, the camera obscura, the magic lantern, and all the powers of the microscope and telescope. This is a fact sufficiently attested by experience."

'Dr. Saunderson understood the projection of the sphere and the common rules of perspective; and if he did, he must have understood all I have mentioned. If there were any doubt of Dr. Saunderson's understanding these things, I could mention having heard him say, in conversation, that he found great difficulty in understanding Dr. Halley's demonstration of that proposition—that the angles made by the circles of the sphere are equal to the angles made by the representatives in the stereographic projection. "But", said he, "when I lay aside that demonstration, and considered the proposition in my own way, I saw clearly that it must be true." Another gentleman, of undoubted credit and judgment in these matters, who had part in the conversation, remembers it distinctly. By the sense of touch, also, he distinguished the least variation; and he has been seen in a garden, when observations were being made on the sun, to take notice of every cloud that interrupted the observation, almost as justly as others could see it. He could also tell when anything was held near his face, or when he passed by a tree at no great distance, merely by the different impulse of

the air upon his face. His ear was equally exact; he could readily distinguish the fourth part of a note by the quickness of this sense; and could judge of the size of a room, and of his distance from the wall. And if he ever walked over a pavement in courts or piazzas, which reflected sound, and was afterwards conducted thither again, he could tell in what part of the walk he had stood, merely by the note it sounded. Dr. Saunderson had a peculiar method of performing arithmetical calculations by an ingenious machine and method, which has been called his "Palpable Arithmetic", and is particularly described in a piece prefixed to the first volume of his Algebra. That he was able to make long and intricate calculations, both arithmetical and algebraical, is a thing as certain as it is wonderful.—'Biography of the Blind'. (p. 57.)

'Sir Kenelm Digby mentions a blind man who lived in his house, and was preceptor to his sons, the loss of whose sight seemed to be overpaid by his other abilities. He could beat the cleverest chess-players, and would play at cards and tables as well as most men; and likewise at bowls, shuttleboard, and other games, wherein one would imagine a clear sight to be absolutely indispensable. When he taught his scholars to declaim, represent a tragedy or the like, he knew by their voice whether they stood up or sat down, and all the different gestures and situations of their bodies; so that they behaved themselves before him with the same propriety, as if he had seen them perfectly. He could feel in his body, and chiefly in his head (as he himself affirmed), a certain effect, whereby he knew when the sun was up, and could discern a clear from a cloudy day. That, he frequently told without being mistaken, when, for trial's sake, he was lodged in a close chamber, into which the sunshine had no admittance, nor did any body come to him, to give notice of the state of the weather. (p. 266.)

KITTO.—'The same report developes, in a very interesting manner, her faculty of personal recognition. This is obviously one of the most curious and difficult among the new experiences which her history exhibits. Had she been merely blind and deaf, she might have been supposed to recognise persons by their smell, as James Mitchell appears to have done. But Laura Bridgman had lost,

this sense also; and we regret that it is not clearly explained by what mode of contact—for contact it must have been—she was able, in a mere passing way it would seem, to recognise individuals among a large number of blind companions. Geoffrey Search (Abraham Tucker), in his interesting book “The Light of Nature Pursued”, has a fanciful theory about disembodied spirits being enclosed in, or represented by certain globular “vehicles” which, by simple impact against each other in their movements throughout the regions of space, reciprocate a world of recognition and intelligence. Nothing we ever met with in the history of this present life’s actual conditions, suggests so curious a coincidence with this strange speculation, as the description of Laura’s faculty of recognition.

‘But the most curious fact—and one in a philosophical point of view most important, as displaying the natural tendency to make language the vehicle of thought—is, that when she supposes herself alone, she often *soliloquises* in the finger-language. It might, at the first view, appear doubtful whether she might not be repeating some lesson or exercise; but the fact that she usually *thinks* on her fingers is placed beyond question, by the extraordinary circumstance that she actually uses the finger-language in her dreams; and it has been ascertained, that when her slumber is broken and much disturbed by dreams, she expresses her thoughts in an irregular and confused manner on her fingers, just as we should mutter and murmur them indistinctly under the like circumstances.

‘With regard to the sense of touch, it is in Laura very acute, even for a blind person. This is shown remarkably in the readiness with which she distinguishes persons, as already described.

‘A person walking across the room, while she had hold of his left arm, would find it hard to take a pencil out of his waistcoat pocket with his right hand without her cognizance.’

‘Her estimate of distances and the relations of places is very accurate; she will rise from her seat, go straight towards a door, put out her hand just at the right time, and grasp the handle with precision.’—‘The Lost Senses’. (pp. 50—61.)

WILSON.—‘Mademoiselle Salignac was a native Xaintonge, in

France, and lost her sight when only two years old. She played at *revertis* (a game of cards) without any direction, and often faster than others of the party. She first prepared the packs allotted to her by pricking them in several parts, yet so imperceptibly, that the closest inspection could scarcely discover their indexes; at every party she altered them, and they were known only to herself. She also sorted the suits, and arranged the cards in their proper sequence, with the same precision, and nearly the same facility, as they who have their sight. She learned to read and write. She corresponded regularly with her elder brother, whom some mercantile affairs had called to Bordeaux, and from her he received an exact account of everything that concerned him. A person scratched, with the point of a pair of scissors, on a card, "*Mademoiselle de Salignac est fort aimable*", and she fluently read it, although the writing was small, and the letters very ill-shaped. In figured dances she acquitted herself extremely well, and in a minuet with inimitable ease and gracefulness. She was very clever in both fancy and plain work. She sewed very well, and in her work threaded her needles for herself, however small. She never failed telling, by the touch, the exact hour and minute by a watch.—'Biography'. (p. 281.)

'Wimprecht, a bookseller of Augsburgh, was born blind, but was enabled, by his ingenuity and diligence, to overcome many of the difficulties of his condition, and to realise a comfortable support for a large family dependent upon him. He took to bookselling, and had a stock usually kept at about the average number of 8,000 volumes, but undergoing, in the course of trade, frequent change and renewal. When he acquired a fresh lot of books, the particulars of each work were read by his wife to him, and his discrimination and book-dealing tact enabled him to assign it the proper value. The work which thus passed under his examination was recognised by the touch afterwards, at any time however distant, and his memory never failed him with regard to its place in the orderly arrangements of the shop. His readiness to oblige, his information concerning books, and his known integrity, eventually procured for him a large custom and flourishing business.' (p. 239.)

JOHN KAY, THE BLIND MECHANIC OF GLASGOW.—'When

going about the town he needed no person to guide him, as he could find his way himself; and, what was very remarkable, if taken to any particular house, though even in a close or up a stair, he could easily return again without any person conducting him. He has taken his friends sometimes to places in the evening, which they could scarcely find out, when they had occasion to call there again even in daylight. It was not unusual for him to take a journey to Paisley, and other neighboring towns, and to be the guide of any stranger who might accompany him. Walking one day in the streets of Glasgow with a friend, who warned him of being near a horse, he said there was no need of that, as he could perceive it himself. Being asked how, he replied, that he found a difference in the current of the air on his face when near any particular object, and that from this feeling, he could even avoid a lamp-post when he approached it, which he was frequently observed to do while walking alone.' (p. 290.)

'The following interesting anecdotes are related by Dr. Abercrombie. In speaking of the blind, he observes:—"There is something exceedingly remarkable in the manner in which the diminution or loss of one sense, is followed by increase of intensity in the others; or rather, perhaps, by an increased attention to the indications of the other senses. Blind persons acquire a wonderful delicacy of touch; and in some cases, it is said, to the extent of distinguishing colours. Two instances have been related to me of blind men, who were much esteemed as judges of horses. One of these, in giving his opinion of a horse, declared him to be blind, though this had escaped the observation of several persons who had the use of their eyes, and who were with difficulty convinced of it. Being asked to give an account of the principle on which he decided, he said it was by the *sound* of the horse's step in walking, which implied a peculiar and unusual caution in the manner of putting down his feet. The other individual, in similar circumstances, pronounced a horse to be blind of one eye, though this had also escaped the observation of those concerned. When he was asked to explain the facts upon which he had formed his judgment, he said, he *felt* the one eye to be colder than the other.'

'Dr. Rush relates another instance, not less extraordinary, of

acuteness in the sense of hearing. Two blind young men, brothers, of the city of Philadelphia, knew when they approached a post in walking across a street, by a peculiar sound which the ground under their feet emitted in the neighborhood of the post; and they could tell the names of a number of tame pigeons with which they amused themselves in a little garden, by only hearing them fly over their heads.' (p. 238.)

'In 1751, John Metcalf (called "Blind Jack" of Knaresborough), set up a stage-wagon between York and Knaresborough, being the first on that road, and drove it himself twice a week in summer and once in winter. This business, with the occasional conveying of army luggage, employed his attention till the period of his first contracting for the making of roads, which engagement suiting him better, he relinquished every other pursuit. During his leisure hours he had studied mensuration in a way peculiar to himself; and when certain of the girth and length of any piece of timber, he was able accurately to reduce its contents to square feet and inches, and could bring the dimensions of any building into yards and feet. The first piece of road he made was about three miles of that between Fearnley and Minskip, and the materials for the whole were to be produced from one gravel-pit; he therefore provided deal boards, and erected a temporary house at the pit; took a dozen horses to the place; fixed racks and mangers, and hired a house for his men at Minskip. He often walked to Knaresborough in the morning, with four or five stones of meal on his shoulders, and joined his men at six o'clock. He completed the road much sooner than was expected, to the entire satisfaction of the surveyor and trustees. Soon after this, he contracted for building a bridge at Boroughbridge, which he completed with credit to his abilities. The business of making roads and building and repairing bridges in Yorkshire, Lancashire, Derbyshire, and Cheshire, he continued with great success until the year 1792, when he returned to his native county.

'Metcalf had learned to walk and ride very readily through all the streets of York; and being once in that city, as he was passing the George Inn the landlord called to him, and informed him that a gentleman in the house wanted a guide to Harrogate, adding, "I know you can do as well as any one." To

this proposal Metcalf agreed, upon condition that his blindness should be kept secret from the gentleman, who might otherwise be afraid to trust him. The stranger was soon ready, and they set off on horseback, Metcalf taking the lead. When they came to Allerton, the gentleman inquired whose large house that was on the right, to which Metcalf replied without hesitation. A little further the road is crossed by that from Wetherby to Boroughbridge, and runs along by the lofty wall of Allerton Park. A road led out of the park, opposite to a gate upon the Knaresborough road, which he was afraid of missing; but, perceiving the current of wind that came through the park-gate, he readily turned his horse towards the opposite one. Here he found some difficulty in opening the gate, in consequence, as he imagined, of some alteration that had been made in the hanging of it, he having not been that way for several months; therefore, backing his horse he exclaimed, "Confound thee! thou always goest to the heel of the gate, instead of the head." The gentleman then observed his horse seemed rather awkward, but that his own mare was good at coming up to a gate; on which Metcalf cheerfully permitted him to perform the office. Passing through Knaresborough they entered the forest, which was then unenclosed, nor was there yet any turnpike-road upon it. Having proceeded a little way, the gentleman observed a light, and asked what it was. Metcalf took it for granted that his companion had seen a "Will-o'-the-wisp" which frequently appears there in a low and swampy spot, near the road; but fearful of betraying himself, he did not ask in what direction the light lay. To divert his attention from this object, he asked him if he did not see two lights—one to the right, and one to the left. The stranger replied that he saw but one, to the right. "Well, then," says Metcalf, "that is Harrowgate." Having arrived at their journey's end they stopped at the house now called the Granby, where Metcalf, being well acquainted with the place, led both the horses into the stable; he then went into the house, where he found his fellow-traveller comfortably seated over a tankard of negus, in which he pledged his guide. Metcalf took it very readily the first time, but the second he was rather wide of his mark. He soon after withdrew, leaving the landlord to explain what his companion was yet ignorant

of. The latter hinted to the landlord his suspicion, that his guide must have taken a great quantity of spirits since his arrival; upon which the landlord inquiring his reason for entertaining such an opinion, "I judge so," he replied, "from the appearance of his eyes." "Eyes!" exclaimed the landlord, "bless you, sir, do you not know that he is blind?" "What do you mean by that?" "I mean, sir, that he cannot see." "Blind!" he exclaimed in astonishment. "Yes, sir, as blind as a stone." The stranger desired Metcalf to be called, and upon his confirming the landlord's account, "Had I known that," said he, "I would not have ventured with you for a hundred pounds." "And I, sir," said Metcalf, "would not have lost my way for a thousand." (p. 99.)

REV. C. H. TOWNSHEND.—'Beethoven, it is well known, became perfectly deaf at the age of twenty-eight, and thenceforth his whole world of wondrous harmony was seated in his mind.'—'Facts in Mesmerism'. (p. 257.)

'In certain cases of catalepsy, the power of nervous conduction seems to be limited to one particular spot of the body. A lady, whose daughter was afflicted with cataleptic fits, in which she would sometimes fall down, at others be fixed rigidly in one attitude, told me that the patient heard nothing that was said to her in her attacks, unless the person touched the pit of her stomach, and addressed the sound thither.' (p. 258.)

'The deaf, who hear and enjoy music by means of a staff connecting their teeth, or their chest with a musical instrument, do really use another medium than the air for the conveyance of acoustic impulses.' (p. 271.)

CHRISTIAN TREASURY.—'It is a matter of just surprise that there should be, with those who have the Word of God, so little practical faith in the revealed fact of the presence and power of supernatural agencies in the changeful drama of human life. In the thought of many, who are, nevertheless, instructed out of the lively oracles, the times when good angels walked this earth of our's, and fanned with their wings this atmosphere, and led mortal feet along these painful paths of their pilgrimage, have faded into a far-off antiquity. We are so much encrusted with our materialism—the forces with which we are chiefly conversant,

address us so palpably through the senses, that the idea of spiritual influences, wielded upon us by busy unseen intelligences, seems to have retired almost from our grasp. We are ready enough to admit, because we find it in the unerring record, that there was a period in the world's history when celestial beings left their thrones and harps to walk and talk with man. We believe that they journeyed visibly with the patriarchs; that they guarded Lot in the midst of Sodom; that they trod the desert with the banished Hagar and her outcast son; that they stood on the hills of Judea and the shores of Galilee, in the times of the Son of Man, and marshalled the adventurous steps of the apostles preaching the early gospel. But, since those days of ancient prophet-life and heroic story, we are apt to think that the angels have folded their wings; that heaven is more distant; that the ladder of Jacob's vision is thrown down; that the dull, tame paths of mortal life which we of this distant age are traversing, are beaten only by mortal feet. Some have made a desert of these ethereal spaces about our homes; we have unpeopled the haunted chambers of the air, and silenced the whisperings of kind messenger spirits sent for our succor and our cheer. But who has told us that the angels have thus deserted the earth?

“ Why come not spirits from the realms of glory
To visit earth as in the days of old—
The times of ancient writ and sacred story;
Is heaven more distant? or has earth grown cold?

“ To Bethlehem's air was their last anthem given,
When other stars before the One grew dim!
Was their last presence known in Peter's prison,
Or where exulting martyrs raised their hymn?”

—*February, 1853. (pp. 560, 561.)*

REV. E. BICKERSTETH.—‘No part of divine truth can be neglected without spiritual loss; and it is too evident that the deep and mysterious doctrine of Revelation respecting evil spirits and good angels, has been far too much disregarded in our age.’—Timpson's ‘Angels of God’. (p. 18.)

PANTALOGIA.—‘The belief, however, of middle intelligences influencing the affairs of the world, and serving as ministers or interpreters between God and man, is almost as extensive as the

belief of a God; having seldom, so far as we know, been called in question by those who had any religion at all.'—Article 'Angels.'

SAUNDERS.—'The soul (says one), as it is drawing into a separate condition, and sequestered from earthly things, is more apt to enjoy the benefit of internal light, and better fitted for spiritual commerce with God himself, or with his angels; and before its departure, by heavenly inspiration, penetrate the very secrets of heaven itself.'—'Discourse of Angels'. (p. 186.)

'I shall here relate one history, which is indeed wonderful, and is reported by many great divines and others of unquestionable credit: 'Tis one of Grynæus, a German divine, a learned and holy man. He coming from Heidelberg to Spire, and going to hear a certain preacher in that city that did then let fall some erroneous propositions of Popish doctrine, was thereat greatly offended, and presently went to the preacher, exhorting him to abandon his error. The preacher seemed to take it well, and pretended to be desirous of some further discourse with him; and so they parted. Grynæus goes to his lodging, and reports the passages of the late conference to those that sat at the table with him, amongst whom was Melancthon, who being called out of the room to speak with a stranger newly come into the house; and going forth, he finds a grave old man of a goodly countenance seemly, and richly attired, who in a friendly and grave manner tells him, that within one hour there would come to the inn certain officers to apprehend Grynæus, and to carry him to prison; desiring to charge Grynæus with all possible speed to fly, and requiring Melancthon to see that this advantage be not neglected; which having said, the old man vanished out of his sight. Instantly Melancthon returned to the company, related the words of this strange monitor, and hastened Grynæus away, who had no sooner taken boat, but he was eagerly sought for at his lodging. No doubt this was an angel which God sent to deliver his godly minister from his persecutors. And after this manner by the ministration of angels, have many good ministers been preserved, to do the church much service, in promoting the sound knowledge of God.' (p. 135.)

'Now, angels often give God's people notice beforehand of their danger; and this they do either immediately by themselves,

or mediately by some men or other, that are privy to it.' 'Tis very rarely that angels do now give warning so, in dreams, or apparitions—yet they sometimes do. An angel appeared to Melanethon, and gave notice that the soldiers were coming to search for Grynæus.'

'And when they do not appear, yet they do sufficiently disclose mischievous designs, or imminent dangers; and that by suggestions and impressions of fear.' (p. 169.)

'Many have told the very day and hour of their departure. And (says Bishop Hall) these revelations and ecstasies of joy, whence are they? If a man without all observation of *physical criticism*, shall receive and give intelligence many days before, what day and hour shall be his last; what cause can we attribute this to, but our attending angels?' (p. 186.)

'All the difference that is between the angels speaking to men and men speaking to one another, is—men have a circumlocutive way; they can apply themselves but to the *external senses*, to the eye and to the ear—and by these affect the inward sense, from which the understanding takes things; but angels can immediately apply themselves to the *inward sense*.' (p. 140.)

DR. J. SEED.—'We are conversant in the corporeal world from our infancy; sensible objects make such early, repeated strong impressions, that it is sometimes difficult to let in upon a mind already immersed in *matter*, one thought concerning immaterial beings through an immoderate fear of superstition. Men talk and write as if that were the only evil to be dreaded at present. We run into Sadduceeism, and, lest we should suppose any invisible being immediately concerned, we assign visible causes which are plainly unequal to the effect produced.'—Christmas's 'Echoes of the Universe'. (p. 240.)

M. M. C. M.—'One Sunday morning, Bessie was lying in bed asleep, when, she was awaked by feeling a hand gently laid on her head; she opened her eyes, and finding it was yet dark, wondered who could call her so early; she turned round, and saw a bright figure standing by the side of her bed. A black veil covered the face, so that she could not distinguish the features, but the whole figure was robed in light, as dazzling as that of the sun, which shone through the covering of the face. It made a farewell sign

of the hand, and disappeared. Bessie trembled violently. Being naturally possessed of so much courage, it shows how the flesh quails at being brought, even for an instant, into the presence of a being from the unseen world: as it is said in Job iv, "Fear came upon me, and trembling, which made all my bones to shake; then a spirit passed before my face, the hair of my flesh stood up."

'She felt convinced that some sorrow was awaiting her, from the black veil the apparition wore: but she never guessed the truth. On Monday morning, the friend with whom she was staying received a letter from ——, informing her that Sarah A—— had died on the Sunday morning, about the very hour that Bessie had that remarkable vision. She had appeared in better health than usual for some time past, and had retired to her room on Saturday evening, feeling comparatively well. An attack of apoplexy came on quite suddenly; medical aid was obtained, but it only revived her for a minute, when she exclaimed, "For ever with the Lord!" relapsed into insensibility, and spoke no more.

'A short time before her death she said to a friend: "I've been thinking that Bessie and I will never leave each other's side in glory." This little remark shows the deep love she bore to her sister.

'Bessie's beloved friend, Mrs. E——, felt so overcome herself at these sad tidings, that she asked a much-esteemed christian brother to come and dine with them, and afterwards break it to the bereaved one. Bessie had felt much cast down and bewildered, ever since that strange appearance; so that when she heard Mr. D—— had arrived, she determined to mention it to him, hoping he would give some explanation which would set her mind at rest. She, therefore, told him she should be glad to have a little conversation alone with him after dinner, as she had something to communicate. As she rose to leave the room he opened the door for her, and she noticed that he looked at her mournfully, and that his eyes filled with tears. She thought it very singular, and was pondering over all that had passed when he entered. He did not allow her time to tell him what she wished, but knelt down at once, saying, "Let us pray"; and then, in his prayer, gradually broke to her

the sad news of her sister's departure from this life. She fell senseless on the floor, and remained unconscious for twenty minutes.

'Her own impression was, that her sister's spirit was allowed, when leaving this earth, to take a farewell glance at the one she was leaving behind; and that God opened her own eyes to see her, as a forewarning, and to lead her to expect that some affliction would befall her, so that when the sad tidings should arrive, they would not find her wholly unprepared. * * * * *

'Another suggestion may be offered, whether it might not have been an angel which appeared. They appeared to men in former days: why should they not now, when God has a purpose of mercy in it? It is written that they are "ministering spirits, sent forth to minister to those who are the heirs of salvation"; and, without forming any decided opinion on the subject, it is interesting to think of the ministry of angels; of those happy spirits which surround our path, obeying the gracious commands of our heavenly Father, and preserving us from many unseen dangers. Though most of the reports of supernatural manifestations are evidently the results of fear or excitement, yet, occasionally, we meet with accounts well-attested, like the one before us, of which we can offer no natural explanation."—'Morning of Life'. (pp. 64—68.)

WHITTIER.—'Our whole being is a mystery. Above, below, around us—all is fearful and wonderful. The lights held by prophets and inspired ones, fall indeed upon the solemn portals of a future life, but of what is beyond they reveal nothing clearly. Of the capacities of the soul when its incarnation is ended, we can only vaguely and unprofitably conjecture. The objection, that, whatever in its new sphere may be the condition and powers of the freed spirit, it can never manifest itself to mortal organs, lies with equal force against the scriptural account of angel visitations, and the apparition of Samuel. The angels which John saw in his awful prophet-trance on Patmos, were the spirits of those who had departed from this stage of being.'—'On Supernaturalism'.

'I know very well that our modern theologians, as if to

atone for the credulity of their order formerly, have unceremoniously turned witchcraft, ghost-seeing, and second-sight into Milton's receptacle of exploded follies and detected impostures:—

“Over the backside of the world far off,
Into a limbo broad, and large, and called
The Paradise of fools.”

—‘On Supernaturalism’.

ADDISON.—‘I think a person who is thus terrified with the imagination of ghosts and spectres, much more reasonable than one, who—contrary to the report of all historians, sacred and profane, ancient and modern, and to the traditions of all nations—thinks the appearance of spirits fabulous and groundless. Could not I give myself up to this general testimony of mankind, I should to the relations of particular persons who are now living, and whom I cannot distrust in other matters of fact. I might here add, that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity, have favoured this opinion.’—‘Sir Roger de Coverley’.

WARREN.—‘Why should not that Omnipotent Being who formed both the body and the soul, and willed them to exist unitedly, cause also the one to exist separately from the other, either by endowing it with new properties for that especial end, or by enabling it to exercise, in its disembodied state, powers which continued latent during its connexion with the body.’—‘Diary of a Physician’.

ISAAC TAYLOR.—‘Now let it be just imagined, that as almost all natural principles and modes of life are open to some degree of irregularity, and admit of exceptive cases, so this pressure of the vast community of the dead towards the precincts of life, may, in certain cases, actually break the boundaries that hem in the ethereal crowds; and that thus, as if by accident and trespass, the dead may, in single instances, infringe upon the ground of common corporeal life.

‘At least, let indulgence be given to the opinion that those almost universal superstitions which, in every age and nation,

have implied the fact of occasional interferences of the dead with the living, ought not to be summarily dismissed as a mere folly of the vulgar, utterly unreal, until our knowledge of the spiritual world is so complete, as shall entitle us to affirm that no such interferences can, in the nature of things, ever have taken place. The supposition of there being a universal persuasion totally groundless, not only in its form and adjuncts, but in its substance, does violence to the principles of human reasoning, and, clearly, is of dangerous consequence. An absolute scepticism on this subject, moreover, can be maintained only by the aid of Hume's often-refuted sophism—that *no* testimony can be held sufficient to establish an alleged fact at variance with common experience; for it must not be denied, that some few instances of the sort alluded to, rest upon testimony in itself thoroughly unimpeachable; nor is the import of the evidence in these cases at all touched by the now well-understood doctrine concerning spectral illusions, as resulting from a diseased condition of the brain. There is a species of disbelief, flattering, indeed, to vulgar intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy. Whether such and such alleged facts happen to come to us mingled with gross popular errors, or not, is of little importance in determining the degree of attention they may deserve: one question only is to be considered, namely: Is the evidence that sustains them in any degree substantial?

‘Now, in considering questions of this sort, ought we to listen for a moment to those frequent, but impertinent questions that are brought forward with the view of superseding the inquiry; such, for example, as these: What good end is answered by the alleged extra-natural occurrences; or, Is it worthy of the Supreme Wisdom? and so forth. The question is a question, first, of testimony, to be judged of on the established principles of evidence; and then of *physiology*—not of theology, or of morals. Some few human beings are wont to walk in their sleep, and during the continuance of profound slumber, perform with precision and safety the offices of common life, and return to their beds, and yet are totally unconscious, when they awake, of what they have done. Now, in considering this or any such extraordinary class of facts, our business is, in the first place,

to obtain a number of instances, supported by the distinct and unimpeachable testimony of intelligent witnesses; and then, being thus in possession of the facts, to adjust them, so far as we can, to other parts of our philosophy of human nature. Shall we allow an objector to put a check to our scientific curiosity on the subject—for instance, of somnambulism—by saying, “Scores of these accounts have turned out to be exaggerated, or totally untrue:” or, “This walking in the sleep ought not to be thought possible, or as likely to be permitted by the Benevolent Guardian of human welfare?”

‘Almost all instances of alleged supernatural APPEARANCES may easily be disposed of, either on the ground of the fears and superstitious impressions of the parties reporting them; or on that of the now well-understood diseased action of the nervous system, which, in certain conditions, generates visual illusions of the most distinct kind. But no such explanation will meet the many instances, thoroughly well-attested, in which the death of a relative at a distance, has been conveyed, in all its circumstances, to persons during sleep; nor, again, to those instances in which some special information, buried in the bosoms of the dead, has been imparted in sleep to the living. In these cases, the singularity of the facts conveyed, and the impossibility of their coming through any ordinary channel, ought, on every principle of philosophy and of evidence, to be admitted as furnishing proper proof of an invisible interference. The time will come when—in consequence of the total dissipation of popular superstitions, and the removal, too, of the prejudice which makes us ashamed of seeming to believe in company with the vulgar, or to believe at the prompting of fear—it will be seen that facts of this class ought to engage the attention of physiologists; and when they will be consigned to their place in our systems of the philosophy of human nature. Notwithstanding prejudices of all sorts, vulgar and philosophic, facts of whatever class, and of whatever tendency, will, at length, receive their due regard as the materials of science; and the era may be predicted, in which a complete reaction shall take its course, and the true principles of reasoning be made to embrace a vastly wider field, than that which may be measured by the human hand and eye.’—‘Physical Theory of another Life’. (p. 257.)

SPICER.—“It is better”, says Hume, “to doubt the evidence of our own senses, than to believe that the order of nature can be inverted.” A beautiful text for unbelievers; and one to whose spirit, it is to be feared, we are approximating somewhat too nearly. Happily for men, the “order of nature” has been more than once inverted; and happily too, men were found to believe the evidence of those very senses which God had given them, and to which, in direct terms, He condescended to appeal as his witnesses. Before, however, the above text becomes the universal law, it will probably be necessary to define what the “order of nature” is, and how far man himself is its conservator and judge.’—‘Sights and Sounds’.

WHITTIER.—‘A man whose worship appears mainly to consist in bowing down to the Demon of Thrift, according to the evangel of Dr. Franklin’s almanac—and who has set up the money-changing temples of his faith all over the land, like altars of Baal in Jeroboam’s Israel—WHAT HAS HE TO DO with the deep, silent workings of the inner life?—the unsounded depths of that mysterious ocean, upon whose solemn shores the loud foot-falls of time find no echo?’—‘On Supernaturalism’.

MRS. CROWE.—‘If so many people in respectable situations of life, and in apparently a normal state of health, are either capable of such gross impostures, or the subjects of such extraordinary spectral illusions, it would certainly be extremely satisfactory to learn something of the conditions that induce these phenomena in such abundance; and all I expect at present is, to induce a suspicion that we are not quite so wise as we think ourselves; and that it might be worth while to inquire a little seriously into reports which may, perchance, turn out to have a deeper interest for us than all those various questions, public and private, put together, with which we are daily agitating our minds.’ * * * ‘Night Side of Nature’. (p. 227.)

‘Once admitted, that the body is but the temporary dwelling of an immaterial spirit, the machine through which and by which, in its normal states, the spirit alone can manifest itself, I cannot see any great difficulty in conceiving that, in certain conditions of that body, their relations may be modified, and that the spirit may perceive, by its own inherent faculty,

without the aid of its material vehicle; and, as this condition of the body may arise from causes purely physical, we see at once why the revelations frequently regard such unimportant events. (p. 68.)

‘With regard to the opinion entertained of a future state by the Hebrews, the Old Testament gives us very little information; but what glimpses we do obtain of it, appear to exhibit notions analogous to those of the heathen nations, inasmuch as that the personality and the form seem to be retained, and the possibility of these departed spirits revisiting the earth, and holding commune with the living, is admitted. The request of the rich man, also, that Lazarus might be sent to warn his brethren, yet alive, of his own miserable condition, testifies to the existence of these opinions; and it is worthy of remark, that the favor is denied, not because its performance is impossible, but because the mission would be unavailing—a prediction which, it appears to me, *time has singularly justified*. Altogether, the notion that in the state entered upon after we leave this world, the personality and form are retained, that these shades sometimes revisit the earth, and that the memory of the past still survives, seems to be universal; for it is found to exist amongst all people, savage and civilised; and if not founded on observation and experience, it becomes difficult to account for such unanimity on a subject which, I think, speculatively considered, would not have been productive of such results; and one proof of this is, that those who reject such testimony and tradition as we have in regard to it, and rely only on their own understandings, appear to be pretty uniformly led to form opposite conclusions. They cannot discern the mode of such a phenomenon; it is open to all sorts of scientific objections, and the *cui bono* sticks in their teeth. (p. 228.)

‘All people and all ages have believed, more or less, in prophetic dreams, presentiments, and apparitions, and all histories have furnished examples of them. That the truths may be frequently distorted and mingled with fable, is no argument against those traditions; if it were, all history must be rejected on the same plea. Both the Old and New Testament furnish numerous examples of these phenomena, and although Christ and the

apostles reproved all the superstitions of the age, these persuasions are not included in their reprehensions. (p. 22.)

‘Certain it is, that some people—I have met with several—and very sensible persons, too, have all their lives an intuitive persuasion of such a guardianship existing in relation to themselves. That in our normal states it was not intended we should hold sensible communion with the invisible world, seems evident; but nature abounds in exceptions, and there may be conditions regarding both parties, the incorporated and the unincorporated spirit, which may at times bring them into a more intimate relation. No one who believes that consciousness is to survive the death of the body, can doubt that the released spirit will then hold communion with its congeners—it being the fleshy tabernacles we inhabit which alone disables us from doing so at present; but since the constitutions of bodies vary exceedingly, not only in different individuals but in the same individuals at different times, may we not conceive the possibility of there existing conditions which, by diminishing the obstructions, render this communion practicable within certain limits? For there certainly are recorded and authentic instances of presentiments and warnings, that with difficulty admit of any other explanation.

‘Neither is the comparative rarity of these phenomena any argument against their possibility. There are many strange things which occur still more rarely, but which we do not look upon as supernatural or miraculous. Of nature’s ordinary laws we yet know but little—of their aberrations and perturbations still less. (p. 22.)

‘Nothing could be more perplexing to any one who read them with attention, than the trials for witchcraft of the seventeenth century. Many of the feats of the ancient thaumaturgists and wonder-workers of the temples, might have been nearly as much so; but, these were got rid of by the easy expedient of pronouncing them fables and impostures. But, during the witch mania, so many persons proved their faith in their own miraculous powers by the sacrifice of their lives, that it was scarcely possible to doubt their having some foundation for their own persuasion; though what that foundation could be, till the late discoveries in animal magnetism, it was difficult to conceive. But here we

have a new page open to us, which concerns both the history of the world, and the history of man as an individual; and we begin to see, that that which the ignorant thought supernatural, and the wise impossible, has been both natural and true. (p. 23.)

‘In the strange cases recorded in “The Seeress of Prevorst”, although the apparitions were visible only to certain persons, the sounds they made were audible to all; and the seeress says, they are produced by means of the nerve-spirit, which I conclude is the spiritual body of St. Paul and the atmosphere, as we produce sound by means of our *material* body and the atmosphere. (p. 265.)

‘It is to be observed, that this idea of a spiritual body is one that pervaded all Christendom in the earlier and purer ages of Christianity, before priestcraft—and by priestcraft I mean the priestcraft of all denominations—had overshadowed and obscured, by their various sectarian heresies, the pure teaching of Jesus Christ. (p. 273.)

‘There exist the germs of faculties that are never fully unfolded here on earth, and which have no reference to this state of being. They exist in all men, but in most cases are so faintly elicited as not to be observable; and when they do shoot up here and there, they are denied, disowned, misinterpreted, and maligned. It is true, that their development is often the symptom and effect of disease, which seems to change the relations of our material and immaterial parts. It is true, that some of the phenomena resulting from these faculties are simulated by disease, as in the case of spectral illusions; and it is true, that imposture and folly intrude their unhallowed footsteps into this domain of science, as into that of all others. The existence of all such sources of error and delusion, I am far from denying; but I find instances that it is quite impossible to reduce under any one of these categories, as we at present understand them.’ (p. 24.)

DR. GREGORY.—‘It may be proper in this place, also, to remark, although I shall have to return to it, that all the phenomena, without exception, of animal magnetism, have been often observed as occurring spontaneously, without any artificial process whatever. Every one knows that catalepsy, and cataleptic

rigidity of certain muscles, is of very frequent occurrence, as a natural symptom in certain diseases. The same may be said of preternatural acuteness of the senses; of utter insensibility, for the time, to sounds, to light, to smell, to taste, and even to pain; of divided consciousness; of the state of somnambulism or sleep-walking, more properly *sleep-waking*, with its multitudinous *attested* train of strange phenomena, such as walking securely in the dark, and with closed eyes; writing, and writing well in the same conditions; seeing, remembering, and finding objects sought for in vain during the waking hours, etc.; and, lastly, of even clairvoyance, that stumbling-block to the sceptic. I shall have to mention, hereafter, facts establishing the existence of spontaneous clairvoyance; and the spontaneous occurrence of trance or extasis, the highest state of animal magnetism, is quite notorious.'—'Animal Magnetism'. (p. 17.)

'Now, certainly such visions as these, whatever be their real nature, are not ordinary dreams. It is idle to reject them as altogether imaginary, and illogical to do so without inquiry. And I repeat, that all those who believe in the existence of a spiritual world, must feel that they may possibly contain revelations of it.

'The belief in the existence of the world of spirits is as old as mankind; and the belief that men are, in certain circumstances, capable of entering into communication with it, is not much less venerable. It has been the favorite dream of philosophers, poets, and divines, in all ages; and therefore, without venturing to pronounce dogmatically, I would say to all, observe, study reflect, and examine, before coming to a decision on this mysterious subject.' (p. 226.)

'Another obscure subject has been, in part, cleared up by the discoveries of animal magnetism. I mean spectral illusions, or apparitions. There can now be no doubt that some apparitions are visions occasioned by lucidity, that is, by clairvoyance, occurring spontaneously. In these the absent person is really seen, and his occupation at the moment is also perceived. Or the image of a dead person is recalled by suggestion, and becomes so vivid as to be taken for reality.' (p. 276.)

MRS. CROWE.—'A remarkable circumstance occurred, about forty years ago, in the family of Dr. Paulus at Stuttgard. The

wife of the head of the family having died, they, with some of their connections, were sitting at table a few days afterwards, in the room adjoining that in which the corpse lay, when suddenly the door of the latter apartment opened, and the figure of the mother, clad in white robes, entered, and saluting them as she passed, walked slowly and noiselessly through the room, and then disappeared again through the door by which she had entered. The whole company saw the apparition; but the father, who was at that time quite in health, died eight days afterwards. —‘Night Side of Nature’. (p. 222).

‘The wife of a respectable citizen, named Arnold, at Heilbronn, held constant communications with her protecting spirit, who warned her of impending dangers, approaching visitors, and so forth. He was only once visible to her, and it was in the form of an old man; but his presence was felt by others as well as herself, and they were sensible that the air was stirred, as by a breath.

‘How a person, perfectly in his senses, should receive the spectral visits, not only of friends, but strangers, when he is thinking of no such matter, or by what process, mental or optical, the figures are conjured up, remains as much a mystery as before a line was written on the subject.

‘As a proof that a child would not naturally be terrified at the sight of an apparition, I will adduce the following instance, the authenticity of which I can vouch for:—

‘A lady with her child embarked on board a vessel at Jamaica, for the purpose of visiting her friends in England, leaving her husband behind her quite well. It was a sailing packet, and they had been some time at sea, when, one evening, whilst the child was kneeling before her, saying his prayers, previously to going to rest, he suddenly said, looking eagerly to a particular spot in the cabin: “Mamma, papa!” “Nonsense, my dear!” the mother answered; “you know your papa is not here!” “He is, indeed, mamma,” returned the child; “he is looking at us now!” Nor could she convince him to the contrary. When she went on deck, she mentioned the circumstance to the captain, who thought it so strange, that he said he would note down the date of the occurrence. The lady begged him not to do so, saying that it was attaching a significance to it which

would make her miserable. He did it, however, and shortly after her arrival in England, she learnt that her husband had died exactly at that period.

‘I have met with other instances in which children have seen apparitions without exhibiting any alarm; and in the case of Fredericka Hauffe, the infant in her arms was frequently observed to point smilingly to those which she herself said she saw. In the above related case, we find a valuable example of an apparition which we cannot believe to have been a mere subjective phenomenon, though seen by one person and not by another. The receptivity of the child may have been greater, or the *rapport* betwixt it and its father stronger; but this occurrence inevitably leads us to suggest, how often our departed friends may be near us, and we not see them! (p. 191.)

‘A very eminent person, with whom I am acquainted, possessing extremely acute olfactory powers, is the subject of one single exception. He is insensible to the odor of a bean-field, however potent: but it would surely be very absurd in him to deny that the bean-field emits an odor, and the evidence of the majority against him is too strong to admit of his doing so. Now, we have only the evidence of a minority with regard to the existence of certain faculties not generally developed, but surely it argues great presumption to dispute their possibility. We might, I think, with more appearance of reason, insist upon it that my friend *must* be mistaken, and that he does smell the bean-field; for we have the majority against him there, most decidedly. The difference is, that nobody cares whether the odor of the bean-field is perceptible or not: but if the same gentleman asserted that he had seen a ghost [or lived a month without food], beyond all doubt, his word would be disputed.’ (p. 247.)

DR. GREGORY.—‘Whatever be the real nature of these visions or dreams, they appear to be genuine; and, secondly, that their occurrence is always connected with a high degree of clairvoyant power; that is, with exalted perceptive faculties acting through some unknown medium.’—‘Animal Magnetism’. (p. 484.)

MRS. CROWE.—‘I do not mean to imply that all my acquaintance are ghost-seers, or that these things happen every day; but the amount of what I do mean, is this: first, that besides the

numerous instances of such phenomena alluded to in history, which have been treated as fables by those who profess to believe the rest of the narratives, though the whole rests upon the same foundation, *i.e.* tradition and hearsay; besides these, there exists, in one form or another, hundreds and hundreds of recorded cases, in all countries and in all languages, exhibiting that degree of similarity which mark them as belonging to a class of facts, many of these being of a nature which seems to preclude the possibility of bringing them under the theory of spectral illusions; and, secondly, that I scarcely meet any one man or woman, who, if I can induce them to believe I will not publish their names, and am not going to laugh at them, is not prepared to tell me of some occurrence of the sort, as having happened to themselves, their family, or their friends.—‘Night Side of Nature’.
(p. 187.)

‘Whether the view I acknowledge myself to take of the facts be or not the correct one—whether we are to look to the region of the psychical or the hyperphysical for the explanation, the facts themselves are certainly well worthy of observation; the more so as it will be seen that, although ghosts are often said to be out of fashion, such occurrences are, in reality, as rife as ever; whilst, if these shadowy forms be actually visitors from the dead, I think we cannot too soon lend an attentive ear to the tale their reëpearance tells us.

‘That we do not all see them, or that those who promise to come, do not all keep tryst, amounts to nothing. We do not know why they can come, nor why they cannot; and as for not seeing them, I repeat, we must not forget how many other things there are that we do not see; and since, in science, we know that there are manifestations so delicate that they can only be rendered perceptible to our organs by the application of the most delicate electrometers, is it not reasonable to suppose, that there may exist certain susceptible or diseased organisms, which, judiciously handled, may serve as electrometers to the healthy ones? (p. 502.)

DR. J. M. GOOD.—Ecstasis is of rare occurrence; its predisponent cause is, unquestionably, a highly nervous or irritable temperament; the exciting or occasional causes it is not easy, at

all times, to determine. For the greater part seem to be of a mental character, as profound and long-continued meditation upon subjects of great interest and excitement; and terror, or other violent emotions of the mind. It seems also to proceed, like all other spasmodic affections already treated of, from various corporeal irritations, and particularly those of the stomach and liver, suppressed menstruation, repelled chronic eruptions, and plethora; and perhaps, occasionally, as hinted by the younger M. Pinel, from an inflammation of the spinal-marrow.—‘Study of Medicine’. (p 439.)

DR. GREGORY.—Trance and extasis. In extasis the subject enters, apparently, a higher sphere or stage of existence, and is deeply interested, very often absorbed, by his contemplation of visions, or scenes of beauty and happiness so perfect, that, in comparison, the world with all its luxuries appears utterly worthless and insignificant. These two states have been confounded by some writers, and the term trance applied to both, indiscriminately. And it cannot be denied that there is some analogy between them; and that, in one sense, both may be called trance, because in both, the subject, as it were, leaves this world, or, indeed, may be said to leave life for a time. We shall call the first state trance, the other extasis.—‘Animal Magnetism’. (p. 211)

‘We may also by the occurrence of such cases, either spontaneously, from some unobserved affection of the nervous system, or in consequence of accidents, that all the cases of alleged power TO DO WITHOUT FOOD, or to sleep, for a long time, need not to be supposed impostures. It is much more probable that the occurrence of a genuine case, and the curiosity excited by it, as well as the profit derived from its exhibition to wondering crowds, may have led to its simulation, in some instances with a view to gain.’ (p 213.)

‘Extasis, as well as trance, has often been recorded as a spontaneous occurrence, usually in females of a highly excitable temperament, and affected with hysteria, or other nervous disease, and under the influence of intense religious or devotional excitement. Such a person is called an “Estatica”, and many such “estatices” have been described. These stories have been rejected off-hand as mere impostures; but we must beware of

supposing that all is imposture in them, even where patients have come into the hands of persons willing to use them, either for purposes of gain, or in order to promote certain religious opinions.

‘The “Estatice” see visions of saints, or angels, perhaps of heaven, and describe these visions in glowing colors. Now, granting that these are, as is probably often the case, mere dreams, the nature of which has been dictated by the priest, or suggested by reading, there is nothing in this to justify the charge of imposture. (p. 217.)

‘The ecstasies find themselves (and this is said by all, whether educated or not, and, so far as I can see, not only without prompting on the part of the magnetiser, but very often to his great surprise, and sometimes contrary to his belief,) in communication with the spiritual world. They hold long conversations with spirits, to whom they often give names, and who, in many cases, according to their account, are the spirits of departed friends and relations. The remarks and answers of these visionary beings are reported by the ecstasies. Some of them affirm, that every man has an attendant good spirit; perhaps also an evil one, of inferior power. Some can summon, either of themselves or with the aid of their attendant spirit, the spirit or vision of any dead relation or friend, and even of persons, also dead, whom neither they nor the magnetiser have ever seen—whom, perhaps, no one present has seen; and the minute descriptions given in all these cases, of the persons seen or summoned, is afterwards found to be correct.’ (p. 225.)

‘It must therefore be admitted as possible—if we believe in the existence of a spiritual world at all—that in this state of exalted perception we may come into communication with it. Not having had any opportunity of examining a case of extasis, I can only judge from the reports of others; but it appears plainly, that when such cases occur, we ought to study them with care and attention. In this way alone, and not by rejecting the whole as imaginary, can we hope to ascertain the true nature of the phenomena.’ (p. 485.)

‘The estatica is usually sincere. And to show, that in these spontaneous cases, we have to do with the same unknown cause

as that which produces the more usual phenomena of animal magnetism, I may mention, that these patients are generally also somnambulists, or exhibit spontaneously the other effects observed in the lower stages of animal magnetism. It is highly probable, that their visions are frequently the results of real clairvoyance, which many of them possess, in so far, at least, as regards the visions which refer to natural objects and persons. But such cases, interesting as they undoubtedly are, have not been studied scientifically.

‘One of the statements most frequently made with regard to such cases, is, not only that the patients see luminous appearances proceeding from objects, or from the persons present, but that they themselves exhibit a luminous appearance, often described as a halo, or glory, round the head. I am not prepared to reject this as altogether imaginary. Baron Von Reichenbach has proved, that luminous phenomena—visible in the dark to the sensitive, who are far from rare—proceed from all objects, more or less brightly, and especially from the *head* and *hands* of human beings. Some are so sensitive in the waking state as to see these emanations even in daylight; and somnambulists almost always do so, as already mentioned.

‘Now, if we suppose a greatly excited state of the nervous system to intensify these luminous appearances, they may be observed in the patients, by such among those who approach them as are more or less sensitive, even in daylight, and by many more in the dark. The appearance, once seen and regarded as miraculous, will not, probably, be very soberly described, and may have been much exaggerated.

‘Here it must not be forgotten, that it has been recorded—among others by Sir Henry Marsh—that dying persons often exhibit such a halo; and it may be regarded as a universal belief, that dying persons often acquire the power of seeing what may be called visions, but which are, most probably, the effects of clairvoyance.

‘Let us not, then, rashly pronounce all ecstasies to be impostors, but rather investigate the phenomena. I would not even rashly decide on the falsehood of the apparent suspension, or rather counteraction, of the law of gravity, asserted to have been observed in such cases, as well as in the celebrated one of

the Seeress of Prevorst, and in which the patient is said to have remained for a short period suspended in the air, without support. There appear to be facts in artificial magnetism, which, if confirmed, would warrant us in admitting this to be possible.' (p. 218.)

'The patient, or the healthy subject, will often predict, with great accuracy, and a long time before the ecstasis, the day, hour, and minute of its occurrence.

'In the very remarkable work of M. Cahagnet, there is an account of a most remarkable clairvoyant, who could at pleasure, and with the permission and aid of the magnetiser, pass into the highest stage of extasis, in which she describes herself as ineffably happy, enjoying converse with the whole spiritual world, and herself so entirely detached from this sublunary scene, that she not only had no wish to return to it, but bitterly reproached M. Cahagnet for forcing her back to life.' (p. 221.)

'If there be a spiritual world at all—and such is the almost universal belief of mankind—it is, at least, possible that the revelations of ecstasies *may* be, more or less, true, just as they may be supposed to be mere dreams. I confess that what most strongly affects my mind, and determines me from assuming the latter hypothesis until I shall have been able to study the phenomena of extasis, is the singular harmony between the visions of different ecstasies.' (p. 224.)

MRS. CROWE.—'Dr. Passavant, who has written a very philosophical work on the subject of vital magnetism and clear-seeing, asserts that it is an error to imagine that the ecstatic condition is merely the product of disease. He says, that it has sometimes exhibited itself in persons of very vigorous constitutions; instancing Joan of Arc, a woman whom historians have little understood, and whose memory Voltaire's detestable poem has ridiculed and degraded; but who was, nevertheless, a great psychological phenomenon.'—'Night Side of Nature'. (p. 238.)

'As regards that peculiar somnambulist state which is here referred to, the subjects of it appear to be, generally, very young people of either sex, and chiefly girls; and as regards ghost-seeing, although this phenomenon seems to have no connection with the age of the seer, yet it is not usually from the learned or the cultivated we collect our cases, inasmuch as the apprehen-

sion of ridicule, on the one hand, and the fact hold the doctrine of spectral illusions has taken of them, on the other, prevent their believing in their own senses, or producing any evidence they might have to furnish.

‘And here will be offered another subtle objection, namely, that the testimony of such witnesses as I have above described is perfectly worthless; but this I deny. The somnambolic states I allude to are such as have been developed, not artificially, but naturally; and often under very extraordinary nervous diseases, accompanied with catalepsy, and various symptoms far beyond feigning. Such cases are rare, and, in this country, seem to have been very little observed; for doubtless they must occur, and when they do occur, they are very carefully concealed by the families of the patient, and not followed up or investigated as a psychological phenomenon by the physician; for it is to be observed that, without questioning, no revelations are made—they are not, as far as I know, ever spontaneous. I have heard of two such cases in this country, both occurring in the higher classes, and both patients being young ladies; but, although surprising phenomena were exhibited, interrogation was not permitted, and the particulars were never allowed to transpire.

‘No doubt there are examples of error and examples of imposture—so there are in everything where room is to be found for them; and I am quite aware of the propensity of hysterical patients to deceive; but it is for the judicious observers to examine the genuineness of each particular instance; and it is perfectly certain and well-established by the German physiologists and psychologists, who have carefully studied the subject, that there are many above all suspicion. Provided, then, that the case be genuine, it remains to be determined how much value is to be attached to the revelations; for they may be quite honestly delivered and yet be utterly worthless—the mere ravings of a disordered brain. And it is here that conformity becomes important, for I cannot admit the objection that the simple circumstance of the patients being diseased, invalidates their evidence so entirely as to annul even the value of their unanimity; because, although it is not logically impossible that a certain state of nervous derangement should occasion all somnambules, of the class in question, to make similar answers, when interrogated, regarding a subject of

which in their normal condition they know nothing, and on which they have never reflected; and that these answers should be not only consistent, but disclosing far more elevated views than are evolved by minds of a very superior order which *have* reflected on it very deeply—I say, although this is not logically impossible, it will assuredly be found, by most persons, an hypothesis of much more difficult acceptance than the one I propose; namely, that whatever be the cause of the effect, these patients are in a state of clear-seeing, wherein they have “more than mortal knowledge”; that is, more knowledge than mortals possess in their normal condition. And it must not be forgotten that we have some facts, confessed by all experienced physicians and physiologists, even in this country, proving that there are states of disease in which preternatural faculties have been developed, such as no theory has yet satisfactorily accounted for.’ (p. 238.)

DR. GREGORY.—‘While, therefore, I doubt not that many spurious predictions have existed, I think we are entitled to admit, that genuine prevision, or second-sight, is a possible occurrence as a spontaneous fact, and that it is to be explained on the principle of animal magnetism.’—*Animal Magnetism*. (p. 283.)

‘Now, I do not quarrel with the philosophic caution which declines to adopt an entirely new and startling fact, unless on unexceptionable evidence, or on ocular demonstration. But when the witnesses are numerous, their character unimpeached, and the fact not physically or mathematically impossible, caution is not entitled to go further than to say, “I am not satisfied; I must inquire into these things.” The most cautious philosopher has no right absolutely to reject facts thus attested, because he cannot see their explanation; and, above all, he has no right to brand the witnesses with the charge of deceit or imposture, *without full and careful inquiry*. If he will not, or cannot investigate, let him, in decency, be silent. I do not invent. I speak of what happens every day; and I say that those men of science who, declining to investigate, have nevertheless fulminated denial and accusations of falsehood against those who have investigated, have not acted on the golden rule: “Do unto others as ye would that they should do unto you”; and their conduct is as illogical and irrational as it is unjust and impolitic.’ (p. 203.)

‘To return to second-sight. It is also said to extend to future events; and I am not prepared to deny the possibility of this. I have elsewhere referred to the prediction of a seer, which had become a universally-believed tradition in the Highlands, that the male line of Mackenzie, Lord Seaforth, should be extinguished in the person of a “Caberfae”, or head of the name—as in that clan he is called—who should be deaf and dumb. The last Lord Seaforth, whom I have seen in his unfortunate condition, deaf, unable to speak articulately, and suffering from paralysis, was in his youth a man of uncommon ability, and free from any such defects. He had a large family, and several sons, all of whom died before him, so that the title is now extinct. The family is represented by the Hon. Mrs. Stewart Mackenzie of Seaforth. The prediction was current long before the events took place—how long I know not; but the period of its fulfilment was indicated by the seer, as to be marked by the contemporaneous occurrence of certain physical peculiarities in one or two chiefs of other clans. These also occurred, as has often been affirmed to me; and it is mentioned in Lockhart’s “Life of Scott”, that Mr. Marrit of Rokeby, being on a visit to Brahan Castle, the seat of the family of Seaforth, heard the tradition in all its details, while Lord Seaforth had yet several sons alive, and in perfect health.’ (p. 279.)

REV. C. H. TOWNSHEND.—‘Now, this phenomena of thought-reading has been observed by me, to a certain extent, in some of my mesmeric patients.

‘The first occasion of my remarking it, was in consequence of an accidental circumstance—for, in truth, I have never *sought* for marvels in mesmerism; if marvels I have to relate, they have *presented* themselves naturally to my notice. E. A., when in his normal state, used sometimes to exhibit a trick on the cards, which consisted in a long and rather tedious process of arranging a certain number of cards, according to the letters of certain words, and then, by the correspondence of the letters, discovering any two cards which may have been chosen by another person. I was curious to observe whether my sleep-waker retained enough of his calculating and combining powers, in the mesmeric state, to go through this trick as usual; and I therefore asked

a lady, who happened to be present one day when E. A. was mesmerised, to choose two cards from amongst the little packets of pairs which the sleep-waker had already placed in proper order on the table. The lady chose the cards by her eye only, in perfect silence, and standing behind the sleep-waker, so that there was absolutely nothing of word or gesture to guide him in his subsequent discovery. He began to gather up the cards as usual, preparatory to completing the trick, when suddenly he threw them down with an air of disgust, saying words to this effect: "Why should I go through this farce? I know already the two cards which the lady thought of. They were so and so." He was perfectly right. Another time, a little basket, brought in by my wife during his sleep-waking, was standing on a table near him. He took it up, and considered it (always with his eyes shut), and said to my wife: "Oh, you are thinking now of making this a present to Mr. V. O—'s little girl." This was quite true. Again: I asked the same sleep-waker, in his state of mesmerism, if he knew of any application which would strengthen his eyes—then weak. "Yes", he said, "something of which you have been thinking—a wash; for the prescription of which you wrote to a physician in Paris, not long ago, for the use of a friend of your's." He spoke correctly; and I declare, most positively, that the sleep-waker had no means whatever of knowing the facts he stated, except through the medium of my own thoughts.—'Facts in Mesmerism.' (p. 318.)

'That some individuals, in certain states of the nervous system, see in an obscurity, which to other persons seems total, has been before observed.

'A case of this kind was very recently mentioned to me by a medical man, with every particular of detail. A peasant who had fallen into a state of illness, from having plunged imprudently his head, when heated, into a bucket of cold water, could no longer bear the light of day, but was able to discern objects in apparent darkness. A number of gentlemen visiting him out of curiosity, made him tell the time (in darkness) by their watches, which they altered sufficiently often to be sure of the correctness of the experiment. As the man recovered his health, the susceptibility of his optic nerves gradually subsided to the usual pitch. These facts should lead us to beware under what circumstances

we pronounce vision impossible, and should teach us not to limit the perceptions of others, by the boundaries of our own.'

MRS. CROWE.—'Dr. Passavant, whose very philosophical work on this occult department of nature is well worth attention, considers the fact of these appearances far too well established to be disputed; and he enters into some curious disquisitions with regard to what the Germans call *far-working*, or the power of acting on bodies at a distance without any sensible conductor, instancing the case of a gymnotus, which was kept alive for four months in Stockholm; and which, when urged by hunger, could kill fish at a distance without contact, adding, that it rarely miscalculated the amount of the shock necessary to its purpose. These, and all such effects, are attributed by this school of physiologists to the supposed imponderable, the nervous ether I have elsewhere mentioned, which Dr. P. conceives in cases of somnambulism, certain sicknesses, and the approach of death, to be less closely united to its material conductors, the nerves, and therefore capable of being more or less detached, and acting at a distance, especially on those with whom relationship, friendship, or love, establish a *rapport*, or polarity; and he observes that intervening substances, or distance, can no more impede this agency than they do the agency of mineral magnetism'.—'Night Side of Nature'. (p. 272.)

REV. C. H. TOWNSHEND.—'When, therefore, we hear that a mesmerised person has correctly seen an object through obstacles, which to us appear opaque, we, conceiving no means of communication between the person and the object, exclaim that the laws of nature have been violated. But, in all cases where information is conveyed through interrupted spaces, show but the means of communication, and astonishment ceases.

'When we know that there is a medium permeating, in one or other forms, all substances whatever, and that this medium is eminently capable of exciting sensations of sight; and when we take this in conjunction with a heightened sensibility in the percipient person, rendering him aware of impulses whereof we are not cognizant, we are no longer inclined to deny a fact, or suppose a miracle.'—'Facts in Mesmerism'. (p. 279.)

'It has been said that persons in certain states, either mesmeric or akin to the mesmeric, can become aware of the thoughts of

others without the usual communication of speech. Bertrand who (be it remembered) wrote against mesmerism in the later years of his life, relates an amusing story to this effect—a story in which he professes his full belief, for he knew the parties concerned in it:—A little girl, about ten years of age, fell into a singular state of abnormal sensibility. In her fits of auto-mesmerism, she alarmed the family by proclaiming aloud to them all the subjects of their thoughts. She would say to her sister, “You are now meditating whether you should, or should not, go to such a place, to meet such a person; I advise you to stay quietly at home;” or, to her mother: “Do not ponder why papa stays so late; it will do you no good.” These revelations were at times not a little awkward and *mal-à-propos*; and so the poor little girl was not thanked for her discernment, but voted to be under the influence of a deluding and wicked spirit. For the purpose of exorcising this familiar, so much more malevolent than that of Socrates, the young patient was committed to the care of a pious community of nuns, with directions that much prayer and holy water should be spent upon her; but in the convent matters went on much worse. The holy water threw the patient into convulsions, and (still more horrible) whenever a metal cross was laid on her breast, she threw the precious ensign of redemption from her with symptoms of the greatest aversion. The pious sisterhood—though not aware of the fact that the touch of metal powerfully influences persons in certain states of sensibility—happened, however, to exchange the metal cross for one of wood, which, having been blessed by the Pope, was supposed to be of peculiar efficacy; and lo! in proof of that efficacy, the little girl allowed the relic to remain quietly upon her breast. This was a most favorable omen; but alas! the evil spirit was not to be thus tamed! The great, the terrible symptom of diabolic agency broke out in fresh vigor, for the patient began to proclaim the thoughts of those around her. When irritated by the kind but mistaken officiousness of the nuns, she was especially formidable in that way—so formidable, indeed, that at length she completely controlled and governed the saintly community. “Sister Agatha,” she would exclaim: “you had better not bring that cross here, or I’ll tell why it was you nailed your ear so close to the keyhole of the abbess’s parlor.” “Sister Ursula, do not force me to say

any more pater-nosters, or all the world shall know what you were thinking of in your cell last Tuesday'''.—'Facts in Mesmerism'. (p. 316.)

'The nervous power, under certain circumstances, may not only be exhibited as recovering the energy it had lost, but as transcending itself, and displaying a capacity of development, the limits of which have not been ascertained. They who have had opportunities of studying disease in all its forms, will corroborate me when I assert that, on a depression of the vital powers, an increase of the sentient capacities is often consequent; and that persons, under certain derangements of the system, have manifested a nervous sensibility, than which mesmerism can display nothing more astonishing. The Chevalier Filippi of Milan, doctor of medicine, and a most determined opponent to mesmerism, has acknowledged to me that some of his patients, more particularly women after their confinement, when suffering from nervous excitement, have distinguished the smallest objects in darkness which appeared to him complete. The same physician related to me the following occurrence:—Visiting a gentleman who had an abscess, he found that the patient had not many hours to live; this, however, he did not tell him, but answered his inquiries about himself as encouragingly as he could. Taking his leave, he shut the door of the sick-chamber, and passing through two other rooms, the doors of which he also carefully shut, entered an apartment where some friends of the patient were assembled. To these he said, speaking all the time in that low, cautious tone which every one in a house, where illness is, unconsciously adopts: "The Signor Valdrighi (that was the name of the invalid) is much worse. He cannot possibly survive till morning." Scarcely had he uttered these words when the patient's bell was heard to ring violently, and soon after the servant summoned the doctor back again into his presence. "Why did you deceive me?" exclaimed the dying man; "I heard every word you said, just now, in the farther apartment." Of this extraordinary assertion he immediately gave proof, by repeating to the astonished physician the exact expressions he had made use of. Subsequently, upon Dr. Filippi testifying his surprise at this occurrence to the servants of Signor Valdrighi, they declared that their master's

hearing had become so acute since his illness, that he had frequently told them all they had been talking of in the kitchen, which was even more remote from the sick-room than the apartment before alluded to.' (p. 227.)

MRS. CROWE.—“It is perfectly evident to me,” said Socrates, in his last moments, “that, to see clearly, we must detach ourselves from the body, and perceive by the soul alone. Not whilst we live, but when we die, will that wisdom which we desire and love be first revealed to us; it must be then or never, that we shall attain to true understanding and knowledge, since by means of the body we never can. But if, during life, we would make the nearest approaches possible to its possession, it must be by divorcing ourselves as much as in us lies from the flesh and its nature.” In their spiritual views and apprehension of the nature of man, how these old heathens shame us!—‘Night Side of Nature’.

‘Numerous instances are extant, proving that clear-seeing and other magical or spiritual powers, are sometimes developed by fasting. Wilhelm Krause, a doctor of philosophy, and a lecturer at Jena, who died during the prevalence of the cholera, cultivated these powers and preached them. I have not been able to obtain his works, they being suppressed, as far as is practicable, by the Prussian government. Krause could leave his body, and, to all appearance, die whenever he pleased. One of his disciples yet living, the Count Von Eberstein, possesses the same faculty.’ (p. 481.)

REV. C. H. TOWNSHEND.—‘The mind, perhaps, in its next stage of life, and when its active and higher principles have become mature, may be well able to sustain, and advantageously to use, a much more ample correspondence with all the material world than would now be good or possible. Perception is, at present, a circumscribed faculty; and we confidently anticipate an era when it shall throw off its confinements, and converse at large with the material universe, and find itself familiarly at home in the height and breadth of the heavens. We may assume, that it only needs to be free from the husk of animal organisation, to know on all sides perfectly that which now it knows at points only, and in an abated degree. And besides knowing effects,

it would also know causes. The *inner* form of matter, as it has been termed, may, as well as the external species, be discernible. Instead of looking only at the dial-plate of nature, we should be admitted to inspect the wheel-works and the springs.'—'Facts in Mesmerism'.

DR. KITTO.—'It is my conviction, that the human mind is incapable of any permanent, unredeemed, feeling of affliction. Under this, the mind or body must soon give way, and yield the relief of madness or the grave. If there be any physical calamities over which the mind might be supposed to brood with more abundant and abiding sorrow than any others, they should be deafness and blindness; but the blind are proverbially cheerful; and the deaf, although less hilarious, do not rest in abiding depression.'—'The Lost Senses'. (p. 156.)

REDFORD.—'After all said and done, does not one constantly feel annihilated by the profound "how" and "why" at the bottom of every thing? and even when we think we know the first, yet still the last remains, like a great gulf that seems to say: "Not so fast, little man!" and we pull up with the inward whisper—"Truly man's knowledge, at his best estate, is ignorance."' '

WHITTIER.—'The supernaturalism of all countries is but the exaggeration and distortion of actual fact—a great truth underlies it. It is nature herself, repelling the slanders of the materialist, and vindicating her claim to an informing and all-directing Spirit—the confused and incoherent utterance of her everlasting protest against "the fool" who "hath said in his heart, There is no God."'—'On Supernaturalism'.

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