



# THE SYMBOLICAL HEAD:

A PICTORIAL DEFINITION

OF

THE PHRENOLOGICAL ORGANS.

# HUMAN NATURE :

*A Monthly Journal of Zoistic Science.*

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AUGUST, 1868.

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## PHRENOLOGY.

No System of Metaphysics or Mental Science has been so popular or educational as Phrenology. It is comparatively a short time since its doctrines were first promulgated yet, it has extended itself through all classes of society where the Caucasian race and civilisation rules. This success has been achieved under the ban, and in opposition to the teachings of time-honoured institutions, organised systems, and pecuniary interests. Theology has denounced it; Philosophy has scouted it; and science has repeatedly dissected its dead carcass. Yet, with the tenacity of life immortal, it has beneficently smiled on its persecutors, and continued to bless mankind with its light and guidance. It represents man in a natural and self-evident manner which at once recommends itself to the experience and common-sense of mankind. It unmistakably points out the grand law existing between mind and organisation. It annihilate the dogmas of "depravity;" analyses the elements of mind; gives rules for the delineation of character, and the cultivation and harmony of the individual. In many thousands of instances it has introduced the study of man to persons and communities who would otherwise have remained in the darkness of mental inertia, and has led to self-examination, improvement, and elevation. Fault is found with Phrenology that it has not taught us all we desire to know about the mind and brain. True, it has not: but is it not capable of doing so? No science has yet taught us everything respecting the subject on which it treats. Science, as a matter of course, is progressive; and if the science of mind (Phrenology) does not yet save lazy book-students all trouble of research in acquiring a knowledge of the subject the complaint is more disgrace to the one who makes it than to the science. It is not our purpose to enter into the philosophy or fundamental elements of

Phrenology; nor to write for the highly educated students. We respectfully invite such to write for us, if they have anything wherewith to enrich our slender store. Our present aim is to produce a practical and attractive lesson for the young on the location and functions of the phrenological organs, as at present understood. The greatest drawback to the progress of Phrenology has been that no machinery has existed of an educational character for introducing its teachings to successive generations. Every ten years ushers on to the stage of action, a fresh supply of eager and youthful minds, who are left to their own resources in gaining a knowledge of their mental constitutions. A few enthusiastic lecturers, practitioners, and publishers, have done what they could single-handed to remedy this defect. These efforts are worthy of the highest praise, yet they have entirely failed in keeping pace with the onward march of the generations. And it may be questioned if the public are not more ignorant of Phrenology during the last decade than in previous ones, because of the lack of agencies to bring the subject before the people. Such a void occurred on the decline of the Edinburgh School, but was happily filled up by the visit of Messrs Fowler & Wells of New York, which has been continued by Mr L. N. Fowler to the present time, and we hope will be for many years in the future. Till an Anthropological College is established, or chair of Human Nature in existing colleges, the education of the people on this most important of all subjects must be conducted as hitherto by the platform and the press. Our convictions in this direction are the apology we have to offer for introducing the present article. The science should be taught in every school and family.

Perhaps no single object connected with this science, not excepting the Bust, has been so widely useful in giving a general idea of phrenological doctrine than the Symbolical Head. Various authors have laid claim to the invention of this pictorial diagram; but we believe the idea first originated with L. N. Fowler of New York, who states that he can show the proof of the original print. It has been reproduced in many forms, sometimes containing more organs, sometimes fewer. The symbols have also been changed from time to time, to give a clearer conception of the power of mind represented.

Through the kindness of Mr S. R. Wells of New York, Editor of the Phrenological Journal, we are enabled to present our readers with the latest edition of this print. It may be looked upon as the exponent of American Organology at the present hour. We will take the organs singly, and attach to each a few words of explanation of the symbol and definition appropriate to them respectively. The numbering

is taken from the *New Physiognomy, or Signs of Character*, by S. R. Wells, New York.\*

No. 1, AMATIVENESS—The faculty of sexual love, lends attractiveness to the opposite sex, and a desire to enjoy their company. It is represented by a rosy chubby cupid, the "God of desire," bearing a flaming torch indicative of ardour and warmth, and flourishing his bow by which he is enabled to reach the affections of the objects of his desire. His stout nutritive temperament indicates the form of physiology in which he luxuriates to the greatest advantage.

A, CONJUGAL LOVE—The Monogamic faculty, giving a desire to reciprocate the exclusive love of one in matrimony. It is symbolised by the performance of the ceremony of marriage, the result of its action.

No. 2, PHILOPROGENITIVENESS—The maternal, parental feeling. It disposes man and animals to give due attention to their offspring. It is most fully developed in woman, and the feminine sex generally, which is well illustrated in the engraving. A woman is shown exulting over a lapful of children, while her partner is contented with merely standing and looking on.

No. 3, FRIENDSHIP—The Social feeling—desire for companionship, attachment, devotion to individuals and society, is beautifully represented by two little girls walking hand in hand, with their arms round each other's necks. The most beautiful expression of love and attachment is often witnessed in the young. The perverse manners and customs of society too often nip this blossom in the early bud.

No. 4, INHABITIVENESS—Is symbolised by the traveller contemplating his home in the distance: the familiar village church-spire peeping over the hill. It is that element of mind which gives a desire for a home, place of abode, or haven of rest. It also gives rise to love of country, and combined with the other social feelings leads to clanishness and nationality.

No. 5, CONTINUITY—The student poring over his books, and consuming the oil of life, and burning the mid-night lamp, too well represents the power of mind which inclines us to give undivided and continued attention to one subject until it is exhausted. Some have this organ very small and get "too many irons in the fire." Those who have it large are prolix, and their friends vote them a bore.

\* The greatest work on the subject. Illustrated with upwards of 1000 engravings, elegantly bound. Price 21s. London: Progressive Library.

E, VITATIVENESS—Love of Life—desire to exist, is symbolised by the turtle which is exceedingly tenacious of life. It will live for months under the most disadvantageous circumstances, and can scarcely be killed unless its vital apparatus is disorganised by mechanical means.

No. 6, COMBATIVENESS—Needs very little added to the picture to explain it. The “offensive” part towards the ear is very clearly defined by the excited boy who has just knocked his companion down, and who is consequently on the “defensive,” and his position on the diagram points out the relative spot through which this form of combativeness manifests itself. “Courage” is located above, which the position of the rooster boldly indicates.

No. 7, DESTRUCTIVENESS—Hardness, executiveness, promptness, and severity are all very fully represented in the acts, habits, and manners of carnivora. A tiger about to spring upon the timid gazelle very aptly conveys the language of this organ.

No. 8, ALIMENTIVENESS—The captain of the commissariat department—rejoices at the sight of a good dinner, and much more in the eating of it. He is wide in front of the ears, and to allow the organ to gratify itself, a full development of the nutritive temperament is required, which the engraving very positively shows.

No. 9, ACQUISITIVENESS—Is represented by a miser counting over his accumulations. This indicates the extreme perversion of the organ, which normally is the principal element in industry, economy, providential forethought, and that wise independence which “lays up for a rainy day.”

No. 10, SECRETIVENESS—The conservative principle—aids acquisitiveness in the retention of wealth. The sly fox prowling around the farm-yard symbolises one phase of the organ. No faculty is more operated upon for good or for evil by social and domestic usage than this important organ. Misdirected, it is a prime element in hypocrisy, evasion, and that equivocating spirit which is scarcely compatible with honesty and candour.

No. 11, CAUTIOUSNESS—Apprehends danger—is anxious and forethoughtful, and sometimes timid and irresolute. The prudent hen protecting her chicks from the rapacious hawk represents more than one phase of this organ.

No. 12, APPROBATIVENESS—The gentleman bowing so politely to an over-dressed and ostentatious lady very well expresses

the language of a desire to please on his part, and to gain admiration and popularity on hers. These subdivisions of the organ are relatively located where the figures of the lady and gentleman are placed. This faculty is of the greatest importance in social life. It gives ease and bearing to the person, and a desire to cultivate the amenities of social intercourse. It is generally found in a diseased condition.

No. 13, SELF ESTEEM—Dignity, governing power, independence, the manly and commanding spirit—is not very well symbolised in the drawing. The strutting man and vain peacock would have been more at home within the lines of approbation. It would perhaps be difficult to devise a symbol which would represent this important feeling without leading to ambiguity. The "Man at the Wheel," and the commander of a ship giving orders in time of danger, might be introduced.

No. 14, FIRMNESS—Conveys its definition by its name, as well as by the pyramid on the diagram. The position occupied by the man pulling the halter is the seat of "Perseverance." "Stability" is in the centre, while "Decision" is in the left hand corner, very forcibly indicated by the blows that are falling on the poor donkey, the universally-acknowledged embodiment of stubbornness—a compound quality of mind arising from the perverted action of decision and stability.

No. 15, CONSCIENTIOUSNESS—Justice holding the scales symbolises this moral sentiment. It inclines to self-examination, integrity, scrupulousness in matters of duty, obligation, and consistency.

No. 16, HOPE—Has long been represented by the Anchor. It looks to the future, buoys the mind with enthusiastic expectations of the yet-to-be. It has a most happy influence on the individual, and is generally found low in development.

No. 17, SPIRITUALITY—An ecstatic seer, with elevated hands and upturned gaze, receiving inspiration from the world above, very indifferently symbolises this little-understood faculty. Faith, trust, and a satisfied state of mind arising from a settled dependence or reliance on the nature of things, is the happy result of this faculty. The point towards Ideality is often largely developed in mediums and those subject to impressions and visions. It is an intuitive religious element, and gives rise to the notion of a superintending providence and spiritual guidance.

No. 18, VENERATION—Is the title affixed to a faculty so little understood and so abstract in its higher action as to be

almost incapable of definition or symbolical representation. It has a high moral influence upon the mind, giving an intense aspiration for that which is supreme in holiness, purity, and merit. It has the most powerful influence of any faculty in directing the passions, affections, and intellect. It inspires the mind with awe and regard for the aged or worthy, as indicated by the youth paying respect to the man of ripe experience. It "hungers and thirsts" for higher moral conditions, which is universally expressed in the act of prayer.

No. 19, **BENEVOLENCE**—The distributive moral feeling—has amongst its definitions the desire to do good, tenderness, sympathy, liberality, and the philanthropic spirit. It is very appropriately figured by the Good Samaritan assisting the stranger in difficulty.

No. 20, **CONSTRUCTIVENESS**—Is indicated by a cogged-wheel. It is pre-eminently a mechanical faculty, but it takes many forms besides that of machine-making. In some temperaments it aids in the construction of pictures, poetry, orations, lectures, books, garments, houses, ships, plans, schemes, and all employments demanding manual or mental dexterity.

No. 21, **IDEALITY**—The esthetic faculty, or love of the beautiful and perfect, is represented by a beautiful female—one of the muses we suppose—with elegantly formed limbs, holding a musical instrument, and reclining near a work of art with a painter's palette near her. In some instances, when this organ is very large, the person is more nice than wise. It is powerful in literature, the arts, and all that is refining, pure, and expanding. It is generally either uncultivated or misdirected.

**B, SUBLIMITY**—May be called the organ of imagination. Those who are large in the region of Sublimity and Ideality, are sometimes very imaginative and unpractical. They live too much in dreamland, and find the common objects of life scarcely up to their expectations. This organ is symbolised by Niagara Waterfalls. The stupendous in nature or art excites this faculty highly. It leads to exaggeration.

No. 22, **IMITATION**—The copying instinct manifests itself in quite a number of ways, one of which is represented in the diagram by an artist taking a portrait. It enables us to adapt ourselves to society by copying manners. It helps the actor much in representing character, and is one of the chief channels or ports by which we take on knowledge, and benefit by surrounding influences. It is very active in the young.

No. 23, **MIRTHFULNESS**—A jolly temperament and humorous

face unmistakably points out the location of this faculty. It aids reason by ridiculing the absurd and incongruous.

No. 24, **INDIVIDUALITY**—The inquisitive knowledge-gathering disposition is well represented by an astronomer gazing at the stars through a telescope. This is a very indispensable organ in the acquisition of physical knowledge, or distinctness of conception on any scientific subject.

No. 25, **FORM**—Gives width between the eyes, and enables us to remember the outline shapes of things. A child with it large can learn the alphabet readier than one having it small.

No. 26, **SIZE**—Enables us to measure distances and quantities with the eye, and is represented by two apples of different sizes.

No. 27, **WEIGHT**—Adapts man to the laws of gravity, whereby he judges of the weight of things, strength of materials, and to balance himself in walking, or in an elevated position, as is represented in the diagram by a man walking the tight-rope.

These last four organs are exceedingly useful to all mechanics, and those engaged with physical objects.

No. 28, **COLOUR**—This faculty is symbolised by the rainbow. Its development enables us to discriminate and remember colours.

No. 29, **ORDER**—Arrangement, system, neatness, precise finish, is indicated on the picture by a housewife arranging her plates and dishes on shelves made to receive them.

No. 30, **CALCULATION**—The power to number, is indicated by a sum in long division.

No. 31, **LOCALITY**—The exploring faculty—ability to travel and remember places, is very well illustrated by a traveller on horseback near a guidepost.

No. 32, **EVENTUALITY**—Some people "talk like a book;" they are full of anecdotal lore, and can relate occurrences just as they happened; they are said to have a good memory. A book in which is recorded what are called facts very appropriately illustrates this organ.

No. 33, **TIME**—Gives a consciousness of duration, helps the memory with dates and in music. It is represented by a sand-glass and dial.

No. 34, **TUNE**—The musical instinct. The ability to remember and distinguish musical sounds is pictorially defined by a lady playing the guitar, with a lyre near her.

No. 35, LANGUAGE—This organ is located in the brain above and behind the eye, and, when large, forces that organ forward and downward. It has no symbolical picture to represent it.

No. 36, CAUSALITY—The ability to comprehend principles and to think abstractly, to understand the why and wherefore of things, and to synthetise. It is represented by a picture of Newton observing an apple fall from a tree. His endeavour to explain the cause of that simple phenomenon is said to have led to his discovery of the law of gravitation.

No. 37, COMPARISON—The analysing, criticising, comparing, inquisitive, adapting faculty, is represented by a chemist in his laboratory.

C, HUMAN NATURE—The power to discern motives, character, and qualities, also to predict and foresee. This intuitive faculty, or essence of intellect, is shown by two men in conversation, one of whom is devoid of this faculty, whilst the other on the right, who has it large, reads and controls the mind of the other.

D, SUAVITY—Many are thought to have good reasoning intellects because of their high square foreheads, but who do not manifest that tendency of mind. Such heads are largely developed in the *social intuitions*, to which the name of Suavity has been given. Persons so organised are bland, often communicative, playful, youthful, and demonstrative; are often vapid and superficial, yet able to entertain company well. A genius of this description is represented on the diagram divulging his thoughts to a rapt listener.

Such is a general outline of the phrenological organs, with their definitions as at present taught by the popular American phrenologists. Notwithstanding its simplicity and absence of philosophical and scientific straining, so gratifying to pedants, it will be found to present an enumeration of existing mental powers which, when taken together, cover nearly the whole ground of mental action; and the location of the organs is sufficiently accurate to enable an adept to read character and motives with greater success than could be attained by long acquaintance with the individual. One great department of phrenological science is not included in the above synopsis—namely, that of physiology. The whole body is the organ of the mind, and the temperamental conditions involved in the different states and developments of the physiological organs must be taken into account in all cases when considering the combined action and peculiar bias of the mental faculties. However lightly it may be treated and laughed at by those who

do not understand it, this simple catalogue and diagram has taught the world, within the last thirty years, more of the truths of mental science than all the labours of metaphysical and philosophical writers and teachers during a much longer period. This is a study that belongs to all human beings, whatever their calling or position in life may be, and it is with the desire that our readers may become students of phrenology, and induce others to follow their example, that we have introduced this simple initiatory lesson. Those who desire to pursue the study further should procure Fowler's Self-Instructor, 2s; Fowler's Phrenology—proved, illustrated, and applied, 6s; and Fowler's Education, complete, 12s 6d; also Combe's Outlines, 1s 6d; Elements of Phrenology, 3s 6d; System of Phrenology, 15s. Mr Bridge's Phrenology Made Practical, 3s 6d, is also a useful work. A bust is of great assistance; they may be had from 1s 6d upwards. The best is Mr Fowler's new bust in china, with subdivisions of all the organs, which may be had, with a descriptive manual, for 10s 6d. Every family should include, in their literary supplies, some works on Phrenology. We strongly recommend for general reading the *Phrenological Journal* and *Life Illustrated*, a magazine containing a great deal of popular writing for the money, well illustrated, and calculated to instruct and interest the public on questions concerning the nature of man, and the mighty, social, and educational issues that arise therefrom. All necessary diagrams, books and apparatus for learning, teaching, or practising the science of Phrenology, may be obtained at the office of *Human Nature*.

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## THE SCIENTIFIC AND MORAL ASPECTS OF SPIRITUALISM.

(To the Editor of *Human Nature*.)

SIR,—The graver and more reflective portion of your readers must, I should suppose, have enjoyed a quiet smile at the rather contradictory “deliverance,” as our Scottish friends would phrase it, of Messrs Atkinson and Leighton respecting the merits and demerits of my lecture on Spiritualism. Not only do they differ in opinion generally, but so antagonistic are their views, that the very portions of my address which please the one displease the other. Thus Mr Atkinson warmly approves of my scientific treatment of the subject, but is almost irate at my observations on its moral aspect; while, conversely, Mr Leighton zealously opposes my

scientific arguments, while he as thoroughly endorses my cautions and recommendations in the moral section.

Mr Atkinson is a man of science—a profound thinker and a veteran mesmerist; and I feel greatly flattered by the contents of his *letter*. As a physicist of the Positive school, his own investigations have doubtless been conducted according to the most rigid canons of induction; and I am most happy to find that my remarks on the scientific aspect of Spiritualism have so creditably passed the ordeal of his sound yet unsparing criticism. But what shall we say to the *postscript*? How are we to make this harmonise with the letter? Well, perhaps it would be unfair to press my advantage in this respect, as, in all probability, the said postscript was written, not only in haste, but also under some degree of vexation. As regards my opinion of Comte and Positivism, Mr Atkinson will find it expressed at considerable length, in my article on “Race in Religion,” in the *Anthropological Review* for October, 1866. And without, therefore, expending more time in discussing the moral aspect of Spiritualism, respecting which, whether from diversity in our organic conditions or educational influences, it is perhaps impossible that we should attain to perfect agreement, may I most earnestly request Mr Atkinson to state in what I have erred “in laying down the law to inquirers”? This is a practical matter of some importance, in respect to which we shall all be greatly advantaged by receiving the benefit of Mr Atkinson’s prolonged and varied experience as a mesmeric operator. If I have fallen into any mistake, the sooner it is rectified the better; nor will any one esteem such correction at his hands more highly or receive it more gratefully than myself.

But it is time that I should advance to the more systematic assault of my friend Mr Leighton, who, if “no orator as Brutus is,” undoubtedly possesses the far more subtle and persuasive eloquence of Shakespeare’s Marc Anthony; and has used his gift to such purpose on the present occasion, that, if he has not “made the worse appear the better cause,” it was certainly from no lack of either zeal or ability on his part. I rejoice that Spiritualism has found such a champion, whose literary ability so thoroughly qualifies him for presenting the fruits of his experience in the most attractive form, and whose clear and logical intellect enables him to arrange his facts and deduce his conclusions, so as to produce the greatest possible effect on the mind of his hearers. Perhaps it is not too much to say that we have here the highest tide-wave, thus far, of what we may term the argumentative phase of the spiritualistic movement. This is what it has to say for itself. After this fashion do its ablest representatives acquit themselves on the great battlefield of controversy. This is its reply to the doubter. Here are its data

and these are its conclusions. Let us see, then, to what they amount.

And, first, as to my nomenclature. It seems that this is regarded as offensive by Spiritualists. Now, the proper meaning of words can only be determined by their etymology and their use; that is, their accepted significance in the past and the present. Let us apply this to necromancy. *Νεκρομαντεία* (from *νεκρος*, a dead body or deceased person, and *μαντις*, a soothsayer or diviner); that is, divination by communication or consultation with the dead. There is nothing here about "pretended." That is an unauthorised addition of the English lexicographer, a superfluous expletive, which the derivation and use of the word in no respect warrant. It is one of a group of similar formation, such as hydromancy, pyromancy, rhabdomancy, with which all students of occult science are quite familiar, and which enable us to express in one euphonious Greek compound, what we could only utter by many words in English. It implies nothing about "raising the dead" any more than laying them—it simply means divining by them—not defining the process though which this is accomplished.

Then it seems I have committed an offence in using the terms supernatural and miraculous, as applicable to the phenomena of the circle when contemplated through the spiritualistic hypothesis, and to convince me of my error, Mr Leighton quotes the opinions of certain rather Broad Church divines, according to whom the miraculous and supernatural are simply impossible. But let me ask Mr Leighton what would be the reception of any young candidate for ordination in any of the orthodox churches, who, upon being asked his opinion of the angels appearing to Abraham, should reply, "Oh, nothing miraculous in all that, gentlemen; simply a rare phenomenon, in perfect accordance with the laws of nature!" Nor would his position be greatly improved were he to express himself in a similar strain respecting the transfiguration on the mount, the resurrection, and the ascension. Ask the opinion of the first person you chance to meet, what he thinks of these events; and, in ninety-nine cases out of every hundred, he will tell you they were miraculous and supernatural. No. I must repeat it, that, according to the use and wont of language in all ages, the direct intervention of the spirits of deceased persons in the affairs of the living, has been accounted supernatural and spoken of as miraculous; and I have consequently been guilty of no impropriety in using these terms as applicable to the phenomena of Spiritualism, when contemplated through the hypothesis which affirms their production by the immediate agency of the departed.

But a truce to this mere war of words—let us advance to things; for the question is not whether my epithets be appropriate,

but whether my statements be correct and my reasonings conclusive. Mr Leighton objects to what has been said respecting the spiritual hypothesis being but a soothing succedaneum to undisciplined minds, and yet in the next paragraph he says:—"Notwithstanding, however, what has been said as to the rationality and indeed necessity of the spiritual hypothesis, it is not meant that this is to be held *except* as a hypothesis, ready to be yielded up immediately that another capable of more perfectly explaining the facts, in accordance with all other truths of science, can be produced." Exactly so, like the Scandinavian hypothesis of thunder or the Dahomean hypothesis of earthquakes! Why, this is the very thing for which I contend—namely, that it is an assumption to be held simply on sufferance by a certain class of undisciplined minds, till true science shall have definitely solved the problem by a carefully conducted process of inductive investigation. But it seems that, under these circumstances, to ask for a suspension of judgment till such an investigation shall have been effected, is indicative of a condition of mind which "must be described as a state of scientific syncope or intellectual paralysis!"

But we have not even yet arrived at the acme of scientific misapprehension and dialectic confusion. Mr Leighton seems to think (see page 252), because I refuse, without due authority, to relegate a certain class of phenomena to the spiritual realm, that I therefore fail to recognise the distinction between it and the material sphere. There cannot be a greater mistake. It is because I so clearly recognise this distinction—having indeed elsewhere put into form, some thoughts on those three great planes of being, the material, the spiritual, and divine—that I am loth to believe in such apparent confusion as would result from that exceptional projection of spiritual forces upon the plane of sensuous perception, which is implied in the spiritualistic hypothesis. I fear, indeed, that our spiritual friends know little or nothing of the stupendous extent of their postulates. They are in blissful ignorance of what their hypothesis implies, whether as to its demands or its corollaries. But enough of this. Let us proceed from their reasonings to their facts.

It seems that our clairvoyantes testify to the existence of their spiritual interlocutors. Of course they do. So did the Pythia at Delphi testify to the existence of Apollo, and the *Æsclepiadæ* and their patients to that of *Æsculapius*. What devotee of the Brahmanical, Buddhistic, Zoroastrian, Osirian, or Olympian creeds, has not seen and conversed with the "heathen" gods of his soul's idolatry? The visional thought-forms of ecstatic illuminati are multitudinous and multifarious as the mythologies whence they spring, and of whose traditional personages they are a subjective reproduction. But does any one think that, on

this account, we are to accept of the heathen gods as extant individualities in the spirit land? So maniacs and epileptics in ancient Palestine and mediæval Europe fancied themselves possessed by devils, but we find that unfortunate persons similarly afflicted seldom labour under any such impression now, our therapeutics having undergone a change in this respect—albeit, the Gospel narratives still occasionally reproduce their legitimate fruit. And when they do, who believes the poor demoniac?—for whom, accordingly, medical treatment rather than clerical exorcism is adjudged “the one thing needful.” Possession may be, and probably is, simply a phase of morbid sympathy, aided and directed in certain cases by clairvoyante intuition. Hypothetically, this affords a solution without necessitating spiritual intervention.

And here let me touch on a fallacy which pervades not only this lecture of our friend Mr Leighton, but also the larger part of spiritualistic literature. I allude to the absurd idea that, if a fact be produced, which we cannot satisfactorily explain by the known laws of existing science, we are bound forthwith to admit the truth of the spiritual hypothesis! What a beautiful illustration of the law of supplementation to which I alluded in my lecture! Why, it is this very idea which leads the poor Dahomeans to believe in the preternatural character of earthquakes, and which led the ancient Greeks and Scandinavians to regard thunder as a direct product of divine intervention. Such a notion cannot fail to prove the fruitful parent of superstition, and its wide prevalence is quite adequate to account for the facile acceptance of Spiritualism by that portion of the public who, while perhaps superficially familiar with some of the facts of science, are obviously in deplorable ignorance of even the elementary principles of induction.

But to return from this digression to the facts of Spiritualism. In his remarks on levitation, Mr Leighton strikes the right key note—“In virtue of being spirits, we possess the powers manifested by spirits.” Exactly so. There is not the least necessity for going outside ourselves for these things. For all that appears to the contrary, we are presumably capable of producing any phenomenon ever yet developed at the spiritual circle, without calling in the superfluous aid of our departed friends. From this remark, coupled with that at the beginning of his lecture, that the spiritual hypothesis is only to be held till a better can be provided, it is very obvious that Mr Leighton really thinks as I do, though his naturally clear and vigorous intellect is so overlaid by the superficial sophistries and plausible delusions of Spiritualism, that just at present he cannot see the conclusions unavoidably deducible from his own premises.

Then Mr Leighton dwells with lingering pertinacity on the

intelligence and will manifested in the movement of furniture; but he quite forgets that, on my hypothesis, as the motor power is derived from the circle, it of course manifests the attributes of the living persons with whom it originates. The will and intelligence do not indicate a spiritual, as opposed to a human source—they only demonstrate the presence of something more than merely blind force in the producing agent; but this admitted fact is as effectually covered by the hypothesis of a human as of a spiritual cause. That the phenomena are not at all times quite obedient to the conscious desires of the producing parties, can be readily accounted for when we consider that the more immediate source of the motor power is, in all probability, the *basilar* portion of the brain—a rather mutinous and insurrectionary region, even in those of us who are the most favourably conditioned, and especially rebellious in those less happily constituted. The only wonder, indeed, is that matters harmonize so well as they do, when we consider that the resultant motion is due to a force compounded of the basilar impulse of many rather imperfectly disciplined persons, and those too oftentimes extemporised for the occasion. As to a necessity for the magnet being held *above* the table, assuredly Mr Leighton knows that magnets *repel* as well as attract; and he must also know yet farther, that the word magnet was here employed, not in its strictly scientific sense, but generically, for any body surrounded by a sphere of subtle and occult, yet potent, influence. At the very least, we have here advanced from the agencies of mineral to those of vital magnetism; and, of course, their processes and results are not in all cases exactly parallel.

The belief of the Eastern jugglers, that they are helped by spirits, is on a level with the corresponding belief of Oriental epileptics and maniacs, that they are possessed by devils. It is simply the traditional faith of their country, and proves nothing save the sincerity and superstition of those who entertain it.

Mr Leighton refers occasionally to my *personal* experiences, but my lecture was based on the generally known and admitted facts of Mesmerism and Spiritualism, and to have imported aught that was special and peculiar into it would have been foreign to its plan, and weakened rather than corroborated the general argument. Suffice it for the present, that several of my clairvoyantes have given clearly recognizable descriptions of my deceased friends and relatives in the spirit land; that I have been told who among them will surround my death-bed, and have, in addition, received a most minute delineation of my "eternal self,"—of that causal and spiritual man, of whom I, the temporal and corporeal, am but the faint and evanescent shadow; but as there is already an ample supply of similar experiences on record, I do not think it necessary to obtrude my own.

J. W. JACKSON.

## SPIRITUALISM AND SCIENCE.

*To the Editor of Human Nature.*

SIR,—I think we cannot do better than inquire into the natural history of spirits, or, rather, investigate the causes which conduce to the belief; for some of my friends are becoming quite wild upon the subject, and, when I ask them for the reason of their belief, they mostly reply, "But, my dear sir, if it is not spirits, what can it be?" Now, I might just as well say if the inspiration of the poet does not come from the nine Muses, where can it come from? or, if a demoniac be not possessed of a demon, how else can it be? can a man really become beside himself? or, if the universe was not made after the manner that a watchmaker makes a watch, how could it have been made? or, if there be no such beings as spirits, how is it that sages, as well as savages, have believed in their existence? for to "the lunatic, the lover, and the poet of imagination all compact," we may surely add the philosopher as believing in devils and spirits, and giving "to airy nothings a local habitation and a name," animating the inanimate world with their imaginings. Even Kepler believed that the world was a living animal, and Socrates that the voice of his intuitive sense was that of an attendant genius—and genius in the other sense of the term it certainly was, and of the highest order; and no doubt it was very natural to suppose that the seeming self within self, that oracle of the unconscious intuitive sphere, was another being—prompting to good or to evil. In the case of Socrates, its actions were always for good, and very different from the supposed demon of the demoniac, or to those that were sent into the herd of swine. I do not know how far we are permitted by the editor of *Human Nature* to touch on matters contained in the Bible, but we must remember that the spiritualists whom I am chiefly addressing do not for the most part believe the doctrines contained in that book. Hell and damnation is no part of their creed, but perpetual progress, the carrying out of the Darwin theory of natural selection into other spheres of existence; at least such is Mr Wallace's idea, and a most humane and beautiful idea too—that one cannot wonder at the belief being cherished with tenacious ardour by the believer, and to an almost utter insensibility to the daylight of reason in aught that would disturb their pleasing conviction; for "trifles light as air" are to such zealous believers "confirmation strong as proofs of holy writ," and a good deal stronger since they have a holy writ of their own in modern Spiritualism superseding all other revelations, and certainly the promise of immortality—on positive evidence is a pretty considerable bribe to belief—and an immortality all on

the happy and progressive side. Verily it almost persuadest mine ownself, and, were I not devoted to pure science and impelled by my nature to set truth before all other considerations, I think I should not attempt to disturb such a faith—all a pure fiction, I believe, though founded, as most faiths are, on very remarkable facts, but which ought to be studied as a light to the understanding in the science of human nature, and not followed as will-o'-the-wisp, or false light, misleading ever from the true path of science and real knowledge into imaginary worlds; for, if there are no spirits, it will be readily conceded that the belief must be most mischievous and pernicious, and, as it were, a gross mockery of the understanding. But I believe the facts reported are for the most part quite true and genuine effects of causes unexplained; and no doubt there are seemingly good reasons for in the first place attributing the power to spirits—for in most instances the power declares itself to be a spirit—a sufficiently remarkable fact in itself, and one that has to be accounted for. Then, again, the power acts at a distance—even far beyond the walls that enclose the mediums—and accompanied by intelligence, or what seems like purpose, and, in some cases, exhibits a clairvoyant ability. Then we have the transient production of objects—such as hands—and again the passage of flowers, gathered from a distance, through the walls of the house without injury or alteration, and the phenomena of the voice and much else, which, if not the acts of human beings embodied or disembodied, are a very close imitation; and then, to crown all, we have the complete unconsciousness of the medium having in any way intended or taken part in the production of the results. Then, assuming all these matters to be true, we are, of course, triumphantly asked, Well, if all this be not done by the agency of spirits, what can it be? Now, supposing I reply simply that I do not know, that I really cannot explain it, it is all so very extraordinary; but, warned by a whole history of science, notwithstanding appearances, I should not most certainly in the first instance accept the theory of spirits, since every novel or strange and exceptional phenomenon has in turn been attributed to some kind of visitation or spiritual agency; and, independently of the theory of spirits, rendered now so very suspicious on so many accounts, and by their long absence, as well as by the manner of their presence, we know that the first impressions in the endeavour to interpret obscure, complex, and novel matters have almost invariably proved to be wrong after the whole facts have come out, and the witnesses have been fairly and fully cross-questioned upon their trial, and judged by an impartial jury. Mr Bray's notion that the whole may be explained by the correlation of forces, seems quite inadequate, and hardly to meet the case at all. Nor do I think

Mr Jackson has thrown much light upon the subject in attributing the whole phenomena to a species of mesmeric action at all events, we have yet to demonstrate the application of such theories or guesses to the facts in question. Vague, general notions do not go far in the way towards absolute knowledge; but as yet we hardly know what or how much to believe, as the positive facts we have to account for. There never was a case where careful and cautious induction was more needed. The external facts, doubtless, are very marvelous; but still, in the first place, we have to ascertain how far the internal facts and interaction of the latent powers of our own constitution may account for the production of the phenomena; therefore our attention should be directed to the special or abnormal conditions of the medium as the primary element in the whole matter, and whether they be regarded as mediums implying special physical conditions, or as self-acting powers of an abnormal or exceptional nature. We must inquire, too, how far similar facts have occurred when there has been no reason at all to suppose the intervention of spirits; then we have to consider the nature of the human mind to be deceived by illusion both in regard to the outer world, and in respect to man's own nature, not omitting the improbability of emancipated spirits being engaged in such trivial and childish performances, and seeming often to be delighting in deception and falsehood. At present there has been no attempt at careful induction, but every one has jumped to a conclusion—the general conclusion being that it is all trick, and that no case has been made out for scientific inquiry; but with that conclusion I do not agree. I have seen enough to satisfy me that we have some very remarkable and important facts in human nature to investigate; but, as to the supposed spirits, I think we are deceived by appearances. Now, suppose a man had never heard an echo of his own voice, it is not in our nature but that he must believe it to be the voice of another man or a spirit; or suppose, like Narcissus, he had seen himself for the first time reflected in the water, and, before the matter of reflection had been explained, he would certainly believe that he looked upon another person, or was in the presence of a spirit. The other day I saw a man set down a looking-glass at the corner of a street to rest himself, near where there was a goat, who, seeing as it thought another goat mocking it at a distance, dashed at it, and shattered the glass to pieces. Let us now be sure that our philosophy is superior to that of the poor goat, and that we are wiser than Narcissus, and are not paying court to that daughter of the Air and Tellus, his despised admirer Echo, or deceived by the imitative acts of our own unconscious power, however wonderful, and what in natural action is not equally wonderful and mysterious. Of formative law we abso-

lutely know nothing. Or take the case of the Spectre of the Broken in the Hartz Mountains in Germany, where for ages people believed that the shadow of themselves at the rising sun cast against the opposite mist was nothing else but a gigantic mocking demon.

The most remarkable spiritualist of modern times was Blake, the poet and artist, for the spirits all-embodied would regularly sit to him whilst he took their portraits; but the most singular of these ghostly performances was his marvellous drawing of "the ghost of a flea." Your spiritualists may laugh, but pray why may not fleas have ghosts as well as aldermen? An alderman feeds on venison and turtle to be sure, but then the flea is sustained by the best of human blood, carefully prepared for it by man's organism—so "wonderfully and fearfully made." Then I ask again, Why not the ghost of a flea sit for its portrait as well as that of an alderman? Surely if there be spirits at all, all animated creatures must possess them. On the belief in spirits Brown says,—“This belief is, perhaps, the natural result of an analogical reasoning, which, in a certain rude state of physical science, ascribes great and unusual phenomena occurring without any known cause, to the immediate agency of spirits. God is therefore introduced to account for an unusual event, because mind, which is the only power that is itself altogether invisible, furnishes the only analogy to which recourse can be had.” Now much that takes place the eloquent oracle, Mrs Hardinge, acknowledges to be caused by a direct influence acting spontaneously and unconsciously from the medium and the medium's own spirit. Then how are we to limit this, or determine what is to be attributed to the one source, and what to the other? But I fear the believers in spirits are like the man who called his whole house up at midnight to come into his room for that there was a ghost in the chimney, but after a bit, down tumbled two jackdaws, and there was a general laugh, but in which, with solemn look, our friend refused to join, who had fixed his belief in the spirit theory—“Oh you may laugh,” he exclaimed; “there may have been jackdaws, but I am still quite sure there was a ghost there too.” But then the spirit hands—well, we will consider those in due course and another time, for I fear I have already trespassed too long; but I will just put the following case as an example of the unexplained powers of nature. In Kensington Garden was an elm tree 200 years old, with a smooth stem thirty feet before a branch appeared. It was blown down in the winter storms, snapped off clean six feet from the ground; but out through the bark springs half a-dozen sprigs, in fact so many other little trees. There were no seeds; nothing but a little sap of uniform consistency between the bark and centre wood. Now we have not the slightest idea of the reason and cause of such a

phenomenon. Shall we borrow the Forms of Plato, or attribute the fact to the action of elm tree spirits, as the cause and reason for such a marvellous and unaccounted for formation? I will endeavour to explain what seems to me most probable in regard to these novel facts of the so-called modern Spiritualists, by and bye; and I think I can satisfactorily explain the suspicious fact of darkness being, in most cases, so essential to the production of the phenomena, for it is nonsense to say that you will only believe what appears to you under a bright light; you may as well say you will not believe in the stars, because they are only seen at night. What would Professor Tyndall say to any one who had the folly and impudence to dictate under what condition alone they would witness his sounding and sensitive flames? We boast of our science and civilisation, and the light of the age, but the same follies repeat themselves; and, like scared animals, even men of science, bark and bite at every novelty in turn as it becomes developed in the progress of science; and the science of man himself is the latest and noblest of the sciences, the crowning of philosophy when reduced to the positive stage, in aid of which, I believe, these novel and remarkable facts will be of the greatest importance. Indeed, they are like windows letting us into the secret of what is going on within, and no one having the slightest pretensions to scientific apprehension of the requirements of a new study, would ignore or neglect them.

And to conclude, I must say that the statement Mr Varley has made at the request of Professor Tyndall, and printed in the *Spiritual Magazine*, is admirable, and coming from so competent a witness ought to have some weight in the consideration even of those like Professor Tyndall, who have prejudged the case in regard to the remarkable phenomena now occurring, though, no doubt, under extraordinary or abnormal conditions. Yet facts that cannot longer be ignored or hushed up, but misinterpreted by the superstitious, may lead to much mischief and to the great detriment of sound philosophy and progress.

HENRY G. ATKINSON.

## ON LIGHT AND ITS CORRELATES.

BY HONESTAS.

I HAVE advisedly adopted the term "Heliotrode," in reference to suns, as explicative of my meaning of the combination of two opposites; and this act of union is the invariable form of progress. Height means two and more combined into one, and the onward progress in nature is by concentration, union. In expressing these theories I am in part accepting the views of

Dr Jencken,\* in the treatises and essays referred to in the note.† I mention this at the very onset, only too willing to allow to this earnest thinker his due merit. As I proceed with my treatise I intend to abstract and quote more fully from his works, and then add what I have to say; build up upon the foundation he has prepared.

But before I continue my theorising it is necessary I should dwell more fully upon the properties of light; and, as far as space will allow, render the opinions of those who have given their thought to this phenomenon.

Light may be said to be divisible into three phases—the visual, radiating property, which gives to light the quality of a luminous sphere, filling the visible world with its presence; chemical and physical; and finally the dynamic powers of light. I shall treat of these in the order above given.

Schelling in his *Weltseele*,‡ says, “Gravitation is the first potency, light the second potency,” recognising a dualism in gravitation and light; and which brings me at once to the question of the property of expansion. The radiating distance of light has no bounds, and Doherty§ speaks of stellar heavens, counted by distances of which the ratio of light travelling at 192,000 miles per second is the initial quantity, and yet reckons millions of years for a ray to reach our globe. So enormous, absolutely boundless is the distance of the radius from the luminous centre to the circumference. And yet, travel onwards to any distance we may, the self-same laws regulate the course of light. It travels in straight lines radially, and deflects and reflects from surfaces. Once reflected, and this invariably at the angle of incidence, onward light speeds, always, however, in straight lines, and it is to the constancy of this law of straight lines that we owe the perspective mentioned even by Vitruvius. Entering a denser medium light becomes refracted, that is, bends off from its course, and the angle of refraction depends on the density of the medium; whilst in reflection, as is well known, the angle of incidence and deflection are the same. ||

Now, why does light travel in straight lines? The answer is, that light expresses the radius of a sphere, and the radius is essentially an attribute of the peripheral, of the circumference, and hence its straight line property, which is the shortest distance between circumference and centre. Light cannot travel otherwise than in straight lines, from its extreme peripheral character. But a denser medium not only refracts light but

\* Skitze eines, Natur System, 1828. † Licht und Farbe, “My Hobby,” 1837.

‡ Vonder Weltseele Schelling. § Organic Philosophy, Doherty, 1868.

|| The ratio of the lines of incidence and refraction is constant for the same medium.

disperses it.\* This quality of dispersion, better known as our prism colours, led the illustrious Newton to his theory of light, and the now rejected emission theory, as well as to his hypothesis of the composition and decomposition of light. The dispersion of light by a drop of water had been previously noticed by Descartes† and De Dominis, but it was Newton who boldly laid down the law that light consists of rays of different colours and of different refrangibility. He asserted that the change resulted not from any collateral circumstance; that the law of refraction was not applicable to the beam of light generally, but to the colours. Huyghens and Hooke fiercely attacked this hypothesis, and we owe to the great Huyghens the undulatory theory,—a far nearer approach to the truth than the hypothesis of a divisible primary ray of light into colours, split up into parts, and reuniting to re-form white light, and which Newton conceived to be the primary quality of light; forgetful that not divisibility but change, mutation, is the fundamental character of the material. The assertion by Newton that the chromatic aberration produced by different refraction is irremediable, has been refuted by the invention of Dollond, whose achromatic lenses have so much added to the value of telescopic power.

There is a crudity in the idea of the divisibility of the material, which jars upon the mind, and yet for ages have philosophers adhered to the conception of the material as a permanent and not as an expression of a power—a manipulation, the form of transmutation. Whewell‡ dwells upon these contending views, and speaks in unmeasured language of censure of the errors of Goethe's theory. Shade and light—licht and trubung,—*vague*, *loose*, and *baseless*, are the terms employed; and yet Goethe's theory, I contend, takes us a step beyond the narrowing limits of a theory of a permanent material state. Whewell has not fully grasped the meaning of Goethe's hypothesis. Light and shade are the polaric conditions of light, and are related to each other as positive and negative—as opposite poles—not as Newton§ asserts, that rays of light are split up, but, on the contrary, the change is one of condition. A pencil of light is divisible into endless rays again divisible, and this ultimate splitting up into a final pencil or ray of coloured light is in itself contradictory. But other qualities of light aid us in our inquiry, and lead to the inevitable conclusion of its dynamic character.

Huyghens first noticed the singular property of light, namely, of being diverted by certain substances from its right course and

\* Newton, Philo. Trans. 1, vii., p. 3075.

† Meteor, Sect. viii., p. 190. "Descartes in explaining the colours caused by the raindrops of the rainbow, says,—The colours are attributable to the different quantity of the refraction."

‡ Whewell Hist., Ind. Sciences, p. 285, 286. § Dr Jene., Licht und Farbe, 1837.

at right angles. He says,\* "that a ray of light doubly refracted by two rhombohedrons of Iceland spar cannot be farther refracted"—in other words, polarisation of the ray has taken place.

The discovery of this rule, and the laws of undulation, has, by common assent, been substituted for that of Newton's dispersion hypothesis.

Other facts again crowd in upon the researcher. Circular polarisation,† or the twist observable by certain substances of the plane of polarisation, which Arago observed in 1811. Sir John Herschell showed that, in certain modifications of crystallisation, the plagihedral face gave a right hand and left hand twist to the circular polarisation, agreeing with that of the face of the crystal.

But here the disclosure of new phases of the properties of light does not cease. The coloured fringes of shadows, first observed by Grimaldi,‡ and designated by him as diffraction, further noticed by Hooke and the illustrious Goethe, furnish material for thought. Depolarisation forms an important point of advance in the direction I wish to proceed; for it proves the inadmissibility of the law of emission; it speaks in this wondrous phenomenon of a property which nought but a change or transition from one condition to another can account for.

It is true that Sir David Brewster gives us the elegant formula: "That the index of refraction is the tangent of the angle of polarisation"—that is, polarisation takes place when reflected and refracted rays are at right angles to each other. Yet this does not answer the question.

As the investigation of these phenomena proceeded, men gradually took up different grounds, and latterly the undulation theory, first suggested by Huyghens, and developed by Young, Fresnel, and the physicists of the present day form a theory quite in opposition to Newton. How is the fringe of colour produced? The fact of a ray of light passing through a small hole into a dark room does not account for it. A change has taken place; the bending to and fro of the ray of light, as Newton gives it, does not give the true explanation of the phenomenon, and Herschell,§ the Duc de Chaulnes, and, latterly, Fraunhofer, have all experimentalised, and endeavoured to explain these coloured fringes. A parallel group of phenomena present themselves in the coloured fringes of mica plates or compressed glass—the dark spot observable on pressing a lens or a plate of glass; the point of contact becomes dark, and a

\* Tr. Opt., p. 252. † Fresnel Men. Inst., 1827.

‡ Physico Mathesis, M. Lurmine Colosibas, Irise, 1665.

§ Arago, Art. Polarisation, Supp. Enc. Brit.

coloured fringe marks the *change* that the mere action of pressure has produced. Why a change? whence the dark spot at the centre? Fresnel, in endeavouring to fit his undulation theory to these facts, resorted to the expedient of a half-wave, a semi-vibration.

(*To be continued.*)

## MR HOME'S MANIFESTATIONS.

CRYSTAL LIGHT, ELONGATION, CONVERSATION, ETC.

Sir,—I proceed to give you an account of two very interesting sèances, and as they are particularly marked, from the fact of the highly important phenomena of the formation of light, accompanying the manifestations, I shall render the facts more in detail, and crave for this reason space for my narrative.

Our meeting, at which eight persons were present, commenced at about eight in the evening. I had removed the lamp, leaving two wax tapers burning on the mantelpiece. We first observed vibrations, which passed successively from chair to chair, not unlike the motion produced by the vibration of a train passing underneath a house. A violet which I had placed on the table was gently moved across it, and raised several inches from the surface of the table; so also the accordion. Mr S—— then asked whether the agency that caused the flower to move could measure distance. Loud raps answered in the affirmative. The raps were produced at the back of Mr S's chair, rendering doubt as to the cause impossible. Several other questions were put. I shall name only two. Mr S.—“Do you see with one or two eyes, *i.e.*, with visual organs or from the brain?” Answer—“We see with two eyes.” The table raised itself quite eighteen inches off the ground, and vibrated violently as this reply was given. “Then you have a distinct form, organism analogous to ours?” Again loud raps and the answer spelt out—“We only wish we were as perfect in goodness as in form.”

The Hon. Mr ——, who sat next to me, now observed a long semi-luminous white hand rise up between him and Mr S., this at a distance of eight to nine feet from Mr Home. I name the space to prove that the hand could not have been Mr Home's, nor by any mechanism used by him. My scientific friend now continued his questions:—

Q. How do you see—as with earthly eyes?

A. No, not precisely as with earthly eyes; the blending is more perfect and refined.

Q. Whether they could see the colour in the violet as we do.

A. We can even see the crimson in that little violet flower, so delicate is the colouring matter; not that alone, but in the perfume which your sense of odour alone can perceive we trace colour and form, small, beautifully tinted globules in the atmosphere.

Q. Can you read our thoughts?

A. Yes, we are most perfectly aware of your thoughts, and will aid you in your investigation; but be patient with us, we have many atmospheric difficulties to contend with, but our love will overcome all. We are also students.

Q. Whether they have difficulties to contend with in their atmosphere.

A. On both sides of the veil are difficulties; in both atmospheres.

Other questions were answered, the more extraordinary as they were put mentally, and the answers were spelt out—not by raps near Mr Home, but either by the raising of a side table or raps at the further end of the room, or by the raising of the semi-grand. I asked whether they had favourite flowers and preferences, as we have, to which they replied by loud raps,—“Each of us preserves his individuality, and our identity is perfect.” Mr S. then asked if they saw the colours as seen in the solar spectrum. To this the reply came in loud raps,—“Yes, as we will show you in the course of the evening.”

Other manifestations had, during our conversation with the invisible agency, been proceeding. Mr ——'s chair was raised one or two inches off the ground and pulled bodily away from the table, his hand pulled, and others at the table touched. A flame of light was now seen to pass through the curtains at the window, about two feet in length and three inches at the base, and tapering towards the top. In passing through the curtain the texture of the cloth became plainly visible.

Underneath the semi-grand a crystal ball had been placed in a canterbury. No one knew of this as Mrs R. had, to relieve herself, placed it there. The canterbury with a jerk moved up to Mr Home, whose left hand had become cataleptic. After a short search in the canterbury he seized the crystal ball. The semi-grand was then raised three to four inches off the ground, no one touching the instrument at the time the levitation occurred. The crystal ball was now placed by Mr Home on the table, and after a short trance, into which he had passed, retaken and placed in front of his left eye. Immediately I noticed flashes of light, but fearing I might have been deceived I placed the candles on the farther end of the mantelpiece so that I could shade them off at will. I intercepted the candle light and then mentally asked to have a question answered by *flashes*, and was rewarded by repeated answers. Others followed my

example and were rewarded by answers. Mr Home kept all the while looking through the crystal, and described what he saw. At first the objects appeared to him indistinct, but gradually more defined in outline. I will transcribe from my notes verbatim the words spoken, and then give an account of what we saw at the same time.

Mr Home said :—" I see ferns, a fan of ferns, circular ferns, other ferns crossing them, not unlike a peacock's feather ; the ferns are beautifully illumed with every imaginable colour, and behind this I see a bright light, light travelling from fern point to fern point as though it had life, and passed in and out from the coloured fibres—I see dark bars across the light." At the same time that Mr Home was describing the solar spectrum, for this it really was, Mr S. and I had our eyes firmly fixed on the crystal, and both of us saw in the crystal the solar spectrum brilliantly and clearly defined—not with the intensity of light given by the experiment with actual sun rays, but nevertheless clear, bright, and unmistakable in its character. During the occurrence of these manifestations Mr S. and I shaded off the light from the candles to make quite certain that the candle light had nothing to do with the phenomena.

The colours as they appeared were in the following order of succession :—first orange, bright, clear, flash of light, changing to red ; then the colour altered to blue, then to violet ; at the bottom of the crystal a deep violet colour remained permanent, changing in intensity of colour, but not in character. The flashes of light appeared to travel most from the left to the right.

Mr Home, whose hand had become perfectly cataleptic, now pressed the crystal against his forehead. I noticed brilliant flashes of salmon coloured light illumine the ball, then changed to orange. The colours now subsided, and the crystal became as under ordinary light, a transparent lustreless body. I now observed a change in the crystal. Gradually the outline of a landscape developed itself, representing a cliff on the sea-shore. I could plainly perceive the reflection of the moon on the waters, and a star in the heavens. Mr S. who sat next to me described the same landscape, and five of us in all were agreed as to what we saw in the crystal. This was the more remarkable as we were seated at different angles to the crystal, and consequently could not have seen the same scenery in the crystal unless it had been imaged forth from behind.

The landscape scene witnessed by us was of deeper interest to Mr S., who subsequently explained that the scene we had witnessed brought back the past of happier days, the scene being Beachy Head. Mr Home now described the landscape, the appearances in the crystal changing, and a portrait, with

the capital letter E under the bust of the figure. Mr Home by this time had passed into a trance state, and requested that the hearth should be darkened, and lights put out. This was accordingly done, and, after a short pause, a bluish phosphorescent light appeared like a star-point in the crystal, which gradually expanded, and assumed a size of twice that of the ball. Waving the crystal to and fro, jets of bluish light were emitted from the same; these manifestations continued for five minutes.

The lights were then rekindled. Mr Home, still under strong influence, called our attention to his being elongated. We all grouped round him, two holding his feet, others measuring the extension from the shoulder. As far as we could judge, the elongation was about six inches. I availed myself of the opportunity of placing my hand on the Achilles sinew. During the elongation, it felt relaxed instead of being contracted. The sole of the foot being firmly planted on the ground, the elongation repeated itself twice, and Mr Home then awoke greatly exhausted, the manifestations having lasted upwards of three hours.

During this remarkable evening, shadows frequently passed across the room, and the Hon. Mr —, who sat next to me, pointed out the forms as they travelled in shadowy outline across the opposite wall and on the ceiling.

A week later, we again met. I had asked Mr S. to bring coloured glasses with him, as we had intended to experimentise upon the colours as and when presented in the crystal. The candles were arranged so as not to interfere, and a shade was placed ready to intercept the light whenever necessary. The flashes and intense colours of the former evening did not repeat themselves, and negatively this was very interesting, proving that candle light had nought to do with the phenomena. We now placed the coloured glasses before the candle flame, and Mr Home said he saw the complemental colours. His hand by this time became cataleptic, and, finally, the trance state supervening, he requested that the room should be darkened. The phosphorescent bluish light, seen at our last meeting, now became visible—similar to what we had witnessed at the previous séance, but more intense, the crystal ball becoming perfectly luminous, and at times emitting a flame of bluish light. Mr Home waving the crystal to and fro, finally placed it on his head, having in the meantime drawn the curtains aside. I could see the outline of the ball as it rested on the top of his head. It then occurred to me to try whether I could get mental questions answered; to my surprise the crystal became transparent and opaque, answering to my questions in the affirmative by pauses between each change from

transparency to opacity. The transparency was as if a dim light had been lit up behind the crystal, removable at will—that is, in answer to my mental questions, the crystal alternated in its states. Mr Home, still in a deep trance, then addressed us, and explained how far advanced the Egyptians were in knowledge to what we are; that the fact of their power of communicating with spirits made the religion of the Egyptians so much more exalted and pure than other forms of belief; that the highest faculty of man is the power of converse with the spirit world; and that the joint knowledge of the two states aided intellectual progress.

Mr S. now put a series of questions, and I will render the most interesting verbatim as taken down by me at the time:—

Q. What is the light we see?

A. The light you see is a fine electric light, an ether element; your terrestrial earth-power is similar, but not the same.

Q. Are there many disturbing influences?

A. Yes, many, both electrical and atmospheric.

Q. Is light, or are raps most readily produced?

A. Raps far more easily produced than light; for instance, the light you see we took from him, and concentrated, focalised it in the crystal to make it more visible to you. There are eight of us (spirits) in the room; we gather up the light by means of our own, and focalise it, and this takes time.

Q. How do you see us?

A. You appear luminous; some bluish, others yellowish. In these colours we recognise fundamental differences, but which we will not farther explain, as it would lift the veil that severs our conditions.

Q. Are the eight spirits in the room?

A. Yes, we are in the room, personally present.

Q. Whether we could aid them in their labours.

A. No; you can do but little.

Q. How kind of you to come and take all this trouble!

A. God is good; we worship him. We desire much to aid you, and have been making experiments with that view. In ten years time a great change will take place, and conditions more favourable to Spiritualism.

Mr Home having complained of feeling exhausted, and of pain in the back of his head—a premonitory symptom I have so often noticed when his power leaves him—the seance at my request closed.

I must mention that a lady present had her hands cataleptically affected, and very nearly passed into a trance state herself.

Thus much for a statement of what took place. I need hardly add that the seance was held at the house of a lady

whose position and name render all possibility of connivance impossible; that, without exception, all present were prompted only by one wish, to verify the facts; and that no means were left unemployed to satisfy those present that what occurred was produced by agencies apart from any one in the room.

I shall continue, in your next number, a farther account of very interesting manifestations.

HONESTAS.

## THE IDEAL ATTAINED:

BEING THE STORY OF TWO STEADFAST SOULS, AND HOW THEY WON THEIR HAPPINESS AND LOST IT NOT.

BY ELIZA W. FARNHAM,

AUTHOR OF "WOMAN AND HER ERA," "ELIZA WOODSON," ETC.

### CHAPTER XXXVI.—CONTINUED.

THE next day I prevailed on Eleanore, who was very pale and could take no breakfast, to go to Grace Church, and take Phil with her. The music and the service, I knew, would help her; and if the sermon should be such as we had before heard from the good pastor, it would appeal to her faith and warm her strong religious sentiment into its old life—a service she much needed at this time. During her absence, Antonio was to remain with me, having, he said, no need to go home till one o'clock. He was very communicative, as we sat, and told me that his master was an English gentleman, who had great stores, and that he had now gone up to the place where Colonel Anderson was; had been gone a week—that was the reason of his having more time to be out—and was not expected till Tuesday. This encouraged me, for I thought—when he returns, he will bring a letter, which Colonel Anderson has not liked, perhaps, to send by mail. I said this to Eleanore, but she immediately cut down my hopes in that direction by declaring it improbable.

"There will no letter come by him, Anna," she said. "We may hear through Antonio, but nothing more, I think. I shall be thankful for that, if what we hear is good news of him."

But on Wednesday morning, when Antonio came, he brought a letter, addressed to me.

"There!" said I, exultingly, and glad as if its chief interest had been to myself.

We sent Phil and his attendant out, and retired to our room. I removed the envelope, and gave her the expected enclosure, bearing her name.

"Heaven be praised that he yet lives, and has faith in me!" were her only words, as she pressed it to her lips and heart, before opening it.

She was pale, and so much agitated that I said, by way of rallying her, "Shall I open and read it to you, Eleanore?"

"Don't speak to me," was her prompt answer; and then we each sat, silent and engrossed.

Mine was a friendly epistle,—sensible, frank, and pungent in its criticism on the country and people about him; hopeful, withal, but expressive of much unavoidable disgust at the circumstances which were inseparable from his position, and which, when they lost the character of adventure, he thought could only be worthily borne by those who had a high motive for seeking fortune. "For myself," he said, "I would not endure such a lot, when the charm of newness was gone, and I had learned its lessons. One wants a purpose, Miss Warren, and a very noble one, to carry him with self-respect through much that I witness daily. I shall probably be in the city in the fall, on my way home."

Eleanore's letter, which she sat over long after I had done reading mine, and at last handed to me, with beaded lashes bedewing the happy light in her eyes, ran as follows:—

"I write to you, Eleanore, because it is as natural for me to do so as to reply to these surrounding persons when they address me. You are more with me than they are, for I never lose you a whole hour of the day or night. And sometimes I say, 'Surely she must have some consciousness of this; or is it possible that one soul can be so interfused, unconsciously, with another?' I have thought little—perhaps too little—hitherto, on the laws of what you call the spiritual life and relations, but I can *feel* the negative of this without *thinking*, and, therefore, if without hope, yet also without fear, I resign myself to the pleasure of pouring out to you the life I derive from you.

"In this most practical of all lands, with earnest strife and toil hemming me in; sweating brows and horny hands fronting me every hour, I am become a very dreamer—not always an incapable or despairing, but in the main a ready and cheerful one. One form—one countenance—one soul speaking through them, is ever before me. And they are mine for such happiness as this presence can give. It is not your nay, Eleanore, that can deprive me of them. They are mine by the gift of God, who conferred on me the capacity thus, if no nearer, to take and hold them. And be thou sure they are not to be parted from me. When my soul serves me most divinely, I am happy for whole hours. You live, and that suffices me at such times. What is it to me that we come not near each other in the body? It is better, I say, then, that we do not. For so I should sometimes lose you. Nearness to-day would make distance to-morrow unsupportable. And thus, when my yearning heart cries out for you, I still it by saying, 'Hush thy childish call; she is ever thine. The possession thou hast, nothing in life can deprive thee of.'

"I do not claim that herein I have risen above the pain of mortal love. I do not claim that I am exempt in my best hours from those pangs which the heart cherishes as its life and hope; nor in my worst, from suffering which proves the strength of my human affection. To-day, though a lover, and a rejected one, I am a metaphysician, and therefore happy; to-morrow I shall be—God knows what; perhaps a gloomy, ungracious man; not less a lover, but one whose demands are more painful to the endurance that is without promise of reward.

"I do not speak thus, Eleanore, from any *hope* of influencing the decision I heard from your lips on that last day; nor, if I know myself, from any *wish* to do so. I should despise myself for soliciting the gift of love. It must come freely—ay, unasked—to be in trial what it is in thought to me. I dream of a perfect Love, which should flow to its true object spontaneously, as light from the sun, as odour from flowers, and as winds from the sweet south-west; as mine to you, if you allow the illustration; which constrains to all tender compliances; which, with perfect individuality in its outflow, is lost in the life it joins, as the streams which leap down these hills, come each with its own ardour and movement to the valley of meeting, and are henceforth one. Such a love my soul craves, and such, I believe, you would lavish upon one who was so constituted as to take it without your leave. That I were that happy man! Pray heaven I may never behold him!

"I am very much occupied here. There is not an idle hour in all the week, except those wherein my soul cheats my body of its rest, as now, when there is no noise of life to be heard but the heavy breathing of tired sleepers in the adjoining room; or of Nature, but the rush of the stream that hurries past our cabin-door. Rude and coarse are all the external features of this sojourn, save the peerless skies that overhang us, and the airs, that bring on their invisible wings health, vivacity, and courage to body and soul. I have lain down many times under the shining stars, in the dewless nights of this country, and looking up, hour after hour, into the blue depths where they are suspended, have dreamed such dreams of life, of love—of achievement here, and its glorious fruitage in the future—as could only be dreamed in a soul illuminated by the divine radiance thou hast poured upon mine. Yes, dear Eleanore, I have a larger and holier life through the knowledge of thee. I see God more nearly and man more lovingly. Shall I not be patient with infirm souls, who in the feeblest manner represent thee to me? I said once that I could not live worthily, or do any faithful work without thee—that I had no hope of heaven or earth but through thee. I had not then risen to possess thee as now I do. If I could not hold thee in these arms, or drink in thy voice and thy power through the channels of sense, I felt myself accursed and withered by a decree of perpetual banishment. To live without thee was only to exist—to hear divinest music, and never thy voice, could not have sufficed—to see all beauty of Nature and Art, and not thine, was but to gaze upon dross. But they are all mine now. I have brought them through the furnace of purification, and garnered them in my soul, where no destruction can overtake them.

"But let me never see the man who calls thee wife. While thou

remainest unconsecrate to any, I think of thee alone, and there is no discord in my heart—only pain; but I would put the globe between us, and bear *my* Eleanore away to other continents, before another hand should clasp in love hers whom I leave here. I shall see thee once again. There is no long stay for me here—perhaps not anywhere, till age or death shall stay me. I look into a wandering, homeless future, through which a vision flits, fading and brightening, with the shifting tides of life, challenging my manhood to all nobility of purpose and deed, but evermore chilling ardour of resolution and heat of performance by its vanishing presence.

“Alas! dear Eleanore, it is poor comfort to boast my philosophy. One hour’s high converse with thee were worth years of self-building like this; one day of thy friendly presence—how would it enrich me again! Yet the one cannot be, and the other shall. Have I manhood, and shall I yield it to any but God who gave it? There is action left to me—wars to be fought, with Nature, if not with men—insensate rocks and mountains to be rent asunder, that the thunder of commerce may smite across the continents—oceans to be searched, beneath burning suns or polar darkness—deserts to be penetrated—arts of peace and arts of war, not yet wholly superfluous, to be made subservient to men—oppressed peoples to be freed, and darkened ones to be brought to the light.

“I shall consecrate thee on some of these fields, and there win again courage into the bosom where thou camest unbidden, and reignest in desolation, O queen of my soul.

“Farewell!

“J. L. A.”

## CHAPTER XXXVII.

I DID not read this letter without tears from my own eyes, and when I looked up, Eleanore sat with her face buried in her hands, which rested on the table. So keen, so determined, so brave a heart as this was! I could see all the conflict in it. I could read in the eagle eye the momentary flashes of hopeful resolve and the shadow of instant pain chasing them away. I could read the hope of escape in some scheme laid in far-off lands, whither he would go; and see him the next moment brought back a willing prisoner, hugging the fetters that held him.

“Eleanore,” I said, feeling disposed to assume some authority, “you will not leave this letter unanswered, surely.”

“I cannot tell,” she replied. “It calls for no answer, either in word or spirit; and there is but one that would be better written than unwritten.”

“Then let it be that one,” I said, earnestly, “and send it. If you do not, I shall think there is a wanton cruelty in your nature, which at least your enlightenment ought to restrain. If you were a narrow, ignorant woman, yet clothed with the personal power you have, and

delighting a poor vanity by its exercise, I could sooner forgive you than now."

"Your severity is very honest, Anna. I must think before I act. This letter makes his nature better known to me than I should have thought possible by any length of mere correspondence. It gives me great light, and assures me in some things wherein I was not before assured. It proves a largeness of life and capacity of soul such as I hoped for, but might well have been disappointed in finding, with all the promise there was of it. It makes me richer than an empress, for few men grow to such unselfish mould and temper as this, Anna, unless there is in them a greatness of soul capable of almost anything; and I think I should no longer fear to confess to him what I have to say, were it not that, in my present position, I must not summon a master to my side. I have learned much of him, it is true, but I have much yet to do with myself before that day comes."

"It seems to me that you are unmistakably wrong, now, Eleanore. There can be neither justice nor generosity in exposing one to such suffering as this."

"I must do what my inmost life demands of me," she replied. "Remember, I am a woman, and not an ignorant girl, as I was ten years ago, when I had such a question to decide; and though this is first love to me—nay, never look so astonished, dear friend—and though I dare not tell you how it pervades my whole being, sweetening the meanest of my toils, and taking away all heroism from my endurance; yet, in the union to which I look forward, I must have my own position and individuality. I should do both myself and my husband injustice in surrendering these in any degree to feelings which conflict with my judgment. There is much belonging to the relation of marriage, Anna, beside the love which should precede its existence; but when that is confessed, both parties are too apt, I think, to hurry over all other considerations, and assume positions, which, neither of them having fully weighed and estimated, may, for that reason, become sources of pain and disappointment, instead of happiness and fruition. I can never again risk so fearfully as a woman does, in entering on that relation, till both of us fully understand each other's views of it. You look surprised; you would be more so, perhaps, were I to tell you all I mean by that; but I am speaking of a calm determination to do myself and my lover justice, in unveiling my soul to him before the world shall hold us bound to each other till death. I cannot, therefore, summon him here, as I should inevitably by replying to that letter—at least, not for a time. I am no sophist, and cannot spin invisible webs around a truth which I also never escape. I see nothing clear, to-day, Anna,

but to hold my course—the only pain I feel for him being, that he has not what I have, the secret which makes the desert bloom, and transmutes suffering into joy. Perhaps other light will come with the coming days, and if it does, do not doubt that I shall follow it.”

I looked at her as she sat there before me, calm and clear and splendid in her self-possession, and again my eyes fell to the record on my lap; and much as I admired and loved her, I asked myself—Are you, with all your gifts and greatness of soul, worthy what is here laid at your feet? The thought, no doubt, passed into my face; for I spoke not, yet she answered it.

“I see,” she said, “you question me, Anna; and perhaps I ought scarcely to wonder at it, for there is little seeming tenderness in what I am doing; but I do not doubt myself, and that is best of all. I will more than atone for all when the day comes that I may.” And a happy light rippled over her face as she took the letter, and rose to answer a rap at the door.

There had been many while we were sitting, but they had received no attention. Now, when she opened it, there stood before her a young man of about thirty, with a face, person, and bearing expressive of strongly-marked individuality; frank, well-defined features; a speaking, dark gray eye; projecting, heavy brow; of a rugged cast, and an aspect which altogether indicated strength rather than refinement, and earnestness ungraced with any gentle culture. He had in his hand a carpet-bag, and as the door opened, he touched his hat respectfully, and walked in, saying he wished to engage a room for a few days—a week, or perhaps a fortnight. I saw that he was both surprised and pleased to see such a woman before him. He watched her with a glowing eye and pleased face, as she took down the book, and, inquiring his name, registered it, giving him at the same time a key, and directing him to the floor above, where he would find the number it bore. He was not in haste to be gone, but lingered, asking some questions about the house and the city, and informing her that he had not been there for four months. He said very honestly, as a simple-minded man might, that he had several thousand dollars in gold in the satchel, and if there were any safe place of deposit in the office, he would rather leave it there than in his room. But Eleanore quickly explained that there was none—that no responsibility of that sort could be assumed, and added: “I shall be obliged to excuse myself now, sir. I have employments elsewhere that demand my presence;” then, speaking to me, we both went out together, followed by the stranger, whose name was Harding. But at the door we were met by Phil and Antonio, and Eleanore turned back to lay aside Phil’s walking habiliments.

Mr Harding looked at the child; his eyes filled, and a flush of emotion passed over his face. "That is the most beautiful sight," he said, "that I have seen for three years;" and down went the treasure on the floor, as if it had been dirt under his feet, and up went Phil—a little nervous and shy of the strange face and voice, but quite overborne by the whole-hearted, loving earnestness of the man.

"Will you let me have this little fellow out sometimes, when we get better acquainted?" he asked of the mother.

"I dare say," she replied, "he will be glad to go with anybody who is fond of having him. Will you go with this gentleman, Phil, to take a walk?"

"T'morrows, mamma"—putting his hand safely in hers, and looking at the stranger: meaning some day or days in the indefinite future.

"But you walk more with me, Phil," said Antonio, who stood by, jealously guarding his own rights.

"Yes," said the child, looking grave, as if the question of the future disposal of himself were growing confused, with only this one clear point in it; "yes, I go with you, *too lay sure*."

This inimitable attempt at French made us all laugh—Antonio, who had been the teacher, heartiest of any; and thus we dispersed.

Mr Harding came into the office at evening and sat down, as is socially disposed, and quite unaware that the proceeding was not in order. He was more communicative than curious, which was less remarkable for a Yankee than it would have been had he not been able to learn about us all that he might desire to know from outside persons during the day. He told us that he had come from the southern mines, to meet a brother from the northern part of the State, who was expecting his wife on the next steamer; and he seemed full of happy anticipations of the meeting. He should bring them there, he said, if we had a room for them. The steamer was hourly expected, and he looked for his brother by the Sacramento boat that evening.

He delighted himself with Phil before that young gentleman's bed-time came, and took, with an altogether amazing rapidity and ease, to the shade of the little family-tree we cultivated in those two narrow rooms.

"He is a new character," I said to Eleanore.

"Yes, but he'll sing the old song to one or other of us; you may rely upon that. I see it already, and that is what enrages and humiliates me. Social distance is altogether lost here. It doesn't matter to the question he will ask of you or me, two or three days, or possibly as many weeks hence, that at home the man would never have spoken to us. Very honest, very worthy, and withal an affectionate person, I have no doubt, Anna; but why cannot he and the others understand

that, though we are in a menial position here, we are the same women that we should be in our own at home? Do I so look or act," she asked, indignantly, "as to warrant any man who has eyes in the belief that I respect myself less in making beds and sweeping, than I should in a mansion, as its mistress? Am I so meek and craven, that every man has a right to say to himself, 'There, that poor woman, I think, would be glad to have me marry her, and take her out of that place'?"

"Not a bit of it," I replied, laughing at the absurd contrast to her proud, defiant carriage and aspect, more especially at that moment, when she stood with eyes and nostril dilated, and clenched right hand upraised, to enforce the question which could only be whispered. "Never accuse yourself on that score, dear Eleanore. There is scarcely anything I could not believe of you more easily."

"Well, then," she said, laughing, more than half in suppressed indignation, "why can't they understand that here, as well as in New York or New England? There is no use in talking, dear; these dreadful offers are hardly less offensive to my pride than some of our other experiences; and if telling one of these well-meaning persons so would put a stop to them, I should do it, the very first time another honoured me with proposals,—I should, if I did hurt his self-love."

"But it would be instruction thrown away," I said; "and, in most cases, a deep wound given, whose pain would leave no wisdom after it; so I think you had better take them quietly, as you have, and meekly say, 'Thank you, sir; you propose me great honour, and your kindness is inestimable; but I am prevented from accepting the one, or availing myself of the other.'"

It was fortunate that the bed was between my friend and me at these words, or I should have received proof on the spot of how ill they sat upon her outraged dignity, in a pinch of the cheek or a tweak of the ear, or some other little personal chastisement, which I delighted, above all things, to provoke her to, there was such down-right good-will to it in her eyes and lips and hands, when she let herself undertake it. If she had been a man, one would scarcely have enjoyed rousing the same spirit.

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The other morning I took a tramp of three or four miles across the hills to the head waters of the Thames, a little rill sufficient to float a boy's paper fleet, issuing from the rock in the shape of seven springs. I ate my breakfast of apples and bread under the shade of a hawthorn over the spring, and drank the sweet water of number seven to wash the crumbs down. I never wish for a better breakfast, neither here nor in heaven; and who should wish more than good bread, sweet water, and eupepsy to grace them?

## OVER THERE!

AMERICAN POEM.

*By request, read repeatedly by Mrs Hardinge at her Lectures in London.*

Oh the spacious, grand plantation,  
Shining like a constellation,

Over there!

Holy with a consecration,  
From all tears and tribulation,  
From all crime and grief and care,  
To all uses good and fair,

Over there!

Always brooding warm and golden,  
Shines the mellow sunshine olden,

Over there!

Never blighting shadow passes  
On the silken star-eyed grasses,  
Waving wide their flowing hair  
In the clear translucent air,

Over there!

O the grand encamping mountains,

Over there!

O the sheeny spouting fountains,

Over there!

O the boundless starlit arches,

Over there!

Where the sun in glory marches,  
On a road for ever trending  
Through bright legion worlds unending,

Over there!

Brilliant blossoms breathe and burn,

Over there!

Nectar drunken drops the fern

Over there!

By the tulip's early urn,

Over there!

Orange buds and passion flowers

Lattice sweet hymeneal bowers,

Over there!

All the heavenly creatures born  
Of the breeze, the dew, the morn,  
In divinest beauty grow,  
Drape their purple, drift their snow,  
Den their crimson, sheen their gold,  
Shed their odours manifold

On the palpitating air,  
On the flower-laden air,  
Over there!

O the royal forests growing,  
Over there!  
Breath of balsam ever flowing,  
Over there!

Pine trees sing their breezy chime,  
Palm trees lift their plummy prime  
In the ever Eden time,  
Over there!

And a passionate perfume  
Fills the deep delicious gloom;  
While through forest arcades ringing,  
Lustrous birds are floating singing,  
Over there!

No salt tears the ground are drenching,  
Over there!  
Faint with toil no thin forms blenching,  
Over there!

No more agonizing heart-break;  
No more crouching in the cane-brake;  
And no lifted hands outreaching  
With a frantical beseeching,  
Over there!

No more desperate endeavours;  
No more separating evers;  
No more desolating nevers,  
Over there!

No more fettered limbs are quaking;  
No more burdened backs are aching;  
No more hearts are breaking, breaking,  
Over there!

ANONYMOUS.

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## WHISPERINGS FROM FAR AND NEAR.

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### THE PRINCIPLES OF SOCIAL SCIENCE.

I HAVE resided in the United States long enough to see that the vast progress of that country is owing to moral causes which lie deeper than a mere form of government, which can create nothing, but only suffers all to do as they desire, and permits no obstacle to stand in the way of

the hard-working mechanic and labourer to drive onward to either wealth or distinction.

The Fathers of America sprang from those who relied alone on their powers of body and mind to lay the foundation of national wealth and greatness, therefore they did not invite to their shores the high-born, the soft-handed, and genteel, nor shape their social and political institutions to meet the views of such, for those classes are not the builders of empires; but they invited the hard-fisted and brawny labouring classes—men and women to whom labour was no privation—and who only desired the opportunity of creating new conditions, and of using their powers of body and mind for that purpose. Hence the labourer was more respected in America than in any other country, and the knowledge of that fact drew to America from the industrial populations of Europe those men of hard hands and iron will, whose souls yearned for political and social independence, and a clear field, in order to elevate and improve their condition.

The horde of politicians, or men of words, speculators, and plunderers did not make America the great nation it is; but the man of toil, the hard-working and vigorous producer.

But men's aims were material and selfish, and a political and social system existed which made all interests at war with each other in every relation of life, and disorder, and war, and misery has been the necessary result, the very freedom of the United States institutions bringing things the sooner to a climax. It is harmony and unity of interests which bind nations together; disharmony must necessarily disunite and finally destroy them: so all institutions, based on competition or war of interests, are demoralising, and contain within themselves the seeds of their own dissolution. All ancient nations have gone down from that cause.

Take, for instance, the much-lauded system of representation in the United States, supposed to be the palladium of liberty. It has proved in practice to be a means of dreadful demoralisation; every election is a civil war of words, carried on by lying, bribery, and all sorts of corruption. Now, if moral purity be the highest interest of man, on which the unity of mankind and happiness depends, must there not be something wrong about an institution which necessarily destroys it, and stimulates the combative organs, and every selfish passion? The social and political condition of mankind being a war of interests, necessarily ultimates in expensive armies, navies, and governments; so much we have got to support and pay for our selfishness and ignorance, we are slaves, and have made slaves of ourselves, as all institutions which do not accord with the moral and intellectual elevation of man are hand-maids of slavery.

True freedom does not consist in putting a vote in a box for some corrupt and humbugging politician to make laws to govern us, but in learning to govern ourselves according to the laws of our being which cluster round the affections, on the nature of which our happiness depends; for all men freely desire happiness, and what is needed is to know the road to it.

Every soul contains within itself the laws and means of its own

development, progress, and happiness; hence the study and comprehension of those laws is the highest duty of man. Dependence on monied governing classes demoralises, but dependence on one's own powers and faculties is the true foundation of all virtue. Where the capacity exists, the right exists from God to form conditions necessary to the proper cultivation of all our faculties; and when an artificial condition of society, not based on just principles, makes that impossible, a terrible penalty must sooner or later be paid. All mankind are bound together by an eternal law—if one class suffers, all must suffer—no one can make a real gain at the expense of another.

The higher law of the universe is use, and the highest use is the development and progress of all the faculties, and the highest faculties are the moral or spiritual; they are the natural, created governors of all, and when not the controlling principles of nations or individuals, sooner or later a penalty must come. The same laws of brain and muscle, of intellect and heart, controls the prince as well as the peasant. Work in the field and workshop, according to the physical law, educates the hand and eye, gives health to the body, brings man in contact with nature, for the natural sciences are the true teachers of correct thinking. Their methods and laws are eternal truths, and calculated to unfold the intellect and affections; not so the tricks of trade and laws and institutions of men, which are transient and temporary, and generally the work of his ignorance and selfishness.

Only that wealth is real which is eternal; material wealth, not being eternal, is not real wealth. True wealth resides in man's faculties, which are eternal, and that wealth can only be acquired by exercise in fulfilling uses; none can, therefore, be cheated out of that which they have justly and truly earned, nor can any one gain anything by paying another to fulfil his duty. There is no royal road to perfection; it is the worker physically, morally, and intellectually who is the true beneficiary.

From the nature of the currency, free-trade, inventions in machinery, &c., do no permanent good to the labouring classes. It only enables greater numbers to make profits by those means, speculate on the labour of their fellowman, monopolise the means of existence, and retire from business to live on the labour of others by means of rents, interest, &c., so that the burden on the labouring classes is no less, and they are deprived by an unjust system, of the time needed for rest, cleanliness, mental and moral culture, and the refinements and accomplishments of life; the true end of life, the cultivation of man himself, is ignored.

But the desire of many is to educate man practically under conditions which will elevate him to a far higher plane of moral character—and render the present expensive governments in time unnecessary—and enable all to exert their various powers and capacities into channels for the common benefit. It may be a work of centuries, but when men can associate themselves together to cultivate themselves, then a new era will have commenced.

The workman invents the tools he needs to work with, and, when men are resolved to work in the manner essential to their true interests

A spiritualist, who has never seen any of the manifestations, is always open to be "impressed" with truth. He thinks "scientific" men make a great mistake when they think they can *know* truth, while (in his humble opinion) truth can only be *felt*. What do we know?

**FEMALE LODGES OF MASONRY.**—It is not generally known, but it is nevertheless a fact, that there are numerous female Lodges in France and elsewhere, and that such lodges are not unknown in England. It has lately come to light, that Mesmerism and Spiritualism were sciences most sacredly concealed by masons in former ages. Of these sciences the present order of masons are profoundly ignorant. It is now in contemplation to form a female Lodge in London expressly to study these divine sciences, so far as compatible with human nature. Such study may perhaps teach the lords of creation that the ladies of creation are mentally quite equal to their lordships.

"Can a clairvoyant tell what will happen?—I mean do spirits see into the future?" Yes, clairvoyants and others repeatedly foretell events. A. J. Davis foretold T. L. Harris's changes of theological belief at the time he first became spiritualist (See Memoranda of Remarkable Persons, Events, &c., just published). Hundreds of instances can be gathered from everyday life where direct information is often supplied. Omens are numerous. A spiritualist by some accident ruptured a blood vessel while at work, was carried to the hospital, and died suddenly. A friend of his, who lodged with him, states that for two nights before the occurrence this friend got no sleep because of a continual knocking in his bedroom. Some will deny that this unusual noise had any connection with the accident referred to. Such "coincidences" are numerous, and are explained in many ways by spiritualistic and other hypotheses.

**GERMAN EXTRACTS.**—From an interesting letter we make the following excerpts:—"The Germans take a great interest in Ethnology, and Phrenology is also weaved into it; Carl Vogt admits it as the most important portion of Ethnology, and brings out some excellent facts. He has been delivering a series of lectures in Leipzig. The Germans will have solid works in preference to light reading. You would be surprised at the number of theological works published. They are also great at stories and science, but between these classes and children's books there is a great blank. I send you a specimen of the *Globus*—a real treasury of Ethnology; it is splendidly printed and illustrated—in fact, superior to anything I have hitherto seen. I find the Germans very difficult to deal with; you cannot depend upon the price they ask for anything, and they stick on profit at all edges. They will ask you a price to-day and to-morrow—when the article comes, it will be more. On the whole, I am not in love with German life, manners, and customs. They are too slow, and make the women do all the work. When the snow comes, the women are set to clean off the causeway in front of the shops, and the men stand with their hands in their pockets, and large pipe in mouth, looking on." The *Globus* is truly all our correspondent says of it. The language in which it is printed is the only obstacle to the enjoyment of English readers.

ELONGATION OF THE BODY.—In M. De Mirvell's report of the extraordinary possessions at Loudin, which occurred during the seven years, 1632-1639, a case of elongation is attested. These possessions attracted much attention in France at the time of their occurrence, and amongst the many noted personages who investigated them was Richelieu, the Duke d'Orleans, and the Duchess d'Aiguillon. The Duke d'Orleans also published a pamphlet narrating the occurrence. Nearly all the nuns, including the superior, were "possessed," and the manifestations were so thoroughly investigated by learned men and divines, that though indications of fraud were detected in some of the minor incidents, yet the great mass were indisputably genuine. Amongst these latter was the lengthening out of the superior, Jeanne De Belfiel, so that her feet were seven feet apart and her whole length seven feet. There is a difference between this case and that of Mr Home. Jeanne de Belfiel was lengthened out in the legs, Mr Home in the body. Jamblichus in his *De Mysteriis* notices the following effects on certain media, ascribing it to the influence of superior spiritual beings, he says:—"Some are agitated throughout the whole body, others in some of the members, others again are entirely quiet. Sometimes there are pleasing harmonies, dances, and according-voices, and sometimes the reverse. Again, the body appears either TALLER OR LARGER, or is borne aloft through the air, or it is effected by the *opposite* of these."

## SEANCES DESCRIBED.

### MR AND MRS EVERETT'S CIRCLE.

HAVING been present at a *seance* which took place at Mr Everett's on the 11th June, which was of so remarkable a character that I had hoped some more descriptive pen than mine would have given an account of it; but not finding such to be the case, I venture to offer the best statement I can in order that those persons who take an interest in Spiritual phenomena may have an opportunity of judging of the peculiar nature of at least some of these manifestations.

With respect to the time I have been a spiritualist, I am but a young member of its ranks; but with regard to perceiving the grand truths which the philosophy of Spiritualism reveals concerning our immortality, and realising the genuineness of its facts as presented at the spirit circle, I feel to have been a spiritualist far longer.

Any one who views Spiritualism in its true light will not fail to see also the responsibility which it necessarily entails, and it is with that view I venture to give these few facts, thinking perhaps they may awaken in some minds an earnest desire for unprejudiced investigation. Such at any rate is my wish. Now for the facts. The circle was a most harmonious one, composed of ten persons, five ladies and five gentlemen. All had assembled by about eight o'clock, and seated themselves where fancy or convenience suggested, indulging in quiet conversation chiefly bearing upon the subject most dear to us all,

A spiritualist, who has never seen any of the manifestations, is always open to be "impressed" with truth. He thinks "scientific" men make a great mistake when they think they can *know* truth, while (in his humble opinion) truth can only be *felt*. What do we know?

FEMALE LODGES OF MASONRY.—It is not generally known, but it is nevertheless a fact, that there are numerous female Lodges in France and elsewhere, and that such lodges are not unknown in England. It has lately come to light, that Mesmerism and Spiritualism were sciences most sacredly concealed by masons in former ages. Of these sciences the present order of masons are profoundly ignorant. It is now in contemplation to form a female Lodge in London expressly to study these divine sciences, so far as compatible with human nature. Such study may perhaps teach the lords of creation that the ladies of creation are mentally quite equal to their lordships.

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"Spiritualism." Presently low but distinct raps were heard at first near Mrs Everett (the medium), then in various parts of the room, and then some one would experience that the chair or couch upon which they were sitting was undergoing an unmistakeable vibration. Then the whole room seemed to be influenced in the same way. During the conversation the importance and right of having satisfactory tests, especially with regard to identity, was rather strongly urged by a well known lady present (Mrs Emma Hardinge), and before I close this letter you will see what that apparently led to.

It was now thought time to form ourselves into a circle round the table, which is large and massive, the top of it being of solid mahogany about two inches in thickness. I mention this merely just to give an idea of its immense weight. As our number was not numerous we were seated very comfortably, but some of us not having found our right places were directed to them by the spirits. Being seated properly a chapter from the Bible was read, as is the general custom, I believe, at all well organised circles, and then a short but most beautiful prayer was offered up by the same lady, Mrs Hardinge, who also read. The impressive manner in which this prayer was rendered will never be effaced from my memory. Quiet conversation was again resumed, the spirits manifesting their approval or disapproval of what was said by rapping, which is as well understood by those who are accustomed to it as if a voice spoke. This is very interesting, especially when the answers indicating assent or dissent come almost before the last word has fallen from one's lips, and always expressive of such responses as might be expected from individuals of no ordinary intelligence. The spirits were then asked whether they would like a little singing. "Yes" being signified, a lady commenced singing an appropriate song, we all joining in the chorus; and if we might judge from the volley of raps which followed, we could come to no other conclusion than that our invisible friends had been highly gratified. Singing has also the important effect of harmonising the circle.

After this, strong physical manifestations took place, such as the moving of the massive table above mentioned a considerable distance without visible contact; then the uplifting of one end with an ease perfectly astonishing; and again, the vibration of the table and of the whole room, some persons present being unable to compare the motion to anything else but the tremulous effect produced by the working of the engines of a large steamer. Two chairs which were unoccupied at the top of the table opposite, but some distance from the corners, were then very curiously operated upon; the small one being once or twice completely lifted off its front legs and balanced very steadily, and sometimes with a slight rotary motion upon its hind ones, just as if it was occupied by some person who was leaning backwards. Then the other, which was an easy chair, was drawn closely up to the table, and Mrs Hardinge, who is an excellent seer, told us that she plainly saw it in the possession of a spirit, and that he had moved it up to the table, and that they (the spirits) were about to complete the circle by occupying the two chairs just alluded to. A gentleman (Mr Miers), who was present, and who is also a seer told us several very interesting accounts of what he

saw, but which are too lengthy to insert here. During the whole of these manifestations a subdued but quite sufficient light was burning to allow us to perceive all that transpired. It was now rather late, being between eleven and twelve o'clock, and most of the company felt that it was time to depart, but the spirits intimated that they wished us to stay a little longer, having something to communicate *audibly* as is the general custom at this circle; so after having partaken of some refreshment, a manifestation of such an interesting character took place that I must not omit to mention it. A chair which was not in use and some little distance from Mrs Floyd (Mrs Hardinge's mother) was moved, to the surprise of all, close to her, and Mrs Hardinge saw her brother seated upon it and nestling fondly to his mother's side,—this being evidenced to us by the pretty, and I fear many will jeer when I say the affectionate, movement of the chair. Such, however, was the case, and no amount of such logic as "flat denial" will alter the fact. What could be the feelings of that mother knowing her son to be dead to the body, but having such incontrovertible evidence that he still lives and loves her in another and better state, and comes again to earth to give joy and consolation to her declining years. One fact is worth a thousand theories, and I would rather suppress twenty than overdraw one. It is perfectly impossible to describe the thrilling effect which this, what I dare say some people will call ludicrous, manifestation produced, but still more so to convey to any one's mind an idea of the expression of heartfelt joy which beamed from that mother's face. We may well say with the poet,

Dare I say  
No spirit ever brake the band  
That stays him from his native land,  
Where first he walked when clasped in clay?

Having again returned to the room previously occupied and resumed our seats as before, the spirits soon manifested their presence by entrancing Mrs Everett. We were at this juncture directed to put out the light, and then Mrs Everett walked from where she was sitting to a chair near the piano. Shortly after this a light was called for in order that we might see what had taken place, and the exact position in which Mrs Everett was sitting. This is somewhat remarkable, because when entranced she is perfectly unconscious of what she is doing, and of that which is taking place around her. Mrs Everett was seated upon a chair with one arm, the right, resting upon the piano as a support; the hand having been previously directed to take hold of a cardboard tube, rather larger at one end than the other, which was held over the shoulder in a horizontal position. This tube is merely used by the spirits for the purpose of concentrating the sound, and rendering articulation more distinct. It is not absolutely necessary. Having seen the manner in which Mrs E. was sitting we were again directed to put out the light. Then a voice spoke which was recognised as that of "John Watt," the spirit who generally communicates *audibly* with this circle, and addressed us with these words,—“Good evening, dear friends; good evening dear Emma,” meaning Mrs Hardinge, “and here's my dear old friend Mrs Floyd too,—how are you?” and then proceeded to remark upon the

harmonious nature of the circle, and expressed his satisfaction at the manifestations which had taken place. Then an Indian spirit, known by the name of "Znippy," gave us the Indian war-whoop once or twice as shrilly, I should think, as it was ever uttered by him in the wilds of his native home.

But what followed was more remarkable still. An entirely different voice now spoke and addressed Mrs Hardinge personally, which she immediately recognised. The nature of the communication being most endearing and affectionate, therefore quite unnecessary and out of place for me to repeat here, sufficing to say that it was a voice which Mrs Hardinge said she never expected to hear again on earth. The feelings which I, and I believe all present, experienced during this affectionate and yet solemn visitation no pen could describe, nor tongue give utterance to, but can only be realised in the presence of a similar scene. "John Watt" again addressed us and said *very* significantly, "You were speaking of tests this evening, I think you have had one *to-night*, have you not? Is that a sufficient test?" For my own part I felt that it was more than sufficient, and I have no doubt all present felt likewise. John said, "As it is so late I shall not stay long, knowing that some of you have a considerable distance to go home." I being a comparative stranger asked him whether I had far to go, to which he replied, "You have a long way to go, but I do not know exactly where you live." I reside in St John's Wood, and was then at Islington. This fact speaks for itself. Mr Everett then asked whether any spirit lights could be produced. John said he did not think there could; not being sufficient magnetism, it having been very much exhausted, but that he would try. Shortly after a small phosphorescent light appeared which very much resembled a star, occasionally for a moment, disappearing. Then another came, and it was interesting to notice the kind of fixed star motion which these little lights exhibited, as if endeavouring to move from the positions in which they had been placed. "John Watt" told us there had been and were a great many spirits present, but he would not detain us longer. The lights disappeared, and this blessing was pronounced by him—"The Lord bless you and keep you. The Lord make his face to shine upon you and give you peace, Amen. Good night, friends, good night, good night"—the latter being more feebly uttered than the first, as if pronounced by a retreating voice. Thus terminated this *seance*, a description of which utterly fails to give a fair idea of its reality. I have only noticed the most important facts, leaving many of the details to suggest themselves.

The following are the names and addresses of those present:—Mr and Mrs Everett, 26 Penton Street, Islington; Mrs Floyd, and Mrs Hardinge, 6 Vassall Terrace, Kensington; Mr and Miss Lander, 11 Hardinge Street, Islington; Mr and Mrs Miers, 10 Robinson Road, Cambridge Heath Road; Mr Teitkens, 121 Pall Mall; M. S. Revill, 41 Southbank, Regent's Park, who subscribes himself,—Yours faithfully.

#### A PLAYFUL SPIRIT.

Some of the spiritual manifestations are very amusing, and must astonish those considerably who witness them for the first time. We

receive numbers of letters describing these experiments, one of which thus proceeds:—The manifesting spirit was said to be that of our host's father, and at the close of the seance, when we rose to go, the invisible operator endeavoured to prevent our host leaving the room by boxing him up in a corner with the table. If he managed to escape from one corner, he was immediately made prisoner in another; and when he made a rush for the door, the table did the same, and there was no such thing as getting out, the door as usual opening inward. In the course of the sitting, the table was moved towards different individuals. In one instance, to the great consternation of a lady who had never seen the phenomena before, the table was overturned repeatedly, and was raised and brought down with such violence as to endanger the solid mahogany. I tried to hold it, and succeeded to some extent, but, while able to prevent the violent blows on the floor, I could not keep it perfectly still; the force was surprisingly strong. The movements ceased when the young lady who is the medium took her hands from it.

#### A SEANCE WITH MISS PRICE.

Phenomena of a similar description was lately witnessed by a friend who attended one of Miss Price's seances, at Mrs Main's, 110 Bethnal Green Road. It was a dark seance, and ten or eleven persons sat round the table. The spirit of Mrs Farnham was seen by the mediums standing behind J. Burns, and he conversed with her through the table. The spirit relatives of many present were seen by Miss Price, and of whom she gave beautiful and accurate descriptions. A spirit hand was seen by the medium to form in the centre of the table, and nearly all present got touched, smitten, or pulled by the spirits. The table, a round one, weighing 70lbs., was turned upside down, and carried round the room by the spirit agency. A smaller table was carried over the heads of the circle all about the room, and with the fingers of only a few touching it. It was placed playfully over the shoulders of some present, as if intending they should carry it. A gentleman from India conferred with the spirits of his deceased children, and the medium gave accurate descriptions of them. J. Burns had his inner history very truthfully and beautifully described by Miss Price, which description she said was impressed upon her mind, and observed two spirits standing behind him, and also described a symbolical crown which she saw, and which referred to many of the present steps being taken to promote the education of man in the science of human nature. The seance was an exceedingly interesting one, and gave much satisfaction to all assembled. Miss Price, in a deep trance, concluded the meeting by a very beautiful address from the spirit of Mrs Farnham, who seems warmly to reciprocate the respect we entertain for her as the authoress of the "Ideal Attained," and other excellent works.

#### LETTER FROM ITALY.

Blake has surprised the world, now that he is more understood—what a life of Spiritualism!—as intense as Swedenborg. I believe they

were both honest, but that is only opinion, and counts for nothing. I adhere to *facts only*—well testified, witnessed by myself and in the presence of others, and not in the dark, but in the light as the other night. A long glass trumpet was taken up to near the ceiling, and waved about with deafening blasts for four minutes, until it fell and broke, the room being 17 feet high. This being done by invisible powers at *my request*, in the presence of myself, Bibi, and the maid, who were frightened (the latter is an ex-nun, and fell to crossing herself), so that it could not be my imagination, or the effect of any trick or machinery. It was a perfect demonstration, and not depending on my assertion, and we could not all three have been dreaming of the same thing. Phenomena of the sort have been going on in my house for fourteen years with more or less perfect proof. My little girl and the nun are both mediums. The mother of the one and the sister of the other are their chief spirits, and there are half a dozen others who often accompany them. Danté has long been our personal friend. On Easter eve he brought a live lamb into the house as a present for Bibi. It follows her about like a dog. He opened a window on the arno which was fastened, and I had never quitted the door of the room into which I had gone five minutes before, so it was impossible for any mortal being to have brought it. This is only one more of the innumerable proofs I have had of the immortality of the soul. I always said I will believe it if some one ever comes back to tell me, but books or priests I do not trust, especially with palpable lies and absurdities cramming the world for lucre!

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## OUR CONTEMPORARIES.

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*The Co-operator*, a Weekly Record of Co-operative Progress by Working Men—edited by Henry Pitman, Manchester, price 1d; London: F. Pitman—is a truly suggestive and progressive publication. It points in a direction from whence many of our social grievances must be healed. In the sphere of industry and distribution we can recommend it and its self-sacrificing editor as instructive and reliable guides. It is a valuable record of social progress in these departments, not only for this country, but the most encouraging facts are given from other lands.

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THE ANTHROPOLOGICAL SOCIETY AND THE DAVENPORTS.

THE following correspondence introduces itself:—

Anthropological Society of London,  
4 St Martin's Place, 4 Charing Cross,  
*May 12, 1868.*

Sir,—The council of the above society having been informed of your wish that a scientific scrutiny of the performances of the Messrs Davenport, shall take place before their final departure from England, I am instructed to communicate to you the willingness of the council to afford the opportunity which rumour has credited you with seeking.

With that view I have only now to say that I shall be happy to see you at these rooms any day, between the hours of eleven and five, in order to confer as to the conditions upon which the two parties will have to meet.—I am, sir, yours, &c.,

J. F. COLLINGWOOD.

R. Cooper, Esq.

Anthropological Society,  
4 St Martin's Place, *May 20, 1868.*

Sir,—I had the honour to lay your letter before the society yesterday, and I am instructed by them to say that they accept your proposition to give a preliminary seance for the purpose of enabling them to settle the conditions on which the investigation might proceed; assuming, of course, that you comply with the fundamental condition that nobody on your side is present excepting the Messrs Davenport and Mr Fay.

I wait a communication therefore from you to fix a day.—I am your obedient servant,

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4 St Martin's Place, *May 29, 1868.*

Sir,—I find that it will not be possible to have a meeting of the committee to settle the conditions on which they would propose that the Messrs Davenport and Fay shall again perform by Monday next, we must therefore postpone the matter until after their return from Birmingham; meantime you shall hear from me what will be the conditions proposed by our committee.—I am, sir,

R. Cooper, Esq.

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4 St Martin's Place, W.C., *June 5, 1868.*

Dear Sir,—At a meeting held last evening the committee instructed me to report to you that at the preliminary seance given by the Messrs Davenport and Mr Fay on the 25th ult. in their presence, there were no "manifestations" exhibited which were not capable of easy explanation, the performers declining to comply with nearly all the suggestions of the committee as to tying. But as the committee are given to understand that that was confessedly a poor seance, they are willing to meet the Messrs Davenport and Mr Fay again should these gentlemen agree to certain conditions which are appended.

If "manifestations" or phenomena of an inexplicable character take place when Messrs Davenport and Fay have accepted and complied with such conditions as will satisfy the committee that their physical agency is not the sole cause of the "manifestations," the committee will

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admit that those gentlemen have made out a case worthy of further and serious investigation.

The committee will not be able to devote Monday evening, as you suggest, to any further investigation, but I am instructed to suggest next Wednesday as the most convenient to them, if that will suit your plans.—I am, &c.,

J. FRED. COLLINGWOOD.

R. Cooper, Esq.

4 St Martin's Place, W.C., June 4, 1868.

Conditions proposed to the committee for the test seance of Messrs Davenport and Fay.

1. The performers to be secured by the committee with the committees' own materials in any way not calculated to injure the performers; and in the dark seance the hands of each of the performers to be held by members of the committee, as well as bound.

2. The members of the committee to be admitted into the cabinet, and the performers secured to them in whatever manner the committee please, and the instruments to be placed as directed by the committee.

3. The committee to be at liberty to apply any test of marking, colouring, to the hands of the performers, and those which appear that they think fit.

4. The side doors of the cabinet to remain unfastened, and members of committee to open them the instant a hand appears.

4 St Martin's Place, June 9, 1868.

Sir,—I have the honour to acknowledge the receipt of your communication dated the 6th inst., but which only reached me last night.

The committee have not authorised me to allow any modification of the conditions which I was instructed to forward you, but if you will put your objections to those conditions in writing I shall be happy to lay them before the committee at their next meeting. With your permission I will retain for a time Mr Guppy's communication.—I am, sir, &c.,

J. F. COLLINGWOOD.

R. Cooper, Esq.

52 Conduit Street, W., June 11, 1868.

Sir,—The Brothers Davenport and Mr Fay profess that the results that take place in their presence are due to spirit-action, *i.e.*, action of an invisible intelligent force.

The proofs they are enabled to offer are several; perhaps the most conclusive of which are the following:—

1st. That after they are tied by any persons, and in whatever manner, the bolt of the centre door of the cabinet is thrown instantaneously.

2nd. That evidence of manipulatory action is given while they hold flour in their hands.

3rd. That physical action takes place while they are all held.

4th. That Mr Fay's coat comes off while the knots around his wrists are sealed, the seals remaining unbroken.

If these tests fail to convince your committee that the phenomena are produced by a power independent of their own agency, I do not think any tests we can offer would have the desired effect.

The Brothers Davenport and Mr Fay are willing to afford these proofs of an independent power operating in their presence.—I remain,  
your obedient servant,  
ROBERT COOPER.

J. F. Collingwood, Esq.

F.S.—Saturday week is the first vacant day we have.

St Martin's Place, W.C., June 18, 1868.

Dear Sir,—I have been exceedingly busy the last few days. I have been compelled to leave many letters unanswered. I would, however, have sent you a reply had I thought it necessary.

I can only say now, that unless you accept, in the name of the Brothers Davenport and Mr Fay, the conditions which I sent you in the name of the committee, it is out of the question to think of another meeting.—I am, dear sir, yours,  
J. FRED. COLLINGWOOD.

R. Cooper, Esq.

On the letters and meeting Mr Cooper makes the following private remarks, not with a view to publication, but we give them the more readily on that account:—

Eastbourne, July 10, 1868.

The seance that was given was rendered "poor" by unfavourable conditions. In the first place, the room was close and hot; then the committee (for the most part extremely sceptical) clustered round the cabinet, destroying the condition of insulation; but, worst of all, they tied the mediums so tightly as to produce considerable pain—the system adopted being to tie the wrists together, and then to wind the cord between the wrists so as to increase the tension. They, however, deny that the tying was unfairly tight; but the Davenports are the best judges of this, and they aver that the circulation was stopped. Moreover, I have always noticed that the first thing the spirits do when the mediums are in pain is to take off the ropes, and their doing so in this instance I regard as a proof that the Davenports' statement with reference to the severity of the tying is true. The committee allege that nothing was done under the first tying. They lost sight of the fact that *the door was bolted immediately it was closed, and the untying by the spirits in about four minutes went for nothing—that was a piece of dexterity on the part of the Davenports.*

Some of the committee seemed favourably impressed at the time; I was therefore somewhat surprised to hear that they had witnessed nothing that was "not capable of easy explanation." They all appeared to be very puzzled at the close of the seance.

On the reception of the letter stating on what terms they would have another seance, I sent them an article of Mr Guppy's, setting forth the necessity of observing the conditions on which the successful production of the phenomena depended; and in reply to the letter dated June 9, I wrote the letter June 11. The letter of the 18th closed the correspondence.

It is a pity that we played into the hands of such incompetent investigators, but I was led to believe that there was a disposition to enter into the matter in a fair spirit of inquiry. However, I do not think any harm has been done. Mr Atkinson, your correspondent, was one of the committee, and I believe was fully satisfied.

It is worthy of note that throughout the correspondence the Davenportists are spoken of as "performers." It is but fair to say that we received great courtesy at the hands of the committee. They acted perfectly honourably, their mistake being that they were more bent on exposing than on investigating.—Yours faithfully, ROBERT COOPER.

Further remark is almost unnecessary. It is a pity that the "Investigators" did not follow the suggestions laid down by Mr Atkinson in his article in another page, and, having witnessed the results according to the conditions proposed by Mr Cooper, then they might have introduced others. As it is, we think "they have made out a case worthy of further and serious investigation." After the mediums were tied in the cabinet to the best ability of the committee, the door, on being closed, was immediately fastened, and the complex and scientific tyings were undone in four minutes. What a "stretch of credulity" to believe that such a result depended on the "dexterity of the performers!" We ask these gentlemen on what known physical law, or known to them law of any kind, were these "manifestations" produced. They assume that they are "capable of easy explanation," and, as scientific and straightforward men, they are bound to come forward and make good their insinuation; in fact, we press it as necessary to the completion of the transaction, and, if they do not comply, we shall "write down" their defeat in consequence. We hear much of the "assumptions" of the spiritualists, but are they not warranted in attributing these effects to the action of "an invisible intelligent force," and is not the position of the opposite party the grossest assumption? After all, "scientific men" are sometimes scarcely even "men." We know men who, with such brilliant opportunities, would have rendered them available for learning something more on the subject; but the Anthropological Society Committee, led away by bigotry and foregone conclusions, are as ignorant and prepossessed on the matter as ever! When scientific attainments and prestige only lend supercilious conceit and unbending egotism to the character, are they any auxiliary to the attainment of knowledge? History answers that the majority of discoveries have been made by proscribed individuals outside of the scientific schools. If societies then stand in their own light, let us be thankful that the palm of discovery and candid investigation will ultimately be conferred on the deserving parties.

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## REPORTS OF PROGRESS.

### EAST LONDON ASSOCIATION OF SPIRITUALISTS.

The inaugural meeting of this association was held in the Stepney Temperance Hall, on Wednesday evening, July 8. There was a goodly muster of the most active spiritualists from various parts of London. The who, together with local contributions, entirely filled the hall. The proceedings commenced by the audience singing a few verses from "Hymns and Songs of Spiritual Aspiration and Devotion." Every

one who entered the hall received a copy of this little collection, which facilitated the singing very much. Mr J. S. Spear then delivered an invocation, and J. Burns followed with an address on the spirit and objects of the Association. He stated that they intended to have a free platform, no creed or compulsory payment of subscriptions on the part of members, from whom no confession of faith would be demanded on admittance. Their leading inspiration was the love of truth and the love of man as the recipient of truth; and they would endeavour to follow the voluntary principle, leaving every one to think for themselves, regulate themselves, and mutually benefit one another.

Mr Spear then delivered an address, in which he showed that at various stages of man's development some one or other of his manifold relations was the topic of paramount interest. Now was the age when the cultivation of man's spiritual powers were about to receive special attention. He sketched the progress of early Spiritualism in America, and said he planned the first sermon delivered in favour of it, also the first convention, and had taken an active part in its early diffusion.

Miss Price was entranced, and delivered a very eloquent and instructive address. The Rev. S. E. Bengough testified to the advantages of Spiritualism as a means of mental culture. He thought there were many useful lessons to be derived from it. A young gentleman, who conducted the singing, as a vocalist bore witness to the more lofty and soul-satisfying tendencies of the hymns selected by spiritualists to those usually sung by orthodox bodies.

The Chairman invited any friends present to give their suggestions as to the useful working of the Association, when two anti-spiritualists unceremoniously attacked Spiritualism and the various speakers, and wanted to insist on the discussion of the whole question. As this was not the object of the meeting, the chairman told them that, having heard their sentiments, he could not detain the meeting longer as the hour was late. They noisily claimed a further hearing, when the meeting broke up.

A number of names were added to the roll of membership, and the officers of the Association, as well as the audience generally, were much gratified at the success of the meeting. Much praise is due to the members for their activity in getting together such a large audience, with very small means of publishing it except the notices in the *Spiritual Magazine* and *Daybreak*.

## THE ANTHROPOLOGICAL SOCIETY OF LONDON.

In our report last month, some very grave typographical errors occur, as the proof failed to reach in time for correction. Dr Hunt is spelt Hunter; the systems of measuring the head are termed satisfactory instead of unsatisfactory; and towards the middle of the paragraph, anthropologists appears in place of anti-phrenologists. The last meeting of the session took place at the Society's rooms, on Tuesday evening, June 9—H. G. Atkinson, Esq., in the chair. There was a large attendance of fellows and visitors. The proceedings commenced by the presentation and exhibition of certain curious skulls and implements from Central America and other places. The chief business of

the evening was the reading of a paper by Dr Donovan, the veteran phrenologist, entitled, "The Fundamental Principles of Anthropology." He showed the weakness and fallacies of the metaphysical and theological systems of studying man, and indicated that the proper method was to study the mind through the development of the brain. He submitted three propositions for discussion, embodying the chief doctrines of Phrenology. A very animated discussion ensued. Several gentlemen exhibited more personal abuse, spleen, and ignorance than science, while others candidly acknowledged Dr Donovan's devotion to his department, and gave their best thoughts on the subject. Dr Collier, formerly of New Orleans, who said he was the discoverer of Phrenomesmerism, referred to its being cited as a proof of Phrenology. He said he did not believe that the phenomena produced by its use was at all due to the brain of the subject being excited, but was transmitted to the subject from the mind of the operator. A member of the council contradicted this view by giving his experience, which went to show that the actions of the subject corresponded with the phrenological portion of the head touched even when the operator made a mistake.

James Burns made a few remarks at the close, in which he took a general view of human action. He traced it all to an organised being, man, and pointed out some of the relations between function and organisation. He said this course had been successfully followed by the phrenologists, and that some of the criticisms then offered had been made in ignorance of the phrenological method. He contended that Phrenology was a very appropriate term for the study of mental phenomena, as exhibited through the organism of man.

Dr Donovan briefly replied, and the meeting broke up after a long sitting, much engrossed by the interest of the proceedings.

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A committee of the Temperance and Hygienic Hospital lately waited on Archbishop Manning, and laid before him their objects and principles. His Grace was much interested, and further communication with him on the subject is expected. If the hygienic system could be introduced into the Roman Catholic Church much good would be effected.

**ROTHERHAM.**—The Workmen's excursions, as instituted by Messrs Guest & Chrimes, have extended to the other firms in town and neighbourhood. The employers give a free trip to Scarborough, Blackpool, or other attractive spots, to all who are engaged in their factories. These excursions have a very pleasing influence on all concerned, and their inauguration should be speedily effected in other manufacturing towns.

**BATHS FOR THE POOR.**—A grand bazaar in aid of the poor people's baths at St Anne's and Cork was held in June, in the beautiful grounds of Dr Barter's Hydropathic Establishment, St Anne's, near Cork. The weather was all that could be desired; and the country around one of the most beautiful spots in Ireland, even rivalling the far-famed Lakes of Killarney, added much to the attractiveness of the gathering composed of the élite of the district. The stalls were very artistically arranged, and under the presidency of ladies devoted to the cause of

health and social progress. The supply of articles was large and attractive, and the purchases must have been equally plentiful, as over £200 were realised, as well as a supply of articles unsold. A noble work of sculpture by Mr Barter, "Diana's Dream," elicited great interest; it is expected to be exhibited in London soon.

**NOTTINGHAM LYCEUM PIC-NIC.**—The annual fête of the Children's Lyceum is expected to take place on Monday, August 10th. The groups will assemble at the Meeting Room, 209 St Anne's Well Road, at one o'clock, and march to Speinton Hermitage, about a mile distant, which is a convenient place for parties of this kind. There the Lyceum will go through its evolutions, wing marches, &c., and about 6.30 the company will retire to a room adjoining, where the speakers will have an opportunity to address the groups and friends. If the day is fine it will be a scene worthy to be remembered. Those interested in the Lyceum movement are respectfully urged to be present themselves, if possible, and induce others to attend. Quite an influential gathering of strangers is expected, and the proceedings promise to be of a very interesting description, and calculated to advance the Lyceum. In making inquiries, address—John Hitchcock, 209 St Anne's Well Road, Nottingham.

**THE DAVENPORTS.**—Since the return of these mediums from their continental tour they have been engaged in giving sèances in London and its suburbs. They commenced at their old quarters, Queen's Concert Rooms, Hanover Square, on April 11, but most of the seances have taken place at St George's Hall. To bring the manifestations before a different class of persons several exhibitions were given in Cambridge Hall, Newman Street, and with this object in view the principal suburban districts have been visited, some more than once. Greenwich, Islington, Bayswater, and Camberwell, were each visited twice, and the Beaumont Institution, Mile End, three times. At this last place a better impression was perhaps made than at any other, the audience increasing on each occasion, and the interest increasing in the same ratio. A seance was given at the Horn, Kensington. East Grimstead and Tunbridge Wells were also visited. At the former of these two places, which is but a small country town, we were agreeably surprised to find a good audience assembled, including the principal resident gentry. This was mainly owing to the interest which had been excited in the place by Mr Kinnaird Gibbons, an enthusiastic spiritualist, who has succeeded in half convincing the whole town of the truth of Spiritualism by his indefatigable efforts in the cause. It was at this gentleman's request that the Davenports were induced to visit East Grimstead, and it was entirely owing to the interest excited by him that such a highly successful meeting took place. Here we have an instance of what can be done by individual effort. A week's visit to Birmingham completed the doings of the Davenports. This was not, on the whole, so successful as could have been wished. The people were not prepared for the subject. They had been bamboozled by Dobler the conjurer into the belief that the Davenports were the same as himself, and they consequently took but little interest in the matter. The spiritualists also had been bamboozled by Melville Fay, and, on

the principle that a burnt child dreads the fire, were determined not to be taken in a second time. Instead, therefore, of calmly and dispassionately witnessing the phenomena they set about trying to prove the Davenports impostors. This course of proceeding was noticed by the press, and operated unfavourably against the cause. Moreover, the general scepticism that prevailed marred to a great extent the manifestations, for though the Davenports can generally get manifestations when required, the results vary with the audience—a sympathetic audience, in whom the mediums have confidence, materially favouring the production of the phenomena, and *vice versa*. Like most other people, the Birmingham friends had a test of their own—one that would satisfy them. Unlike the shoemaker, whose faith was in leather, theirs was in metal, and accordingly they proposed to enclose the Davenports in wire cages. One would think that tying with an unlimited supply of rope and holding the mediums would be as satisfactory to any reasonable mind as the various expedients frequently suggested. Every sceptic, however, has some peculiar test that would satisfy him, and unless that is adopted all that is done goes for nought. *Tot homines tot sententiæ*. One thing is very certain—the Davenports' manifestations, as usually exhibited to the world, have been successful in convincing tens of thousands of the reality of spirit existence, and will doubtless be the means of convincing tens of thousands more; but it is to be feared, to use Mr Howitt's words, that "the bulk of this materialised and conceited generation will go out of this world in the impenetrable husk of their spiritual ignorance." Eyes have they and see not; ears have they and hear not! The night before leaving Birmingham I had some striking evidence of spirit-power, which, as a conclusion to these remarks, I deem well to append. I was with the Davenports and Mr Fay in a large bed-room. I walked to a chair at some distance from them. As I was turning round to sit down I blew out the candle, and immediately my wrist was grasped and swung round several times with considerable force. On taking my seat a heavy portmanteau was placed on my knees; this was brought from a distant part of the room. I was then addressed by a voice which kept up a conversation for about half an hour, the burden of which was that the Birmingham people were not prepared to receive evidence of spiritual realities.—ROBERT COOPER.

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Frederic, the brother of Tennyson the poet, is a spiritualist.

The mysticism of the middle ages was assumed as a protection against the inquisition which extended over all Europe.

A new work on health, by Mr Metcalfe, of Priesnitz House, Paddington Green, entitled "*Hippocrates, Hahnemann, and Priesnitz*," is just now passing through the press, and may be ready by the end of the month.