

# HUMAN NATURE:

A Monthly Journal of Zoistic Science.

---

MAY, 1875.

---

## RESEARCHES IN SPIRITUALISM.

By M. A. (OXON).

### SPIRIT PHOTOGRAPHY—CHAPTER IV.—(*Concluded.*)

"It has always seemed to me that a rich mine of investigation remained unworked so long as this question was not thoroughly probed." I commenced this chapter with these words nine months ago; and I submit to the candid reader that I have justified my opinion. When I commenced to write upon the subject I did not indeed estimate fully the weight of evidence that would be adduced. It was only after patient sifting of asserted facts, and as a result of much correspondence with friends and strangers on the subject, that I saw how weighty was the evidence from photography for the truth of the Spiritual hypothesis—viz., *that the Spirits of departed human beings are concerned in the production of the phenomena called Spiritual*. It was not merely that the phenomena themselves were established to my mind by evidence that should satisfy any person who was not prejudiced, or determined *not* to believe, but the whole chain of evidence led irresistibly to the conclusion that the invisible operators were departed human beings.

In the fore front of the subject stands the irrepressible question of the genuineness of the phenomena. Some very acrimonious controversy has taken place on this matter, into which I do not propose to go at any length. Accusations of imposture have been and are freely bandied about, and dark hints of what *could be* revealed are frequently thrown out. A few words on this point. No fair mind—in dealing with a subject so obscure as this, so little probed, and so little known—can take "could be" into the question. It is our habit in England to proceed on direct evidence, and to hold an accused person innocent until his guilt has been proved. On this principle, I must say that a

year's careful investigation of the matter, as it affects spirit-photographs, in London, Paris, and New York, has not furnished me with any evidence on which I could fairly establish a charge of imposture. The only case where such allegations were sifted by a court of law ended in Mumler's triumphant acquittal. And no attempt has been seriously made to sustain the allegation (plausible on the face of the statements) that several of the early London photographs were not genuine. It is possible that such is the case. Some of them bear upon their faces the most plain marks of double exposure; but then, to add to one's perplexity, some of these very pictures are clear cases of spirit photographs which have been recognised by the sitter as being likenesses of departed friends. Dr. Dixon, of Great Ormond Street, had such a case, and the picture was, and probably is, in the possession of his brother, Mr. H. Dixon, of Albany Street, who is a professional photographer. So that "not proven" seems the fairest verdict to give, even in the most suspicious cases.

According to the critics, it should be the simplest thing in the world to make a spirit-photograph. They would have us to suppose that, as anybody can detect the sham, so anybody of the most moderate attainments can manufacture it. How comes it, then, that up to a very recent date there were only three photographers who professed to be able to take these pictures—one in Paris, one in London, and one in New York? If the trick were so easy, surely more men would venture on the Tom Tiddler's ground, in the hope of "picking up gold and silver." Yet the fact is otherwise. And even those who do take the pictures, produce such totally different results that, if it be done by trick, each one must have a different trick of his own. So that not only are there so few photographers, but each must be supposed to have hit on a different trick for producing the same result. If this be so, it is all the more surprising that more men should not have hit upon one of the many methods of deceiving a confiding public. The argument may be left to receive its answer from inherent improbability, as well as from other sources.

A somewhat extended experience of investigating physical phenomena leads me to say that each case must be taken on its own merits. In cases where the operating power is not one of whose moral consciousness and uprightness the investigator has assured himself, he is not secure from deception. It is the unfortunate experience of all who have seen much of the subject at large that the spirits who are best able to produce material manifestations are those who have least moral consciousness. They are usually those who are nearest the earth-sphere; and as they progress from it, and increase in wisdom, and love, and

truth, they become less able to produce physical phenomena, and strive rather to influence us mentally and spiritually. This lower order of spirits does, I am sure, produce much that looks, and frequently is, deceptive, tricky, and false. This they do both directly, and indirectly by the influence which they obtain over their medium. And while a wholesome warning against indiscriminate meddling with the matter may be drawn from this fact, we may also deduce another conclusion more germane to the present consideration. It is this. In estimating phenomena let each rest upon its own evidence. If one case be faulty or suspicious, pass on to another. Throw aside the non-proven case; rest no argument upon it, but rely solely upon cases where you are sure of your ground. I believe that in cases of physical phenomena wrought by the lower order of spirits this is the only safe course; at any rate, it is the safest, and will yield the most trustworthy results. It is easy, I know, to strain this principle; and it has no application in cases where long communion has proved the reliability of the facts and the truthfulness of the "intelligent operator at the other end of the line;" nor is it desirable, in my opinion, to fence round investigation with conditions of unbending rigour on all occasions. Experience, if it proves that some manifestations look tricky, proves also that "second thoughts are best," and that some which appear at first sight most suspicious, turn out in the end to be suspicious only in appearance, but real and true in fact. I wish to guard myself against misapprehension by saying that I lay down this principle only in cases where it is desired to draw a conclusion or establish a theory. In this case each alleged fact must be tested separately, and on its own merits alone.

Pursuing this method with a bundle of photographs, it is simple to throw aside the suspicious—those that show to the eye of an expert *prima facie* evidence of trick—and to reserve the rest for further inspection. This done, it is easy to reject further those that show a ghostly figure which is not recognised, and about which, as to mode of presentation or conditions under which it was taken, nothing definite is known. This done, there will remain two classes:—

1. First, and most satisfactory of all, those which present recognised likenesses of friends, attested by one or more persons who knew the spirit during its life on earth.
2. Secondly, those which were taken under test conditions, on plates which had not been in the photographer's possession, under conditions of careful observation by an expert throughout, and which nevertheless show a ghostly figure which was not visible to natural vision at the time of exposure.

It is obvious to remark that the second class in some instances includes the first.

In the first class are included all cases of direct recognition of faces which are clearly defined, and manifestly recognisable, and of figures which reproduce some marked characteristic of the departed. These in many cases have been taken by appointment with the invisible sitter, and the presence of the spirit has been testified to, and its appearance described by a clairvoyant. In some cases, moreover, the spirit has previously communicated through an independent medium particulars as to the dress it would assume, and the position in which it would be found the picture. There are cases too in which the evidence from the photograph is supplemented by previous communications independently given, as well as by clairvoyant vision.

The second class includes all cases in which precautions have been taken to watch the operation throughout, and to guard against all known sources of trickery. Of these I have repeatedly said to eminent and expert photographers, "Here is a photograph. These are the conditions under which it was taken. These are the precautions which I took against deceit. There is the ghost. Can you do me one like it under the same conditions? Or can you suggest any precaution which I have omitted?" Invariably the answer has been in the negative. At the outset of this investigation I printed at length a description of the means by which sham ghosts could be produced, and I know no material addition that my sceptical friends have enabled me to make to it. It has indeed been stated to me by an eminent experimental photographer that the use of a stereoscopic camera would be conclusive. If a ghost were depicted by it, he would regard it as a proven fact that spirits can be photographed. I am happy to say that Sir C. Isham placed a stereoscopic camera at Mr. Hudson's disposal some time ago, and that he has successfully taken spirit pictures with it. The *Spiritual Magazine* of August, 1873, contains a letter recording two cases which occurred on the previous 17th of July at Mr. Hudson's. The sitter was Miss Houghton, and in the first instance there appears facing her "a spirit with a remarkably handsome face, covered with a veil of such filmy texture, that it does not in the slightest degree conceal the features." In the second plate, the same face is presented on the opposite side of the picture, in profile; whereas in the first plate he was nearly full face. This, the only additional precaution that has been suggested to me, has, therefore, already been used. I confess I was not aware that the use of a stereoscopic camera would be considered so conclusive, nor can I now see altogether how it is so; but since so high an authority

affirms it to be satisfactory, I am happy to be able to adduce evidence that it is no bar to success.

This, then, is the principle on which I treated the mass of alleged spirit photographs which came before me. I culled from them the suspicious which bore on their face evidence of doubtful authenticity, and those about which I was not in possession of facts attested by respectable persons with whom either I myself or a personal friend was in correspondence, or vouched for in the pages of some trustworthy public journal. There remained the two classes above-mentioned—the recognised and the test photographs. These were distributed thus:—

Out of 180—I use round numbers for convenience—of Hudson's photographs, I described and printed evidence of recognition in the case of 26. I alluded to a considerable number of other cases in which every suggested test had been acceded to.

Out of 40 of Mumler's, I alluded to and described 15 cases in which recognition was testified to, besides others in which expert photographers had tested the operation throughout; and I laid before my readers a short summary of the trial at law by which Mumler's integrity was vindicated, and the reality of his photographs established.

Of 120 of Buguet's photographs, I produced evidence of recognition, or of test in the operation, in the case of 40.

Of 150 of Parkes' I noticed the general features at large, and picked out 8 as clearly attested likenesses.

So that out of a total number of 460 pictures, I have produced 90 test photographs, most of which are attested as likenesses of departed friends, and in the vast majority of cases the attestation is corroborated by the opinion of more than one person. Now supposing a very wide margin to be given for imposture and dubious cases, these 90 photographs present a very strong case for solution. They are most dissimilar in appearance, indeed they have little else in common save the fact, in itself sufficiently striking, that each reproduces to the critical eye of those who best knew them, the lineaments of the dead. Parents and children long since lost come back, in unfamiliar guise indeed, but with the old well loved features, and with little tricks of habit or idiosyncrasy that recall in the best and most conclusive manner the characteristics of the departed. Of many of these no portrait was extant, yet there they are with features clear and unmistakeable. The photographer could not have got their pictures fraudulently. And if he did, how should he know the little characteristic habits which you knew so well, and which confront you there in the picture. Out of your mind, perhaps you will say. Well, that stronghold of scientific scepticism, built on what is at best a half-proven hypothesis,



will not hold out against assault. At any rate, mind reading and unconscious mental action will not account for all, for here is a gentleman who complains that he has got a ghost indeed at Hudson's, but that he is disappointed that it is not one that he can recognise as any friend. He sends it, however to his uncle, who knows nothing whatever of Spiritualism, and receives for answer that it is a clear portrait of the sitter's mother. No wonder he did not recognise it, for she died in giving him birth!

These, and such as these, are the cases on which I rest my argument, and which call for some more satisfactory explanation than imposture, mind-reading, thought-projection, and the rest of the ignorant methods by which men *who don't want to believe the evidence* get rid of inconvenient facts. If only one such case were established, it would call for patient and careful treatment. But there are scores—far more than I have mentioned; many, no doubt, that have never come under my notice at all. But of those that I have recorded can any reasonable and unprejudiced person take the pictures which have been from month to month published as illustrations to this chapter, and deliberately put them aside as unsatisfactory or unworthy of notice. What of the spirit who presents himself for recognition in a head-dress specially selected by the sitter as a mental test? What of Moses A. Dow, and Mabel Warren? of Mrs. Lincoln and the President? of the Countess of Caithness and her five recognised friends and relatives?

Are these to be put aside as frauds? Then, how were they accomplished? As delusions? The delusion is on the other side. As matters of no moment? Then is the most stupendous fact that God has ever given to man an idle tale. The truth, I suspect, rather is that the facts *are* too stupendous for belief. Men shirk them, walk round them, prevaricate about them, pooh-pooh them, sniff at them, do anything but face them honestly. It is so easy in these days to shelve an inconvenient truth, or to "damn it with faint praise," or to cover it with cheap ridicule. We have instances of it all around us. Mr. Crookes places before the world an account, clear, precise, and scientifically recorded, of an experiment conducted in his own house, and in the presence of a few careful observers, men accustomed to investigate on scientific methods, and in at least two cases little disposed to believe in Spiritualism. It is not necessary to detail the facts—how hands at a distance of 8 feet from the medium handed out books and articles of which Mrs. Fay could have had no knowledge—they will be familiar to my readers; but observe, they are *absolutely conclusive as to one of two things*. Either the phenomenon of materialisation governed by external intelligence is established by them, or scientific tests are good

for nothing; and Mr. Crookes and his scientific friends were the dupes of a gross fraud. Do the leaders of opinion venture to suggest this? No; they walk round the question, and project at it little shafts of mild ridicule. They don't like it, and don't exactly know what to do with it. So the *Echo* suggests that the "loose hands" should be utilised by way of blacking boots or cleaning fire-grates; and the *World* grows ironically sentimental over the opportunity of spiritual flirtation that is opened out in the next world by the appearance and demeanour of Katie King. The force of folly could no further go. The writers do not seem capable of entertaining the momentous questions involved in the appearance of the alleged materialised power of the "loose hands." Possibly they do not believe the evidence. Then to say so would be honest, and to "make a hole" in it would be to the point. But to make feeble jokes, and to ignore the point at issue is funny, indeed, but nothing more. Let the writers transfer their lucubrations to *Punch*, which does not profess to be anything else than funny, or abandon their pretensions to be serious guides of popular opinion. Far more consistent is the line of the *Pall Mall Gazette*, which simply dismisses Messrs. Wallace and Crookes, and Spiritualists in general, as deluded and moon-struck idiots. That is straightforward, at any rate; and the writer probably has his reasons based upon experience and knowledge for such a statement. I do not know who he is, or whether he is able on *prima facie* grounds to decide all questions off-hand, or what may be his grounds, but whatever they are I can assure him he is wrong, utterly wrong; and without making any pretensions to the rôle of prophet, I can tell him he will live to know it either here or hereafter.

But there are questions more serious than the opinions of the gentlemen of the press, who are prepared to write at five minutes notice on any subject in heaven, or earth, or under the earth, and who usually know as much about one thing as another. I have adduced my evidence, and I reiterate my conviction that it is genuine, and that it establishes the intervention in our world of spiritual beings, whom, both from that evidence and from other sources of information, I believe to be the spirits of the departed.

And here I may be allowed to say, that from the unwillingness of private investigators to be publicly associated with an unpopular subject, a great mass of evidence is not available for publication. This is the case with many successful experiments made with professional mediums and photographers. People do not feel called upon to set themselves up as a target for the mild ridicule or abuse of any ignorant writer who may choose to fall foul of them. This is inevitable in such a matter as this of

Spiritualism. Men have not made up their own minds, perhaps, though they have carefully observed certain facts: and so the facts are suppressed lest they should bring discredit on those who record them, or expose them to ridicule and misapprehension. I have no hesitation in saying that a very valuable mass of evidence is lost from this cause.

Private experimenters, with rare exceptions, are still more unwilling to be dragged into the fierce light of publicity. Mr. Beattie of Clifton, whose experiments have already been detailed, and whose theories I shall presently discuss, is an exception. It is a matter of regret that he has not been able to prosecute experiments which were so fruitful of result. While on a short visit last August to Dr. Thomson, who was associated with Mr. Beattie in his investigation, I succeeded in obtaining distinct traces of abnormal appearances on the photographic plate. The pictures were taken in the Doctor's study by himself, and none but ourselves were present when the best results were obtained.

Mr. Slater, Optician, of Euston Road, has also been successful in taking spirit-photographs in private. He is mentioned by Mr. A. R. Wallace in his papers in the *Fortnightly Review*, and I have seen the decided results which he has obtained.

Mr. Wallace also refers to Dr. Williams, then of Hayward's Heath, and now of 55 Queen's Park Road, Brighton, who has favoured me with a copy of one photograph which he describes in the *Spiritual Magazine*, September, 1873. A regular sitting was at that time held every Saturday afternoon at half-past three. The plate in question shows the faintly defined full face of a whiskered man looking towards the sitter. In a letter received from Dr. Williams he says, "On the glass negative it is so distinct that both Mr. Wallace and I can see the eye-ball and the iris turned towards the sitter: for the back of the figure is to the sitter, and the spirit appears to have turned his head as far round as possible, and then to have the eye so as to look round with the face of the sitter." This was obtained with a simple white sheet as a back-ground. Another plate showed "a well-formed figure of a man standing by the side of" the sitter. This plate was apparently spoiled in developing, for the figure, which was distinctly visible, faded away, and was too evanescent to be preserved. This is not unfrequent in these experiments. Faint figures visible at first fade gradually away; and repeated experiments are necessary before the results are permanent. In the same way incipient cases of materialisation of small objects are not permanent. I have observed many cases in which small seed pearls melt away on being handled too soon. The results



are too feeble to be permanent, though, in a certain sense, they are more valuable than those which remain.

Mr. Christian Reimers, 2 Ducie Avenue, Oxford Road, Manchester, obligingly sends me four photographs taken by himself under conditions which are thoroughly satisfactory. At the time when they were taken, he was experimenting in his private circle with a medium for materialisations. The results and methods are specified in letters from Mr. C. Blackburn and Mr. Reimers in the *Spiritualist*, Aug. 1, 1873. Mr. Reimers leaves nothing to be desired in the way of test. He says, "From the new plate's cleaning to the last touch I literally allowed no finger to come between me and the apparatus. I wanted a test, and so I placed a background after the group was seated, and all in my own room. Being directed to sit among the others, I contrived to open the lens with a long string. The first six exposures were failures, but then I drew the blinds down, and on seven consecutive plates the figure came out. The light (December) was wretched, and I, as a beginner, failed to catch the proper time for exposure, and, finally, the focus may have shifted: there is no definition." Nevertheless, each photograph shows traces of a very distinct bust over Mr. Reimers' left shoulder. It is in appearance similar to the face usually presented at his cabinet sitting, and was described by the medium at the time. The photographs are valuable as results of carefully guarded experiments in which there was no room for deception.

I have but mentioned these cases which have come under my own observation, in order to show that results are obtained by private experimenters without recourse to the much-doubted public medium. I heartily wish that more persons would follow out such experiments. "*Solvitur ambulando*" is not a bad motto; and patience and perseverance find their reward in this as in all things else.

Before proceeding to discuss the theories advanced to account for these abnormal appearances, I have a few points on which it is necessary to touch briefly.

As to the question of recognition of likenesses in spirit photographs. In a paper on "The Philosophy of Spirit Photography," to which I shall have occasion to recur, Mr. Beattie says, "I have seen many of the photographs said to be likenesses. I have two before me now; the same gentleman in both. In one there is with him a sitting figure half under the carpet, clearly from an etching of a face, with a *profile type exactly like his own*; in the other there is a standing figure extremely tall and ill-defined. *In both cases it is said to be his mother.* A first-class artist examined them with me, and no likeness could be discovered between the two." It is undoubtedly true, that a

stern censorship has to be exercised over so-called recognised likenesses. Probably no two people see a thing in exactly the same way; and one has but to listen to an admiring bevy of young ladies, as they trace fancied resemblances between some miniature specimen of humanity and its parents, to see how imagination may run riot. Or if more serious proof is required, it is at hand in the endless discussions as to resemblance in the Tichborne trial. My readers will observe that I constantly speak of the likenesses to which I refer as *recognisable*, by which I mean that the face is one that could be recognised by one who was familiar with it—one that presents recognisable features. I have studiously rejected all that do not satisfy that preliminary condition. Some people would recognise anything. A broom and a sheet are quite enough to make up a grandmother for some wild enthusiasts who go with the figure in their eye, and see what they wish to see. If I were to publish the rejected letters which I have been compelled to put aside, it would be a curious story of credulity and enthusiasm that would be recorded. I have had pictures that might be anything in this or any other world sent to me, and gravely claimed as recognised portraits; palpable old women authenticated as "my spirit brother dead seventeen years, as he would have been if he had," &c.; and endless recognitions from impression, from communications received, and from any cause but one that will bear inspection. All such I have put aside; no photograph is referred to as recognised but such as presents recognisable features, and is clearly authenticated, if possible, by two or more independent witnesses. I have carefully borne in mind the truth that independent testimony is cumulative; and that if two persons independently concur in stating an impression the presumption in its favour is strong; if three, then much stronger; if four, immeasurably stronger still. All other pictures to which I refer are presented merely as pictures taken under test conditions, the plate having been watched throughout.

As to means of imposture. I stated at the outset that one way of making a sham ghost, was by painting a figure on the background, with sulphate of quinine, æsculine, or other fluorescent substance. I have since ascertained that *this method will not produce a ghost in any way resembling those referred to throughout this chapter*. In very many cases the drapery covers a part of the body of the sitter; in one of mine the drapery covers my head, and ends abruptly at my chest, the head of the spirit appearing above mine. In Bugnet's pictures, nine out of ten are enveloped in a mass of gauzy drapery, which no painted background could produce. And in point of fact this device could make nothing but an abnormal blur in the picture. It

would not simulate a ghost in any degree like those spoken of here. I am quite aware that many so-called spirit-photographs present nothing more than an abnormal blur. These might be readily counterfeited; but such are totally excluded from those selected for consideration in this paper.

I have reason to believe that one way in which sham ghost pictures are made is by the process before alluded to of using a device for flashing a rude form on the plate in a dark room. Experimenters should watch the process throughout, and see that the slide is not prepared with a transparency. I mention this, partly because I wish to eliminate every species of trick, everything that is not honest and true, all appearance of cheating, so detestable in such a subject as this, and partly to express my conviction that such a process would not produce a developed and defined figure such as I have alluded to. Of course, recognition sets all these questions at rest and is far the best test of all; but there are certain appearances in a picture which I believe it impossible to counterfeit. Such is that spoken of by Mrs. Emma Hardinge when the musical instrument is so placed as to *present a shadow between the sitter's dress and the watch chain which falls upon it*. Such are cases when the figure stands *partly behind and partly in front of the sitter*, as nearly all Mumler's do. Such, too, is the case recorded by Professor Gunning when hands are seen over the eyes of the sitter, who "*felt a blur over her eyes*," and the ring finger and little finger on the left hand appearing *under the girl's collar*, and the hands themselves fading away to mist and vapour, just above the wrist. Collusion alone could produce this appearance, as Professor Gunning clearly points out.

Of experiments bearing on the means whereby drapery is produced, and indirectly on the *modus operandi* generally, the following testimony of Mr. C. Smith is worth record:—

I will next refer to an experiment I made after the one I referred to of the silken drapery: in my idea I wished to obtain a distinct pattern repeated by the spirit. Without naming my intention to any one, I asked Mr. Williams to stay with me over night on Saturday so that we might go quietly to Hudson's on Sunday morning. I had made up my mind what I intended to take with me, but that which I had fixed upon was not forthcoming when wanted, so as I looked round my room before starting I took up a plaid table cover, and throwing it over Mr. Williams' shoulder, made the remark, "Now if I can get a spirit to come out with this on its shoulders I shall be satisfied."

Accordingly we started. Mr. Hudson was out, but soon returned. We went straight to the studio. Mr. H. could never have seen the cloth nor known my intention. I had a plate taken first; nothing much came on it, but it was peculiar in some respects. I then took the cloth, which until this moment Mr. Hudson had not seen, and asked him, "Will that pattern come out clearly in a photograph?" He answered in the affirmative, and

proposed to try a photograph of it. I accordingly, with this simple intention, threw it over the back of a chair, but just as he was going to take the picture I was impressed to ask Mr. Williams to stand near it, but out of the field of the picture, being hidden behind a curtain; I watched the cloth, which remained on the chair: the result was a spirit-form draped in white, the face scarcely recognisable through the drapery, but the feature was, that over the shoulder, exactly as I had at home thrown it over Mr. Williams, there was a fac-simile of the table cover, the pattern distinctly shown, far more distinctly seen on the spirit than it could be upon the chair, and yet it was on the chair, visible the whole time.

Another point worthy of notice as proving the presence of a power which is beyond that of man, is the production of photographic representations of material objects which were not in the field of the camera. An instance of this is the case recorded by me in which a lady goes to Hudson's for a photograph, taking with her three cartes de visite. One of these is placed on the chair and focussed, *the other two she keeps in her pocket*. Yet the picture shows shadowy representations of these two photographs lying beside the one which was actually on the chair. There are spirit representations of two cartes de visite.

Another is a case recorded of Mumler. A soldier of the South obtained a spirit photograph of a lady holding in her hand a Quaker bonnet. "On further inspection, a small oval figure was observed in the picture of the size of a locket, and the centre of it in print letters the word **HAIR**. The truth was, the soldier had in his vest pocket a locket of that kind with some of the lady's hair in it, and the word **HAIR** on the outside, just as it appeared in the picture." There is a spirit representation of a locket.

I had a curious experience at Hudson's which bears on this. Dr. Speer and I were sitting, and I used the same precautions that I always employ. I selected and watched the plate throughout. When the negative was developed it showed a most uncanny-looking head gazing mournfully into my friend's face, and unpleasantly close to me. Further inspection revealed the fact that this head possessed no other body than a phantom representation of a head-rest (one of these heavy iron stands which are placed behind a sitter in order to keep his head steady.) Now, I saw the head-rest just before sitting, and it was in precisely the same position when I looked for it again, well out of the field of the camera, to my right, and considerably in front. No one had entered the studio; no one could have moved so ponderous an object without our knowledge. I am absolutely sure that the camera could not have included it in its field: and I am as sure that the plate was clean and untampered with in any way, as I am that I should have thought otherwise if I had not watched it throughout. Another warning against too hasty

conclusions. There, then, we have the ghosts of two cartes de visite, of a locket, and of a head-rest. By what possible means were they produced? Clearly by no natural method known to us, but by the intervention of intelligences from without who have means of operation unknown to us, and who probably moulded the carte and the locket of spirit substance. At any rate these cases show, as I believe, *the intervention of external agency.*

Moreover, this external agency is, in many cases, demonstrably possessed of knowledge which is not accessible to the photographer, and sometimes is acquainted with facts not known to any person present. Intelligence and power are alike beyond those of man. Such is the case of Dr. Thomson's mother. There was no picture of her in existence; he could not know what she was like. Hudson, of course, knew nothing of her. Yet her likeness is there. Intelligence must have been external there. Such, again, are cases in which the sitter fixes the will on a particular person, and obtains a picture of another friend. Mental action will not explain that. Such again is Mumler's case, in which the European, Indian, and Negro, appear behind a medium, to whom it had been vaguely promised, that if he would go to Mumler, three-quarters of the globe would be represented or typified on his picture. These, and such cases show, I conceive, *external intelligence other than that of any person present, and superior to them or any of them in knowledge.*

Nor is this position in any way impugned by the admission of the undoubted fact, that the person thought of is occasionally, *though by no means invariably*, presented. I have frequently experimented in this way, but never with any success. If I fix my mind strongly on a person before sitting it is of no use. If I try to give unconscious cerebration a chance, by getting up some facts as to recent deaths, in the hope that I may get a proof of the truth of that apocryphal assertion, that the brain chronicles, and can at any time reproduce, what the eye has once seen, I never can get a shred of proof, though dozens of departed souls, whom I never heard of, have come to testify of their existence, and to give dates and facts as to their lives. But however this may be, it is certain that in some cases the thoughts of sitters have been read, and their desires gratified, whether accidentally or not—whether by projection of thought, or, as I rather believe, by the aid of the same intelligence as operates in other cases where no mental action is concerned.

In the *Banner of Light* of Jan. 16, 1875, Mumler relates an amusing instance of this kind. He was in search after a studio in New York, and asked a photographer if he would let him use his gallery for a few hours a-day for the purpose of taking spirit-



photographs. After explaining what they were, the photographer replied, that if *he* should sit he would "probably get the devil or his cloven foot." Mr. Mumler opined that he did not know, but would try a negative. He did so, and to the profound consternation of the irreverent artist, there came out over his head as perfect a cloven foot as could be imagined. Either his thought projected itself, which I do not believe, for the man would scarcely think again of his idle words, and certainly would not want to see them realised, or a frisky Invisible caught up the joke, as they seem always most ready to do.

There are many cases of mental requests being granted. Mr. Mumler records one, in which Mr. Miller of Malden, Mass., requested that his little son would appear sitting on his knee. The picture showed a child (recognised by him) so placed. And Mr. W. A. Dunklee of Boston, in an article on "Unconscious Cerebration," published in the *American Spiritualist*, Sept. 8, 1871, says, "On July 6 I sat to Mumler for a picture. In ten minutes from the time I sat down a negative was shown to me of myself and a light form standing behind me. I found it to be the one I desired mentally to be present, although out of the body 36 years, and *no other likeness of her in existence.*"

Many such cases are on record; but they do not seem to me to prove anything definite as to mental action. There are a vast number of cases to which such a theory does not fit at all; and the theory of the intervention of external spiritual power covers all. On the principle that a theory to be good must be good all round, I incline to think that the mental request of the sitter plays very little part. It is far more often disregarded than not; and in cases where it is complied with, I believe the operative power comes from without.

I come now to deal more closely with the question of the power at work to produce these phenomena and of the *modus operandi*, so far as we can discover it.

I have already alluded to an article by Mr. Beattie in the *Spiritual Magazine* on the Philosophy of Spirit Photography. In it he maintains the theory that the pictures in question are photographs *by* spirits, and not photographs *of* spirits. In the main, I believe this statement to be accurate. The great majority are photographs of some substance manipulated in some way by spirits. Under rare conditions, however, I believe that the spirit itself is depicted. Mr. Beattie considers that "matter and spirit are two essentially different substances, each obeying a distinctively different set of laws, . . . the one positive force, the other complete inertia: the one not governed by space and time, the other governed by both: . . . the one purely

of the nature of mind or cause, the other that of result or effect." There exists, he believes, "an infinite ocean of ether in which all material substance floats, and through which are transmitted all the forces in the physical universe. Is it not rational, then, to conceive of a universal substratum of spirit-substance, out of which all spiritual phenomena are evolved, in which the spiritual universe, with all its creations, moves and has its being: a universal substance which, when breathed upon by the Divine Energy, becomes organised into recipient forms of God's love and wisdom, and in whose hands, and under whose power, all material substance becomes passive and plastic!"

These hypotheses will commend themselves more or less to different classes of mind. We know so little at present of the exact processes employed, so much of our attention has been directed to solve the problem whether the whole thing is real or false, that we have little to say that is worth saying. But so far as I grasp Mr. Beattie's argument it would seem to be sound, and his theory to be probable. But he goes on to argue that "purely physical conditions" alone obtain in photography, and, I presume, in the phase of photography under notice. This seems to follow strangely on his previous theory, more especially as he says that in the Clifton photographs he had "considerable proof that spirit-substance was not photographed," although "the first twelve told us distinctly that experiments were going on in condensing elastic substance into human shape." What was the "elastic substance," and who condensed it? I should say it was "spirit-substance" manipulated by spirits; and therein I should probably mean substantially the same as Mr. Beattie; and I only venture to criticise his language in order to render its meaning more precise. The truth is, that confusion is very likely to occur in the use of terms. Doubtless Mr. Beattie is correct in saying that spirit is cognisable only by spirit; and, in so far, it is incorrect to use the term spirit-substance, though I intended it to convey the meaning of "substance manipulated by spirit." It is perhaps better to call it elastic or fluidic-substance, understanding that it is a compressible substance which is moulded and manipulated by spirits, and that with it the spirit-body is clothed when it is rendered perceptible to the sensitive plate.

The final conclusion of the article under notice is, that the actual spirit is not photographed: "the free play of true life" is wanting.

Mr. Beattie has obligingly favoured me with a statement which it is convenient to place on record here. His views are substantially the same as when his article was published.

2 Richmond Hill, Clifton, April 5, 1875.

MY DEAR SIR,—I have not changed my opinion. I will try in a few sentences to state what I see to be true. Photography is purely a physical

fact. All its substances are governed by physical laws, all its actions and reactions are mechanical and chemical—material substance only can be the subject of photography. Whatever spirit in its essential nature may be we no more can tell than we can that of matter; but we can tell many of its properties. Men like Spencer and Huxley, who try to trace the physical origin of life, if they were to give up their play upon such words as “organic” and “inorganic,” and substitute living and non-living, and such phrases as “matter and force,” and replace them by matter conditioned, the relation between matter as a dead substance and spirit as a living substance, between matter the conditioned and spirit the conditioner, would then be self-evident.

You say, “In most cases you believe the pictures to be photographs of spirit-substance prepared by the spirits.” In answer I would say, spirits can have no power in the control or preparation of spirit-substance, no more than we can have over our inner spiritual constitution; spirits can only act outwardly on and through matter; spirit is essential action, matter the plane of that action; spirit is essential life, all living matter is under its direct potency, all discovery has ended with living and non-living—no one has ever dropped on matter in its journey from non-living to living. How the men like Mr. Atkinson are anxious to endow matter with the properties of spirit! It cannot be done. Upon spirit-substance physical light can have no incidence, and from it nothing proceeds to produce any impact either on the physical retina, or on any physically prepared substance; it therefore cannot be photographed—spirit is only tangible to spirit eyes. I can see no flaw in Swedenborg’s teaching in that sense.

I think exactly with you when you speak in your letter about what is photographed as being the spirits’ work in sculpture, crayons, painting, sketching, or any form of materialisation; but in all cases I am certain—even in case of a likeness—it is prepared for the purpose.

I have again looked over your articles: the evidence, in my opinion, is completely conclusive. I have tried several experiments with the sulphate of quinine; the last one I washed half a sheet of white blotting paper, leaving the other half untouched. I photographed the whole sheet; I could see no sensible difference.

If you transmit light through these substances, or get them to act as direct reflectors, they will produce effects, but on dry non-reflecting surfaces they will not. If they would have answered the purpose, more would have been done and said about them.—I am, yours truly,

JOHN BEATTIE.

If the substance photographed be defined as elastic substance manipulated by a spirit or, as I say, a fluidic-substance, I agree with Mr. Beattie within certain limits. As to the substance photographed, it is identical with that luminous vapour which I have had reason to allude to before. I see it habitually at a séance, and can trace the presence and movements of spirits by following its shifting movements by ordinary eyesight. Its presence is intimately connected with the success of manifestations, and its absence means their absence too. It is this luminous vapour which is photographed in very many cases—in most, as I believe. Representations are made up by the operating spirits, and are so moulded or depicted as to invite recognition. I will point out presently that this must needs be so. But I do not consider the stiffness and want of natural play in the limbs

as necessarily indicating that *no spirit is ever depicted*. I believe, on the contrary, that spirits in *propria persona*, assimilated to terrestrial conditions by being surrounded with a thin coating of matter, and which, under more complete development, become what we call "materialised forms," are photographed at times, especially by M. Buguet. Nor do I consider the stiffness any obstacle to this theory. I have noticed frequently that a materialised form is stiff and jerky, as though moved with difficulty, like a clumsily-jointed doll. I have seen them step with care, and retire on a sudden to avoid complete collapse, sit down with a click, as though the body had doubled up; and I have read great numbers of accounts from persons who have observed similar appearances. In fact the complete materialisation is (in some cases at least) only a more material form of the spirit lightly materialised, which, although invisible to the eye, is able to affect the sensitive plate. The spirit is (if I may so say) acclimatised to terrestrial conditions, and it requires a thicker coating to enable it to walk about visibly to the natural eye, than it does to affect the sensitised plate.

That spirits so made visible are photographed I entertain no doubt; as in the case of my own "double" photographed by Buguet, and in other cases which I need not reiterate. But usually I believe the process is that of moulding, or in some way manipulating fluidic-substance, and exposing the result to be photographed with the human sitter. It would seem, indeed, from the total difference between the pictures turned out by Hudson, Buguet, Mumler, and Parkes, that each medium—they are all powerful mediums—had his own invisible band of operating spirits attached to him; each band having its own way of going to work, and producing results totally distinct from those of any other artist. No one could by any possibility mistake a picture of Mumler's for Buguet's, or of Hudson's for either. Hudson's artists are apparently (so to say) *spirit sculptors*. Their results are like heavily-draped statuary, or partially materialized portions of the body: always draped; never, so far as I know, clothed in ordinary garments. In some cases the faces are palpable masks, unfinished even, and in few cases does there appear to be any real evidence of free play of limb or feature. Yet there is undoubtedly something posed near the sitter; for I have been conscious of the nearness of a spirit form when sitting, and have been impelled to look (on one occasion) right into the eyes of the spirit as it appeared when developed.

Mumler's spirits present the appearance of being taken from pictures. They have no solidity, are flat, and without roundness. Pictures photographed would give precisely that flat appearance. Mumler's artists are *spirit-painters*. Yet I have noticed

points which lead decidedly to the conclusion that there is something really within the field of the camera, and near to the sitter when the plate is exposed. The spirit artists have their mode of operating, and it is totally distinct from Hudson's, or Buguet's, or Parkes'. And in Mumler's photographs, as indeed in Hudson's too, it is plain that, even if the spirits are posed *in propria persona*, they bring with them articles—wreaths, anchors, letters, &c.—framed of what I call elastic or fluidic-substance.

Parkes' pictures are different again. They seem to me in many cases to be projections upon the plate, as though the figures had been thrown on the plate as the image is thrown from the magic lantern on a sheet. The figures are frequently quite out of drawing, and in some cases have been moved so as to leave a blurred impression. They are all, as I believe, photographs either of rudely-made models, or of projections thrown upon the plate. Nor am I sure that in some cases the spirits do not *directly operate on the plate itself*.

Buguet's are very decidedly the gems of spirit-photography. Artistically, they have a merit which none of the others can pretend to; and, from a spirit point of view, they present totally different characteristics. In them there is far more evidence of life. The ample gossamer-like drapery seems almost to be in motion, and the face is frequently startlingly human and life-like. The hand is apparently used to collect the material on which the spirit depends for power to manifest, and the position assumed is just that in which clairvoyants so frequently describe spirits as standing,—behind, and making passes over the head of a sitter. With all this there is abundant evidence that some, at least, of Buguet's pictures are representations made by spirits for purposes of recognition. And in others, as in the photographing of a spirit temporarily separated from the body, the actual spirit is depicted.

From all this I conclude that in most cases the pictures we have are those of representations made by spirits; usually so fashioned as to invite recognition. In more perfect conditions I believe the spirits themselves are depicted. These cases are rare; but as knowledge develops on either side, we may hope that they will grow more frequent. And when we are satisfied as to the possibility of obtaining pictures of our spirit-friends, we shall fix our minds less on the mechanical and more on the spiritual side of the question. It is a mysterious law which governs spiritual intercourse that the mental attitude of the investigator very largely determines the measure and quality of his success. It is only they who have penetrated within the outer circle who know how absolutely invariable is the law which prescribes that



like shall attract like, and spiritual hunger be satisfied with spiritual food, while the prescriber of mechanical tests, the suspicious and hard in heart and mind, who would reduce everything to line and plummet, and bind down Spiritualism to the plane of physics, are sent empty away. It is good to remember that we are investigating a new science, and that we do this without much power of accurate communication on physical questions with our friends on the other side. We know little of the forces at work, or of the agencies employed. A fair consideration of this one point, that external agencies using unknown forces are in operation, will dispose us to maintain a guarded middle course. While we crush out with inflexible resolution any approach to deceit on the one hand, or fanatical credulity on the other, we shall not be hasty to assume fraud where other construction is possible. Remembering that, *e. g.*, in the case of so-called double exposure, some of the photographs which bear traces of it are undoubtedly genuine, we shall be disposed to entertain the *possibility* that an explanation may be found in the passage of the rays of light through the amalgamated spheres of spirit and silter, and their consequent refraction through the mixed aura. We shall recall to mind the experience of the most experienced, that what looks most dubious is frequently most true, and we shall go on in patience, record facts, tabulate our deductions, and wait for more light.

In this spirit, and feeling that it is good to lay down precisely the points arrived at, I submit the following conclusions which I conceive to be fairly deducible from my evidence:—

#### CONCLUSIONS.

##### *I.—As to the pictures conveniently called Spirit Photographs.*

1. That photographs bearing upon them representations of spirits are, and have been, produced by Mumler, Hudson, Parkes, Buguet, and others.

2. That no known process will produce the same appearances under the same conditions.

3. That traces of double exposure, and of apparent trickery, are not in all cases conclusive, seeing that we have little knowledge of the means by which the abnormal appearances are produced; seeing, moreover, that some of the pictures which bear suspicious traces are recognised as likenesses of departed friends, while others in which similar appearances are presented are cases in which it is certain that no such double exposure took place.

4. That the editor of the *British Journal of Photography*, and other experts, have obtained such spirit photographs, using their

own materials, and working the plates throughout in Mr. Hudson's studio.

5. That similar results have been obtained in private by amateur photographers, both in this country and elsewhere.

6. That all suggested means of imposture fail utterly to account for the enormous variety of the results obtained. Personation would require so large a band of confederates that detection must shortly ensue.

7. In spite of this that no one produces plain proof of fraud.

8. That in the only instance in which it was attempted to maintain a charge of imposture, the attempt broke down, and the accused was acquitted.

9. That a very large number of persons in all ranks of life, of unimpeached honesty and admitted integrity and acumen, affirm that in some of these spirits they recognise the features of their departed friends, and are ready to make affidavit to the fact.

10. That this individual opinion is in a large number of cases confirmed by other independent testimony.

11. That this has occurred in cases where no portrait of the deceased was, or ever had been, in existence, and when no opportunity for fraud was possible.

## II.—*As to their appearance and probable mode of production.*

1. That every professional photographer who produces these pictures is a powerful medium, presumably with his own band of attendant spirits round him.

2. That these invisible operators are principally concerned in producing the spirit-photographs.

3. That the results obtained at each studio are *sui generis*, differing altogether from pictures taken elsewhere.

4. That there are different means of producing these appearances; some being solid, like sculpture; some flat, as though taken from a painting; some out of drawing, as though projected on the sensitized plate; some draped in a fluidic vail, which seems to be in process of materialisation.

5. That the pictures are usually representations of objects moulded by spirits out of some substance, which may be called fluidic or elastic-substance.

6. That this fluidic-substance is analogous to, if not identical with, the floating masses of luminous vapour so frequently seen by those who sit in spirit circles, and shown in the Clifton photographs taken by Mr. Beattie.

7. That while the pictures are usually photographs of objects moulded by spirit-power out of this fluidic-substance, in rare cases the spirit itself is posed, as testified to by the vision of clairvoyants, and the sensations of sensitives.

8. That in such cases an incipient stage of materialisation is reached, the degree being such as is sufficient to affect the sensitive plate, though not the natural vision.

9. That corroboration of these propositions is derived from the various sources of previous statements made through an independent medium, clairvoyant vision at the time of the exposure of the plate, and subsequent results as depicted upon it.

10. That the results hitherto obtained are only the commencement of what we have every reason to expect.

---

NOTE.—With reference to the statement made by me in speaking of Mr. Parkes' success in the public photographic séance at the Spiritual Institution, I have received a letter from the sitter, who was stated to have taken the first spirit photograph eleven years ago. He does not claim to have taken the picture himself, though it was taken in his own studio at Port-Glasgow in 1864; Mr. D. Duguid being among those present. The photograph in question is one of the "double" of the gentleman through whose mediumship it was presumably taken. The spirits communicating stated that similar experiments were being made privately at three places in England. It would be very interesting to discover whether this is a fact, and to learn from the experimenters particulars as to their results. Any information from them, or from any person who is acquainted with the results of their experiments, will be welcome.

M. A. (Oxon).

\*.\* The next subject dealt with will be—The Various Phases of Materialisation.

---

## A SEANCE, AND WHAT IT SUGGESTED.

ON Wednesday, March 31, I was furnished by Mr. Burns with a card of introduction to Messrs. Bastian and Taylor, which procured me free admission to their séance and the polite attention of Mr. Taylor throughout the evening. Bastian and Taylor are very favourable specimens of their class. Mr. Bastian is a slight, delicate-looking man, with thin, pensive face, sallow complexion, and long, black moustaches. He has a sweet expression of countenance, and is altogether about the last man whom one would pick out as a professional impostor. Mr. Taylor is a person of very good address, and gives one the impression of being well educated. He is of more robust build than his partner, unlike whom his face wears a slightly unquiet expression, which I have seemed to notice as a characteristic of other mediums. The marvel is that any medium should look calm, considering the amount of badgering he has to undergo from mortals and spirits alike. Before the séance commenced I was allowed to search the rooms carefully, and to see that the doors were locked. We then formed a circle, in the centre of which Mr. Bastian took his seat, clapping his hands after the

lights were put out, to prove that he was in his place, and not using his hands for illicit purposes—a very poor test, as Maskelyne and Cooke show, since slapping the face would produce a similar sound, and leave one hand free for action. Various of the sitters were then touched by hands, and Mr. Taylor, who is a clairvoyant medium, described the spirits who were about them, to the apparent satisfaction of most. There was the usual performance of a floating musical-box; and the chief controlling spirit, "George Fox," spoke through a tube, his voice coming from near the ground. On my name being mentioned to him by Mrs. Woodforde, whose acquaintance I had the pleasure of making that evening, he said, with a politeness which I could not help regarding as rather comic, "Very glad to see you, Sir." Another of the controlling spirits, named "Johnnie," spoke only once during the evening. It was in answer to Mrs. Woodforde, who asked him to shake my hand, when he squeaked out, "I'll try." This promise he performed presently, but took care to grasp the hand on the outside. I felt tempted once or twice to ask Mr. Taylor, who sat next to me, whether he saw any spirits about myself, but thought it better to remain passive. Presently he addressed me of his own accord, and said, "I see a spirit standing near you—a young man of about eighteen or twenty—light complexion, thin, very pale—looks as if he died of consumption—he's in clerical costume." "Clerical costume!" I said. "Yes; a sort of clerical costume. Oh! it's a cap and gown—academical costume." I then asked the medium whether by the words "light complexion" he meant to indicate that the spirit's hair was light, and he replied that it was "brown—a dark brown." Had he said "black," the description would have suited a friend who made an agreement with me—independently of Spiritualism, in which he was no believer—that whichever of us died first should, if possible, visit the other. It is true this friend was twenty-four years of age when he died, but he always looked younger than he really was. Another spirit was also said to be standing near me, whom Mr. Taylor described as "a lady about twenty-eight or thirty years of age, rather tall, with handsome, noble looking features, and in an old-fashioned dress, who looked as if she had been some time in the spirit world." Of this description I could make nothing, especially as he added, "She must be some near relation—either your mother or sister." It is only to-day, on referring to accounts of former sêances, that I have been struck by the agreement between this description by Mr. Taylor of a spirit attendant upon me, and one given me in the same room, nine months before, by Mrs. Fay, who used the very same words, "She must be some near relation—either your mother or sister." At Mrs. Fay's sêance I had my mother

in my mind, and though I recorded the description, took little note of it, as it was not suitable. If it were not for this curious correspondence, I would say that the slight experience I have had of clairvoyant ghost-seeing seems to point to, and be explained by, an unconscious power of thought-reading possessed by the persons called mediums. I must now pass on, however, to an account of the cabinet-séance, the phenomena at which, if satisfactorily shown to be genuine, would make all such theories as that of thought-reading ridiculously inadequate.

We broke up the dark circle, lit the gas, and then reseated ourselves in a different order, with our chairs arranged in rows facing an apartment which opened off from the one in which we were sitting. Between the two rooms a curtain was suspended, in the middle of which was a hole surrounded by a square framework and covered with a flap which could be removed at pleasure, so that a person could put out his head and look through the curtain. Mr. Bastian then retired behind the screen and the gas was put out. The only light we now had came from a paper-lamp which was placed on a chair before the sitters, and threw a feeble glare over the green curtain. For some time we sat conversing or singing. At last the flap of the curtain was drawn up and a woman's head protruded through the aperture. The hair was parted down the middle, and fell low over the forehead on either side. A man near me, who came from Yeovil, immediately claimed that this was his wife's face. He had sat with Bastian and Taylor once before, and she had appeared to him then also. He afterwards showed me her photograph in a locket, in which the hair was represented as done up in a large chignon at the back: but he explained that the other was the way in which he had liked to see it dressed. Owing to the difference of expression thus imparted to the face, as well as to the dimness of the light, I could form no judgment as to whether the two faces were the same. But it may increase the reader's confidence, as it did mine, in the person of whom I am speaking to learn that he is not one who accepts as genuine every professed manifestation of spirit-power that is offered him. A few days before, he had detected a professional medium in what appears, from the testimony of another person present on the occasion, to have been a flagrant piece of imposture. Those, however, who know how utterly some mediums seem to be under the control of spirits who are themselves not above deceit, will avoid rushing to hasty conclusions. The head I have described was withdrawn after a little while, and then others were thrust out, until six altogether had appeared, each seemingly quite different from the rest, and none bearing any resemblance to the concealed medium, either in expression or feature; some were mute, only nodding



with the head in reply to questions, others spoke quite distinctly; some were women and some were men; some were recognised and some were not.

Of female heads there were two, both of which were recognised, the second being claimed by Mr. Adshead, of Belper, as his mother's. One of the spirits that appeared struck me as bearing a close resemblance to the late Emperor of the French. I said nothing, but some one present asked if he were so, which was answered by a shake of the head. Of the male heads only one was recognised with any degree of precision: but this was so distinct and life-like that I felt, if I had only known the person whom it purported to represent, I could at once have satisfied myself as to the truth of the likeness. It was a large head—very much larger than the medium's, and of a totally different shape—the face broad and massive, with dark bushy whiskers—the very antipodes of the medium's thin pointed face, void of hair, save for the drooping moustaches. Mr. Ronalds, who sat behind me, assured me that this was his brother. On presenting himself at the aperture the spirit said, in a manly voice, "How are you, Peter? Thank you, Peter." To which Mr. Ronalds replied, "Yes: I did what you asked me." Again, before disappearing, the face said, "God bless you, Peter." It was explained to me afterwards that this brief conversation had reference to a previous appearance of the same spirit at a private circle which holds sittings with Bastian and Taylor, and is known as "Mr. Ronalds' circle." At the last meeting the materialised spirit walked out into the room, clothed in long white drapery, sat down at a table, and indited a letter of some length to his brother, which he carefully folded up and sealed, instructing his brother not to show it to anyone till he had brought it home and read it himself.

After the heads had ceased to appear, there was something like a wave of an arm through the opening. Then the voice of the controlling spirit, "George Fox," was heard behind the curtain, and the proceedings were brought to a close by his pitching his speaking-trumpet out into the room. So ended the most remarkable séance which I have yet had the opportunity of witnessing.

In reflecting on it since, nothing has struck me more than the general apathy that appears to exist with regard to these startling manifestations.

"Can these things be,  
And overcome us like a summer cloud,  
Without our special wonder?"

The phenomena I have described seem to be as uninquiringly acquiesced in on the one side, as they are uninquiringly scouted

on the other. Yet here, in the recognised relatives of sane and honest witnesses, we seem to have a case still better deserving rigorous scientific investigation than the "nameless incubi," to borrow a forcible expression from Mr. Howitt, which attend on other persons, and which, by way of distinguishing themselves from their mediums, seem only able to perform the minor miracle of adding a cubit to their stature. Either there is gross imposture—which is surely discoverable—somewhere, or else we have in such a séance as that I have described a fact of more permanent importance than all the sermons that are delivered on all the Sundays in the year. Strange mechanical creatures that we are! The ears of the town are filled to-day by two Americans with the well-worn tale of faith in the crucified; and there are two others amongst us, unnoticed—I had almost said unknown—who, if they, and those like them, can establish their claims, must render faith itself superfluous, supplant credence by conviction, and convert the existence of man beyond the grave from a tenet of theology into a fact of experience. Either that, or—for this alternative, too, must be faced—*we are mocked by a power behind the screen of our world.* The same country and the same city which has sent us Moody and Sankey has sent us also Bastian and Taylor. I mean to draw no parallel between the two couples: it is the contrast which most forces itself upon the observer's mind. In the latter we have no zealous propagandists, but men quietly effecting a livelihood by the exertion of abnormal gifts; no violent storming of the heart by love, or, if not, by fear, but facts submitted to the understanding of the inquirer. Facts are not showy, but they prevail in the long run; and their gospel is the one that is needed in our day. We may regret the change, some of us; but we must all acknowledge it. Even the lower ranks of our people are already too much imbued with that spirit of intellectual earnestness which will not accept surmises for realities, which knows nothing of belief, but only of conviction or suspension of judgment, to be won back in good earnest to a lost stand-point by mere appeals to emotional susceptibility. It is not that men's hearts are harder now than before, that they are more than ever wrapped up in self-interest and self-gratification, that they care too much for the body to have any thought left for the soul. The whole aspect of the time gives the lie to that oft-repeated slander. Our age is an earnest age, an age in which the spirit of man is awake to the tremendous reality of existence. True, it is an age of doubt, but of doubt that does honour to the heart as well as the head—an age of scepticism, but not the scepticism which pleads intellectual uncertainty as an excuse for moral laxity: tones of mockery we may hear now and then, but we feel that the utterers are not

so much casting scorn at what others hold sacred as taunting their own souls in the bitterness of their hearts. We are in the midst this moment of a spiritual movement affecting all classes and all creeds, and embracing those who hate the name of religion as well as those who love it. There is a general ferment, in which the excitement caused by the American revivalists is but a single bubble. It is not here or there only that men's minds are stirred to reflection on the deeper problems of their being and on the prospects of their kind, but everywhere. Everywhere there is misgiving, but everywhere there is hope and effort too. Some are looking back with wistful longing to a past which no endeavour, however frantic, can recall; others turning rather with vague aspirations to the future. Every form of religious belief is rousing itself to fresh activity, and burnishing up old weapons or forging new ones for the fight. We see the Church of Rome putting forth with renewed emphasis her portentous claims to spiritual supremacy, reclaiming infidel France by dint of miracle, and gaining ground in Protestant England and America; we see Alt-Catholics in sudden rebellion and defiance of her authority seeking to recall the simplicity of ante-Papal times; here in England we see High Churchmen and Ritualists emulating the power of the Roman priesthood, mimicking the gorgeousness of their ritual, and, we need not forget, at times even outdoing the austerity and self-devotion of their lives; we see monks and nuns, and brotherhoods and sisterhoods, as if the Reformation had never been heard of; and, on the other hand, among Protestants and Dissenters we see conventions and revival meetings going on in every corner of the country, while, if further proof be needed of evangelical zeal, we have it in the organised descent, now in effect or contemplation, upon every dwelling-house in London. Then how different the Theism of the present century—warm, devotional, propagandist—from the cold Deism of the last! Deism to the philosopher was a last resort of the understanding; but Theism to the Theist is an affair of the heart, even the one true religion which is destined to supplant all others in the end. It is this religion which, under the efforts of native teachers, is combating the hoary superstitions of India, and promising to effect a purification of belief and worship as much beyond the wish as beyond the power of the Christian missionary to accomplish. But quitting the field of theology altogether, we find Atheism itself transformed in our age into a religion, pure and unselfish—the religion of humanity—based on the love of man for man, which all admit to be one half the Law and the Prophets. It, too, has its adherents filled with zeal, and inspired with hopes for the regeneration of the world. No; there is no lack of spiritual

activity; but it is clogged and clouded by intellectual doubt. Each system in turn can attract, but none can satisfy; so men grow weary of cheating the head with the heart, and fall back into the jog-trot round of commonplace selfishness. Each system can attract because it touches the heart, but none can satisfy, because none has evidence; all are "castles in the air," fail to convince the understanding—the religion of humanity alone excepted—which is intelligible enough, so far as it goes, but too unselfish to become universal. For though it is clear that if well-doing be better than ill-doing, and love than selfishness, considerations of time are beside the point, yet the average human being is sure to argue that if life last only for a day, he had better enjoy himself as well as he can, even if it should be at the expense of his fellows. So that if the doctrine of a future life be not true, it is at least a fiction imperatively demanded for the welfare of society. It becomes then a question which far-sighted thinkers, like Mr. Greg and Miss Cobbe, have recognised as of pressing importance, how to regain for this belief that hold over men's minds which it is daily losing, and more so in proportion as they participate in the scientific spirit of the age. Science demands evidence before it will accord belief, and the life after death is pronounced devoid of evidence. Not that it really is so, but it has long been the fashion to scout all its evidence as superstition. The evidence for the life beyond death, the only evidence at least that can be cited in the court of science, where only what claim to be facts are examined, is the despised ghost, whom even the clergy delight to dishonour. Worthly men, bent on advancing the march of intellect, they do not see that they are going hand in hand with the Materialist! Yet it is clear they are; for what possible answer can be given to the positive thinker who is driven by apparent force of facts into Materialism, except to produce other facts which point in a contrary direction? The men of our day are Positivists by conviction—they are Materialists only by accident. Give them proof of facts, and they will believe in another life as readily as they believe in this. But this proof of facts is precisely what the fashion of deriding ghosts has robbed them of. I know no more striking anomaly in all literature than to see a thoroughly religious writer like Miss Cobbe, pleading with all the force of her eloquence for the belief in a life beyond the grave, and at the same time ridiculing the resurrection of Jesus of Nazareth, the great fact which has fostered that belief for eighteen centuries, as a "Jewish ghost-story." A Jewish ghost-story it is most certainly; but if the epithet be a damning one, her eloquence will do little to restore what she destroys. Happily, however, the work of guiding back the world to its lost belief

has not been left to such blind, though well intentioned, leaders. Modern Spiritualism has stepped into the field with a remedy, strange and unpalatable, as remedies so often are, but still efficacious against the Materialism of the age. We would not take our immortality on trust; and now the very furniture in our rooms has arisen and taken up its parable against us; we shut our ears to the voice within, and now we are inundated with the refuse of limbo. Well, let it be so. An indifferent spirit, it is plain, is as good a refutation of Materialism as a good one; and when we are fit for converse with angels, no doubt we shall obtain it.

ST. GEORGE STOCK.

### ODE TO MAN TRIUMPHANT:

#### A POEM.

By GEORGE BARLOW, *Author of "Under the Dawn," &c.*

#### I.

THROUGH many ages of slow growth Man passed,  
 Building the temple that was yet to be,  
 Smitten by iron blows of many a blast,  
 Struggling with tempests and the bitter sea,  
 Guiding through thundering waves the quivering mast  
 Of Life's faint vessel driven tempestuously  
 Along the barren ridges of the past—  
 Now, with a shout of endless triumph, he  
 Surmounts a purple wave—and 'tis the last!  
 Soon shall his toiling ship be under lee  
     Of quiet cliffs, and Man  
     No longer stricken and wan  
     Conquer the mocking ban  
 Of Fate, and take with laughter and with glee  
     The sceptre wrought of gold  
     That Heaven no more can hold,  
     Being waxed white and old—  
 The diadem of his own history;  
 And all the glowing crowns of previous ages;  
 These shall be Man's at last, his warfare's perfect wages.

#### II.

For Man's own godhead like a glowing crown  
 Now quivers and now gleams within his hands:  
 He trembles at its splendour—lays it down—  
 And shudders at the glory that expands  
 Around him, and he dreads his own renown,  
 And the far prospect of his own green lands,  
 Shining with added brilliance now the brown  
 Old fields of Heaven are faded into sands:—



Oh wide waves of the ocean! every town  
 And every soul in each! your Master stands  
     At length within the gate:  
     The awful day of Fate  
     Tarryes not, though it be late:  
 Prepare to meet the invincible commands,  
     Not now of any king  
     Of Heaven with golden wing,  
     Round whom bright angels cling  
 In diamond-crested, brazen-shielded bands,  
 But rather of the Conqueror who advances,  
 With triumph in his mien and mercy in his glances.

## III.

The stars have yielded, and the heavens shall yield,  
 And all the innermost divine abode  
 Shall find an ample and sufficient shield,—  
 How once the fiery foot of Man has glowed  
 Within its fair recesses; every field  
 Where through the tremulous streams of Deity flowed  
 Shall be for Man's sweet culture—Heaven has kneeled  
 To show to man the glistening upward road  
 Towards the white mountain-tops, before concealed  
 By black clouds, such as Sinai's summit showed.  
     Now Sinai from afar  
     Gleams as a sunset star,  
     And all the hills that are  
 In heaven, that God for cruel centuries owed  
     To the domains of earth,  
     Now quiver with quick mirth,  
     Now every lake and firth  
 Laughs, as relieved from some o'ermastering load;  
 Now all the flowers upon ten thousand mountains  
 Flame forth; now sound again the Heliconian fountains.

## IV.

The spirit of passionate, lovely Greece returns;  
 The spirit of the Sinaitic dream  
 Again through human bosoms darts and burns;  
 The goddesses of Greece, with many a gleam  
 Of golden tresses, meet Man's gaze that yearns  
 Towards these, as nymphs of many a silver stream,  
 Half hidden in scented cowslips and in ferns,  
 And blushing at the morning's crimson beam,  
 Refines their purer renovated urns.  
 Oh, sweet and endless is the gracious theme  
     Of this glad triumph high  
     Of man who cannot die,  
     Who mounts from earth to sky,

And from that sky to further stars that seem  
 To beckon, which contain  
 Full many a glorious fane,  
 Whence the triumphant strain

Of victory floats downward, till we deem  
 That the great soul of human spotless love  
 Is verily a purer God that shines above.

## v.

The fragrances of all the planets sweet

All gathered into Man's triumphant song—  
 They float around him and anoint his feet.

Oh, spotless spirit of Man, while gracious, strong,  
 Before thee all the hosts of sin retreat,

And all the van-winged phalanxes of wrong—  
 With pulse of thunder and with terrible beat

Of viewless pinions, as Man's armies throng  
 The azure like one vast immaculate sheet

Of snow that hurls adown heaven's vistas long,  
 They sweep adown the blast;  
 Oh, Man, divine at last,  
 Thy troublous day is past!

Now the fair peaks of many a mountain prong  
 Shine bright against the morn;  
 Thy manhood's day is born;  
 With laughter of many a horn,

And clatter of many an Asiatic gong,  
 And sound of sweeter trumpets in the West,  
 We hail thee risen for ever, crowned as God and blest.

---

## MORAL EDUCATION.

By J. R. BUCHANAN.

THE following able and encouraging article by Dr. Buchanan appeared in the March number of *Home and School*, "a popular journal of education" published by Morton & Co., Louisville. The editor, in commenting on the contents of that number, thus alludes to our author—"Dr. Buchanan, you know, was brought prominently before the country a quarter of a century ago, when he published his remarkable work on Anthropology. He has passed his life in the study of sociological questions, and we know no one better fitted than he to discuss them." The doctor has specially requested us to give English readers the opportunity of becoming acquainted with his views on this important question of reform, and we gladly acquiesce. More extended works by the same author may appear in England before long.

Moral education as commonly understood is not a very brilliant or interesting theme. The phrase has a grand meaning if we reason it out, but words do not pass current by their normal meaning. All words and phrases are liable to degenerate in use. *Villain* and *miscreant* were originally and normally terms of very respectable meaning, but they degenerated until they signified scoundrels. *Metaphysics* was normally a word of lofty import, implying the highest sphere of knowledge, but it has so degenerated under the influence of Plato, Aristotle, Kant, Hegel, &c., that to-day it implies more empty and worthless speculation.

So moral education, which normally means the elevation of man to the loftiest condition that he is capable of occupying, signifies in most men's minds merely repressing the extravagant vices and animality of youth, and giving them a respectable knowledge of the moral code. But this is not moral education any more than a police court is a temple of religion. It is merely a piece of necessary self-defence against animality. The science of moral education is not yet systematically developed, and the art of moral education has yet to be organized and put in practice in our public schools. It is a very remarkable fact that now, near the end of the nineteenth century, there is no recognised system of moral education, and no science in vogue developing its true principles. I do not mean that there has been no moral teaching, no moral influences in schools, or no moral results, but simply that there has been no scientific system, no adequate comprehension of the moral power, nothing but the instinctive movements of common sense without a scientific plan.

The idea that the moral nature is just as educible as the intellectual nature, and that it is just as practicable to make a good man as a wise and enlightened one, is not yet entertained or acted on in literary institutions. The idea is, practically speaking, so new that it may even be necessary to prove that I am not visionary or utopian in presenting it, and claiming for education more than its friends have ever yet demanded, more than any college, excepting perhaps Follenberg's, has ever yet demonstrated to be possible, and more than any philosopher has shown by reason to be within the bounds of probability.

The value, the power, and the practicability of moral education have not been known, because all men have given their attention to intellectual education, fully believing in intellectual development by educational institutions, which would give their pupils intellectual superiority; but not believing, not even hoping, that such institutions would raise their pupils into moral superiority over the rest of mankind. But that is what I do believe and claim for moral education. If that claim be just, it is one that should arrest the attention of the whole civilised world, for it is the most cheering and hopeful announcement that has ever fallen on the ears of the philanthropist, while it is the most revolutionary suggestion that has ever been addressed to the practical teacher.

You will agree with me that it is not a debatable question whether a man's moral or intellectual life is of the greatest value, for happiness is as high above intelligence as the heavens above the earth; nor is it at all debatable whether it were better for our country to be filled with shrewd and intelligent scoundrels or with good but ignorant men. Ignorance is a trivial matter in comparison to crime, and intellectual shrewdness is no compensation for the loss of virtue and happiness. I claim, therefore, that moral education in its highest sense is incomparably more important than intellectual education; and as our educational systems have heretofore been not moral but intellectual, they are but left-handed affairs, and have yet to acquire their strong right arm. It is almost impossible to make education purely intellectual; but if we could educate men forever on the intellectual plane, and if there could be no moral element in the education, they would be no better, no happier in the end; there would be as much of fraud and strife, murder and misery, as much of poverty, despair, and suicide, as when we began. Two of the most intellectual, brilliant, and educated men I have ever known terminated their lives by their own hands, because all their intelligence brought no happiness; their lives were hollow mockeries; and just such a despairing mockery is that splendid civilisation in which literature, art, science, machinery, and architecture make an outward display, while the whisky-shop, the street mob, the work-house, the penitentiary, the police court, the foundling hospital, and the insane asylum tell the inside story of its misery.

We have had too much of the intellectual without the moral education; and although the world is far better now than in the days of the Roman Empire, it is still crammed with misery and crime. The labourers of Europe, living on from one to three dollars a-week, are kept in squalid ignorance, and their bread is taken by taxes to feed four million men who live only for the purpose of homicide by bullet and bayonet. The great nations of Europe devote their wealth to standing armies and the debts of war; and while they profess to represent the highest civilisation of Christendom, which professes allegiance to the law of love, they live as brigands do, with their swords pointed at each other's throats, every one of them believing that if they could not defend themselves, their so-called Christian neighbours would invade, conquer, rob, and enslave them. Each nation thus declares that it considers its neighbours an organised banditti, and this universal opinion must have some foundation. Gloomy as it seems, this is the universal condition which "is now, ever has been, and ever shall be," unless moral education can change the scene. That noble apostle of education, my friend Horace Mann (who is now among the saints), said in a lecture often delivered:—

"The world is to be redeemed. In six thousand years, with exceptions 'few and far between,' the earth has been a dwelling-place of woe. There has not been an hour since it was peopled when war has not raged like a

conflagration on some part of the surface. In the haughtiness of despotism on the one hand, and the debasement of vassalage on the other, the idea of human brotherhood has been lost. The policy of the wisest nations has been no higher than to punish the crimes they permitted, instead of rewarding the virtues they had cherished. Throughout the earth until lately, and now in more than three of its five grand divisions, the soldier and the priest have divided and devoured it. The mass of the human race has sojourned with animals, that is, in the region of the animal appetites; and though the moral realms have been discovered, yet how feebly have they been colonised. But it is impiety to suppose that this night of darkness and cloud will always envelop the earth. A brighter day is dawning, and education is its day-star. The honour of ushering in this day is reserved for those who train up children in the way they should go. Through this divinely-appointed instrumentality, more than by all other agencies, the night of ignorance and superstition is to be dispelled, swords beat into plowshares, captives ransomed, and rivers of plenty made to run where the rivers of intemperance now flow. At this sight angels look on and hold their breath, burning to mingle in the conflict."

If teachers are to be the chief instruments for the redemption of mankind, they must rise to the dignity of their apostolic office; and the very first requisite is that the honours and rewards, the salary and the social position of teachers should be equal to those of any other profession, and that young men and women of the best abilities and social position should be induced to resort to the normal school as they now resort to colleges of law, medicine, and divinity, and should consider the diploma of a qualified teacher, earned by four years' special study, the most honourable parchment that any university can give, at once a passport to profitable occupation and to social respectability, because it would be, from a proper normal university, an evidence of the character of a thorough gentleman of more diversified culture than we find in any other profession—competent to instruct most physicians in physiology and hygiene, most clergymen in philosophy, and most attorneys in political economy and history. But to secure such men, we must offer salaries of from fifteen hundred to three thousand dollars. Germans flourish on smaller salaries because they have a better social position; but Americans are so accustomed to measuring men by money standards, that he who would hold up his head well in society must have a good salary.

The Germans accomplish this purpose by giving teachers a better social position, and we may profit by their example. The report of George Nicholls to the poor-law commissioners of England says:—

"In Holland there is no profession that ranks higher than that of a schoolmaster, and a nobleman would scarcely, if at all, command more respect than is paid to many of those who devote their lives to the instruction of youth. The same personal consideration is extended to the assistant teacher or usher. We were much struck with the difference in the position of persons of this class abroad from their lot at home when we were visiting a school for the middle classes at Hesse Cassel. The first thing which drew our attention was the extreme ceremony with which we were introduced to each of the assistant masters, and the many apologies



made by the professor for interrupting them, although but for a moment, in their important labours."

Mr. Kay says:—

"Throughout Germany, Switzerland, Holland, Denmark, Saxony, and France great pains are taken to make the teacher's rank in society and his situation worthy of the acceptance of an educated man; his salary . . . is fixed and certain. When a teacher has become too old or too weak to perform all his accustomed duties in the school-room, the inspector of the district decides whether he shall be dismissed with a pension, or whether the committee shall engage an assistant teacher to aid him in the school-room. The widows and children of deceased teachers are pensioned off in Saxony in the same manner as in Prussia. Another most important regulation is that no person or persons in immediate personal connection with a teacher shall have the power of dismissing him."

With a superior corps of well-paid teachers, who consecrate themselves for life to their business, and have all the necessary appliances, I claim that we can accomplish the moral regeneration of mankind by means that have been already tried and worked successfully.

I do not mean by the ordinary appliances, for they are notorious failures. We have in common use four methods of moral education—1. Homilies by text-book and lecture; 2. Good advice; 3. Scolding; 4. Punishment. These methods are in use everywhere, and everywhere failures. The bad boy hears the virtues talked about in homilies until he is tired of it. He gets good advice when he is doing right, and a double dose of good advice when he is doing wrong. But it is very rare to find anybody who would thank you for good advice, or who is willing to act on it. The man who really knows how to appreciate good advice and to act on it, is already so good that he does not need it. If he desires it, he does not need it; and if he needs it very badly, he does not desire it, but heartily resents it. The bad boy rejects advice with contempt, and receives a liberal supply of scolding, which makes him sullen and so wicked that for his next offence he is whipped and left under the debasing influences of hatred and fear. This is what might be called *immoral education*; and the best example of this repressive system is in our penitentiaries, where men are taken in knaves, punished, flogged, and turned out malignant villains to prey on society.

Moral education is the reverse of this. It takes in criminals, and turns them out good citizens by the familiar means that common-sense recommends—by placing them in a moral atmosphere, and keeping them in it till their whole nature is changed, just as men are made criminals by placing them in a criminal atmosphere, and keeping them there till they are saturated with baseness. The same amount of moral power which can take criminal youth and elevate them to respectability, can take the youth of virtuous families and elevate them to pre-eminence in virtue. It is therefore no exaggeration to say that the schools which have reformed

criminals have demonstrated an amount of power sufficient for the world's regeneration if rightly applied.

One of the most conspicuous examples ever known of the power of moral education in redeeming and elevating criminals was at the *Hauhen Haus*, near Hamburg, of which we have the following account from Rev. Calvin E. Stowe:—

"Hamburg is the largest commercial city of Germany, and its population is extremely crowded. Though it is highly distinguished for its benevolent institutions, and for the hospitality and integrity of its citizens, yet the very circumstances in which it is placed produce among the lowest class of its population habits of degradation and beastliness of which we have but few examples on this side of the Atlantic.

"The children, therefore, received into this institution are often of the very worst and most hopeless character. Not only are their minds most thoroughly depraved, but their very senses and bodily organisations seem to partake in the viciousness and degradation of their hearts. Their appetites are so perverted that sometimes the most loathsome and disgusting substances are preferred to wholesome food. The superintendent, Mr. Wichern, states that though plentifully supplied with provisions, yet when first received some of them will steal and eat rancid grease that has been laid aside for the purpose of greasing shoes, and even catch May-bugs and devour them; and it is with the utmost difficulty that these disgusting habits are broken up.

"An ordinary man might suppose that the task of restoring such poor creatures to decency and good morals was entirely hopeless. Not so with Mr. Wichern. He took hold with the firm hope that the moral power of the word of God is competent even to such a task. His means were prayer, the Bible, singing, affectionate conversation, severe punishment when unavoidable, and constant, steady employment in useful labour."

The place was a prison when he took it. He threw down the high walls and took away the bars and bolts. He made the children love him, and he converted them into estimable characters. Horace Mann says:—

"The effect attested the almost omnipotent power of generosity and affection. Children from seven or eight to fifteen or sixteen years of age, in many of whom early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within the sphere of their acquaintance. The children were told at the beginning that labour was the price of living, and that they must earn their own bread. . . . Charity had supplied the home to which they were invited—their own industry must do the rest.

"Music is used as one of the most efficient instruments for softening stubborn wills and calling forth tender feelings, and its deprivation is one of the punishments for delinquency. The songs and hymns have been specially adapted to the circumstances and wants of the community, and it has often happened that the singing of an appropriate hymn . . . has awakened the first-born sacred feeling in obdurate and brutified hearts. Sometimes a voice would drop from the choir, and then weeping and sobbing would be heard instead. The children would say they could not sing, they must think of their past lives, of their brothers and sisters, or of their parents living in vice and misery at home. On several occasions the singing exercises had to be given up. Frequently the children were sent to the garden to recover themselves."

One of the worst children was so much affected by the music that Mr. Mann says he could never hear certain Christmas-hymns without being affected to tears. At the great Hamburg fire they acted like heroes, but refused all compensation, and after the fire gave up their provisions and their beds to the sufferers. When Mr. Mann asked Mr. Wichern how he accomplished such wonders, he simply replied that it was "by active occupation, *music*, and Christian love."

Industrial occupation, songs, and love are certainly the three chief powers in moral education. It is these three influences which have civilised and elevated the African race in America; and for the want of these the irreclaimable Indian tribes have perished. We cannot expect to find very often such a moral genius as Mr. Wichern, but many well-administered institutions are successful in reforming criminals.

At the reformatory farm-school of Mettray, in France, founded by Judge Demitz for children who were condemned in court for their crimes, a similar system was pursued, and the number of children thoroughly reformed was about eighty-five per cent. of all.

The reformatory farm-school at Red Hill, in Surrey County, England, takes charge of youths who are convicted of crime, or who are the children of felons. They are so successful that they impose no restraint or confinement, and their schools are as orderly and well-behaved as the schools patronized by the better classes. The reformatory schools of England, though inferior to those on the Continent, do reform over two-thirds of the children in their charge.

Mr. Hill, recorder of Birmingham, said at the conference on reformatory schools at Birmingham, "I know it is the belief of many that to aim at reforming thieves is to attempt impossibilities. A shrewd gentleman said he would walk a hundred miles to see a reformed thief. I think I could cure him of scepticism." He said that at the asylum at Stratton on Dunsmore, although they had not the means of confining the criminals, they reformed forty-eight per cent. at first, and when their arrangements were improved they reformed sixty-five per cent., and these reforms were effected in about two years at a cost of about £31 a-piece, while the average cost of unreformed culprits was *for legal expenses* £145.

If our legislators could look at this matter as an affair of dollars and cents alone, they might discover that for one fourth of our present expenditure and losses by criminals the race of criminals might be so reduced that jails and penitentiaries would be almost empty.

We have at this time in the state of Ohio a reformatory institution, the State Reform School, near Lancaster, under the management of Mr. G. W. Howe, which is a wonderful example of what moral power can accomplish. My first knowledge of this institution was obtained by meeting Mr. Howe at the Prison Reform Congress, in St. Louis, last May. He told a graphic story of his labours in attempting to detain and educate young convicts on an

open farm surrounded by the forest, offering every facility for escape. His heart sunk in momentary despair and alarm when on a dark night the boys, having just come from the chapel, started off with a sudden impulse into the woods, and left him alone to meditate on disappointments. It was not long, however, after their voices had been lost before he heard them again emerging from the forest with the cry, "We've got him! we've got him!" A rough young convict, recently arrived, thought the dark night offered a fine opportunity for escape, and started off at full speed. His comrades pursued to capture him and brought him back. Such was the general sentiment of the school that the boys would not favour or tolerate running away.

In this institution none are received but youths convicted of crime. The report of the board of commissioners for 1868 says:—

"Of those admitted this year, thirty are under twelve years of age, and ninety are from eleven to sixteen. These juvenile offenders are, most of them, charged with grievous crimes and misdemeanours. A boy of eleven is sent for arson; another of twelve for burglary and grand larceny; and another of fourteen for robbing the United States mail. Many of our boys have been the slaves of the vilest habits and violent passions, of low and debasing propensities. Among our inmates may be found every shade of character, and every grade of intellect. The unconquered will, the ungoverned passion, the depraved appetite, with confirmed evil habits, suggest the difficulties and the discouragements in regard to their reformation."

Since the establishment of this reform school, in 1858, about two thousand of these criminal youths have been received, and all but a very small percentage have been restored to virtue, having earned an honourable discharge by good deportment for a sufficient length of time to satisfy their teachers that they were really reformed.

The reform school occupies nearly twelve hundred acres of elevated, hilly, healthy, but not productive land, six miles south of Lancaster, with buildings capable of accommodating about five hundred boys—a main building one hundred and sixty-one feet long, eight family buildings, four large shop buildings, a large chapel, besides barns and other out-buildings.

In this healthy and pleasant home they are received and managed with unwearied kindness and love, and carried through a course of moral instruction perhaps the most complete and efficient that has ever been successfully applied on so large a scale. If there is in our country any better system of *intellectual, moral, and practical education* happily combined, I am not aware of it. I refer not to its details, but to its perfect threefold combination.

So perfect is the system that, although they receive so many young criminals from jails, they have no jail, no prison walls, no bolted gates, but occupy an open farm in the forest, where the boys are as free as in any country academy; and are often sent to the village or the mill on errands, without any guards; and yet there are fewer escapes than from other institutions where boys are kept strictly as prisoners within high walls and bolted doors.

The report of 1868 says, "When we consider that the great

majority of our boys have been guilty of crime—some of them utterly reckless and desperate—it is remarkable that they can enjoy such freedom and not abuse it. They not only yield quietly and submissively to all the requirements of the school themselves, but exert an influence to have all their comrades do the same."

It is an encouraging fact too, as stated in the report of 1870, that instead of finding reformation more difficult with the older boys, they have been rather more successful in establishing their moral principles; for, having more strength of character, they take a firmer hold of good principles. In this fact I think we have great encouragement to believe that many of the still older criminals who are confined in State penitentiaries will prove good subjects for moral reform, when they receive benefit of a similar institution.

Indeed, I think this was fully proved by the experience of Burnham Wardwell, superintendent of the Virginia State Prison, a man whom nature designed for the management and reformation of criminals. I think we owe a much deeper debt of gratitude to moral heroes in an humble sphere than to many whom the world honours. Fellenberg at Hofwyl, Mr. Wichern at Hamburg, Mr. Howe and his associates at Lancaster, and Burnham Wardwell in the Virginia prison are the men we should love and honour. Mr. Wardwell is not an educated man, but he has the genius of reformatory love. He treated the prisoners as brothers, and instead of governing by handcuffs and bayonets he dismissed his guards, and brought the six hundred and fifty prisoners unchained and unguarded into the chapel to hear the fervid appeals of a truly Christian minister. He so elevated their sense of honour that he could trust them anywhere, and often sent them out of prison with no escort but his little son. He tells an amusing story of a party whom he allowed to leave the prison and make a donation visit to their chaplain. One of his fiercest prisoners carried a long sharp knife for his donation, and when asked about it on the return of the party, he said he could have cut the throats of any who would have attempted to run off!

The great merit of the Reform School of Ohio is that the education is symmetrical and complete—it is *intellectual, practical, and moral*. They give half their time to instruction, the other half to work; and throughout the whole they are under moral influences. Industry—the daily performance of duty in work—is the very foundation of moral culture, without which the moral nature has little stamina, and may degenerate into mere sentimentalism. It is the resolute doing of duty every hour in the day which makes the substantial moral character that will stand the conflicts of life; and as labour is the chief duty of life, it follows that no moral education is entirely substantial which does not include labour. This is the secret of the wonderful success of the reform school. Another open secret which some of my reverend friends failed to see is that in a school of three hundred youths, disciplined to duty and friendship by love, labour and song, there is a public sentiment, an irre-



assimilable moral power, which at once controls and assimilates the new arrivals, as dead flesh is assimilated into the human body.

The boys of the school do all the work on the farm, raising their own food and a large amount for sale. Every hour is occupied in work, study, moral instruction, or recreation, leaving no room for any evil influence to creep in. They are divided into seven families, occupying different buildings, each family under charge of a teacher, who is called the elder brother of the family, who, with his wife or matron, attends to the personal comfort and moral management of his family, which numbers about fifty boys.

In the report of '68 we find sub-reports from the elder brothers of the Huron Family, Muskingum Family, Miami Family, Erie Family, and Maumee Family. In these families the convict-boy is received with parental kindness, and soon learns to love his teachers. One of them, Mr. Darling, says (1868):

"What the teacher of such boys needs is true Christian love, sympathy, and patience. Properly armed with these weapons, he may boldly attack the heart-citadel of the worst boy who may come under the law with sure confidence of success. There is no power on earth so strong as love; and the most depraved boy has a soft spot somewhere in his heart, through which he may be touched and reclaimed, if we but perseveringly approach him in this spirit, having patience with his shortcomings and sympathy with his weakness. I am learning to feel that if a boy stubbornly and persistently resists the ordinary efforts made for his reformation, not that he is hopelessly fallen away, but the fault rather lies with myself, that through my ignorance I am not able to discover the specific remedy for his peculiar form of disease."

It is this power of kindness which enables them to say:

"We have no massive walls around our family buildings and playgrounds, and employ no police-force to guard the boys, yet very few ever escape; our boys seldom prove so unfaithful to their trust as to attempt to leave the school in an improper manner. When they do so, they not unfrequently repent of their folly and return voluntarily.

"As an evidence that our boys are properly controlled, and that they love and honour their homes, words of profanity and vulgarity are never heard from their lips; quarrels are unknown; not a seat in the school-room, not a wall is defaced by cutting or marking, or soiled by words or pictures of impurity. They are loved and trusted, therefore they are contented, and, like good boys, stay at home and do their duty. Nor are they held by personal restraint and a system of espionage. Cords of love and confidence are our chains. The force that holds any well-regulated family together is the cohesive and blessed power prevailing in this family of three hundred and thirty-four boys and thirty officers and employes. For eleven years we have sent almost daily one to six boys with teams to Lancaster, a distance of six miles. Not one of these boys ever betrayed our confidence by escaping, and we never heard a single complaint of bad conduct. Indeed the citizens of Lancaster and the surrounding country have always and uniformly commended their good behaviour and gentlemanly bearing. We trust our boys, and they reciprocate our confidence. A few weeks ago the Reform School Base-ball Club played on the farm a match-game with a club made up of the most respectable young men of Lancaster, and were the winners. After the game the clubs partook of a repast kindly provided

by our excellent and faithful matron, Mrs. Howe. Last week the Lancaster club kindly invited our boys to a game in town." (Report of 1869.)

The farm club was then entertained at a supper in town by the High-school Club. The report of 1870 says:—

"No private dwelling in the state presents less of the rudeness and vandalism that with knife and pencil defaces and defiles its walls and furniture than ours. The same is true of our school-rooms; not a seat or a desk is the least injured. The wanton waste or destruction of property is nowhere to be seen. In the observance of the Sabbath we have evidence of the success of our institution. In no home or village in the state are the sacred hours of the day of rest, of worship, and improvement more appropriately and profitably spent. The Sunday-school is always attractive and interesting."

In addition to school-study, religious teaching, and systematic industry, they have every evening a moral training, of which they say:—

"It is the great moral nucleus of our institution; here we are enabled to reward, reprimand, and punish our boys, and at the same time gain their affections and hold the keys to their hearts. Each boy is conversed with and interrogated as to his thoughts and conduct during the day, and specially urged to record in his diary something learned or some good act actually performed. The promises made here are generally considered sacred.

"A visitor remarked in an account of his visit to the farm, 'We were not less surprised than pleased to see the frankness, honesty, and true nobleness that the boys exhibited in the moral training, and we hope never to forget some cases of great interest, and lessons we learned of human nature, struggling with their noble acquirements.'

"After the moral examination has been finished sufficient time is given to read books, write letters, or attend to other exercises. The elder brother frequently selects some article or chapter pertaining to the kinds of labour that the class have been employed at, and reads it aloud, explains it, and answers questions that may be asked. The boys are also permitted to read aloud pieces of their own selection; and in this manner the evening is passed away very profitably and pleasantly. At nine o'clock, the hour for retiring, an elder brother leads in family worship. When they retire each boy is earnestly requested to consecrate a few moments to self-reflection and examination, and all are reminded of their duty to pray to God in sincerity. By proper reflection and the instruction he receives the youth is enabled to see his errors and make good resolutions for the ensuing day.

"Nothing but a truly philanthropic zeal manifested in all intercourse with the governed, and exemplified in every attempt to correct the errors and win the hearts of the obstinate, will ensure proper success.

"The departure of those who have been honourably discharged has always been an affecting scene. They are escorted a short distance by the school, and all bid an affectionate farewell, during which time there are but few who do not shed tears." (Report of 1858.)

Corporal punishment is not used. When punishment is necessary, solitary confinement or bread-and-water diet or demerit-marks are used; while merit-marks are given for all good conduct, which have a pecuniary value; and badges are used which mark the moral standing and promotion to a higher class—the highest class indicating that they are fully reformed and prepared for an honourable discharge.

The intellectual education in this school has been very successful, and I believe that the industrial and moral training is the cause of its success. The report of 1871 says:—

"Every boy, according to his age and strength, works one half of his time. In our shops—blacksmithing, carpentering, chair-seating, broom-making, tailoring, and shoemaking—at the saw-mill, on the farm, in the orchards, vineyards, nurseries, and strawberry plantations—all of our boys find congenial and useful employment. Our school will compare favourably with the best common schools in the State. We have no truants; the attendance of each scholar is regular and punctual. The school-room seats and furniture show no defacement; though used for years, they show no marks of being soiled or marked."

Mr. Darling says (report of 1868), "Generally they are hungry and thirsty for instruction, for proper guidance and encouragement." The chaplain's report of 1869 says, "The boys are of a positive nature. When they listen, they listen with intense interest; when they sing, if not in the spirit, they do sing with power." Mr. Darling says:—

"In vocal music too, of which I have charge, the boys have attained wonderful proficiency. All the boys can sing some, and we have a large number of sweet, powerful voices. When all the voices unite in some pleasing chorus, the singing will do credit to any church or choir in the State. The rapidity and accuracy with which they learn a new piece, words and tune, are truly astonishing."

The boys also have a Young Men's Christian Association, a literary and debating society, a weekly prayer-meeting, and the institution supplies a library and reading-room.

The boys who leave the institution often write back friendly letters, showing their respectable conduct and their gratitude for being saved by the school. Many of these letters have been published, and they justify the assertions of the report of 1873: "We receive bad boys, and see them greatly benefited; idle boys, and see them become industrious; vicious and revengeful boys, and see them become mild and teachable; profane and obscene-speaking boys, soon to find that no evil communications proceed out of their mouths."

I do not believe that this wonderful power of moral education and regeneration can be fully realised without labour to consolidate the character; but for those who have not yet fallen into vice there may be a moral education that will be sufficient to elevate the character, and of this we had ample proof in the school of Fellenberg at Hofwyl, the most celebrated school in Europe—a school which attracted the attention of every nation; commissioners and ambassadors from different governments made examinations of its working. Russia, Prussia, France, and Switzerland had official reports upon it. The famous Robert Dale Owen was a pupil of that school more than fifty years ago, and in his Autobiography, published in the *Atlantic Monthly*, he gives a very interesting account of it, which is fully sustained by its general reputation and official reports. In that school there was a medley of nations. Germans, Russians, French, English, Dutch, Greeks, Swiss, Prus-

sians, Italians, and others, whom we might have expected would be engaged in constant broils. But it was a school of moral government, in which the students governed themselves so well that Fellenberg had no need to display his authority. The sentiment of honour and fidelity to their own regulations was made the governing power. They were governed by the moral public opinion of the school. As Mr. Owen says, "the nobler sentiments were appealed to, and the response was prompt and ardent." They did not engage in duels, which prevail in all German universities; they had no personal encounters or fisticuff fighting; and what is stranger still, they had no smoking, frolicking, or drinking. Tobacco was banished *by the action of the students*. If they ever went to a neighbouring tavern, it was at a proper time, in a gentlemanly way, and with the knowledge of their professors. Moral power and public opinion proved sufficient without reward or punishment. There was no competition for honours, nor medals, nor exhibitions, nor expulsions.

"All this," says Mr. Owen, "sounds, I dare say, strangely utopian and extravagant. It comes before me now, by the light of a life's teaching, and by comparison with the realities of after-years, more like a dream of fancy seen under the glamour of optimism than any thing sober, actual, and really to be met with in this prosaic world. It avails nothing to tell me that such things cannot be, for at Hofwyl they were. I describe a state of society which I saw, and part of which I was."

In that school the scions of European aristocracy and the humblest charity-scholars associated together, and no one could know the difference.

Fellingberg's career is now a matter of history; and as history repeats itself, often with improvements, we find that what he demonstrated with children of the respectable classes, Mr. Howe and his worthy associates in Ohio have demonstrated with the graduates of the police-court and jail. These examples prove that moral education guided by common-sense, even with no scientific and philosophic comprehension of the subject, is competent to lift the vicious into morality and to elevate the moral to a loftier life.

Still more do I claim for moral education philosophically understood and practised. I do believe it is competent to remove all the evils of society, and put an end for ever to pauperism and crime, as well as to war and political corruption.

Let us now proceed to the scientific study of moral education, the cardinal principle of which has never been developed, so far as I know, by any author, or fully embodied in the system of any institution, although it has been very considerably used. That cardinal principle is indicated by the fact that each department of our nature has a different channel of approach, a different mode of manifestation and a different method of culture. The intellect has its channel through the eye and its instrument in the hand. All impressions on the eye give intelligence, and primarily arouse

only thought, never feeling or action. When feeling or action is roused it is only by a complex association of ideas, never the primary effect of the perception. The intellectual nature of man is infinitely delicate, rapid, and subtile, and therefore corresponds with the subtility of light, which has 789,000,000,000,000 undulations per second. But the emotional nature is far slower and less delicate, and is therefore adapted to the slower and grosser undulations of the air. This is the ultimate physical reason for the fact that every impression on the ear is primarily addressed to feeling rather than intelligence. The sense of hearing is closely akin to that of feeling, and both belong to the anterior part of the middle lobe of the brain, which is the emotional lobe, as the front is the intellectual lobe. Thus the anatomy of the brain shows that the sense of hearing is the true emotional sense.

Hence in reading the printed page we merely acquire ideas and cultivate the intellect at the expense of all the other powers; but in listening to the voice of the speaker our feelings also are roused and our force of character kept in a vital condition. The voice of a friend expresses his character, conveys his feelings, and rouses our feelings irresistibly. Eloquence lies in the tones of the voice, and has little to do with the words. The sermons with which Whitefield moved the masses so powerfully are of little interest in print. If therefore we would excite pure intellect, we must address the eye by books and objects; but if we would cultivate the emotions, we must address the ear. A system of education which does not address the ear may cultivate the intellect, but it produces an abnormal development, leaving the character to degenerate, and taking away our manhood. The larger portion of intellectual education has heretofore been of this character, and has actually impaired the manhood and the social qualities of the student.

This partial cultivation is abnormal and debilitating, for the strength of intellect depends much upon the strength of the feelings that act with it. Without firmness, energy, hope, and faith the intellect becomes feeble and languid. Emotional culture is therefore necessary even to the proper development of the intellect; for the activity of the whole brain is necessary to the normal activity of each portion.

The fundamental rule of moral education therefore is that it should be oral or vocal. The pupil should be habitually under the influence of the voice of one of a higher moral nature than his own. Oral instruction is therefore indispensable to moral development, while it is by far the most effectual means of intellectual culture.

We come next to a still more important and still more neglected principle. Voices and moral influences are influential as they are nearer to us. In physics power or attraction increases inversely as the square of the distance. In psychology there is a similar law. But there is no voice so near to us as our own, consequently no voice can exert so much power as our own in moulding our character. The speaker whose deeply pathetic tones bring tears to



his hearers' eyes feels in himself far more pathos than they realise. The hero whose courage in battle inspires his followers feels in himself far more courage than he can inspire in them.

Men and all other animals inspire themselves by their own voices. The dog barks himself and the lion roars himself into a fury; the bird sings itself into joy and love; the man by loud and fierce expression works himself up into anger, or by kind and sympathetic expressions melts himself into tears. Hence there is no power in moral education equal to *the voice of the pupil*; every time he utters an expression of anger he strengthens his fiercer passions. Every time he uses the language of politeness, reverence, and friendship he strengthens his moral nature. Hence there is no exercise of greater moral power and benefit than declamation, which is made to express with passionate eloquence the higher emotions. In this lies the power of prayer when the pupil prays himself with fervour, instead of merely listening to another. Declamation, therefore, or eloquent reading should be introduced as a prominent exercise, not only for elocutionary purposes, but for moral development, and there should be a systematic set of such exercises for the cultivation of every virtue, and especially of those which the pupil chiefly needs.

But the chief and most powerful moral exercise is that in which the voice goes forth with all its emotional strength in the expression of feeling by song. True song is a gush of feeling, and is therefore moral education in its purity. The voice in true song expresses every feeling—love, courage, joy, devotion, sympathy, humour, tranquility, pride, ambition, or the fiercer passions of anger, fear, hate, scorn, and despair. There is, no doubt, a miserable kind of empty scientific music, without a soul, which moves no feeling and has no value. It expresses nothing but the mathematical relations of sound, and is of no interest except to the scientific student; so there is a plenty of wishy-washy literature which has neither eloquence nor profundity, but pleases the lovers of rhetorical verbiage. This rhetorical verbiage in music has no moral value. The real worth of music *lies in its eloquence* or depth of feeling. Song is eloquence united to words, and we do not know the power of verse until it is inspired by the tones of song.

If these views are just, the school in which song is not a prominent part of its exercises is not a *moral school*; for song is the great moral element. Songs are the highways of angels to human hearts, and when you close these highways and shut out the angels the devils are free to come in their place. I hold, therefore, that in every moral school there should be from half-an-hour to one hour daily given to song, in five or six intervals throughout the day.

The great power of the church to renovate human nature, to take profligate men and lift them as by a whirlwind to a higher life, lies in its songs, its congregational singing. The Methodist Church excels all others in moving men, because its people sing with a grand fervour, and its ministry carry that fervent spirit into the pulpit in all their exercises. They sing to embody the fervour of

their religion, they raise themselves nearer to the gates of heaven, and they carry along with them thousands who came indifferent or scoffing and remained to pray. But no finical or high-wrought complexity of fashionable tunes will answer their purpose. The Methodist song is not decorated like an empty-brained fop, but rushes forth in rude attire and giant strength, as it asks, "Am I a soldier of the cross?" or rejoices in the words "There is a land of pure delight." The last national Methodist Conference held in this city expressed its decided feeling in favour of simple, pious, and eloquent songs by the people against the innovations of musical complexity. It was by the power of song that the poor depraved children from Hamburg were subdued to tears at the Rauhen Haus, and made such remarkable examples of piety and virtue.

It is strange that the wonderful educational power of song should have been so long neglected, and so entirely excluded from colleges. The Rev. A. D. Mayo says:

"I know not how I should have lived through ten years of the strange experiences and crushing and confusing toils of professional life in a great western city could I not have been almost every day lifted up and cheered by the wonderful singing of the children in the Cincinnati common-schools. For often when everything in that turbid drift of humanity which we call society seemed whirling beyond my power, and I could not see ahead the length of the ship I steered, on passing a school-house a wave of song would come surging out through an open window, hushing the noisy street, arresting the hurrying crowd, as if the gates of the better land had swung half open, and for a moment we heard the dwellers within chanting 'Glory to God in the highest, on earth peace, good will to men.' Marry your highest moralities to childhood's music, and Young America may yet sing itself within sight of the millennium in this new world.

"A rigid reform is demanded in the selection of music for our common-schools. A great deal of it is puerile; too much of it is beyond the capacity of children. Some of it can be accounted for only by the perverse desire of the special teacher to exhibit his musical menagerie. We need more songs of home, of country, of simple praise to God and love to man. We need less toil over the science of music and more actual singing that shall knit together the souls of the scholars into a loving community."

If I have demonstrated by the examples of Lancaster, Ohio, of Mettray in France, of the reformatories of England, of the Rauhen Haus at Hamburg, and of Hofwyl, that moral education can regenerate mankind; if I have shown that the chief power of moral education lies in the voice, and that the purest form of this power is in song, I am justified in demanding that every school shall have its daily hour of music, and that every teacher should demand that amount for the benefit of his pupils and for the benefit of himself, that his own soul may be refreshed, and that the burden of the labour of government may be taken from his shoulders by inspiring the school with that lovely spirit in which all duties are performed as pleasures, and the rod is an unknown instrument of government.

Underlying all this practical success is the great scientific law that the emotions are controlled through the ear; that the ear is

the great organ of moral education; that the voice of the pupil is the greatest power for his moral culture, and, in short, that the *human larynx* (so long overlooked) is the chief agent in moral education, and therefore the most important agent in normal intellectual culture, which largely depends on moral energy. This principle, which, as an outgrowth of anthropology, I presented twenty years ago, is not unfamiliar to enlighten teachers to-day, for I do not see how any teacher can observe and think without arriving at such conclusions himself. The doctrine, however, in reference to voice as the agent of moral education, and the supreme potency of education for virtue as well as for intelligence, may be unfamiliar to-day, but it cannot long remain doubtful with earnest thinkers.

Having already occupied my hour, I have but reached the threshold of the subject, and cannot proceed with the scientific illustration of those laws which I find in the constitution of man, but must be content with their brief statement and leave the subject to your meditation. Let me beg you then to remember and to act on the principle that as the eye and the hand are the agents of pure intellectual culture, so the ear and the larynx are the chief agents of moral culture.

As literature is to the eye and the intellect, so is song to the ear and the soul, and as moral energy is necessary to intellectual growth, the moral power of oral instruction is indispensable to vitalise every school in which knowledge is imparted, and give it a strong, healthy normal character, and the rapid progress which modern enlightenment and the vast circle of the sciences demand.

---

### THE ROBIN.

OFTEN in the winter dreary,  
 As I plod my lonely way,  
 Do I hear the cheerful robin,  
 From the cold and dewy spray,  
 Like the spirit of contentment,  
 Warble forth his joyous lay.  
 E'en when dusky evening shadows  
 Fall on meadow, wood, and hill,  
 And my heart in sadness beateth,  
 Lo, I hear his accents shrill;  
 And they make me half forgetful  
 Of the care that did me fill.  
 If, methinks, he 'mid chill vapours—  
 Fosterer of nature's drear—  
 Can send forth such measured gladness  
 As arrests my listening ear,  
 Surely I with richer blessings  
 Should not inly droop and fear.  
 Sing thou on, glad bird of omen,  
 Through the winter dark and cold!  
 For a gracious eye doth watch thee,  
 And a kindly hand enfold,

And the spring-time soon will garnish  
With her beauty wood and wold.

To my heart, thou little psalmist,  
Will I thy good lesson take,  
And repine not if some dark cloud  
O'er my head should swiftly break,  
Having faith that soon the morning  
With its gladness will awake.

A. T. S.

## BAD BOOKS.

A BAD book, magazine, or newspaper, is as dangerous to your child as a vicious companion, and will as surely lead him away from the paths of virtue and safety. Every parent should have this thought clearly before his mind, and ponder it well. Look to what your children read, especially the kind of papers which are put into their hands, for there are now published in the neighbourhood of Fleet Street, the Strand, and Drury Lane, scores of weekly publications, with attractive and sensational illustrations, which are as hurtful to the morals of the young and innocent, as poison is to a healthful body. On Saturday, the 27th ultimo, the writer met over fifty boys and girls between the neighbourhoods of Fetter Lane and Catherine Street, Strand, attentively perusing these corrupt and soul-destroying papers.

The most of the young readers appeared to belong to the printing trade and the shoe-black brigade, and were on their way home. Many of these publications have attained large circulation, and are sowing broadcast the seeds of vice and crime. Trenching on the borders of indecency, they corrupt the morals, taint the imagination, and allure the weak and unguarded from the paths of innocence. The danger to young persons from this cause was never so great as at present; and every father, mother, and guardian should be on their guard against an enemy that is sure to meet their child.

There are thousands of parents who would laugh at the idea of our weekly publications being so vicious as to corrupt the morals of their children; but such parents ought to bear in mind that "evil communications corrupt good manners," and they that forsake the laws of God and man walk in the footsteps of the wicked.

Our mental companions—the thoughts and feelings that dwell within us when alone, and influence our actions—these are what lift us up or drag us down. If the youth has pure mental companions, he is safe; but if, through corrupt books and papers, and lascivious illustrations, evil thoughts and impure imaginations get into his mind, his danger is imminent. Look to it, then, that your children are kept as free as possible from this taint. Never bring into your house a paper or periodical that is not strictly pure, and watch carefully lest any such get into the hands of your grown-up boys or girls.

The police have done much of late towards suppressing these infamous illustrations of "Wych Street," perhaps they may now be induced to turn their attention to those evils which are promulgated by these vicious illustrations already alluded to; and, should they fail in their endeavour, it is to be hoped that some Christian member of the House of Commons will lay before Parliament the national evils and disgrace arising from the liberty allowed to publish demoralising books.

THE philosophy of the religious systems comprising Christendom is essentially spiritual. The sacred record opens with the statement—that God, a Spirit, the fountain source of all power, intelligence, form, "in the beginning created the heavens and the earth." Here is the very basis and essence of Spiritualism, and the cardinal truth, on which is based the "harmonial philosophy" so instructively elucidated in the works of Andrew Jackson Davis. Allow us here to observe that the Bible, instead of repressing philosophical speculation, sets all mankind an example in that highest of intellectual exercises by the bold postulate stated in the opening sentence of The Book. We have to look in quite another direction for the fetters that bind men's minds within the narrow limits of creeds and dogmas. Priestcraft is the enemy of that freedom of thought which constitutes the very life of the human intellect. This tyrant power is fed and protected by its soul-dwarfing products, ignorance, and superstition; but Spiritualism, with benignant invitation, points all mankind to the source of wisdom and experience.—*Daybreak*, April, 1869.

A BEAUTIFUL PARABLE.—A rich young man of Rome had been suffering from a severe illness, but at length he was cured, and recovered his health. Then he went for the first time into the garden, and felt as if he was newly born. Full of joy, he praised God aloud. He turned his face up to the heavens, and said, "Oh thou Almighty Giver of all blessings, if a human being could in any way repay thee, how willingly would I give up all my wealth!" Hermes, the shepherd, listened to these words, and he said to the rich young man, "All good gifts come from above; thou canst not send anything thither. Come, follow me." The youth followed the pious old man, and they came to a dark hovel, where there was nothing but misery and lamentation; for the father lay sick, and the mother wept, whilst the children stood round crying for bread. Then the young man was shocked at the scene of distress. But Hermes said, "Behold here an altar for thy sacrifice! Behold here the brethren and representatives of the Lord!" The rich young man then opened his hands, and gave freely and richly to them of his wealth, and tended the sick man; and the poor people, relieved and comforted, blessed him, and called him an angel of God. Hermes smiled, and said, "Ever thus turn thy grateful looks first toward heaven and then to earth."