

# THE Spiritual Magazine.

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## SPIRITUALISM *VERSUS* PSYCHIC FORCE.

A BRIEF REVIEW OF "SPIRITUALISM ANSWERED BY SCIENCE:  
WITH THE PROOFS OF A PSYCHIC FORCE. BY EDWARD W.  
COX, S.L., F.R.G.S."

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By THOMAS BREVIER.

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THE words "by Science" might with propriety have been omitted from the title page of this work. Mr. Serjeant Cox is not Science, and Science is not Mr. Serjeant Cox. The learned gentleman has creditably devoted some of his leisure hours to the cultivation of Science, and has evidently profited by so doing, but he is not therefore Science personified, nor even her accredited representative. Yet this, or something like it, seems to be assumed not only in the title page, but throughout the essay. Science and Mr. Serjeant Cox are identical. His opinions are always styled "scientific," and those who hold similar opinions are "scientific investigators;" their view is the "scientific" view as contrasted with that of the Spiritualists, who are regarded as given over to "superstition"—heathens who know not science, and need instruction from its visible representative, Edward W. Cox, S.L., F.R.G.S.

Now, if Science is knowledge, we venture to affirm that there are thousands of Spiritualists, who, as regards Spiritualism at least, are more "scientific," that is, who possess more full and accurate knowledge of the subject than their learned censor; who have given to it as many years of careful investigation and thought as he has given months; who could tell him many things about it which he evidently does not know; and some of whom might possibly even give him a few lessons in the physical sciences to which, as we are glad to learn from him, some of his leisure hours have been given.

But as the title page of his work tells us, besides answering Spiritualism, Mr. Cox gives us "the proofs of a Psychic Force;" and this is indeed the main subject of his essay; only eleven out of his hundred and thirteen pages being directly devoted to the former object, though in many places it is incidentally referred to. Indeed, in any adequate sense of the term, not only is Spiritualism not answered in this essay, but it is not even considered. It deals only with two rudimentary phases of the physical phenomena of Spiritualism—the movement of objects and the production of sounds by invisible agency. Indeed the very limited scope of his inquiry is explicitly avowed by the author in the following passage:—"My object in this inquiry being *purely scientific*, I have purposely limited it to *phenomena that are capable of demonstrative proof*; that may be examined by the *evidence* of the senses; tested by the application of weights and measures; exhibited by *mechanism* that has no self-delusions; which are in no manner dependent upon merely mental impressions, always more or less subject to error." He excuses himself from considering the "higher phenomena" of Spiritualism. "I have only witnessed them, I have not subjected them to test or experiment." "They require protracted and laborious examination before it would be possible to form a judgment of them." "They are incapable of the demonstrative *proof* which science demands." "Moreover in a new field of scientific research it is necessary to proceed with care and circumspection," &c. However all this may be, it is clear that under these circumstances the examination of the learned Serjeant cannot at this stage of the enquiry be regarded as other than partial and defective. The verdict he pronounces against Spiritualism of "Not Proven" can be of little value in face of the admission that the major part of the evidence has designedly been kept out of court. It is easy to draw the inference you want from premisses expressly selected and pre-arranged for the purpose. In reproducing from the *Quarterly Journal of Science*, the series of experiments by Mr. Crookes, attested by himself and Dr. Huggins, he even suppresses the performing of a well-played tune by "Psychic Force" on a caged accordion, apparently lest it should suggest a conclusion not in his programme. This is not "Spiritualism answered;" it is only Spiritualism evaded.

Serjeant Cox's contention is twofold. First that the Force demonstrated by Mr. Crookes and other scientific experimenters, and to which he has given the name Psychic, is "a force emanating from or in some manner directly dependent on the human organization;" though from what part of the human structure—whether from brain, nerves, or ganglia, he considers

to be not yet ascertained; but he thinks it probable that it "proceeds from, or is intimately associated with the nerve organization." To those persons who possess this unascertained peculiarity of constitution he gives the name "Psychics." Secondly, "We contend" he says, "that the intelligence that directs the Psychic Force, is the intelligence of the Psychic, and no other." The first position which assigns the source of the Psychic Force to the human organization, is placed by Serjeant Cox in contradistinction to the assertion of the Spiritualists, that "it is the operation of spirits of the dead," as though proof of the one proposition involved disproof of the other. But this is by no means evident. Spiritualists have all along recognized, and spirits have from the first affirmed, that an element or aura emanating from the human organization, especially of persons peculiarly constituted, is required for their physical manifestations, and that it is this peculiarity which qualifies them to become mediums for spirit-communication. Whether these emanations alone and in themselves constitute a force adequate to all the manifestations, or even to those which Serjeant Cox describes, is another question. Speaking of the experiments of the Investigating Committee of the Dialectical Society, of which he was a member, he says:—

"The tables were in all cases heavy dining-tables, requiring strong efforts to move them; the smallest of them was five feet nine inches long, by four feet wide; and the largest, nine feet three inches long, and four and a half feet wide, and of proportionate weight." The free movement of these large and heavy tables without contact, and in different directions at request, and in intelligent response to questions, as reported by Serjeant Cox and the Committee of the Dialectical Society, is explained by ascribing them wholly to these bodily emanations, which Serjeant Cox expressly calls a "blind force," and which, he tells us, "appears in its operation, to be more in the nature of an *influence* than a motion of particles projected from the Psychic, and impinging on solid bodies, and by the impact causing motions and sounds in the bodies struck." In the next sentence he tells us, "The subject is extremely obscure." In his view of the case I should think it must be; and if it is so to himself, what must it be to his readers? I leave them to choose between his explanation and that given by the communications themselves—that the force is employed and controlled by disembodied spirits in the exercise of their own intelligence and free volition. That the force employed often *transcends* that of the Psychic (as in the experiments above alluded to) seems to receive further confirmation from Serjeant Cox, who tells us—

"Psychic Force is often developed to an extraordinary extent

in children too young to be capable of contriving or conducting an elaborate fraud, and too weak to possess the requisite muscular power to move a heavy table. With *all* Psychics the phenomena simply occur in their presence, without effort of their own will to promote or check them—and, as all agree, without the slightest consciousness of any attendant sensation, bodily or mental.” “A child is usually a more powerful Psychic than a man.”

But the difficulties of this or of any “blind force” theory are enormously increased as soon as we touch the question, What is “the intelligence that directs the Psychic Force?” Serjeant Cox, as we have seen, shirks the “higher phenomena,” in which an intelligence and will, *ab extra*, are most fully shown; but even in the lower phenomena to which he limits his enquiry, he is evidently embarrassed by his riches, and finds more intelligence before him than he knows what to do with. He says, “There is a Force visibly, audibly, and palpably at work, and it is undoubtedly directed by intelligence;” but this intelligence, he contends, “is no other than that of the Psychic.” The evidentials he adduces in support of this are two-fold. First, it is dependent on material conditions, and is specially affected by the mental, and bodily states of the circle and particularly of the Psychic. “The Force is materially affected by the conditions attendant on the formation of the circle.” Whatever tends to bring all the brains present into harmonious action, obviously promotes the flow of the Force. . . . On the contrary, whatever directs the various brains of the circle into diverse action, operates invariably to weaken and often to extinguish the Force during the continuance of such diversity of mental action.

“The condition of the Psychic is found largely to affect the exhibition of the Force. Its presence and power are dependent upon the state of mind and of body in the Psychic, and vary from time to time with that state. Often a headache will destroy it; a cup of tea, that revives the nerve energy, revives also the Psychic Force. The state of the atmosphere visibly influences it. Accordingly as it is wet or dry, cold or hot, so is the power lesser or greater. . . . The opening of a door will sometimes produce an immediate flow of it; the change of two or three degrees of temperature will raise or depress it. In fact, whatever affects the Psychic personally, and to a less extent the persons with him, affects the power of the Force.”

This is just the old argument of the materialists, whose conclusion from it Serjeant Cox so strenuously and inconsistently disputes, namely, that because mind invariably manifests itself to our perception through physical agencies, and is affected by physical conditions, therefore it is itself physical. It is especially

promoted by harmonious brain action, whilst on the contrary, whatever deranges such harmony operates invariably to weaken and often to extinguish it; therefore mind is itself a secretion or product of the brain, and nothing else. Does Serjeant Cox then imagine that the physical manifestations of spirits can, and should be, independent of physical conditions? Apparently so, but he sets forth no ground, nor can I discover any, for as it seems to me—so monstrous an assumption. It is certainly contrary to all experience and analogy. Are our scientific experiments altogether independent of magnetic, electric, atmospheric, thermal, and telluric conditions? And what are these manifestations of spirits but experiments more or less scientific, and it may be often dependent on more delicate conditions than any with which our chemists and electricians are acquainted? Spirits when free from the physical body may acquire a greater knowledge of and control over the subtle elements and forces of the material world than we possess, but does this, and the mere divestiture of animal corporeity, render them independent of the laws and properties of those material substances on which they operate? A closer study of Spiritualism would correct this as well as other errors. The mistake into which Serjeant Cox in common with the materialists has fallen in this instance is, that he confounds *conditions* with causes; a blunder which on the part of the latter does not surprise us, but which we should hardly have expected in one familiar with the principles of evidence, and claiming to speak with the authority of "Science."

Secondly, Serjeant Cox labours hard to show that the intelligence directing the Psychic Force is identical with that of the Psychic, subject to the same limitations, and exactly corresponding to it at all points. This indeed is the *crux* of the whole question, the lynch-pin on which it turns. I therefore give his own presentation of the argument. He says:—

"The communications made by the intelligence that undoubtedly often directs the Force are characteristic of the Psychic; as he is so they are. The language, and even spelling, are such as he uses; the ideas are such as he would be likely to possess—neither better nor worse. If he were to communicate avowedly with his own bodily organs, it would be done in precisely the same manner. Thus, the communications in the presence of an English Psychic are in English phrase, of a Scotch Psychic in Scotticisms, of a provincial in his own provincialisms, of a Frenchman in French. The *ideas* conveyed resemble those of the Psychic. If he is intellectual, so are the communications. If he is vulgar or uneducated, so are they. Their religious tone varies with the faith of the Psychic. In the presence of a Methodist Psychic, the communications are Methodistical; in

that of a Roman Catholic, decidedly Papistical; with a Unitarian, freethinking views prevail. If the Psychic cannot spell the communications are faulty in the spelling. If the Psychic is ignorant of grammar the like defect is seen in the sentences spelled by the Force. If the Psychic is ill-informed on matters of fact, as in science, and such like, the alleged spirit-messages exhibit the same errors; and if the communication has relation to a future state, the descriptions given of that sphere of existence are in strict accordance with the notions which such a person as the Psychic might be expected to entertain of it."

In a note, Serjeant Cox adds:—

"I am aware that the answer of the Spiritualists to this patent objection to their theory is the ingenious one, that when the spirit quits its mortal tenement, it carries with it all the mental qualities and faculties it possessed here—the same knowledge and no other—and that in its new sphere of existence it can obtain further intelligence only by the same process of instruction as in this world. Hence its inability to give any new knowledge. It is further asserted that we who are in the flesh are attended only by spirits who sympathise with our own mental condition, and hence the resemblances I have stated between their communications and the mental condition of the Psychic. But the reader will say if this is not more like a clever theory, invented to explain the facts, than the natural deduction from the facts themselves. It appears to me to be incredible that the soul, having passed from this world into a new stage of existence, with powers enlarged to, at least, the extent necessary consequent upon the condition of immateriality, and its resulting exemption from the laws of gravitation and from time and space as conceived by the material brain, should not be better informed than we who are in the flesh can be as to which of many religions is the true one. Yet do we find different communications, equally alleged to be spiritual, differing essentially as to what is the truth, each declaring with the same positiveness that its own creed is the only true one, and that creed being always the creed of the Psychic."

I am quite content to leave it to the well informed and thoughtful reader to determine which of these two views is the "most natural deduction from the facts themselves." It is to me quite inconceivable how "exemption from the laws of gravitation and from time and space as conceived by the material brain," should be the open highway and royal road to true religion, or make us "better informed" on that subject than we were before, or how spiritual insight is to be quickened and deepened by the removal of weight, or by greater freedom and quickness of locomotion. An old book that most of us have read in childhood affirms a different principle; it teaches that "the

pure in heart shall see God;" and that "he, that doeth the will of God shall know of the truth whether it be of God." And I apprehend that this is a safer way to a knowledge of the true religion than the short and easy method which "Science" has here presented.

But further, although for the reasons referred to, as well as others that might be given, there is a general correspondence between the intelligence of the communicating spirit and that of the "Psychic," and so far as Serjeant Cox's observations have gone it may have appeared uniformly so, yet considering the avowed "recency" of his investigations, and their limited scope, it is not strange that, generalising from these imperfect data he should have drawn erroneous conclusions which a longer experience would have rectified. From my own experience and the experience of personal friends alone, I could take exception to each and every particular here specified to evidence the identity of the communicating intelligence with that of the "Psychic." It is not true that the language is always such as the "Psychic" would naturally employ, or that the religious opinions, ideas of a future state, &c., expressed in the communications are invariably in harmony with his own. It is sometimes quite the contrary. Two of my acquaintances, at one time among the most prominent Spiritualists in the United States, were members of a circle of free-thinking Spiritualists, but from the communications received in that circle, through a free-thinking "Psychic," from a Jesuit spirit, (claiming if I rightly remember to be Ignatius Loyola) they were led to renounce their free-thinking opinions and join the Roman Catholic Church. In another case known to me, a "Psychic"—a man of great intellectual power and culture, was led through the communications from his own "Psychic Force," from Unitarian views to become a Trinitarian; while again, instances of the converse of this are more frequent.

As regards "the Future that awaits us," if Serjeant Cox will read the chapter under that title in Mrs. Crowe's *Night Side of Nature*, which gives a connected *resumé* of the teachings of spirits on this subject, he will find reason, I think, to change his opinion; he will see how difficult it is to regard these as a mere reflection of the ideas of "Psychics," as they far transcend them; how widely they diverge from conventional teachings; and, I may add, how much more reasonable, ennobling, and consolatory. With much diversity in particulars, and freely making allowance for the shape and colouring they may receive in transmission through the "Psychic," spirit-communications present a substantial unity of agreement on this great theme, and if Spiritualism had done no other service to the world, the

more rational views of the Future Life it has presented would alone entitle it to our grateful respect.

Nor is it true that the intellectual character of spirit-communications may invariably be gauged by taking stock of the mental resources of the "Psychic." Some fourteen years ago it was my privilege to be a member of a "spiritual circle," held at the house of my friend Dr. Dixon. The "Psychic" was an uneducated mulatto, but when under the influence of "Psychic Force," which always affirmed itself to be "spirits," he would respond to any question propounded on the instant, sometimes in long, connected discourse, always with a fulness of knowledge, closeness of reasoning, and felicity of illustration and of language, not on common-place topics, but frequently on some of the abstrusest questions in history, philosophy, science, and theology; and answering any difficulties and objections that we raised in a way that satisfied all who heard him that the communicating intelligence was other than that of the "Psychic," or our own. Perhaps the best known type of this class of "Psychic" is Andrew Jackson Davis. While a shoemaker's apprentice, uneducated, illiterate, and without access to books or other teaching, he became a "Psychic;" the "Psychic Force" claimed to be his "spirit-guides," and under its or their "influence," he delivered 157 lectures, which were published as *Nature's Divine Revelations* (a volume of 800 octavo pages), embracing a comprehensive view of the philosophy of the universe, a work, which from whatever point it may be regarded, is certainly one of the most remarkable productions of the age, and quite beyond the knowledge and capacity of the "Psychic."

Soon after Spiritualism began to be investigated in this country, one of the best "Psychics" was a boy named Daniel Offord (now a member of one of the Shaker communities). In his presence communications would be given by rappings, frequently medical prescriptions would be thus obtained suitable to the case inquired about, and sometimes given in *Latin*, which certainly was not the language of the "Psychic." On one occasion Daniel had committed some boyish fault, not for the first time, and the spirits were consulted as to what was to be done in this case. The answer rapped out through his own mediumship was, "Dan must be beat." And Dan was beat accordingly. I dare affirm that the intelligence communicating in this instance was "other than that of the Psychic." Other examples of the inadequacy of the "Psychic Force" theory can be only glanced at. What account does it give of spiritual apparitions? Let us hear what "Science" has to say:—hear the learned Serjeant:—

"The depositions of a thousand persons that each had

separately seen a ghost would be no proof whatever of the existence of ghosts, because it is not only possible, but probable, that what each believed he beheld with his eyes was merely a mental impression. But if two persons of credit declared that they saw the same ghost at the same moment, the argument assumes another complexion, because of the improbability that a similar image should be self-formed in two minds at the same moment. The probability that it was something actually without them that made the impression upon the external senses of each at the same instant, and not a merely mental vision, is vastly increased by every addition to the number of spectators who depose to the same appearance at the same moment; until a number, not large, so agreeing in their assertion and being credible persons, and subjected to strict scrutiny by cross-examination, would constitute positive proof of the fact that such an object did present itself, whatever that object was or the manner of its production, which are the proper subjects for investigation by argument when the existence of the object itself is thus established. If twenty credible persons were to declare that they saw the same object at the same instant, although it would be sufficient proof that they saw *some* object, it would not prove that this object was a ghost, which would require to be established by a further inquiry into the nature and causes of the appearance they saw."

Now if Serjeant Cox will turn to the article on "Recent and Remarkable Manifestations in America," in the *Spiritual Magazine* for February last, or to a pamphlet since published entitled *Eleven Days at Moravia*, by Thomas R. Hazard, he will find that all the conditions here laid down have been pretty exactly fulfilled—that forms and faces of persons departed this life have been seen by hundreds of persons, that more than "twenty credible persons"—indeed as many as the room would hold—saw the same forms and faces at the same moment, and which in many instances were without hesitation identified as friends and relations of persons present. "Further inquiry into the nature and causes of the appearances they saw," were made on the instant, for the spirits were not only visible, but audible, and held converse with those present, and by their manner, by signs and tokens, and by the facts they communicated, confirmed the evidence of sight, and gave proofs that they were the veritable spirits they appeared. The facts were attested at the time and place of their occurrence by credible and in several instances well-known persons, who may be "subjected to strict scrutiny by cross-examination." The facts are recent, they have been confirmed to me by a personal friend, an English lady (well known in London) now resident in Boston; and by our last advices they are still going on, and may be witnessed by all who

choose to go there. Mr. Hazard, in the pamphlet referred to, says of the spirit-face of his wife, that it "presented itself before me as plain and distinct as I ever saw it in my own house." \*

These are strange antics to be played by a "blind force" as Psychic Force is confessed to be. And if I am told that the intelligence directing it is "none other than that of the Psychic," in this case a farm servant woman, I can only say that the intelligence in question can only be equalled by the wonderful penetration which could make so strange a discovery, and of which the person possessing it is herself wholly ignorant.

Again, can Psychic Force so act on a photographic plate as to produce there the recognisable portrait of a departed friend (it may be of whom no likeness exists), as has unquestionably been done in hundreds of instances, in America, Italy, and England, sometimes in fulfilment of a promise by what claims to be—not the intelligence of the "Psychic," but the spirit, whose likeness so appears; and of which promise the "Psychic" had no knowledge? Or, again, can Psychic Force make beautiful artistic drawings through the hand of a person unacquainted with drawing, and incapable of it by any volition or conscious effort, as in the case narrated by Mr. W. M. Wilkinson, in his admirable work on *Spirit Drawings*, and of which scores of other instances might be cited? Or can Psychic Force produce direct spirit-drawings, that is without active human intervention, and that, "in so short a time and under such conditions as to render human agency impossible?" Can it play musical pieces well upon musical instruments "not manipulated by any ascertainable agency?" Can it give "precise information through rappings, writings, and in other ways the accuracy of which was unknown at the time to any persons present, and which, on subsequent enquiry was found to be correct," and even accurately foretell future events to the "hour and minute of their occurrence weeks before?" All which, and more, are deposited to by witnesses before the Committee of the Dialectical Society, and is embodied in its report.

Can this "blind force" speak through a Psychic in tongues, of which he is ignorant, as testified to by Judge Edmonds in respect to his own niece and daughter, and in other instances to which (in his Tract, *Speaking in Many Tongues*) he refers, on the authority of Dr. Gray, Governor Talmadge, Professor Bush,

\* See also the very remarkable experience of Mr. Livermore, the New York banker, as related by the Hon. Robert Dale Owen, in his work, *The Debateable Land between this World and the Next*, in the chapter headed, "A near relative shows herself throughout five years to a surviving friend." Some similar manifestations, though not of this continuous kind, have recently been witnessed in England. See *Spiritual Magazine*, March, 1872.

and others; who related them to him from their own personal knowledge? And (not to weary the reader with questions), finally, can this all-knowing, all-powerful "blind force" write long communications in Latin, as, in the following, instance? The writer says:—

"There is more talk than ever about 'Spiritualism.' The statements which are made are really extraordinary, and were they not affirmed by men whose veracity it is impossible to doubt, would be altogether incredible. Not that the witnesses to the phenomena by any means universally believe in spiritual agency. On the contrary, many scientific men wholly discredit any such agency. What they say is that certain phenomena have been produced with such frequency and under such circumstances, as to render deception impossible. For instance, a well-known lawyer of repute, who has written on this subject, and who was for a short time in Parliament, assures me that he has seen at his own house a piece of paper, which he had privately marked, quite covered in twenty-seven seconds with handwriting that would have taken any ordinary person a 'quarter of an hour to copy out.' 'What was the nature of the communication?' I asked. 'Was it rational or rhapsodical?' 'Perfectly rational,' was the reply. It was a dialogue between Socrates and some classical writer (whose name I have forgotten), and quotations were ascribed to him which the only two persons present who knew classics (my informant being one of them) did not recognise, but which, on reference, they found to have been truly quoted. This feat, of course, far surpasses writing with the planchette, inasmuch as no visible hand appears, and the performance is far more rapid. Perhaps even more remarkable are the so-called spirit photographs. My informant had six likenesses taken, in three of them only his own face appeared, but in the other three there were other faces and forms, which as shewn in the photograph, were in front of him. In one of these he discovered a faint resemblance to a daughter who died some years ago. In every case he watched the manipulation of the photographer, so as to assure himself that there was no 'doctoring.' In order to produce these photographs it is necessary that a medium, or as my friend phrases it, a 'psychic,' should be present. As to the feats with tables and chairs, those are old stories now, and happen every day. The question is how should they be treated?" &c.—*London Correspondent of "North Wilts Herald," May 4th, 1872.*

At a meeting held at the Cannon-street Hotel a few weeks since, to present a testimonial to Mr. and Mrs. Everitt, and at which I was present, the chairman, S. C. Hall, F.S.A., also related the incident above given of spirit-writing, and mentioned among

other particulars, that Mrs. Everitt was the "Psychic;" that "the well-known lawyer of repute" who supplied the paper he had privately marked was Mr. Serjeant Cox; and that the "only two persons present who knew classics" were that gentleman and himself.

Now, will the learned Serjeant be good enough to explain this little fact as well as the various phenomena I have called his attention to, on his theory of Psychic Force directed by an intelligence which is "none other than that of the Psychic?"\* He has undertaken to answer Spiritualism as the Attorney-General said in reference to the Tichborne Claimant, "Let him answer *that*."

The learned Serjeant cannot be allowed to ride off here on the plea, "These belong to the higher phenomena of Spiritualism, which I have only witnessed; I have not subjected them to test or to experiment." The obvious answer is, "Then before you undertook to answer Spiritualism you should have done so. To the extent that you have not, you are manifestly incompetent to answer it." He that answereth a matter before he testeth it, it is folly and shame unto him. Besides, if you have not tested these phenomena, others quite as competent, and whose investigations have been far more searching and complete, have done so, and satisfied themselves of their genuineness, and of their spiritual origin; and if your testimony is to be credited, why not theirs?

- Gentle Serjeant, tell me why.

Having thus put in a demurrer to the judgment pronounced by "Science," I feel it a more pleasing duty to acknowledge the merits of Serjeant Cox's Essay. Its pretentious title as compared with its small performance may suggest the story of the mountain and the mouse; its data may be defective, its reasoning faulty, its main conclusion lame, and contrary to evidence; but the experiments it relates appear to have been carefully conducted and recorded, and as far as they go they are useful in confirming conclusions arrived at by previous experimenters, and who knew better how to assign to such experiments their true place and value. The style of the book is clear, and its author makes some good points. His exposition of the difference between muscular force and psychic force, and his parallel between the latter and the force manifested in magnetism,

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\* There are besides some trifling phenomena to which I have not adverted, such as the production of fruits, flowers, feathers, snow, blocks of ice, &c., in closed rooms, and under test conditions, as related by Mr. Alfred Russell Wallace, and to which eighteen witnesses severally deposed in the *Spiritual Magazine* for January, 1871. Perhaps Serjeant Cox will favour us with an account of what he and his scientific friends have witnessed of these phenomena, and give the Psychic Force explanation of them.

electricity, and galvanism, is ingenious and effective. I give two extracts as specimens of the best passages of the work. The first taken from the preface to the second edition is on

THE MATERIALISM OF OUR MODERN SCIENTISTS.

"When I ventured to assert belief in the existence of the soul, I was not ignorant of the treatment that would follow from the challenged materialism of our modern scientists. When proclaimed by theologians and poets it is tolerated as a harmless imbecility. But to assert it on *scientific* grounds, to base it upon their own foundation, to attempt to prove it by scientific facts and evidence admissible in a court of justice, was an impudent and intolerable heresy, sure to bring down upon those who dared to depart from the orthodox creed of science, not merely an avalanche of argument, but a pelting of personal abuse and vilification, always the favourite weapon of dogmatists, to whom refutation by the more laborious process of experiment is difficult or unpleasing. *We* are fools for accepting the evidence of our senses. *We* do *not* see what we see, nor hear what we hear. The scientist, though he shuts his eyes and ears, knows what occurred much better than we who witnessed it. It is more probable that fourteen persons should be simultaneously mistaken as to the movement of a table over a distance of several feet, than that there should be any fact or any law of nature not within the experience of the critics. *We* are fools. *They* only are wise. Whatever does not accord with *their* omniscience is "nonsense." I commend to them the definition of that term by Horace Smith—"Nonsense. Anything opposed to our opinions or above our comprehension." So much has been designated by the Scientists as "nonsense" that the phrase has lost its significance. The steam engine was "nonsense" once. So was an express train. So was the electric telegraph. So was the motion of the earth. So was the circulation of the blood. So was Atlantic steaming. So was the magnet. So was galvanism. So were nine-tenths of the principles and practice of medicine. So was artificial somnambulism. So was the modern treatment of insanity. So *is* Psychic Force. Like them, the "nonsense" will, in its turn, come to be recognized as excellent sense. An argument may be refuted. A fact cannot be extinguished."

And here is a capital paragraph on—

THE EVIDENCE BY WHICH THE PHENOMENA OF PSYCHIC  
FORCE ARE ESTABLISHED.

"Not only is the evidence by which the phenomena of Psychic Force are established stronger than any upon which the criminal courts daily convict and punish even with death; it is at least

equal to the evidence upon which most of the other sciences are founded. The experiments with Psychic Force are in all respects as perfect and trustworthy as those exhibited by Professor Tyndall at the Royal Institution. They are as plain to the eye, as palpable to the touch, as audible to the ear, as any witnessed in that famous lecture room. If the senses can deceive in the one, so are they equally liable to be deceived in the other, and the argument of imposture would be found equally applicable to both. The experiments with Psychic Force require certain conditions for their production; so do Dr. Tyndall's experiments. Those conditions failing, the experiment fails, alike with the Psychic and with the Professor. It is a favourite argument with opponents of Psychic Force, 'If it can be done thus, why not *thus*?' Put the same question to Professor Tyndall; he would confess that his experiments also are subject to conditions, and that *he* could not engage to perform one of them if conditions other than his own were imposed upon him. Occasional failure is a frequent objection to Psychic Force. But the Professor also fails often. Many a time I have heard him say to his audience, after a failure which opponents might call suspicious, 'I tried this experiment in my laboratory just before the lecture and it succeeded admirably. It fails now, I know not why. There are some unfavourable conditions I cannot discover. These disappointments are frequent in science. Nature dictates her own conditions; we cannot impose them upon her.' But when the like failure occurs with an experiment in Psychism, and the same reason is assigned for it, opponents exclaim at once—'Manifest imposture! It failed when we sceptics determined the conditions. If it could be done in one way, it could be done in another way.' Yet in what single particular does the case of the Psychic differ from that of the Professor? What better assurance have we of the genuineness of the experiments we behold with so much amazement from the distant benches of the Royal Institution than of those we witness sitting at the same table with the Psychic, who cannot stir even a finger unseen? Nothing would be so easy as imposture *there*. With his attendant for a confederate, a little sleight-of-hand, and some ingenious mechanism, all that Professor Tyndall shows us might easily be imposed upon us, and a clever trick passed off as a new fact in nature. I have no such suspicion; but if I had, I could urge an argument quite as powerful against his experiments as are adduced against the experiments in Psychism."

It is a hopeful sign as regards the author that some of his conclusions are avowedly only tentative and conjectural, and that he very properly applies for further information on the subject. In his Postscript to the Preface, he acknowledges "the receipt

of many communications, volunteered by readers in various parts of the country, narrating cases of Psychism in the families of the writers, where many of the phenomena described in these pages are of daily occurrence, but sedulously withheld from publicity because of the prejudices which the Psychics and their friends want courage to encounter." He continues—"All my correspondents are persons of social position; Magistrates, Physicians, Clergymen, and such like, who in confidence append their names to their narratives. In every case the Psychic is a relative or intimate friend of the writer." He goes on to say, "As I am very desirous to collect all well-authenticated facts relating to Psychic Force, I venture to prefer a request to those many persons in whose families, or among whose friends, cases similar to the above are daily occurring, to favour me with full particulars of the phenomena, in strict confidence as to names of persons or places, which I promise to keep secret."

In compliance with this request, I have much pleasure in referring Serjeant Cox for "full particulars of the phenomena," to the thirteen volumes of the *Spiritual Magazine*, in which he will find abundant "cases similar to the above," and which he is under no obligation to keep secret. If these are not sufficient to satisfy his eager craving for this kind of useful knowledge I would direct his attention specially to the number of the *Spiritual Magazine* for August, 1867, which contains sixteen closely printed pages of catalogue of works on Modern Spiritualism. From an examination of this literature perhaps the learned Serjeant may be surprised to learn that the "scientific investigation" of Psychic Force did not begin about the year 1871, and that "the procurement of proofs of the existence of the Force" is neither so "very imperfect" nor of such "recency" as he supposes; and that instead of being at the beginning of the inquiry, he in fact has only come in at the fag-end of it—though better late than never.

Serjeant Cox might with unmixed advantage have published his experiments and observations (and he has already seen far more than he at present cares to tell), but it is unfortunate that he should have allowed himself to be provoked by the attack in the *Quarterly Review*, and especially by his anxiety to repel the charge of having become a convert to the creed of Spiritualism, into the premature publication of opinions, evidently inchoate, and which he may hereafter see reason to qualify or retract. He tells us the work was originally designed merely to refute the false assertions of the writer in the *Quarterly Review*. It is a pity the design was not more strictly adhered to. He may have felt called upon to answer the *Quarterly Reviewer*; he could have no call to answer Spiritualism, the higher phenomena of

which he had not tested; and for his own sake it is to be regretted that he should have attempted it. He is now committed to an untenable theory, and may be tempted to cling to it with professional pertinacity, perhaps all the more for the ingenuity needed to set up even a plausible defence for his client in the teeth of evidence so strong against him, and which every day is becoming stronger.

The theory of Serjeant Cox should be carefully separated from his facts; the latter may be accepted as true facts, as they are in harmony with corresponding facts ascertained by previous experimenters. His theory may (in scientific language) be regarded as one of those curious transitional forms which are a connecting link between the Scientist and Spiritualist. Unless it should prove a case of arrested development, it may be expected in the natural process of evolution to emerge finally (as others of the kind have done before it) into full-fledged Spiritualism. With larger knowledge and more matured judgment, and when his nerves are strong enough to bear the shock of being called a convert to the creed of Spiritualism, we may confidently anticipate that the service Serjeant Cox has rendered to Spiritualism by the testimony he has given to a small portion of its facts will be only an earnest of better things to come.

## DOROTHEA TRUDEL, THE MIRACLE-WORKER OF ZURICH.

By Mrs. HOPE.

[The following article is taken from the *Sunday Magazine*, edited by Dr. Guthrie, the well-known Free Kirk minister of Edinburgh. Of course the narrative found a place in the Rev. Doctor's pages by reason of his sympathy with Dorothea Trudel's theology; but the narrative is none the less interesting to Spiritualists, who know that miracles such as were wrought by Dorothea are by no means limited by any special form of theological opinion.—ED. of *S. M.*]

DOROTHEA TRUDEL was brought up in great poverty by an excellent and self-denying mother. From earliest youth she had two striking examples in the characters of her parents. A weak, selfish father, wasting the family substance, and a patient, gentle, cheerful mother, whose industry kept a home for her children, whose spirit never quailed under injustice, and who seemed to have an intuitive knowledge of things she had never learned.

Accustomed to hard work from early childhood, Dorothea had but little education: her only book was the Bible, her views concerning it were founded on her mother's practice.

Were any of the children ill, Madame Trudel called no doctor, she only prayed for the child. On one occasion one of the children was seized with epileptic fits—he lay on the ground and foamed at the mouth.

“I know this terrible malady, my children; Jesus, who cured the lunatic, can cure this dear one.” She knelt and prayed, and the attack passed off.

When the father came home, he laughed at the whole affair, and called his wife and children fools and idiots; but a few days later the same symptoms reappeared, and he was as frightened as his wife was calm. Again the mother knelt and prayed that this attack might be the last one; and so it was, the child was cured.

This simple faith seemed to many ridiculous, and Madame Trudel had to endure not only the hard contempt of her husband, but the well-meant remonstrances of those who believed themselves to be better acquainted with truth and religion. On one occasion, when the family were in the greatest distress and poverty, a clergyman spoke to the eldest daughter, and reproached her with suffering matters to go on in such a way. “You should,” said he, “bring a complaint against your father before the tribunal.”

“Mother never complains,” said the girl, “so we have no right to do so. She says nothing happens in this world except by God’s permission, and that we are only to look upon our sorrows as God’s will, of which father is but the instrument. Should it be His will to deprive us of an earthly home, He can provide shelter for us elsewhere. Mother often says, ‘As long as you pray you will have no need to beg.’”

“I do not agree with you at all,” said the pastor. “God permitted Napoleon to do many unjust things. What does your mother hope for?”

“She trusts in God alone. My mother never says in what manner she will be helped, only that she knows at the right time she will be helped.”

“But, my child, one must make use of one’s reason.”

“There is nothing like that in the Bible. It is only written, ‘He that believeth shall not be confounded.’”

Soon after this M. Trudel departed for a time into another country, leaving his wife to work for and train her eleven children according to her own views.

When he returned home Dorothea was grown into a pretty active maiden, and had already become a first-rate silk-weaver, which proved of great assistance to the family purse. She was of a cheerful disposition, and fond of dancing with a girl of her own age who lived in the house. The girl, to whom she was

much attached, died suddenly, and the impression made on Dorothea by her death was as strong as that made on Luther when his friend was struck by lightning at his side.

She could no longer endure the foolish compliments of the lads, whom her father encouraged to come to the house, and trying to escape a boorish caress from a rustic admirer, she sprained her back severely.

Soon after she became so ill that her father called in a doctor, who assured him that she would die of decline. Dorothea begged her parents to consult him no more—"Let me die without a doctor in attendance, especially as I long to go home." But so it was not to be. After an illness of fifteen years Dorothea recovered strength, but youth and beauty were fled for ever, and the light, active form was bent and distorted. In spite of the impossibility of stooping, Dorothea toiled on at her silk weaving, peaceful in herself and a cause of peace amongst others.

Most unexpectedly the great difficulties as to material means were brought to a close in 1840. Dr. Trudel, who had passed his life in Holland, determined, in his declining years, to seek out his sister and adopt her children. He was well off, and could offer them a home.

Soon after this the good mother died, rich in the devoted love of the children she had so faithfully trained. The ten following years Dorothea lived with her aged uncle, and at his death went to her nephew, who had a large business, employing many people.

While there, some of the work-people fell ill; in vain did the doctor prescribe remedy after remedy, they seemed to be in a dying state. Dorothea reflected deeply on the apostolic injunction, "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick." Kneeling in fervent prayer, she implored that she should be permitted to lay hands on the sick. She went, prayed, and laid her hand on them. They recovered.

Her own words best convey her state of mind:—

From that moment the sin of disobedience to God's word became clear to me, and a new and real life of simple faith in the teaching of the Gospel animated my being. I then recognised that illness and pain do not unite us to the Saviour, even when we endure them patiently; it is only the outpouring of His love in the heart which does so. Until then I had believed myself converted (at that moment Dorothea was an active member of the Moravian Church), but the Lord opened my eyes and showed me that the grief which oppressed me when I had annoyances and trials, was but the workings of an evil nature, and that when I had love to Him sufficient to endure all injustice without irritation, then my grief would cease. And so it was.

In 1852 she joined her brothers and sister, who lived at Männedorf, in the house left by the uncle. Having taken a vow

to devote her life to the benefit of her neighbours, she visited all who were afflicted in mind or body, and laid hands on them with fervent prayer. Amongst her first patients was the widow of a pastor, whom grief had deprived of reason. After trying several asylums, at all of which the poor woman's malady increased, the relations besought Dorothea to undertake the case. In a short time the poor sufferer was restored to her family, perfectly well, and has remained so ever since.

Soon after Dorothea was urged to open a house for the sick and insane. After much hesitation she did so, and it was rapidly filled.

Her system was but prayer, and anointing with oil, according to Scripture precept. She believed that all illness was a trial caused by the Evil One, a trial which must be resisted spiritually. With this view, she explained to her patients the truth as it appeared to her to be laid down in the Gospel—that the object of our Lord's dealings with all His people is to restore them to His image, and give them strength to walk in a new life. She analysed the characters of her patients with a startling exactness, and exposed to their view the mental evil which they had individually to struggle with.

Some who came to her, struck to the heart by her exhortations, confessed their faults, repented, and, to their joy, felt their sufferings lessen, and finally abate entirely. It would be tedious to enter into the minutiae of the cases; some recovered from consumption, cancer, tumours, and many from madness.

With all, she was firm, and yet loving and tender. The days passed in frequent prayer-meetings. Three and four times a day Dorothea prayed with her patients; the rest of her time she devoted to the care of their bodies. The insane were objects of her special interest. She never yielded to their caprices, and strove to engage them to surrender their own wills, and, by complete resignation, seek for a cure from God.

A pastor came one day to her and asked, "How is it that all these miracles take place here? What power have you?"

"I have no power," Dorothea replied; "these cures take place solely by faith in the influence of the blood of Christ."

"I do not believe in the blood of Christ," said the pastor.

Dorothea replied, "It is too little to say I believe in the blood of Christ. No, His blood is the element of life to me; it is because Christ gave His life for my sins that I live, and that these things are accomplished."

In 1856 Dorothea received an order from the tribunal of the district to send away her patients as she was breaking the law by practising medicine without legal authorisation. Though, in consequence of this, the inmates of Dorothea's Home were dis-

persed, the house rapidly filled with blind, deaf, and paralytic persons, all seeking for aid and help.

So rapidly did the numbers increase, that Dorothea was forced to open a second house to receive those who came. This did not fail to attract attention, and create much opposition. Many said that Dorothea's influence was but a form of magnetism; others derided and scoffed at her; others, again, were bitterly jealous. Amongst these was the doctor of Männedorf, who appealed to the inspector of health as to whether such an establishment should be tolerated in the Canton of Zurich. In consequence, Dorothea was fined a hundred and fifty francs, and again ordered to clear her houses.

Unable to submit to such a decision, she appealed to the Supreme Tribunal of Zurich. It seemed likely that her appeal would be rejected. Her friends were anxious and dispirited; but Dorothea retired to pray. This was her prayer:—"See, Lord, the Council of Health orders me to send away my sick ones; but I know that I must only obey Thee: show me in Thy Word what is Thy will." She then opened her Bible, and took as an answer the words contained in Daniel vi. 26, 27. From that moment she awaited the issue of the trial with calm courage.

At last M. Spondlin, the advocate who had undertaken the case, was successful, and Dorothea was acquitted unanimously. The formal decree of the Supreme Tribunal, after reciting the facts of the case, held that Mdle. Trudel had not infringed the Medical Law which forbids the practice of medicine without a legal authorisation, inasmuch as she had not administered any internal or external remedy, all her practices having merely a symbolical meaning. The conclusion was:—

"1st. That Mademoiselle Trudel is acquitted. 2nd. That the expenses of the first and second trials be borne by the State. 3rdly. That the present decree be communicated to the Tribunal of the District of Meilen."

Dorothea heard this decision with joy, and continued with fresh energy to devote herself to her patients. Her efforts were unremitting to preserve in the house an atmosphere of prayerful peace. Three times a day did the household unite for instruction and prayer, and Mademoiselle Trudel was ceaseless in her devotion to the individual griefs and hidden sorrows of those who came to her. She believed intensely that the spirit is superior to the body, and can, by union with a heavenly spirit, quell not only all the evil desires of the heart, and the temptations of the devil, but also drive out of the body the sicknesses and diseases which she believed were engendered by want of faith.

Some came to her, hoping that by a subtle mesmeric influence she would banish their bodily sufferings: her honestly outspoken views soon convinced such seekers that Dorothea's system was not one which would suit either their views or inclinations. Until three weeks before her death she worked unremittingly, never sparing herself in any way, living a simple life of devotion to duty and self-sacrifice. Her views will be best seen by a few extracts from her letters and discourses:—

It seems to me that the greatest happiness is to be delivered from self, to serve the Lord in his vineyard, to be like Paul, all things to all men. I desire with all my heart that we may all annihilate our self-love. Let the love of Christ and the kingdom be the spring of our lives.

The regenerated Christian should have no passions, especially neither envy nor anger, for they nailed the Christ on the Cross.

With a new heart, all self-interest is gone; we do no longer ask, are we kindly treated? are we hardly used? are we neglected? All that belongs to the old nature.

God will certainly not inhabit a menagerie. As long as we obey our own desires He will not abide with us, but a heart transformed by grace is as a bed of flowers.

Repeating our Lord's words merely is no imitation of His life.

There are sentimental Christians, fair-weather Christians, imaginative Christians, talkative Christians, fashionable Christians, automaton Christians, and half Christians. Strive to be faithful, biblical, apostolic, authentic, sincere Christians.

Whence comes the mortal languor which oppresses Christianity. There are assemblies, not of saints, but of people talking on religious subjects, people who bring themselves to the meeting who cannot give up self.

He who has a spirit of contradiction has not the Spirit of God.

The piety which hates not the sin, but the sinner, is a comedy for the devil.

Is it surprising that we do not find peace when we will not learn to conquer ourselves?

Some people are charmed when they are called cunning, but the serpent was very adroit.

The art of educating children is to pray again and again for them.

If the Bible taught the glory esteemed by the world, you would all know it by heart.

Before the Lord can make use of us we must be empty of self.

I know households of Christians, where peace is only kept by the precaution of never speaking with sincerity one to the other. When the nerves are in a shattered state, every one around is guilty of cruelty. The guilty party is the old nature.

Nothing is more odious than a woman who rules her husband. If a woman is cleverer than her husband, her duty is to let no one perceive it.

The tone of Dorothea's writing recalls that of Thomas à Kempis, resignation and self-sacrifice are the key-notes. She studiously taught all who came to her that she could do nothing; that no power was hers, that she could only direct them to Him who was truth and life.

On the 20th of August, 1862, she died, after a short attack of fever. She had a presentiment of approaching death, which led her to take leave of all the inmates of her house ere she retired to her room, which she was never to leave again alive. With her last words she exhorted those whom she had so long

termed her children to obey the word of God faithfully. "Disobedience fascinates the understanding and dazzles the eyes; persevere in simplicity and faith, for he who has not the simplicity of a child sees everything falsely." Only one cry of sadness ever escaped her lips, when, during a paroxysm of pain, she exclaimed, "O faithlessness, how hast thou deceived me, and I never even perceived thy workings!"

Her children were gathered round her praying when she breathed her last. A strange, deep calm settled on the house; there were no tears, no cries, no violent emotion; those who loved Dorothea and Dorothea's Lord felt that she had but gone home, to the home she had so often longed to enter.

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#### FURTHER EVIDENCE ABOUT FROGS, AND A WORD ABOUT MUD-FISH.

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MR. AITKEN, a most trustworthy officer in the Australian expedition in search of Burke and Wills conducted by Mr. Alfred William Howitt some years ago, writing in the *Transactions of the New Zealand Institute*, in 1870, says:—"I should like to bring under the notice of the Institute a feature in the natural history of the frog; at present, I believe, unknown to the scientific world, but which must be of the deepest interest, not only to the student of natural history, but also to the student of geology.

"There are districts often exceeding 1,000 square miles in extent, in the interior of the Australian continent, in which there is no surface-water for many months, and, in some instances for years; yet as soon as the rain falls in sufficient quantities to fill the water holes, they are swarming with young frogs. Before the rainfall, one might dig for 10 or 12 feet without finding the slightest moisture, much less water; the whole of the ground is baked hard and perfectly dry, and no sign of animal life apparently exists in it or on it.

"Even vegetable life has ceased to exist, and the only remnant left is a withered and half-dead salt-bush here and there. Yet rain in such country has the effect of changing, as if by magic, the whole aspect of affairs,—comparatively speaking, a desert, was in a day, transformed into an Eden. Plants sprung up everywhere, ducks and water-hens appeared in vast numbers, and swarms of tadpoles peopled the water-holes. I could easily account for the vegetable life, but the tadpoles puzzled me, till

a native boy, not more than 10 years old, opened my eyes, and satisfactorily solved a problem in geology which had never been, to my mind, satisfactorily solved by the greatest geologists who have written on the subject. Mr. A. W. Howitt and I, with a black boy of the age above mentioned, had made a two days' journey on horseback from the last known water, without finding any more, and had we gone on further, our horses would probably have been unable to return. We were much in want of water, and had camped for the night in the midst of a great many dried-up water-holes, with a few salt-bushes growing on their margins, intending to return the next morning.

"I noticed the boy examining the dry surface of the water-holes, and went to see what he was doing. He pointed out an indistinct and crooked mark, on what had once been the mud, and following it to where it apparently ceased, in the shade of a small salt-bush, he began to dig with a sharp stick, and in a short time turned out a ball of clay about eight inches in diameter, and quite dry outside, which, when broken, disclosed a frog shut up in a beautifully puddled cell, with more than half-a-pint of fine, clear, cold water. We afterwards dug out many others, drinking the water and eating the frogs. A sudden or gradual deposition of matter over such ground would have shut up these frogs for ever; and if they live through months, and even years, in such a situation, within range of the effects of a scorching sun, we can understand how they have lived for ages in the cool and moist recesses of the rocks in which they are sometimes found. The theory of living frogs getting *accidentally* buried in accumulating mud or sand, if examined, will not stand good, for the compression to which such rocks are afterwards sometimes subjected would certainly kill them; while the cells in which I have seen them would stand compression to half their original bulk without materially affecting the animal."—p. 87.

Mr. Aitken has here given a very satisfactory exemplification of the mode in which toads, frogs and lizards, become involved in those mysterious subterranean cells in which they must have existed for many centuries, a fact which scientific men in general have rejected with the same obstinacy that they have rejected spiritual phenomena, although this fact has been practically demonstrated in hundreds of instances, and in all regions of the globe. The crocodile which Humboldt says burst up out of the hard-baked clay of his tent floor, and rushed out at the cry of some animal—was existing in South America in precisely the same condition as these frogs in Australia. They were awaiting in a torpid state the return of rain, and had no rain ever come, or the animal cry which awoke the crocodile, nature would have enabled them to sleep on there for ever.

In the same Report of the New Zealand Institute, p. 402, Dr. Hector called the attention of the members to the mud-fish existing in the river at Hokitika, and the Hon. W. Fox said that they were to be found in various places, and he had seen one dug out of a gravelly clay ten feet below the surface at Rangitiki. These mud-fish exist in the rivers of Northern Australia, and notoriously can sink themselves deep in the mud of those rivers below the influence of air and water, and should the river dry up and the mud bake hard, can continue any length of time alive till the return of the flood.

A friend of mine who has lived for years in India, says that what long astonished him, was to see tanks which had been for many months totally dried up, and the mud at their bottoms baked hard, immediately on the return of rain become full of large fish actively swimming about though there was no opening into any river, or other water whence they could have come.

All these facts show that nature has provided for the life of certain of her creatures in a way incomprehensible to the physiologists, without asking their leave or troubling herself about their incredulity. Spiritualists have only to imitate this admirable *sans froid* as regards the spiritual stumbling-blocks of these gentlemen.

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### THE MYSTERIOUS CROSSES IN THE GRAND DUCHY OF BADEN.

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WE have learned from a private source, as well as from various letters printed in the *Univers* originally, and reprinted in the *Tablet* of June 15th, that the inhabitants of the Grand Duchy of Baden have been thrown into a violent state of excitement by the sudden appearance of a multitude of crosses and other emblems of a more or less ominous character, these being impressed—it is supposed by miraculous agency—upon the glass of windows in houses, public buildings and carriages; and also, showing themselves in numerous places simultaneously.

We will present our readers in the first instance, with an extract from a private letter, written by a lady from Baden-Baden, and now first printed. She thus writes:—

“Baden-Baden, March 15, 1872.

“Since some days the town is in excitement. At the convent are seen crosses of a reddish black upon the window panes, and upon many windows death’s heads, and faces. At

the Gymnasium the same thing has shown itself; in short such crowds have passed along to look at these windows, that the Governor has had the panes of glass washed with acids, but without effacing the pictures, and has even had fresh glass put into their places. But instantly the same crosses have shown themselves, and this even upon paper. At the convent the shutters of three windows have been closed. There are infamous people who say all manner of injurious thing concerning the nuns; but they have nothing to do with it. I have been to see these crosses which dilate as you look at them. This happens also at the Gymnasium—but I could not distinguish the head. The crosses were of the height of 25 centimètres and upwards. There are also double crosses. Throughout the environs crosses are to be seen, men on horseback armed, and heads. There are houses where these wonders are not to be seen. The women in the villages are filled with astonishment, not knowing what this may mean. Why has not this been ever seen before?"

The account as given in the *Tablet* is as follows:—

"On Monday, the 12th of March, the fair took place at Lichtenberg, a spot much frequented on account of its beautiful scenery and splendid prospects. About two o'clock in the day, when the fair was at its height, there was seen a death's head, a sword, and a coffin. The panic spread on all sides, and the people fled in every direction. This place is at a [here a word is illegible in the MS.] from Baden, and three leagues from Seltz. I did not believe it.

"To-day, the 14th of March, there is a fair at Rastadt. The same phenomenon has manifested itself, and more strikingly than ever. In this place every one is in amazement. Yesterday evening black crosses appeared upon the windows at the railway station and upon the carriage windows in the trains. To prevent excitement the panes were taken out, and new ones put in their places, but the same figures immediately appeared on the new ones. They were black crosses two inches long, death's heads, skeletons, battles . . . . .

"To-day, March 14th, the phenomenon has appeared in the city at the barracks, at the Hôtel de Ville, and in more than sixty-six private houses. People have broken their windows, they have put up their shutters, they have scrubbed with soap and water, but they have not caused to disappear the marks made by the finger of God. When the shutters were shut, the marks appeared in another place. Nobody thought any more about the fair, everybody crowded to see the sight. Some wept and lamented, others swore and jeered; but most agreed that it was a very bad sign. I have information from more

than ten parishes in or near the Duchy of Baden, where the same thing has been seen. Some say that the phenomenon has been seen throughout the whole Duchy of Baden. I have myself talked with a great many persons who have witnessed it. Their scared and frightened manner bears witness to the truth of their story. Hundreds of persons from Rastadt tell of the same thing.

"Seltz, March, 18.—Clever Germans dispute the fact, but they do it in an odd way. I have just read in Mr. Ritter's paper, that the appearances are produced by a fault in the manufacture of the glass. When hot from the oven, the plates are laid upon an iron grating, which produces the marks, but yet so that they do not appear until after several years. It is a silly thing for clever people to say. Others say, 'It is a natural phenomenon. . . . I cannot explain it.' But it must have been a wonderful artist who could put in those crosses. On about seventy houses the crosses are shaped like an X. The principal ones are on the railway carriage windows and at the stations. . . . Then what are we to say about the rogue of a glass-blower who put in the death's heads? Why death's heads and not wreaths of laurels? Had it been so, Prince Bismarck would not have interdicted their mention by the press.

"Madame Beyer, the mayor's wife, called on Saturday, and asked me what I thought about it. I said that in point of fact there was no room for doubt, and that even the official papers did not venture to deny it. Curiously enough she remembered that similar crosses were much talked of twenty years ago, and that she had heard it said that when ignorance and irreligion reached their height, Almighty God would scatter crosses in Germany. People from our place are saying that in all the villages the crosses have been seen on the windows. . . . People are made uncomfortable; the Protestants do not cease their insults.

"March 24.—Madame Beyer has sent me word that her husband, the Mayor of Seltz, who is by no means one of the credulous—being anxious to see for himself went with several other gentlemen to Rastadt. On his return, as soon as he entered the house, he said to his wife:—'Upon my word of honour, it is no use denying it.' The schoolmaster of Reschvoy also went to satisfy his curiosity. He possessed himself of one of the panes of glass that was marked with a cross and three death's heads. He had to pay pretty dearly for them, and wrapped them up carefully in paper. When he reached the Rhine, the floating-bridge was on the French side, so having to wait some time before he could pass over he took out his pane and looked at it attentively. When the bridge was ready for crossing, he showed it to the bridgemen, and then put it up and

crossed over to the French side. When there, the bridgemen who went with him, spoke of it to some persons on that side; and they begged him to give them also a sight of the wonderful glass. The schoolmaster hastened to gratify them, but what was his surprise and the surprise of all present to find the pane perfectly clear and plain! The cross and the three death's heads had vanished. The conclusion from this is that the sign is for Germany and the Germans only. On the German side of the Rhine the subject is tabooed. The police are beside themselves with anger. The Government schoolmasters even forbid the children of their schools to speak about it.

"The following copy of a letter from Strasburg, dated the 25th of May, has also been placed at our disposal:—

"My dear Aunt,—We are feeling very much an occurrence that is now taking place here in Strasburg. The Prussians have just begun the works of the new fortifications. They are taking the land without paying the owners one half of its value; everybody is indignant, but might takes the place of right with these folks. Another phenomenon has just appeared. On the 21st of May (Whit-Tuesday) there was seen all at once on the windows of the girls' school of St. John's parish, a figure of the Blessed Virgin. She had a lion under her feet on which she seemed to be trampling; on each side of her there appeared the figures of Turcos and French soldiers, also of a ship that seemed to be sinking, and several small black crosses. The Curé of the parish was sent for; when he saw it, he broke all the panes, upon which there immediately appeared other figures of the same kind on the second story windows. Then the Curé sent for a scientific man to examine them; and that gentleman said that he could not understand it, but that the thing did not seem to him to be merely natural. People are frightened. What is going to happen to us? Dear aunt, pray for us!"

"The *Univers* appends to the foregoing a letter dated the 6th of June, and addressed to the editor by Dr. Imbert Goubeyre, the able physician who lately rendered a valuable service to religion by his scientific and searching examination of the case of Louise Lateau, the *stigmatisée* of Hainault, Belgium, and who has since been in Italy engaged in investigating the marvellous case of Palma of Oria. He writes as follows:—

"Sir,—I am quite disposed to believe in the crosses of Alsace and the other places. I do not at all admit the theories either of mystification, of vitrification, or of hallucination. Alsace is indeed mystified but in a very different way; she is truly unfortunate and is under no hallucination whatever.

"Two reasons lead me to think that a miracle has taken place in this case. The first is, that Prussia has forbidden the

newspapers under its authority to speak of it. The second is, the account of the Wurtemberg apothecary who ran to get some chemical with which to rub off and take out the mark of the mysterious cross. Whilst he was doing it the children were crying out that another cross had come upon the next pane. Thereupon the worthy practitioner, furious at his failure with the first, breaks the second pane with a blow of his fist. This apothecary broke his windows, and by so doing, forces me, who am a doctor myself and a professor of medicine, to believe in a miracle. Mysterious crosses are not a new thing. In 1826 we had the celebrated cross of Migné, which appeared for many hours on the great windows of the heavens. Older still, as far back as the 6th century, there was, if I am not mistaken, all about Trèves, an apparition of numerous crosses, not upon windows but upon clothes. History is silent as to whether the apothecaries and the scourers were able to clean them off or take them out with acid, but the Bollandists, who are strong in historical criticism, affirm the facts in some one or other of their volumes. Besides this, enquirers may find a number of analogous facts in an old book that should be consulted on the subject of miracles. It is in two vols. folio, and is entitled, *Admiranda Orbis Christiani Auctore Bagatha*. Venetiis, 1680.

“If I hazard any remarks to-day on the subject of mysterious crosses, it is because I have seen a good many—seen them with my own eyes. Some readers of the *Univers* will perhaps remember that I have announced, as about to appear at the end of this year, a work upon the *stigmatisées* of Bois d'Haine and of Oria. Now, during the four days which I spent last October near the celebrated Palma, I saw on several different occasions the blood fall from the forehead of the *stigmatisée* upon handkerchiefs and there form numerous crosses before my eyes. Twice have I seen Palma struggling with that interior and mysterious fire, when linen placed in contact with her was riddled (so to speak) with charred emblems, in the midst of which there were crosses in plenty.

“It will perhaps be said that I was under hallucination, but I brought away with me the handkerchiefs and other convincing proofs. If you do not believe come and see me, and I will show them to you, when I hope you will be no more the victim of hallucination than I am. Palma produces every day some of those mysterious crosses. She does many other things also, for she is the most extraordinary woman of our time. It seems as if Providence had raised her up to hurl defiance at the freethinkers of the day. Just as they are pluming themselves on having driven away the supernatural, it comes back upon them *au galop*.

“The other day, in the *Journal des Débats*, Monsieur Ratisbonne denied the fact of ecstasy with elevation from the ground. The Hebrew writer had forgotten his Bible and Elias and several other things.

“A. IMBERT GOURBÉYRE, M.D.,

“Professor at the Medical School of Clermont-Ferrand.”

We would, however, receive these accounts with caution, knowing the feelings of animosity which are entertained by the Jesuits towards the Germans, who are menacing them with expulsion from the country. But supposing these to be genuine spirit-manifestations, we can very well understand how Jesuit spirits may be at work—endeavouring to prognosticate coming judgments through military calamities to Germany, as these emblems are made to appear visible in Germany and disappear from the panes of glass when carried into France. Our readers may remember that we have drawn their attention to similar persistent and zealous interference of partisan-spirits in the affairs of man in the furtherance of reactionary movement in politics and religion, *vide Spiritual Magazine* for 1866, Vol. I., New Series, page 211, where instances of spiritual reactionary movement are given in the case of Julian the Apostate, the Holy Maid of Kent, and in our own day in Madagascar and New Zealand.

The phenomena of these mysterious crosses, &c., probably belongs to the same class of emblematic spirit-photography of which manifestations were given in the 17th century to Dr. Pordage and the Philadelphian Brethren, and also in the year 1839, in Sunderland. In Howitt's *History of the Supernatural*, Vol. II., page 246, we find as follows:—

“But what was most remarkable, the spirits painted on the glass of the windows and on the tiles of the house all kinds of extraordinary figures of men and animals, which appeared continually to move as if alive. On the tiles of the fireplace they had drawn the two hemispheres of the earth, full of men and beasts which also appeared to move. When the visitation was over, they attempted to wash these out, but they found them indelible, and could only get rid of them by breaking them up with a hammer. The matter had made a great public sensation, and numbers of people, magistrates and others, made a particular examination of the circumstances, and proved the truth of them. These events,” continues our author, “extraordinary as they are, have been in many particulars corroborated by events of to-day. In the case of Mary Jobson, of Sunderland, published by Dr. Reid Clanny, physician to the Duke of Sussex, the sun, moon and other things, were painted on the ceiling in

colours, which her father had whitewashed over once or twice, but they still came through, and were seen by hundreds of people—several medical men amongst them, and could only be destroyed at last by destroying the plaster. The wonderful powers of representation and presentation in varied forms, is one of the most remarkable and best attested facts of Modern Spiritualism.”

A. M. H. W.

### A CURIOUS CASE OF SPIRIT-LIFE, INCLUDING A REMARKABLE PROOF OF IDENTITY.

By WILLIAM HOWITT.

IN my early life I lived amongst a number of simple country people, belonging to the Society of Friends. I used every week to see them at a rural meeting-house quite away in the fields. They were most of them old men when I was a boy. Half a century at least had passed over; I had long removed from that part of the country, and been engaged in many busy scenes, both in our own and other countries, and amongst throngs of people of very different classes and many different pursuits and characters; so that, like a great flood, these things and persons had flowed over these beings of a remote memory, and all but obliterated them from my thoughts. Years, in fact, passed without my probably once calling this primitive group to mind. One only amongst them, a man of a much younger generation, had lived on long after them, and I had seen him old, decrepit, and very deaf, still living in his quaint old farm-house. Even he, however, I had not seen for many years, and for some years he too had gone after his former simple friends.

Suddenly, and not many years ago, as I and my wife were sitting at our little evening *séance*, these old acquaintances of my boyhood announced themselves one after another, to my great astonishment. It was, in fact, like a resurrection of the dead. These worthy old men, who belonged to a time and a state of things which now seemed almost antediluvian; these figures of a past, gone and buried under an ocean of such different and much more stirring events and interests, to announce themselves as if but of yesterday—gliding, as it were, over a vast interval in which they had had no part or recognition, and yet standing there with all their old character and atmosphere about them, it gave one much such a feeling as if life, indeed, had been but a dream, had suddenly broken, and had returned me to whence I had originally started in the race of existence.

"What," I asked, "can have induced you, friends, to come to me after such a long absence, an absence never once before interrupted by your presence?"

"It is not without sufficient cause," they replied; and they named the one who had lived on long after them; and whom I have last mentioned. I shall name him Daniel Faber.

"Daniel Faber," they said, "is in great trouble, and we are anxious to assist him. The last comer from that neighbourhood has told him that his daughter has married a farmer on the next farm, and if it be the man he supposes, he is sure that nothing but misery can be the result. This is a man of the name of Hunt, a man of a character that promises nothing but trouble."

"But," I asked, "could not the 'last comer,' as you call him, tell you precisely who the man is?" "No," they replied, "he was not personally acquainted with either party, but heard it through another; heard simply the fact of the marriage, and that it was to a farmer on the next farm. The second and casual informant knew no more."

"But," I again interposed, "why do you come to me? Why do not you go yourselves to the place, and ascertain the facts for yourselves?"

"We have been," they rejoined, "but we cannot find Daniel's daughter; the whole land lies in darkness; we can discover nothing."

This surprised me for some time. It seemed strange that these good old friends could find their way to me, but not to the person they were in quest of. But it soon cleared itself up to my mind. To me they were drawn by the hope of assistance. To me they were drawn also by spiritual *rapport*. I knew and understood these spiritual conditions; we lived, as it were, in the same life-atmosphere, and, therefore, all was open between us. On the other hand, no one, not even the daughter sought after, had any knowledge of, or consequently any sympathy with such things. The people all down there were so unspiritual, so intensely in the atmosphere and interests of earth, that to spirits they did not seem even to exist. At best they were like people whose backs were turned towards the spirit spheres, and, therefore, towards these enquirers.

After reflecting on this, I said, "Yes, I see how it is; you cannot at present find Daniel's daughter yourselves, but what is it you wish me to do?" "To write," they replied, "to a friend down there and learn whether it be true that Daniel's daughter is married, and to whom." I promised, and I wrote accordingly. What now was curious was the anxiety with which these spirits awaited the reply. Every evening they used to come to learn

whether I had received a letter, and seemed much disappointed at hearing the same negative answer. I reminded them that people in the country were generally slow correspondents, but I promised to write to my friend and give him another gentle poke. The reply being long in coming, they evidently began to apprehend that it might be unsatisfactory, and this brought out a trait of character so beautiful in good spirits. One evening they came without their friend Daniel, and begged us, if the reply should prove painful in its nature, to break it as gently to Daniel as we could, observing that he was so unhappy about the affair. We were delighted with this tender care for their friend.

At length the expected letter arrived, and when they came the same evening to make their usual enquiry, I said, "Yes, here is the letter; listen!" and I read it aloud. The facts stated were that after Daniel's decease, his daughter had had several offers, but the one that she had accepted was from a farmer on an adjoining farm—so far it looked ominous, but it went on to name not the Hunt of whom the father was apprehensive, but a gentleman of a different name, a gentleman by birth and education, a man not dependant on farming, having property of his own—and who, it was added, had been a most excellent son, and, no doubt, would prove an excellent husband.

On hearing these particulars, there appeared to be a great jubilation amongst the spirits; they put up a thanksgiving, and said "All right! all right! this is the right man, a good man; thank God, all is well."

After this Daniel Faber came frequently, and was most anxious that we should write to his daughter, and give his love, and express his entire approval of her marriage. It is curious how spirits overlook or overleap all difficulties in such cases. They forget what would have been their own ideas and impressions if some living person had sent to them a message from the dead. I told him I could do nothing of the sort; the only effect of such a message from me to his daughter, who knew nothing of the recent revelations and facts of Spiritualism, would be to make her suppose that I was gone off my head. Still he continued to come and to urge on me this commission, which I as steadily declined. We wrote, however, to congratulate his daughter on her marriage, and immediately afterwards he came, and said, "Now you have opened my way, your letter made a track down to my daughter. I have been and seen her. I was present as she and her husband were at supper. I listened to their conversation, and was much pleased with her husband. He is a good man. But I tried in vain to make my presence perceptible to them."

From this moment Daniel Faber was more than ever impatient that we should give a message from him to his daughter; saying, "You will find it made very easy, if you will only try." I assured him, however, that as I had no desire to pass for a lunatic, I should not write anything of the kind, but if I saw her I would tell her. This opportunity came much sooner than I expected. In a few months we received a note from her saying that she was in London with a brother recently returned from America, and proposing to come up and spend an evening with us. Accordingly she and her brother came, and during the evening I drew a chair close to hers, and told her I had something to say to her, that no doubt would surprise her. I then told her that her father had come to us on various occasions, and wished me to send her a message of affection, but which I had not done as she would naturally not believe it. She did not appear in the least surprised, but expressed much pleasure in having such a message from her father. "But how is it," I said, "this does not seem to astonish you at all?" "No," she replied, "I know all about such things; my brother" (pointing to him) "is a Spiritualist, and has been telling me all respecting it."

Here was the verification of the father's assurance that if I would only give his message, I should find the reception of it made very easy. But what was more remarkable still was, that when I told her the anxiety her father had shown after receiving the news of her marriage in the other world, to a farmer on an adjoining farm, fearing it might be to one Hunt—"How curious!" she exclaimed. "That Hunt made me an offer in my father's time, which gave my father great displeasure, the man's character being very indifferent, but he said if my present husband should make me an offer it would have his entire approbation."

This was to me extremely interesting and satisfactory. Of the very existence of such a man as Hunt, I was utterly ignorant, yet he had been expressly named by Daniel Faber and his spirit friends, and as living on an adjoining farm. Nothing could be more demonstrative of the identity of the spirits who had come to me. The persons, the places, the circumstances concerned in their statement, the very names unknown to me, were precisely as they had represented them; facts in themselves sufficient, independent of the parental anxiety exhibited, and the deep mutual sympathy and regard amongst these old friends united in the invisible world, to satisfy the mind of any one of the actuality of everything in this spiritual transaction.

There were one or two other particulars connected with the communications of this Daniel Faber. For years before his

decease he was very deaf, and when his spirit first came to us, we perceived that he communicated his thoughts to us with much more ease than he caught our replies, which were spoken. He would continue his remarks through the indicator without adverting to ours, or to our questions put. It then came out that he had carried his deafness in some degree with him into the intermediate state. But what we could not have conceived, he assured us that on first entering into that state he became blind. The light, he said, had blinded him, and he had been under a physician, and was fast recovering both sight and hearing. These were statements wholly contrary to our ordinary notions regarding the spirit after death. One had imagined that in casting off the body, spirits cast off all their ailments. We will hope that this is normally the case, but it does not appear to be so universally, as regards certain classes of diseases. As spirits in the intermediate states, and especially in those most nearly approximating to earth, many of them retain, according to repeated statements of spirits, even for very long periods, their peculiar religious creeds and earthly prejudices; so they retain for some time, certain complaints which affected them here.

Besides these statements of Daniel Faber, we have had numerous visits from a spirit which on earth was to a certain degree insane, and who in the spirit-life always came to us accompanied by the physician appointed to attend this soul for the same infirmity. Ailments of certain kinds, at least, would thus appear to belong to the spirit rather than to the body, and consequently still to affect the spirit after its release from the flesh, for how long we do not know. That, however, there are doctors in the intermediate states, has been affirmed on various occasions by spirits.

In the case of an American merchant of Philadelphia, who, as well as his wife, was cured by a spirit-physician, Dr. Rush, also formerly of Philadelphia, as related to me by himself, and published by me in a former volume of the *Spiritual Magazine*, it was asserted that this case was the result of a consultation of Dr. Rush with some of the best physicians in the intermediate states: these cases being utterly beyond the reach of earthly science. In the account of the marvellous case of Leon Favre, Consul-General of France, and brother of Jules Favre, published by himself, and translated by me for the *Spiritual Magazine*, the removal of his torturing complaint which had defied all mortal means, is ascribed by him to the agency of a spirit-physician of Italy, Giacomo Giaferro, who had practised at Verona ages ago. In this case, too, we are assured that the medical science existing in the intermediate states had been drawn upon. If physicians, of course, a need of them.

In fact, the sphere of the intermediate states, in immediate contact with the earth, would appear to bear a very close resemblance to it, in its passions and sentiments, its moral and psychic qualities, its prejudices and earthly defects. It is, in fact, a transition so regular, so free from anything like abruptness, violent contrast or sudden leap into new and extreme conditions, as to be in accordance with all that we see in this life of gradual growth, development, and progress. We are, indeed, led to believe that moral conditions are there modified, purified, and advanced into other and higher conditions. That our lower propensities and all that is allied to our more ordinary nature drop off *seriatim*, and are left behind almost, or perhaps altogether, insensibly, and the qualities of more heavenly existence develop themselves with the ease and freshness of flowers in spring; more clear, more sound, more flushed with love and beauty, as the pilgrim of eternity draws nearer and nearer to the sun of all light, power, and perfection.

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### THE SPIRITUAL BODY: ITS FORMATION AND ITS RELATION TO THE SPIRITUAL WORLD.\*

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THE physical theory that life is a compound of matter, and the result of organism, is absurd on the face of it. There is a power within the organism which works it. The intelligent principle in man works the physical organism. It is by means of the organism that the man himself comes into relations with the physical sphere. But the physical organism has other purposes, besides those which relate to the fulfilment of its duties in reference to the present life.

If the man continues to live after the death of the body, it is necessary that he should be the same individual; else where would be the good of the experiences and lessons he learnt in bodily life. It is necessary that there should be a rational state of existence, and an intelligent appreciation of existence. It is still necessary that there should be some means by which the real man should come into relations with his surrounding conditions. Hence the necessity for a spiritual body.

The elaboration of this spiritual body is a function of the physical organism. This is the most important of its other purposes to which we alluded.

The most refined process which is ordinarily recognised as going on in the physical organism is the elaboration of nervous force. But is it really so? No. We have often asserted that

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\* From a *Trance-discourse*, by Mr. J. J. MORSE.

matter is continually refining and subliming itself. Every atom may be said to be struggling upwards, and to be glowing with the eternal divinity within it. Atoms of matter in the body are continually refining and subliming themselves. The nervous forces are but the pointings towards spiritual realities. A still further refinement is going on, resulting in an elaboration of what we must call the essences of matter; and which essences are deposited or precipitated in a form which appears as a silver lining within the mortal frame. This silver lining begins to be deposited before birth, and proceeds all through life, until a perfect image is formed from head to heel. This is the spiritual body.

As old age comes on, the vital energies retreat more and more from the external. The aged do not lose intellectual power; the loss is only apparent. The life withdraws inward. Then when the physical body can no longer hold the spiritual, death takes place. The body yields up the departing spiritual form. In the spasms of death there is no pain; that is, in normal death. But how few die naturally and normally! The spiritual body passes away from the dying body. Were our spiritual eyes now opened, we should see the atoms of the spiritual body falling into harmony according to their elective affinity—head and features arranging themselves into an organism, analogous to the physical. The man is the same individual as he was before. Were it not so, the lessons of his past life would be valueless.

Actual defects and malformations of the physical body are not produced in the spiritual; because they are the result of external causes not of internal life, whereas the spiritual body is the result of principles acting upon essences.

The new organism is substantial; therefore it must have a world to exist in. This necessitates the existence of an interior state of being—not interior in position—but interior in principles. This state of being does exist, and is what we call the spiritual world. Where is it found? How is it formed?

Refined particles of matter are continually being thrown off in immense quantities from the physical earth. The processes which we call life, in all its forms, higher and lower, result in the conversion of matter, from its gross physical form, into its refined spiritual form.

Every element and atom of matter has its spiritual side. From the sphere of physical life, the material side only is perceived; but those who have passed over to the spiritual side, and who are living on the spiritual plane, perceive the spiritual side, and realise it as a higher condition. The tendency of the refined matter, that has been thrown off from the physical earth through long ages, and which process is now going on, is to form

itself into a zone, which surrounds the earth, and is in reality part of it. This is the spiritual world which man enters at the death of the body. Life and all that makes life glorious ultimates itself there again into form. There, as well as here, the world is of necessity denser or more gross than its inhabitants.

## NOTES AND GLEANINGS.

### THE DISCOVERERS OF THE SO-CALLED NEW FORCE.

MR. CROOKES and others have prided themselves on the discovery of a new force, to which they have given the name of Psychic Force. Though this force was discovered by Adam, when it enabled him to see the angels who walked and talked with him in Eden, and has been very well known at any given period since, even modern re-discoverers of this imagined new force leave Messrs. Crookes and Co. far behind. In the *Spiritual Magazine*, 1865, p. 161, stands this sentence:—The *Europe*, a Franckfort journal, has lately noticed this fact, which must inevitably soon draw the serious attention of the public:—“Spiritualism in its turn has demonstrated a *new law*, a *new force* in nature; that which resides in the action of spirit upon matter; a law as universal as gravitation, or of electricity, and notwithstanding, ignored and denied by certain persons, as all other laws have been at the epoch of their discovery.”

Thus five years at least before Mr. Crookes made the discovery—discovery only to himself, for many millions of people were previously perfectly familiar with it—the Germans had publicly announced *their* discovery of it, and the English public had been made acquainted with it through this magazine. Perhaps some profound scientist will, ere long, be discovering the sun, the moon, daylight, or that butcher’s meat is getting provokingly dearer.

W. H.

### THE GHOST AT NEWSTEAD.

“So you have been to Newstead? . . . . So they still tell the ghost story? Some friends of ours—also friends of Colonel Wildman—borrowed the house shortly after Lord Byron’s death, to keep their honeymoon; and both of them told me that they one night felt the ghost pass over the bed; that is to say, that they felt a cold breath pass from side to side waving the curtains, stirring the draperies, and diffusing a solemn and strange influence. They lived at our old house for seven years, and we saw them almost daily. I questioned them repeatedly, always receiving the same answer. He was one of

the children of a Lord Arran—two or three back, Captain the Hon. Edward Gore, a gay sailor. Of course I do not believe that it is more than fancy, and an effect of the influence of the place. I give you the tale for what it is worth; but it always seemed to me a new form of ghosthood, and they told me that they each felt it at the same moment, and without having heard or thought of the thing until it passed.—“*Letters and Life of Mary Russell Mitford*,” *Second Series*, edited by Henry Chorley. Vol. II., p. 253.

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**EARTHQUAKES.—SOME CURIOUS STORIES ABOUT THE MANIFESTATIONS OF ELECTRICITY IN CALIFORNIA.**

The Inyo (Cal.) *Independent*, of April 20th, relates these singular circumstances:—

“Scientific men everywhere are busy in investigating the cause of those terrible convulsions of the earth—earthquakes; and there is a faint hope that something of value may be deduced from their inquiries. It seems to be generally conceded that electricity in some form is the prime cause of these movements of the earth. It is much to be hoped that some person or persons, possessing the necessary scientific attainments, will pay this section a visit. No better place or opportunity was ever presented to American scientists to investigate these phenomena on their own soil than this country has afforded during the past two or three weeks. For the information of such we will mention a few facts, mainly relating to the electrical phenomena, that have occurred within our knowledge. A few days after the big shock, so called, at Cerro Gordo, very loud thunder was heard during a violent snow storm. With the exception of the snow, the same thing occurred here, and, perhaps, at other places in the valley. This is remarkable, because almost unprecedented. Immediately following the great shock, men whose judgment and veracity are beyond question, while sitting on the ground near the Eclipse Mine, saw sheets of flame on the rocky sides of the Inyo Mountains but a half-mile distant. These flames, observed in several places, waved to and fro, apparently clear of the ground, like vast torches. They continued for only a few minutes. In this office, one day last week, while one of the proprietors was running a large number of sheets of flat-cap paper through a jog press, these sheets, after leaving the press, were affected by the movements of the operator’s hand, as a strong magnet would affect iron filings. When his hand was near them the whole pile, or at least a hundred of them from the top, seemed to float in the air like tissue paper in a slight breeze. The top sheet would rise at each end up to the hand when held four inches above it, and thus by attraction be moved

entirely away from the others. At times during the night sparks of fire were repeatedly emitted from a woollen shawl on being touched by the hand. At the Kearsarge Mill, located at an altitude of nearly 8,000 feet above the sea, the following occurrence was noted by Harry Clawson and P. J. Joslyn: The former, while sitting with his knee within about three inches of a cast-iron stove, felt a peculiar numbing sensation, and supposing his limbs were 'asleep,' essayed to rub them with his hand. As soon as his hand touched his knee he felt a shock, and immediately after and for a number of seconds a stream of fire ran between both knees and the stove. We will here, on the authority of a man who had an opportunity of knowing, state that the item going the rounds to the effect that no movement of the earth was observable 300 feet under ground, in the mines, is not correct. At Cerro Gordo, and also at the Eclipse Mine, the rocking motion was distinctly observed, especially in the timbering. Small particles of rock were detached, and in both places the miners went to the surface in alarm, but at Cerro Gordo they soon resumed work as before. No subsequent shock has been remarked at that depth."

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LETTER FROM JOHN WESLEY.\*

"Margaret Barlow came to me, and I asked her abundance of questions. I was soon convinced that she was not only sincere but deep in grace, and therefore incapable of deceit. I was convinced likewise that she had frequent intercourse with a spirit that appeared to her in the form of an angel. I know not how to judge of the rest. Her account was:—'For above a year I have seen this angel, whose face is exceeding beautiful, her raiment white as snow and glistening like silver: her voice unspeakably soft and musical.' She tells me many things before they come to pass. She foretold I should be ill at such a time, in such a manner, and well at such an hour, and it was so exactly. She has said, such a person shall die at such a time, and he did so. Above two months ago, she told me your brother was dead (I did not know you had a brother), and that he was in heaven. And, some time since, she told me, you will die in less than a year. But what she has most frequently and earnestly told me is that God will, in a short time, be avenged on obstinate sinners, and will destroy them with fire from heaven. Whether this will be so or no I cannot tell; but when we were alone, there was a wonderful power in her words; and as the Indian said to David Brainerd, 'They did good to my heart.' It is above a year since this girl was visited in this

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\* From *Tyerman's Life of Wesley*. Vol. III. page 535.

manner, being then between 14 and 15 years old. But she was then quite a womanish girl of unblamable behaviour. Suppose that which appeared to her was really an angel, yet the face, the voice, and the apparel, she might easily mistake him for a female; and this mistake is of little consequence. Much good has already resulted from this odd event, and is likely to ensue, provided those who believe and those who disbelieve her report, have but patience with each other."

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DIRECT SPIRIT-DRAWING AS WITNESSED BY LAVATER.

"Lavater," says Eliphas Levi in his curious *Histoire de la Magie*, "was much addicted to evoking spirits, and had two which constantly served him." He also, he tells us, was one of a magnetic circle where the state of trance was produced through the use of the Harmonica. A kind of idiot was then made use of as a writing-medium for spirits. One of these spirits gave himself out to be a cabalistic Jew who died before the birth of our Saviour, and gave forth revelations much in the style of those given through the *somnambules* of Cahagnet. His spirit once said that he would give them his portrait. At this request, papers, colours and pencils were placed for the spirit behind a screen. The shadow of a little hand was shown upon the screen, and a slight movement was heard upon the paper. When the noise ceased, everybody ran to see what had been drawn, and a coarsely painted portrait was found representing an old rabbi clothed in black, with a white ruff falling upon his shoulders, and black scull cap upon the summit of his head—a somewhat peculiar costume for a person born before the time of Jesus Christ. Besides, the painting was blotted and incorrect, and greatly resembled the drawing of some child who had amused himself with colouring with his eyes shut."

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## Notices of Books.

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### MR. ALEXANDER, M.A., ON SPIRITUALISM.\*

MR. ALEXANDER, in company with Dr. Findlater, attended a private *séance* with Mr. Home at the house of a friend in Edinburgh. The usual phenomena witnessed at *séances* with Mr. Home presented themselves, and were all sharply and suspiciously scrutinised by the author and his friend, but

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without their being able to detect anything like the faintest trace of imposture. In this narrative every incident of the *séance* is related with a particularity, and every point it could suggest to the writer's mind is discussed with a minuteness which may be edifying to those who have not read similar narratives, but which to those who have is likely to be a little tedious. Mr. Alexander is evidently strongly impressed with the genuineness of these phenomena, and leans to a belief in their spiritual origin; but on the whole he prefers sitting on the fence and smoking his pipe with an air of philosophic indifference to the final conclusion that may be arrived at on the question at issue. He discusses with considerable acuteness Hume's objections to miracles in its bearings on these phenomena; but the reader may probably feel more interested in his criticism on Professor Tyndall, which is given as an Appendix. The Professor attended a private *séance*, which from his account was not a very successful one; and has so little interest that it is strange Professor Tyndall should have thought it worth republication; but we suppose he thought it would do credit to his penetration, and be in some way damaging to Spiritualism, and so he has inserted it as a chapter in his recent volume, *Fragments of Science*. Here is what Mr. Alexander has to say about—

“PROFESSOR TYNDALL ON ‘SCIENCE AND SPIRITS.’

“One only point of Professor Tyndall's narrative seems to me of any importance. Whilst a sentence about himself was being spelt out, it struck him as odd that, though ‘the knocks came from under the table, no person present evinced the slightest desire to look under it.’ He himself asked permission to do so; and ‘having pretty well assured himself that no sound could be produced under the table without its origin being revealed,’ he found that the communications instantly ceased. So soon as, after a quarter of an hour of silence, he resumed his chair, the spirits resumed their operations. This, as regards the *séance* in question, seems certainly a little to discredit it: as regards that at which Dr. Findlater and I were present with Mr. Home, I have simply to set our experience against that of Professor Tyndall. Mr. Home expressly *asked* me to go under the table: whilst there, I, as thoroughly as Professor Tyndall could do, ‘assured myself that no sound could be produced under the table without its origin being revealed,’ and *my* experience was, that the knocks above, &c. went on as vigorously as before. Subsequently Mr. Home even *urged* that at any moment any one entertaining suspicion should instantly seek to satisfy himself by going again under the table; and, without impeachment of the phenomena, Dr. Findlater and I did so... Of

course this experience is only good to ourselves, and for the particular case to which it refers; but I must be excused if, to my own mind, it sufficiently disposes of the opposite experience of Professor Tyndall as bearing on the general question.

"For the rest, some of the main facts made use of by the Professor, as disposing of the spiritual phenomena, being meantime on the physical ground unintelligible to me, I must for the present decline to assign any weight to them. 'The knocks continuing, I turned a wine-glass upside down, and placed my ear upon it, as upon a stethoscope. The spirits seemed disconcerted by the act; they lost their playfulness, and did not quite recover it for a considerable time.' As the glass thus used as a stethoscope could merely intensify the sound of the knocks a little, by vibration from the wood, and could by no possibility avail to give hint of their true cause or origin, I do not quite see how the spirits, unless very stupid indeed, should have been seriously disconcerted by an act so entirely unmeaning on the Professor's part. It is not to this, however, but to his next use of the inverted wine-glass, that I specially desire to refer. A distinct *push* having come to the table, Professor Tyndall writes: 'I readily granted the fact of motion, and began to feel the delicacy of my position. There were several pairs of arms upon the table, and several pairs of legs under it; but how was I, without offence, to express the conviction which I really entertained? To ward off the difficulty, I again turned a wine-glass upside down and rested my ear upon it. *The rim of the glass was not level, and the hair, on touching it, caused it to vibrate, and produce a peculiar buzzing sound.* A perfectly candid and warm-hearted old gentleman at the opposite side of the table, whom I may call A., drew attention to the sound, and expressed his entire belief that it was spiritual. I, however, informed him that *it was the moving hair acting on the glass.* The explanation was not well received.' There seems really no reason it should have been, being, as it was, so highly questionable. The odds are about ten to one that the glass used by Professor Tyndall the second time was the very same glass he had before used; in which case the 'uniformity of nature' might have led us to expect that the 'peculiar buzzing sound' would have made itself audible to the company in the first as in the second experiment. Yet it should seem not to have done so—a point which a little requires explanation. Selecting from various wine glasses some specimens not 'level in the rim'—i.e. the rim of which is not throughout its circumference in contact with the surface of the table—I have carefully tried the experiment, the result in every case being that no vibration whatever was induced. Putting my ear down towards the glass, and working my hair and whiskers against it,

much more vigorously than Professor Tyndall could have done in the circumstances, I am sensible of the faintest grinding sound of the hair against the glass; but, as quite unaccompanied by vibration, it is not sensibly diminished when I prohibit all possible vibration by claspings tight the bell of the glass, and pressing it on the table. And so faint is this sound in the ear held close to the glass, that it must needs be well nigh inaudible to the ear of any one else; and is not without absurdity to be supposed heard as 'a peculiar buzzing sound' by people all round the table. Consequently, until I shall hear this 'peculiar buzzing sound' produced in the way described by Professor Tyndall; or by some one else, I must beg utterly to doubt of its existence, *as so produced*. Of the existence of the sound we can have no doubt; it was heard by 'the warm-hearted old gentleman,' who had his own little theory of the matter; it was also heard by Professor Tyndall, who at once jumped to a theory of it; as it was synchronous with the contact of his hair with the wine glass, he at once assumed the relation of the facts to be that of cause and effect. His explanation, however, it seems, 'was not well received' by the company. At this I don't greatly wonder, as meantime much of the company's mind, and quite declining to receive it. I say *meantime* declining, as meantime disposed to rest on the accuracy of my own little course of experiment. The experiment is an exceedingly simple one; and every reader, *per* aid of a wine glass and a mahogany table, may verify for himself my results, as compared with those of Dr. Tyndall.\*

"To proceed to another instance illustrative of Dr. Tyndall's scientific procedure. 'My attention,' he says, 'was drawn to a scarcely sensible vibration on the part of the table. Several persons were leaning on the table at the time, and I asked permission to touch the medium's hand. 'Oh! I know I tremble,' was her reply. Throwing one leg across the other, I accidentally nipped a muscle, and produced thereby an involuntary vibration of the free leg. This vibration I knew must be communicated to the floor, and thence to the chairs of all present. I therefore intentionally promoted it. My attention was promptly drawn to the motion; and a gentleman beside me, whose value as a witness I was particularly desirous to test, expressed his belief that it was out of the compass of human power to produce so strange a

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\* "Note a little point here: 'My hospitable host had arranged that the *séance* should be a dinner party. This was to me an unusual form of investigation; but I accepted it as one of the accidents of the occasion (provided the dinner and the wines were good, not, I should say, a disagreeable one).' We may thus almost assume that a cloth would be upon the table; and with this condition, I have the highest scientific authority for saying that the phenomenon would be *absolutely impossible*."

tremor. 'I believe,' he added earnestly, 'that it is entirely the spirits' work.' 'So do I,' added, with heat, the candid and warm-hearted old gentleman, A. 'Why, sir,' he continued, 'I feel them at this moment shaking my chair.' I stopped the motion of the leg. 'Now, sir,' A. exclaimed, 'they are gone.' I began again, and A. once more ejaculated. I could, however, notice that there were doubters present, who did not quite know what to think of the manifestations. I saw their perplexity; and as there was sufficient reason to believe that the disclosure of the *secret* would simply provoke anger, *I kept it to myself.*

"In one sense Dr. Tyndall's procedure was judicious. Had he spoken out—as clearly he ought to have done—whether or no he had provoked *anger*, he would certainly have provoked *inquiry*: his 'free leg,' as *vera causa* of the tremors, would instantly have been called in question; he would have been asked to bring it out, with the other, from under the table; to 'nip a muscle' as before; and thus, or otherwise, as before, produce the tremors. And had he been asked to do so, it might perhaps have been found that the 'uniformity of nature,' on which he so much relies, in this instance also failed him; the miracle (in Professor Tyndall's sense a miracle) might possibly have been made manifest to the company, that Professor Tyndall *could not successfully repeat his experiment.* And it seems to me really very doubtful whether he could have done so. The vibration of Dr. Tyndall's 'free leg' no one, of course, will question, seeing he himself asserts it. As to the vibration of the floor as an effect of it, and as an effect of *this* the vibration, *such as that implied*, 'of the chairs of all present,' I confess I have some little difficulty. Precisely on the ground on which I before impeached the asserted vibration of the wine glass at a mere *touch* of Dr. Tyndall's whisker (!) I have made rather careful experiment, and see reason to think that Dr. Tyndall, in the use of his legs as of his whiskers, merely illustrates what he himself would call the 'scientific use of the imagination' (had not Dr. Tyndall been so really scientific a person, I should have preferred to say its *unscientific* use). 'I knew,' he says, 'that this involuntary vibration of the leg,' caused by nipping a muscle, 'must be communicated to the floor, and thence to the chairs of all present.' What I for certain know is, that no such involuntary or automatic vibration of a leg freely swinging from the knee would be *perceptibly* communicated to the floor, and thence to the chair of *any* one present; and that no such repetition or 'promotion' of it merely, as that indicated by Dr. Tyndall, could possibly produce the effects he attributes to it. The truth might seem to be that, as in the case of the wine glass, a mere relation of co-existence became in the imaginative mind of Dr. Tyndall a relation of

cause and effect. As to his telling us that when the leg stopped the tremors stopped, to begin again when the leg began, this is not the least inconsistent with such a supposition, particularly if we surmise in Dr. Tyndall a little of the laxity of observation natural to a person who has jumped to a theory and sees pretty much what he wants to see in support of it. And had not Dr. Tyndall been so careful to 'keep the secret to himself,' it is just possible that all this might have been made manifest promptly on the spot. As it is, we must remain pretty much in the dark as to the whole matter. Knowing little or nothing as to the special intensity of tremor to be accounted for, and not very much of the vibrations of Dr. Tyndall's 'free leg,' we are quite incompetent to judge as to the adequacy of the last, assigned as cause,\* to produce as an effect the first. And surely nothing can be much more odd than Dr. Tyndall's notion, that having, as he thought, discovered the sufficient natural cause of phenomena announced as spiritual, he was entitled to 'keep it to himself,' and then go away and publish it! It amounts in point of fact to this, that though everything else may be investigated, Dr. Tyndall's investigations must not be; as on the spot, at least, on this occasion, he took very good care they should not.

"One more instance of this strange secretiveness on the part of Dr. Tyndall, where only by a perfect manly frankness could

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\* "The tremors, as experienced at the *séance* before alluded to, were extremely peculiar, as described at page 10. That Mr. Home may have *somehow* produced them, is quite possible; that he could do so with his legs, in Dr. Tyndall's manner, I do not the least believe. Had any one present come to me afterwards and said, 'Oh! I was vibrating my free leg all the time, and so producing, in the simplest way, the tremors that seemed to puzzle you so much,' I must needs have held him, I don't say untruthful, but in error, unless he could convince me of his accuracy by once more effecting with his legs the same precise results; and the question of precision and identity might in such a case be more or less a nice one to decide; on which ground I must have held the gentleman injudicious in not speaking out on the spot.

"That some sort of tremor, more or less violent, may readily be communicated to a floor by certain uses of one's legs, is of course a familiar point of knowledge to every one. Let us, in light of this knowledge, accept without criticism, and in its full integrity, the statement of Dr. Tyndall; it is clearly still quite inconclusive of the point at issue. For supposing spirits to exist, and to have a whim, as alleged, of certifying their presence by inducing certain tremors in a room—supposing the thing a *fact* (and, whatever its seeming absurdity, to decline to admit it *possible* is really to set up a stupid claim of omniscience)—would this fact, *supernatural* so-called, in the least be invalidated by the other fact, that by *natural* agency we could produce very much the same sort of tremors? Only a blockhead will say so. That natural causes were shown to be adequate to the production of very similar effects to those alleged due to supernatural, would indeed justify a very strong rational *suspicion* that the so-called supernatural causes were in truth only natural ones deceptively hid away from us. But the strongest rational suspicion is still some little way short of proof; and until this suspicion became certainty in the exposure of the *modus deceptionis*,—no very hopeless matter, one should say, where the thing is merely a deception,—no accurate person would consider that the question was thoroughly and finally disposed of."

any rational result have been attained. 'During the evening this pulling of the table occurred, or rather was attempted, three times. Twice the table moved, when my attention was withdrawn from it; on the third occasion I tried whether the act would be provoked by an assumed air of inattention. Grasping the table firmly between my knees, I threw myself back in the chair, and waited with eyes fixed on vacancy for the pull. It came. For some seconds it was, pull, spirit,—hold, muscle; the muscle however, prevailed, and the table remained at rest. *Up to the present moment this interesting fact is known only to the particular spirit and myself.*' Had Dr. Tyndall—as again clearly he ought to have done—produced on the spot this little item of experience, question would at once have arisen, first as to the particular *modus* of his 'grasping the table firmly between his knees,' and next as to the facilities possessed by the person or persons opposite for effecting the pull which he resisted. As to this last, it is plain that by hands resting *on* the table, covered, as we must suppose it, with a table cloth, the pull could not be effected; and it might readily, perhaps, have been shown, to the satisfaction of Dr. Tyndall himself that the arrangement under the table precluded its being effected with the feet without instantly attracting notice. Or, contrariwise, Dr. Tyndall might have been able to substantiate *thus much*: that the facilities under the table were such as to make it *easy* for those opposite, if so wishing, to effect the pull in question; which would yet amount (save only in the exact mind of Dr. Tyndall) to something short of distinct evidence that they *did*. Every detail of this kind being left uninvestigated, we have really not before us (thanks to Professor Tyndall) the elements of a rational judgment, on one side or the other. Further, if we suppose, for the nonce, that the *pull* was *really* that of a spirit—suppose such a thing—it by no means follows that the express effort to that end of so muscular a Christian as Dr. Tyndall is known to be, should not be able to neutralize it. Dr. Tyndall's experience, as given, satisfactorily enough disposes of the crude and wild rubbish (so on the very face of it) of the rather poor people about him, as to 'the super-human power of the spirits,' '*no human power could prevent,*' &c.; but it takes us not a jot farther. Dr. Tyndall himself, it may be hoped, would not pretend that it does; for he is probably aware that to observe and criticise phenomena is one thing,—to interfere with or disconcert them, another; and that it can never be the function of the scientific observer to interpolate himself as a directly counteracting cause to the phenomena he is set to observe. In brief, Dr. Tyndall's experiment here, which, if frankly at the moment given, might have been more or less fruitful, as tested by immediate investigation, is now as published,

quite valueless, seeing that, just when it might thus have been so far fructified, he saw fit to 'keep it to himself.'

"In yet another instance, as it seems to me, Dr. Tyndall was not quite so above-board as he might have been. A young lady present (the medium of the party, in fact) having asserted that she was made ill by the presence of a magnet, the little dialogue which took place between her and Dr. Tyndall was thus brought to a conclusion:—

"*Medium.*—'I should know of its presence on entering the room.'

"*I.*—'How?'

"*Medium.*—'I should be rendered instantly ill.'

"*I.*—'How do you feel to-day?'

"*Medium.*—'Particularly well; I have not been so well for months.'

"*I.*—'Then, may I ask you whether there is at the present moment a magnet in my possession?'

"The young lady looked at me, blushed, and stammered, 'No, I am not *en rapport* with you.'

"*I sat at her right hand, and a left-hand pocket; within six inches of her person, contained a magnet.* (The italics are Dr. Tyndall's.) Dr. Tyndall, however, as in the other cases, 'kept the secret to himself,' and did not produce the magnet. On a point of gentlemanly tenderness to the lady, it no doubt was that he did not. His gentlemanly feeling, unhappily, in this instance, expressed itself a little at the expense of scientific strictness; and we can fancy some of those concerned in the *séance* retorting certain of his remarks about them in a way he might not quite like, yet might find it not easy to reply to. Against certain of these—very specially the medium and a particular person, X.—he very plainly implies a charge of wilful imposture; his 'conviction,' not obscurely hinted, is, that in this practical sense they were untruthful persons; and his little paper is naught, except as *proving* them so to his own satisfaction, and that of his intelligent readers. But X., as before the world and his friends, is probably as reputable a person as Dr. Tyndall—though inferior in scientific attainment—and as little held 'capable' of untruthfulness; in which case, it seems to me, he might here have some word to say to Dr. Tyndall. 'You broadly insinuate against me,' he might say, 'imposture and untruth; I am conscious of my own truthfulness, but by no means quite so well convinced of *yours*. Your procedure has throughout been *underhand*; you now promulgate facts, as explanatory of the phenomena, which you carefully "kept to yourself" *at the time*, as unwilling that they should be tested, perhaps as afraid lest they might be so. That indeed they *were facts at all*, we have

nothing but your bare word to certify. As to the magnet you say you had in your pocket, why the deuce didn't you produce it? I desire *evidence* that you *had it*; and, failing such evidence, must meantime decline to believe you had. You very plainly hint I am fraudulent in the interest of a stupid imposture: I beg to return you the compliment; and see cause to suspect you of fraud, in the interest of the science you are so proud of, which that so-called imposture might confound, if you failed before the world to discredit it. The personal interest in the matter is obvious which might tempt you to unfairness in this matter; *my* personal temptation to unfairness on the other side, is, I venture to say, not by any means quite so obvious.' To all which, what could Dr. Tyndall reply? Solely, that he was known to be incapable of such fraud as that insinuated. X. would then of course rejoin, that *he* 'was known to be incapable,' &c.; and as neither of the gentlemen could possibly be at any loss for witnesses to his perfect integrity of character, here the matter must needs rest. I venture to think there must be something radically at fault in a method of scientific investigation which, after a considerable circuit, lands us at so beggarly a result as this. I trust it is needless to say that no one can for an instant suspect a man like Dr. Tyndall of any such conduct as that above indicated; not the less the retort (supposed) of X. is plainly from his own point of view (supposed), a perfectly competent and legitimate one; and its competence, which cannot be denied, is the measure of the scientific incompetence of Professor Tyndall's procedure.

"Throughout, as we have seen, Dr. Tyndall 'kept to himself' everything; *i.e.*, he was there to test the phenomena, but nobody was to be allowed to test *him*: the great philosophic principle that everything on earth is to be investigated, save only *his* investigation, seems throughout to have been his guiding star in this inquiry. By necessary consequence, his paper is frankly not worth the ink it cost him to write it. Gentlemen whose *rôle* it is to expose imposture (and for no other purpose did Dr. Tyndall attend this *séance*), if so be they find themselves able to do so, ought really to do it there and then; for afterwards, as we see, there may be difficulties. If they lack the moral courage so to do, they have clearly mistaken their *rôle*, and ought to change it, and try some other. The amiable timidity of disposition, in virtue of which Professor Tyndall seems in this case to have shrunk from giving instant offence, has no doubt a beauty of its own; but clearly it is quite out of place in scientific investigations of this particular kind."