

THE
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A *SÉANCE* WITH HERNE AND WILLIAMS.

I HAD heard much of the manifestations through Messrs. Herne and Williams, but had never attended any of their *séances* till the evening of Monday, August 12th, when I accepted their invitation to be present at their rooms, 61, Lamb's Conduit Street, previous to their departure for a short time for the Continent.

There were present Mr. Clifford Smith, Dr. Dixon, Mr. Andrews, an American lady (a stranger), my sister, and self. We had scarcely entered the *séance* room when the voice of John King saluted us. I had not heard it for two or three years, but there was no mistaking its rough, powerful, manly tones, so expressive of energy, strength and decision of character. Of the identity of that of Katey, which also kindly greeted us, with the voice I had formerly heard I am not so sure. Presently a loud shrill voice broke in, which was recognized by some of the company as that of a spirit they called Peter. This spirit was obtrusive, garrulous, conceited, and evidently desirous of attracting as much attention as possible. Lights now began to appear—clear, bright and phosphorescent. Katey inquired if we would like to see her, and on our all replying in the affirmative, said she would in course of the evening endeavour to make herself visible. Peter inquired if I would like him to bring me something from the adjoining room, I told him he might bring me my hat. In about a couple of minutes I felt something soft touching my head, and on putting up my hand, there, sure enough, was my felt hat in the act of being placed on it. I had left it in the front room in which the gas was left burning, the *séance* room being dark, and communicating with it by folding doors, and which could not have been opened without the light streaming in. Other voices now joined in the conversation,

sometimes three or four speaking simultaneously; each in a different key, and with strongly marked individuality. One of them spoke in clear, plain, broad Yorkshire. He was kindly, sensible, good-humoured, with a *naïve bonhomie*, which made him a very pleasant companion. On my asking him if he was not better off in the other world, he answered with great gusto, "Ay, lad, I wouldn't be back again for a million a day. It's a grand thing to be a spirit. You don't know what it is to be a man or a woman till you become a spirit." Whilst all this was going on some of the company had their own private experiences. Friends in spirit-life shook hands and held converse with them, and made themselves so far visible as to be readily identified. The American lady received a communication from her spirit-child, Jenny, and messages from her spirit-guides, in answer to her questions. Mr. Smith saw the face of a lady with whom on earth he had been intimately acquainted, and she conversed freely with him. Mr. Andrews has kindly furnished me with the following memorandum:—

"My father had promised me at the commencement of the *séance* that he would show himself during the evening, and I had the delight of gazing on his dear face, he bidding me to observe a red mark showing where he had been wounded in that sanguinary action at Quatre Bras. This was not all. I lost some fifteen years ago a dear child who oftens comes and speaks to me in audible voice, and pats me on the head; at this *séance*, she showed me her spirit-form in all its loveliness, and leaned forward and kissed me on the forehead. I recognized her dear features, *the same that appear on the spirit-plate with her mother's portrait, which she sat for at Mr. Hudson's*, with Mr. Herne as medium, but which some kind cute friends tried at the time to make me believe resembled one of Mr. Hudson's family—a gross calumny; but this will be made all right in time, but not before the victims of it have been unjustly injured."

We had now been sitting a considerable time in a close room, and all adjourned to the front room. In a few minutes we resumed the *séance*, hoping that one or more of the spirits would succeed in making themselves visible to us; and we were not disappointed. The hands and feet of the mediums were securely fastened to their chairs; they were placed in a corner near the window, with the window curtains over them, and the table placed against them so that they could not move. Presently a luminous hand appeared over the table, distinctly visible; it was gently waved, and by its light the face of Katey was seen: a small face, dark, of the Oriental type, and with a head-dress something like a turban. Once it came

quite close to me, so near that I could feel the spirit's breath upon my face. Katey requested us each to feel her drapery, which we all did; it was soft and as substantial as if it had been woven in Paisley. I asked if I might cut a piece from it, it, but this was not permitted: I was told that on another occasion it might perhaps be done. John King's stentorian voice was now heard, "Look towards the ceiling. Here I am!" And there, truly, he was; his tall, dark form visible by the strange spirit-light. He continued, "Yes! here I am. I am John King, formerly known as Sir Henry Morgan. May God bless you!" The voice of Peter was now heard clamouring for John to help him by his light to become visible. He, too, was seen, though not so distinctly, crouching at the feet of John. Then another form was seen. It was almost a duplicate of Mr. Herne, except that it was in loose drapery, and a voice also like Mr. Herne's, but softer and clearer, said, "I am Willy Herne, brother to the medium. *It is I who appeared on the plate.* Tell that to Willy Harrison" (editor of the *Spiritualist*). The spirit appeared just as in the photograph with his brother, taken by Mr. Hudson.* As we all desired to feel the drapery of the spirit, he threw it severally to each of us in succession. It seemed more ample and of closer texture than Katey's.

Observing my defective sight, John kindly magnetized me, manipulating round the eyes and on the top of the head; the

* The close resemblance between the two figures on this photograph has given rise to much suspicion, and has been cited as evidence that Mr. Herne was in conspiracy with Mr. Hudson, and as an instance of what is called a "make-up," Mr. Herne, it is said, personating the second figure. Let me here mention a fact which corroborates the above statement of the spirit, and is I think decisive of the question. One evening, my friend Mr. Henry Bielfeld, of 208, Euston Road, called on me, and in conversation remarked that he had in the morning accidentally met Mr. Herne in an omnibus on the way to Mr. Hudson, where Mr. Herne said he was to be by 11 o'clock, his spirit-brother having made an appointment with him to be there at that time, and promised that he would endeavour to appear with him on the plate. This was told to me before any copies of this photograph were printed and of course before any controversy concerning it had arisen.

In the *Medium* of August 16th appears a letter from Mr. Champernowne, of Kingston-on-Thames, in which he says, "Mr. Herne, accompanied by a friend, paid an unexpected visit to us on Sunday, August 11th, when the experiments in photography were continued. They were conducted as before, under test conditions, and what I am going to relate bears upon the question of Mr. Herne's double, and the charges which have been made against him of conspiring with Mr. Hudson to deceive. Upon the plate at the right hand side of Mr. Herne's photograph, and a little behind it, a figure appears, with features the exact counterpart of Mr. Herne, but the figure is looking one way, and Mr. Herne another. Unfortunately, however, the plate has become "fogged" in the bath, so that the spirit is not so distinct as could be wished, although it may be plainly seen. Mr. H. had no chance of touching the plate previous to the photograph being taken, and during the time of exposure he sat perfectly still. *The invisibles stated that the form appearing upon the plate was a photograph of William Herne, a departed brother of the medium.*"

fingers were large and flexible, as solid, palpable, and life-like in their impact as any human fingers could be. The luminous emanations from them were perceived by the other sitters. He breathed gently on the eyes, the breath felt warm and natural.

John, clapping his hands loudly, again made his entire form visible, and with a fervent "God bless you all!" concluded the *séance*. The mediums were found fastened to their chairs as they had been tied.

T. S.

PROFESSOR TYNDALL ON THE CALCULABLE VALUE OF PRAYER.*

By R. M. THEOBALD, M.D.

PROFESSOR TYNDALL is one of the most eminent examples of the excellencies and defects of the present race of scientific men. As an investigator he has had few equals in his department. He has been a very successful man. He has made discoveries which have corrected the mistakes and inaccurate observations of all his predecessors. He takes the chair of Faraday and wears his mantle becomingly. But he has not yet reached the limit of his discoveries. All Christendom believes, in some way or other, in the "efficacy of prayer," and Professor Tyndall is ambitious of earning new laurels by putting this belief into the crucibles of science. So he and a fellow investigator have hit on a plan of bringing the value of prayer to an experimental test. He would have a hospital ward on which the prayers of Christendom should be focussed, like the mirrors of Archimedes, for a sufficiently long time to afford statistical results. He thinks the statistics of this ward, compared with that of wards in every other respect except this similarly conducted, would give an unimpeachable criterion of the value of prayer.

It would seem that the learned professor is not joking when he starts this amazing suggestion. He keeps his countenance. He even manages to look solemn. He calls his speculation a *serious* attempt to estimate the value of prayer. He is not at all conscious that he is talking nonsense. He really does think that the universe is set to the time of his stop-watch,—that Divine mercy and compassion can be experimented with, and reduced to formulas, like chemical equivalents or the radiating

* *Contemporary Review*, July, 1872 (Strahan.) "The 'Prayer for the Sick.' Hints towards a Serious Attempt to estimate its Value."

powers of coloured surfaces—that prayer can be manufactured to order, and made up like a physician's prescription, and then administered like an effervescing draught, and the results, if any, ascertained by the chemical analysis of tissues and secretions, or by pathological anatomy, and sanitary statistics. He thinks that the radiant heat of Providence, if it exists, can be correlated with the other forces of nature, and its laws embodied in a memoir for the Royal Society's *Transactions*. He thinks that faith and aspiration, like any other gases, can be collected in his pneumatic trough, or concentrated like electricity, and then measured, weighed, tested, and exhaustively investigated, and their physiological properties determined by clinical use, just as we investigate ozone or laughing gas, or the vapour of chloroform. If our readers think we exaggerate, let them read the *Contemporary Review* for July, and see if all we have said may not be fairly deduced from the letter which Professor Tyndall sends and endorses.

If such a preposterous suggestion as this is to be treated in a serious way at all, it may be met by the enunciation of almost any spiritual law which can be affirmed, concerning the relations between man and his Maker. There is scarcely any principle in rational Theism which it does not outrageously violate. For instance, it is of the essence of prayer that it should be spontaneous, a natural breathing of pious aspiration. If it is offered in order that "the absolute calculable value of prayer may be ascertained," it is degraded to a worse mockery than the lowest depths of Paganism have ever reached. If the results of prayer are to be classified, analysed, built up into tables of statistical returns, it is no longer prayer. The life of it has been dissected out, and we might just as well beat Chinese gongs or make a pilgrimage by crawling on all fours to some distant temple or shrine. In fact, there would be more real devotion, more genuine prayer, in these pagan exercises than in Professor Tyndall's suggestion, because in them the attitude of the worshipper would be one of dependence and supplication, and not of intellectual analysis.

Moreover, it must be remembered that Christian prayer, even when it is most external in its objects, is essentially spiritual in its purpose and meaning. If outward and visible benefits are sought, it must be because of their relations to inner life and character. Even if it is social or national in its reference, it is still Divine and eternal in its interior essence, and cannot become merely mundane without sinking into utter degradation and futility. Prayer for the most outward boon becomes sublime if it is spiritual, while it is inexpressibly vulgar and revolting if it rests in any outward object.

Professor Tyndall also must know that whatever might be the result of the proposed inquiry, the question to be elucidated would remain for all persons, both sceptics and believers, exactly where it was before. Those who believe in the efficacy of prayer have no such coarse mechanical notion about it as that its value is dependent on the number of persons who join by common consent in one petition. They do not suppose that the benefits of prayer can be secured like those of a charitable institution by vote and interest,—or that a prayer is influential just as a monster petition presented to Parliament is, by ignorant folks, supposed to be influential in proportion to the crowd of signatures appended to it. Why even in Parliamentary petitions this method is somewhat discredited, and the forcible reasoning of a single man is often more influential than the unintelligent clamour of a multitude. The international copyright regulations were more affected by Thomas Carlyle's personal appeal to Parliament than by the heap of forgotten petitions which preceded or followed it. So with the special answers to prayer which are referred to by those who believe in "Particular Providences." They are nearly always cases occurring in individual experience, and are illustrations of the education of special souls in faith and trust. Whatever we may think of them, this feature is obvious, their individual character, and their relation to the spiritual life of the persons immediately affected by them. Does Professor Tyndall suppose that any of these persons would think their petitions safer,—more certain of receiving respectful consideration in the High Court of Heaven,—if they ascended to the skies endorsed by the simultaneous petitions of the whole race of man? He must know that such a process would utterly extinguish the very essence of such prayers, and that all those who pray most fervently are most anxious to do so "in secret," after they have entered into the closet and shut the door.

The truth is, Professor Tyndall's suggestion inevitably implies a foregone conclusion. If he had had any belief in prayer he would never have brought it forward, and whatever conviction it might produce would only be wrought on those who were most abundantly "convinced before." These persons would certainly be unaffected by the issue of the proposed experiment whatever it might be. It would most likely confirm their scepticism. If it pointed the other way, they would find plenty of explanations by which the unwelcome conclusion could be averted. Indeed it would be most undesirable that the efficacy of prayer should be either proved or disproved in this way, so that men should be tempted to regard it as a mechanical force, or a scientific tool, to be used in a regulated way,

to be valued like a steam-engine by the smoothness of its action, by the extent of its horse-power, by the number of *foot-pounds* of work it is capable, under given conditions, of doing. It seems to us that a certain class of persons, who were once chased in a miraculous way by a whip of small cords out of the temple, must have had notions of temple service very analogous to those of Professor Tyndall.

We need not pursue this argument further, though it might be indefinitely prolonged. But we would just point out a fault even in the scientific method which Professor Tyndall (in the person of his epistolary double) would have us use in his recommendation to resort to "careful clinical observation to estimate the extent or degree in which prayer is effective." He would have the remedial efficacy of prayer brought to the same test as that which is used in our hospitals "when a question arises as to the value of any particular mode of treating disease." For instance, a drug is asserted to be useful in a given disease. The Faculty test its utility by dividing, during a given period, "all the patients suffering from the disease into two classes," and, allowance being made for age, sex, and other modifying circumstances, one division is to be treated by the methods already followed, the other division by the new remedy; and the results compared when they are large enough to yield reliable and definite conclusions. Now we submit that this is *not* the way to arrive at scientific certainty and precision even in medicine. This is the method often pursued in hospitals, and the result is utter uncertainty and scepticism as to almost all the drugs experimented upon. If we are to learn the properties and powers of a drug, we must ascertain by experiment how it will affect the healthy body, and then we may, in proportion to the minuteness of our investigation, apply it with absolute confidence and precision to individual cases of sickness. If it is given indiscriminately to a sick brigade, we shall be floundering in uncertainties and speculations for ever. And this method, which is rapidly becoming effete, and which few competent medical investigators have any belief in, is the one which Professor Tyndall would apply to analyse the workings of special providence, and calculate the value of prayer!

"If the blind lead the blind, they shall both fall into the ditch." Are we to accept such leaders as Professor Tyndall when they pronounce their oracular decisions on supernatural and spiritual matters? If so, this article in the *Contemporary* will show the sort of mess we are likely to make of it—the vulgar and earthly morass in which we shall be swamped. Scientific men are very apt to make arrogant assertions of the incompetency of unscientific people to judge of facts outside the range

of their own ordinary experience. The specimen of their discernment in such matters which we have brought under the notice of our readers, may be taken as an illustration of the way in which these same men can dwarf themselves, and utter the most drivelling banalities when they endeavour to judge of supernatural facts or spiritual laws. These are the men who bully us if we presume to believe in any fact that has the least colouring of supernaturalism. Let them! To us it seems that the proudest heights of scientific eminence would be dearly purchased, if such an exaltation is to lead to spiritual foolishness and imbecility.

STONE-THROWINGS AND OTHER HOUSE DISTURBANCES BY RIOTOUS SPIRITS.

Related by GLANVIL in his *Sadducissimus Triumphatus*.

AMONGST the numerous instances of stone-throwing and other domestic annoyances by spirits, recorded by me in three successive numbers of this Magazine in 1865, and re-issued in a pamphlet still advertized in the fly-leaves of the Magazine, I did not include those collected by Glanvil, Chaplain in Ordinary to Charles II., and F.R.S. These would have made a pamphlet as large as the one which I did produce. Without those—some of them very recent—occurring both in Germany, France and England, and especially in Paris, where they were brought under the notice of the police; and without other cases which have occurred in England since, these published by Glanvil, though with all the attestations of persons and places, would have obtained but a dubious credit. Now, however, the recent ones prove the reality of the older ones; and, to make the subject more complete, I wish here to make a summary, though only summary, reference to them.

The first occur in the famous narrative of the Drummer of Tedworth, which has often been referred to of late years, and more than once in this Magazine. In those most malicious and demoniacal outrages, perpetrated on the family of Mr. Mompesson, a magistrate, of Tedworth, in Wiltshire, many forms of annoyance, besides the noisy drummings over and in the house were continued at intervals "for some years," says the narrative, "and in a most searching and incredulous age." The children were shaken and beaten in their beds; there were loud scratchings in the bed rooms; chairs walked about the rooms; shoes were flung over people's heads; the latch of a door was flung at the sore heel of a boy; lights floated about the rooms at night;

doors were opened and shut with violence; the Bible was thrown into the ashes under the grate; audible voices spoke to, or answered them; candles were snatched up and carried lighted up the chimney; knives and iron pikes were put into the beds, &c.

At a house at Stratford-le-Bow near London, an old wheel was thrown from the window of a chamber in which nobody was, then a brickbat, and on entering the room all the furniture was found thrown in heaps. Bed-posts that lay on the floor rose as a gentleman was looking into the room, and danced about. A tobacco pipe was seen to fly across the room and break against the wall.

At a house at Wilton, near Daventry, Sir Justinian Isham and a Mr. Clarke reported, on the authority of numerous witnesses, that the flax that the people of the house used for spinning would be thrown into the fire. Locking the flax up in a box, the box would be opened by some mysterious means and the flax thrown out again. Coffers and other things would be so moved about the room that they could scarcely get about. The milk in the dairy be thrown down and spilled. The bread thrown off the shelves, knives thrown about, sand mixed with the beer and brass with the salt, and finally, abundance of stones were thrown about and broke the windows and hit people. In the farm wheat and vetches were thrown about and lost.

At one Gast's house at Little Burton, Somersetshire, before numbers of people, whose names are given, a hammer was taken from a cupboard where it was locked up, and the bedstead of the servant maids hammered full of dents. Hoes, knives, fire-tongs, shoes were carried up and down stairs; a hand with an arm-wrist was seen hammering on a bedstead. A saddle that belonged to another house being carried thither, was brought back a mile and a half and flung down on a bed. This saddle was so troublesome by hopping about that they broke it up and threw it into the highway. A coat was thrown into the fire and detained there for a considerable time by an invisible force, yet was found to be wholly uninjured. As old Gast sat at dinner with his hat on, it was knocked off into the dish before him; and a pole out of the yard was invisibly carried into a chamber, where it was found too long to be got out without taking a light out of the window. A great stone was thrown at a visitor, and a heap of stones thrown upon a bed.

Mr. Andrew Parchal, of Queen's College, Cambridge, gave an account of three nights passed at his father's in Soper Lane, London. During these three nights, doors opened and shut violently, shoes were flung over the beds of guests, there was a noise as of the furniture being thrown about in chambers, but on going in all was in order. Clothes were violently pulled off the

beds in spite of all resistance; people seemed to be walking about the rooms at night, and whispering voices were heard where nothing could be seen; living animals seemed to run through the beds in which people were, but could not be laid hold of; chinking of money was heard on the stairs, as also occurred in others of these houses.

A very remarkable thing occurred in 1654, at the death of Mr. John Bourne, of Durley, in Ireland, Counsellor-at-Law, who was trustee to his friend, John Mallet, Esqre. In his lifetime, he had a good habit of saying, "You say true, you say true; you are in the right." As several people of consideration sat by his bed, suddenly a great iron chest which stood at the foot of the bed, and which contained all the writings of the Mallet Estate, flew open, though locked with three locks, and the lid stood upright, the chest being wide open. On this, Mr. Bourne, who was considered as at the very point of death, and had not spoken for twenty-four hours, lifted himself up, and, looking at the chest, said, "You say true, you say true; you are in the right; I'll be with you by-and-by"—lay down and spoke no more. Then the lid of the chest fell, and all the three locks were found locked as before. This account was confirmed by Elizabeth, Countess of Rochester, the daughter of the said John Mallet.

A curious fact occurs in the record of a trial for witchcraft at Paisley, in Scotland, in 1678, and that is, that the persons accused of bewitching Sir George Maxwel were found like many modern mediums to have spirit-names. Jenny Weir's spirit-name was Landlady; Bessie Weir's spirit-name was Sopha; that of Margaret Craige, Rigerum; and that of Margaret Jackson, Locas; that of Annabil Stuart, Erippa; and that of her brother (John Stuart), Jonos.

But the most extraordinary of all the accounts in the *Sadducissimus Triumphatus* is that of the violent manifestations which took place at the Manor House of Woodstock, in Oxfordshire, when the Commissioners of the Commonwealth took up their quarters there, in order to take account of the house, park, deer and demesnes belonging to the manor. It is copied from Platt's History of Oxfordshire. Sir Walter Scott, in his novel of *Woodstock*, has endeavoured to make it appear that these disturbances were the work of Royalists concealed on the premises, but any one who reads the account, especially any one acquainted with modern spiritual phenomena, will see that this was utterly impossible.

The Commissioners took possession on the 13th of October, 1649. They had the famous old oak in the park (called the King's Oak) cut down, that nothing with the name of king

might remain. This was split up and laid in the dining room. On the 16th, the disturbances began. Something came into the room where two of the Commissioners and their servants were in bed, in the shape of a dog, which went under the beds, and seemed to gnaw the bed-cords, but these next day were found untouched, and a quarter of beef which lay on the ground was untouched likewise.

On the 17th, the noise in the chamber was such that they thought all the wood of the King's Oak was brought out of the dining room and thrown down, but it was merely an illusion; but the bed of the servants was lifted up at one end, and they pitched out of it, though no one could be seen. The next night, the warming pan was drummed upon with a deafening din, and eight great pewter dishes and three dozen of trenchers were flung about the chamber. The noise as of the falling wood was renewed, and the bed curtains were drawn to and fro.

On the 22nd, a dog that lay in the room yelped in a fright; the clothes were pulled off the beds; bricks fell down the chimney; the noise of the wood was repeated; and on one of them jumping out of bed, fearing his fellow Commissioner was killed, he found, on returning to his bed, two dozen of trenchers thrown into it, covered with the clothes.

On the 25th the curtains of the beds were violently shaken, as well as the bedsteads themselves; broken glass flew about jingling like money, though no windows were broken. On the 29th steps were heard walking about the drawing-room, the window was opened and shut, and great stones were flung about to the number of four score, some of which fell on the state-bed. There was a discharge as of forty pieces of ordnance, and the walls shook so that they thought the whole manor-house would fall upon them.

The grand climax of this devil-work came off on the 1st of November. The stones that had been left in the drawing-room were all fetched away, but were soon flung again into the room, accompanied by pieces of glass and bones of horses, with such force as to dent the bedstead and walls; the warming-pan was thrown so violently as to utterly ruin it. They made great fires and kept many candles burning, so that everything could be seen, yet in their very presence billets of wood were flung about the room; the curtains of the beds torn from the rods; the bed-posts were pulled asunder; the tester thrown down upon the people, and the foot of the bedstead cloven in two. Green and stinking ditch-water was flung upon the servants in the truckle-bed. The same night the windows were all broken by stones that were thrown, accompanied by such terrible noises that the rabbit poachers abroad that night left their ferret in the

rabbit burrows near Rosamund's Well. A candle was lit and set between the two chambers in the doorway, and the spirits were asked, in the name of God, what they wanted, but the only answer was the apparition of a hoof, which kicked down the candle, and with three scrapes snuffed it out. One of the company drew his sword, but it was immediately wrested from him, and he was stunned by a blow from the pummel. They then went to prayers, but the most frightful noises continued the whole time, and these funny manifestations continued more or less till Tuesday, the 5th of November, when the Commissioners left.

It is clear that no human means could achieve all these things in full light, and in the assembled presence of the Commissioners and their servants. Offended Royalty must have assembled all its invisible forces, and burst forth in victorious vengeance over the heads that had triumphed over it in their secular contest.

Scarcely less extraordinary were the demoniacal manifestations that took place in the family of one Gilbert Campbell, a weaver of Glenluce, in Galloway, Scotland. This account was published by Mr. George Sinclair at the end of his *Treatise of Hydrostatics*, and confirmed by Bishop Burnet, the historian of the Reformation, who had made personal inquiry into the facts, and found them well known to all the people about that part of Scotland, and thoroughly attested as true.

In this case stones were thrown at Campbell's doors and windows and down his chimney, by unseen hands; but still worse, his working instruments were broken, and the web in his loom cut to pieces as with scissors; clothes, hats, bonnets, and shoes were similarly cut and destroyed. When he replaced his tools they were snatched away invisibly, and hidden in holes and corners where it was difficult to find them. Eventually, they were compelled to quit the house. The minister of the parish, however, persuaded him to return, and seek to get rid of the enemy by prayer, but it did not succeed; the cutting and destroying went on as before; and a voice began to speak to them, and threatened to burn down the house. The spirit called the devil his father, and when they prayed to have him cast out, he replied by referring them to the 9th chapter of Mark, where the disciples could not cast out an evil spirit. Presently a hand and arm, from the elbow downwards, was seen striking on the floor till the house shook. This base spirit mixed filth with their food, as was done at a clergyman's house in Germany mentioned in the former Paper on "Stone-throwing." It not only threatened to burn down the house, but actually set fire to one of the beds. Such was the audacious violence of this demon that the poor weaver applied to the Synod of Presbyters, who appointed a meeting of the Synod at

Glenluce in February, 1656, and solemn prayers were offered for the relief of the afflicted family. The demoniacal visitation began in October, 1654, and did not cease till August, 1657, or till after nearly three years' duration.

There are some other relations of a like character in this book of the Rev. Joseph Glanvil, but none of equal importance; for instance, such as happened at the house of a Mr. Medcalfe, of Lessingham, in Lincolnshire, and at that of Sir William York of the same place. I quote these cases to make more complete the former list of such given in this Magazine. And I may add that there appears no more reason to doubt the reality of these cases than there is that of those in our own time so fully attested by many persons of unquestionable credit now living. Extremely disagreeable as are the manifestations of this species, they are only the more convincing on this account. Nobody can be accused in these cases of "seeking to the dead," so favourite an objection with many anti-Spiritualists. They came of themselves, and the afflicted parties only seek to be rid of them, often with very little success. Bad as these spirits are, they are made the most effective demonstrators of the actuality of spirit-life; and however difficult it may be to conceive them left so much at liberty to annoy and do damage to innocent people, they by that very fact dispose of the favourite doctrine of the advocates of an immediate hell whence none can again escape; for here are troops of the most disorderly sprites rollicking at will upon earth, utterly unfit for heaven and uncondemned to "the other place." They, therefore, settle the question for us of a Hades, that is, of regions neither heavenly nor infernal, where it is to be hoped, and may be confidently believed, that they will be eventually taught better manners.

W. H.

PSYCHOMETRY :

ITS ORIGIN AND SCOPE—WITH PRACTICAL SUGGESTIONS CONCERNING MEDICINE, PHRENOLOGY, SPIRITUAL INTERCOURSE AND FUTURE PROGRESS.

(From the *Banner of Light*.)

IT is nearly *thirty years* since I found it necessary to coin a new word to name the marvellous art or process, then just discovered, by which we are enabled to measure the mind or character of man, and to investigate by sympathetic, yet critical analysis, the interior nature of any one, present or absent, living or dead, whom we desire to know more truly or intimately than history or society can inform us.

For this investigation and mensuration of mind I found no adequate term in use, and was therefore obliged to construct from the Greek the word PSYCHOMETRY (soul-measuring) as the proper term. The currency which this word has since obtained, entitles it to be recognised as an established portion of our language, representing an established science and art known to millions, and practised by many as a professional employment.

These facts which I discovered in the winter of 1842-3, were so marvellous, that I made no publication on the subject until 1849, when I gave a full account of them in my *Journal of Man*, published at Cincinnati. Meantime, however, I had taught the art of Psychometry in my lectures in Boston and other cities, and instructed a number of intelligent pupils in the art, whose beautiful and interesting descriptions of character interested many, and gradually extended a knowledge of Psychometry to thousands who had no knowledge of its origin or principles.

As this may be read by many to whom this subject is almost or entirely new, I must give a brief explanation of it. Psychometry, or soul-measuring, implies the use of mind to measure mind, as by a rod we may measure length, or by weights and levers determine the weights of heavy bodies. Mind affects mind, and emotion affects emotion, when brought into contact. Impresibility, which springs from a higher form of sensibility, enables us to feel or receive emotional and mental impressions.

The discovery which I perfected in 1842 was substantially this:—That all substances, material or spiritual, have their dynamic sphere or range of action, and that the constitution of man is endowed with subtler faculties and organs than any previously known to physiologists or phrenologists, by which the dynamic sphere of any substance might be appreciated. The organs of these subtler senses I found at the base of the front lobe of the brain, and the anterior margin of the middle lobe near the fissure of Sylvius, appearing internally in the temples, on a horizontal line, behind the external angle of the brow; also at the lower interior surface of the front lobe, adjacent to the *falx*, which separates the hemispheres on the median line.

By the former organs we catch impressions of a physical and emotional nature, and by the latter, mental impressions which in their transcendent delicacy seem to know no limit to their subtlety and penetration.

The former organs, largely developed in the late Bishop Polk, made him so exquisitely sensitive that he never touched a piece of brass, even unconsciously, without perceiving its taste in his mouth. I found that persons with this endowment could easily recognize the taste of any substance passively held in the

hand, or could obtain the entire medicinal impression of any drug, and feel its constitutional influences, by simply holding it in the hand, even when enveloped in paper, and when they had no idea of the name or nature of the substance. To a large number of readers, this will prove to be a valuable method of using medicines. All impressible persons may medicate themselves without any danger of drug poisoning through the stomach, by quietly holding in their hands the medicine that they need, as long as its influence is desirable, and thus testing the influence of various articles until they select that which is most beneficial, with a skill which even medical science cannot equal. For more persistent effects, the medicinal package may be suspended in contact with the skin, over the roundish depression at the lower end of the (breast bone) sternum.

But the living being is as potent a source of impressions as inanimate matter. By contact with the organs of the head, those of high impressibility are able to feel the influence of each organ of the brain, and nothing could surpass the delicacy and promptness with which my pupil, Mr. Charles Inman, would feel and describe the action of every organ of the brain by its impressions upon himself. This method so far transcended the crude results of Craniology as to render the latter of little comparative value in the thorough investigation of character. Indeed, the best practical phrenologists are those who, instead of following Craniology strictly, are guided by impressions derived from contact and sympathy.

When I had established the proposition that impressible persons may feel and describe by impression that with which they come in contact, I carried it further by showing that the AURA of any cerebral organ may be transmitted through a short conductor and felt by the impressible, or might be imparted to substances held in contact with the head for a few minutes, and then recognised in that substance by impressible persons.

The inference was easily drawn, that any substance with which we come in contact may become charged with our AURA, and may convey to an impressible person a distinct idea of the impression we have made. My experiments with Mr. Inman to verify this idea were perfectly successful. Selecting four letters from persons of marked character, I placed them successively in his hands and requested him to sit passively and describe the impressions which they produced in his mind. He gave me a full description of each as correctly as he could have given it from personal knowledge—not only portraying their characters, but comparing them together and describing their relations to each other.

The impressibility of Mr. I. was so exquisite and wonderful,

that I merely placed the manuscript in his hand, as he had been trained to catch impressions in that manner. But in further investigation, I found that it was preferable, for promptness and clearness of impression, to bring the manuscript into contact with the forehead, that the impressions might reach the brain without passing through the arms. My pupils were directed to sit passively, holding a portion of manuscript lightly in contact with the forehead, just above the nose, and while watching their internal consciousness to describe whatever impressions or ideas arose in their minds. In this way, I found persons of good psychometric capacity in every class attending my lectures, and in experiments upon medicines I found forty-three medical students out of a class of one hundred and thirty, (some of whom have since been medical professors,) capable of recognizing medicinal impressions. It appeared indeed that five or ten per cent. of the entire community possessed this psychometric capacity to a sufficient extent to make their experiments instructive and interesting.

Persons of superior endowments, in this respect, would catch impressions with considerable readiness, and would gradually describe a character as a painter finishes a portrait, by successive touches, so minutely, so delicately, and so appreciatively, that none but the most intimate friends could have rivalled this portraiture of the soul.

The Rev. Mr. Pierpont, who attended my anthropological lectures in 1844, was deeply interested in this class of experiments, and regarded them as a species of mental photography of the highest import. In his famous poem on Progress, descriptive of the great developments of the century, he compared psychometry and photography, regarding the portraiture of the soul as a nobler art than the portraiture of the body; and speaking of Daguerre as having taught "Phœbus, the god of light," to paint portraits at a glance, he continued:—

But much, Daguerre, as hath thy genius done,
In educating thus Latona's son,

* * * * *

Buchanan hath transcended thee as far
As the sun's face outshines the Polar star.

* * * * *

Send you a note to China or the Pole,
Where'er winds blow or waters roll,
That note conveys the measure of your soul.

If this autographic Psychometry then gives us the key to all cotemporary character, and to the innumerable characters and thoughts attached to all extant manuscripts, it may be a calcium light to penetrate the darkest recesses of history, as well as a domestic lamp by which to see the faces of ourselves and friends.

It is all this, and far more ! This soul-measuring process, of which the simplest application is to reveal the character of the writer of a manuscript, is capable of far more extended applications—capable of revealing the relations to man sustained by all organic and inorganic substances; capable of revealing the secrets of the animal, vegetable and mineral kingdoms; capable of extending our knowledge out rapidly into a broad ocean of truth, on the shores of which we are now slowly crawling.

The truth of these broad assertions would have been made obvious to progressive minds long ere this, if I had presented to their ultimates the experiments that I have made, recorded the results, and given them to the world. But the stolid reception given to as much of Psychometry as I thought proper to publish, destroyed, for the time, my desire to enlighten the great world without its consent and in opposition to its strongest prejudices.

Yet this field has not been entirely neglected; practitioners of Psychometry have made its power familiar to progressive minds; and I would express my thanks to Professor Denton for his valuable labours in this field, as shown in his interesting volume on the "Soul of Things."*

At some future time I shall make good the broad assertions just made as to the power of Psychometry; but at present I propose merely to make a practical suggestion as to its utility in aid of spiritual intercourse, the presentation of which was my first motive to this essay.

There are many who have not the capacity to be mediums for spiritual phenomena, who have, nevertheless, interesting and valuable psychometric capacities. If such a one could retire to a quiet situation and hold upon his forehead a piece of manuscript (resting his head upon a table), with an intelligent friend near by to question him and draw out his impressions, he would find a surprising coincidence between his impressions and the true character of the writer, or the mode in which he wrote. If his psychometric capacity is good, he will gradually enter more and more fully into the sphere of the writer, feel as he felt, and understand as he did his relations to society, and his entire physical condition. It will become apparent whether the writer is living or dead, whether his manuscript yields the strong physiological impression that belongs to animal life, or only the calm influence of spiritual consciousness. If the latter, there will soon be a *rapport* or sympathy established with his spiritual life. It will be apparent, perhaps, that he does not look upon the affairs of this life as he did whilst he was in it—that he has higher, kinder and truer views, and perhaps regrets something

* A full account of this work is given in the article on "Psychometry" in the *Spiritual Magazine* for September, 1864.

in his earthly life as not according with his present gentler and less passionate emotions. Thus may sympathy be established and spiritual intercourse be opened by many who at present would not believe themselves capable of ever reaching forth their hands to that supernal sphere in which departed friends have found a home.

There are so many mistakes in our intercourse with the spirit-world, and so much difficulty in the positive identification of spirits, that I would strongly urge the propriety of using the autograph of the friend with whom we wish to hold communication. Let a sheet of his manuscript be cut in pieces, and let each one in the circle hold a piece upon his forehead. All who are impressible will then be brought into sympathetic relation with him, and communications or impressions then received may be better relied upon, as coming from the proper source; at any rate it will speedily and surely establish the communication and insure the desired presence.

The present period is but the pale and shadowy dawn of a new era of intellectual progress. My discovery, in 1841, of the hitherto unknown organs in the brain, by which man holds communion with a higher world, and by which, in this life, he realises that marvellous insight into nature and destiny which belongs to angelic beings, gave a solid philosophic and anatomical basis to the dreamy hopes of philanthropists for a nobler condition of humanity, toward which these faculties are to be our pioneers. Psychometry was but one of the many diamonds then gathered in the rich Ophir of Anthropology, which it then seemed to me unnecessary to display in the dim twilight of thirty years ago.

But the development of systematized spirit-intercourse, which occurred a few years later than my own discovery of the method of direct mental intercourse, has advanced mankind already more than a century in progress, and rendered it possible to teach the higher truths of Anthropology to millions who have been awakened from the torpor of ages by the dawning light of to-day.

Ere long I shall resume the long-neglected duty of completing the grand exposition of man's triune constitution—mind, brain and body—in which we find the Divine laws of his being—correlated with and analogous to the laws of the universe—laws which are the perfect guide of life, which point to the perfect reconstruction of society, and guide the individual to heaven here and hereafter.

JOSEPH R. BUCHANAN.

Syracuse, N. Y., May 5th, 1872.

SPIRIT-PHOTOGRAPHS.

THE following, slightly abridged from the *Spiritualist* of July 15th, is a narrative of

SPIRITUAL PHOTOGRAPHY IN BRISTOL.

“ In the experiments I am about to describe, you will find a great part of the evidence required exists in the registered results, and does not altogether depend upon the testimony of witnesses to one or more of the experiments.

“ I will now give the history of these experiments, and how I was led to make them. I was convinced by the American evidence that there was truth in the statement that photographic impressions had been made through the instrumentality of invisible, intelligent beings. We generally find, if credence be given by many people to a statement, it may, nevertheless, contain much falsehood; but it must have had some root in truth. A falsehood wholly as such, cannot live, unless it draw nutriment from some hidden truth.

“ I resolved to try if any result could be obtained in my own experience. I called upon an intimate friend (Mr. Butland), a good trance-medium; his duties allowed him but little time, nevertheless, I was successful in getting him to try the experiments with me. Two other gentlemen, Dr. Thompson and Mr. Tommy, agreed also to assist me.

“ I next went to Mr. Josty, a professional photographer, and arranged with him for the use of his studio, glass, instruments, and such assistance from himself as we might require. The studio is lighted from nearly north. The camera takes three pictures or exposures on one plate, 8 inches by 5 inches in size; lens, Ross's, 6½ inches in focus; all other conditions as usual, only, *no dipping bath used, but a flat porcelain tray instead*, with a lid to it, called by some, a developing tray. Time of day 6 p.m.; light ‘well curtained,’ and lens stopped down to lengthen the exposure to about two, and sometimes four minutes. The background was a common one used in everyday work, dark brown in colour, *and standing close against the wall.*

“ The medium sat with his back to it, with a little table in front of him, Dr. Thompson and Mr. Tommy sat at one side, and I, during exposure, at the other:

“ First *séance*—nine exposures and no result. Second one, a week after, on the ninth exposure; * if nothing had then taken place, we were resolved to give the matter up. We were pleased,

* The first manifestation was, therefore, on the eighteenth exposure.

however, to find, on the developer *touching* the plate, that an appearance *leaped out at once*. After long discussion, we found that the effect could not be classed in any category of ills that photography was heir to. This induced us to make farther trials. Let me mention that Mr. Josty, up to this point, was laughing at the mere idea of the experiments, although the result in the second *séance* had staggered him a little. In our third sitting, on the first plate no result, on the second plate a manifestation on each exposure; the first two like a luminous bust, with the hands crossed and raised; in the third the same form, but the figure elongated; above and in front of the figure is a strange angular form, differing in size and position in each exposure on the same plate. . In the next the figure changes nearer to the human form, and the other image above has grown like a star. This seeming evolution goes on for three more exposures, until the star assumes the outline of a head. While we were exposing one of this series, Mr. Josty uncapped the lens, and was sitting by the camera on a chair. We heard the cap of the lens fall out of his hands; on our looking he was in a deep trance, from which he awoke greatly excited and frightened. After he calmed down a little, he said the last thing he saw was a white figure in front of us, like his wife. After that took place, for the rest of the evening, he could not be induced even to touch the camera or slide, he was so superstitiously afraid. He did not laugh any more that evening.

“ In the third series of experiments, the results took other forms more wonderful. First, we get a cone about three-quarters of an inch long, with a shorter cone above it; both like sections of a wax candle. In the second, these forms radiate light laterally; in the third, the cone is changed into a form like a Florence flask, and the short one into a shape like a star; on the fourth the same forms appear, with a duplicate of the star given in addition. On the fifth, the effect is exactly as if an ignited magnesium wire had been dropped into each; the star is now like an illuminated flying bird, and the flask shape has burst into light.

“ At our next *séance* we had eighteen exposures and no result; but the day was very wet. Then on Saturday, the 15th, we had most strange effects both physically and spiritually. I will try my best to give a truthful description. Twelve exposures, and no result. Then Mr. Butland and Mr. Josty were both entranced, and from that trance Mr. Josty never entirely recovered for the whole evening. He kept saying, ‘ Fat is dis? I feel queer! I am *tied!* (we smiled at the expression) Fat you say in England when you too much beer?’ In fact, he felt the stupid sensation of semi-trance. On the next exposure his

duty was to uncap the lens. When he had done so, he walked quickly and stood behind us, at which we were surprised. When the time was up, he ran and replaced the cap. Observe—on this one came out a white form in front of him, just leaving his head exposed. Now, to this hour, he will not believe he went and stood there; he evidently was guided to do so in the trance state.

“Next experiment, Mrs. Josty sat with us, and Dr. Thompson uncapped the lens. During the sitting, Mr. Josty said, ‘I see what looks like a London fog.’ On the next part of the plate going on, he said, ‘Now I see nothing—all white,’ and he stretched out his hands to convince himself we were there. On the third part of the plate going on for exposure, he said he saw a fog again, and Mr. Butland said, ‘I see a figure before me.’ Now, *observe, these statements were made during the exposure.* When I touched the plate with the developer, the result was most, nay, inconceivably, strange. The first came out covered by an equal semi-transparent veil, and the natural images neutralised, or destroyed; not only was an effect produced, but one prevented. On the next one was complete opacity. On the third a thin veil and figure, as seen by Mr. Butland.

“Next *séance*, only one result out of fifteen exposures. A figure like a dragon: I can attach no meaning to it. This was followed by an interesting session, in which the plates were covered with strange flames, in each case minutely described by both mediums as to number, position, and brightness during the exposure. One last trial on the 22nd, Mr. John Jones from London present. Mr. Josty was suffering from a severe headache, and Mr. Butland was much fatigued by other duties. Twenty-one exposures, and only three results: one a luminosity only, the other two forms like trusses, well rounded, with a clear line in front, and light radiating from behind.

“In this report I have given as well as I can a sort of skeleton of these experiments. During their progress much occurred that required to be seen and heard. The experiments were undertaken for our own satisfaction only. We closed every door from which there was the remotest suspicion of wrong getting entrance. Having done so, we commenced our work earnestly, hopefully, but truthfully. The results have well repaid us, even if we get no more. I enclose you for inspection a set of these results. I am sure you cannot fail to see their immense value in a scientific sense. During the whole of our experiments we have had explicit directions given us as to light, time of beginning and stopping of the lens. Before we begin our work, the table comes round and individually salutes us. I do all the photographic manipulating. The

images jump out at once, long before the normal images, and this shows the great energy at work. The negatives require no intensifying, a wash with iron solution being all that is required. The invisible friends never know whether they have been successful or not until we tell them. They often express great disappointment at there being no result, saying they tried their best.

“These experiments, if they have been rightly conducted, in my opinion tend to prove that the luminous substances, said to have been seen by sensitives arising from magnets, crystals, shells, &c., have a positive existence in an objective sense. These substances when condensed exert powerful chemical force; and the energy thrown off from them strikes the plate with an impact equal to that of strong solar light. These substances are taken up by invisible intelligent beings, and moulded into shapes, like clay in the hand of the artist, which shapes, when exposed through a lens, can be photographed, whether they be likenesses of human beings or otherwise. By people whose retina can be impressed by these forms, they can be described exactly, before they are made visible to the common eye by development.

“I may be wrong, but I again repeat that these things have a value not easily described. To the purely physical philosopher they reveal a mode of action confirming his notion of the subtle nature of force. And if the doctrine of the unity of force is true, then this is but another mode of the manifestation of force. To the Christian and spiritual philosopher the experiments confirm their leading idea of the persistence of life, and the existence of unseen intelligent beings, who, though freed from material bodies, are yet working with and for those they care for on this plane of earth.

“JOHN BEATTIE.

“Westbourne-place, Clifton, Bristol.”

In a private letter to us, Mr. Beattie remarks:—

“The photographs ought to be seen in the series to be fully understood; it is the process of growth that is so strange.

“There is no doubt whatever, taking all into consideration, these pictures—or more correctly speaking, manifestations, for they are not pictures—are the strangest that have occurred. They may be imitated but never would be conceived of.”

Mr. Beattie is an ex-photographer, and for twenty years one of the most skilful and successful in the profession; and his articles on “Spirit-Photography in Bristol,” in recent numbers of the *British Journal of Photography* and the *Photographic News*,

have led to an extensive and lively correspondence on the subject. He thus concludes a letter in the *Photographic News* of August 2nd:—

“ All that has been proved in my case is simply the following, as well stated by your correspondent:—That there is a fluid or ether in nature which, under conditions, becomes condensed, and in that state becomes visible to sensitives; and when its radiations strike a sensitized plate, the swing of its vibrations is such as to set up powerful chemical action, such as would be due to the most strong solar influence. My experiments go on to prove a little more, namely, that there are individuals whose nervous texture is such as to act as a cause (I use the word cause here in the secondary or physical sense) in the production of the phenomenon, and that in their presence forms are produced in such a manner as to prove the existence of unseen intelligence.

“ It must be seen that this question in your pages is strictly a physical one, whatever the control may be. While photographing a group of persons there was impressed upon the plate nebulous forms of definite shape and character. They indicate length and breadth and thickness; they are self-luminous, and cast no natural shadow; the forms indicate purpose; they are such as could be imitated easy enough, but such as no one would conceive of as initial.

“ Such are the facts, and I would suggest further experiment by those who have time and the opportunity; but let experimenters be careful. In fact, an individual who has not been a careful student of natural science, and well accustomed to weeding out liability to mistake, will not, I fear, have the qualities of mind necessary to conduct such experiments to a successful result.

“ I hope, on my return home in autumn, to continue these experiments, and to hand you the result.”

SPIRITUAL PHOTOGRAPHY AT KINGSTON-ON-THAMES.

Mr. Russell and Mr. Champernowne, of Kingston-on-Thames, have also been successfully experimenting in spiritual photography. Mr. Champernowne writes:—

“ Last Sunday (August the 4th), Mr. and Mrs. Williams, Mr. Herne, and Mr. Clifford Smith visited some friends here.

“ My friend Mr. Russell has for some time past been making experiments with the view of obtaining photographs of spirits; and he has succeeded, as upon a photograph of one of his relatives a spirit-figure appears in a crouching position. On

Sunday, however, extraordinary results were obtained, and in such a way that there can be no possibility of deception. The visitors had not previously entered or even seen "the studio," and Mr. Russell did not after their entrance leave them, except for the short time that he was in the developing room after each sitting. The plates used were purchased by Mr. Russell at a shop in the town, and he kept them in a place known only to himself, so that by no means could they have been tampered with. The experiments were conducted by the spirit "John King," speaking in the audible voice; and on one occasion the cap was taken off the camera without human intervention.

"In experiment No. 1, Mr. and Mrs. Williams sat, and Mr. W. appears on that plate nearly hidden by the mist or soul-substance spoken of with reference to the Bristol soul-photographs. No. 2 is a photograph of Messrs. Herne and Williams and Mr. Clifford Smith, with a bright hazy cloud like a halo surrounding Mr. Smith's head. No. 3, a photograph of Mr. Herne, still with a hazy cloud, but which has taken the shape of a spirit-form close behind Mr. H., the skirt of a dress being clearly seen. In experiment No. 4, in which Mr. H. again sat, the spirit-power seems to have attained its maximum, and a full-length spirit-form, draped in a white robe, and with the head turbaned, is standing to the left of the sitter; unfortunately, however, the plate is disfigured by a streak across it, caused by a double film of collodion. In this photograph I may mention a very curious phenomenon which seems to bear upon the question of double exposure, and serves to show how careful persons ought to be before they bring charges of imposture against others. *The plate appears as if double exposure had taken place, as the pattern of the carpet in the studio is seen through Mr. Herne's legs; but it was only exposed once, and that when Mr. Herne's photograph was taken, and the spirit-figure described appeared.* In No. 5, the last photograph, Mr. Williams is again surrounded by spirit-force, so powerful as to be brighter than any part of the picture. Before leaving the subject of these photographs, I would again dwell upon the fact that the plates had not since Mr. Russell purchased them been touched by anyone but himself; and during the experiments he did not leave the studio but to enter the developing room, and then for so short a time that it would be almost impossible for any photographer, however expert, to tamper with anything; and that Mr. R. would not be likely to use any deception himself, because he is conducting the experiments for his own satisfaction, and he conducted these under test conditions."

OTHER EXPERIMENTS.

Among others who have experimented successfully in spiritual photography, have been Mr. Slater, optician, Euston Road, and Messrs. Reeves and Parkes, York Road, King's Cross; the latter entirely under spirit directions, they knowing nothing of photography. We have examined a book in possession of Mr. Reeves, containing fifty-one spirit photographs; they are very striking and curious, altogether different in character and effects from any others we have seen.—The series includes several known and recognised portraits, but the description of them here would occupy too much space.

Mr. John Jones, of Enmore Park, is getting spirit-photographs in his own house at South Norwood, with no stranger present. One of the pictures contains "doubles" of some of the sitters, impossible to be accounted for by accidental shifting of the camera, the attitudes and positions being altogether different, and he states that the glass plate employed had never been used before. It may be remembered that in his letter in our June number, Mr. Jones laid it down that the only proof we could have of the genuineness of spiritual photographs was that they must be "clear, undoubted portraits of deceased relatives; such only ought to be produced." It is to be hoped that critics will not be so uncharitable as to test the photographs produced by Mr. Jones by his own severe canon of criticism.

Mr. Taylor, editor of the *British Journal of Photography*, in company with Mr. Guppy, have also been conducting an elaborate series of experiments, not yet completed. It has however leaked out in print that though unsuccessful when experimenting elsewhere, they have succeeded at Mr. Hudson's studio. The experiments there were conducted with extreme care. Mr. Taylor brought his own plates, chemicals, etc., and prepared the plates and carried out the whole operations. Draped figures and distinct spirit-forms appeared on the plates when Mr. Hudson took his place among the sitters; he however not entering the dark room, where Mr. Taylor alone was the operator. But in the absence of Mr. Hudson no such figures appeared. We await with much interest the publication of Mr. Taylor's report.

On the Continent, too, spirit-photographs are being taken. As stated in our June number, Chevalier Kirkup has been very successful in obtaining them at Florence; and we have just seen a series of six taken at Vienna, in which in the midst of luminous cloudy appearances—like those on the photographs taken at Bristol—are seen well-defined human faces. These photographs seem to be in a more advanced stage of development than those taken by Mr. Beattie.

THE CHARGE OF IMPOSTURE NOT SUSTAINED.

The insufficiency of the evidence relied on to prove the charge of imposture against Mr. Hudson and Mr. Herne is forcibly pointed out in the following letter which appears in the *Medium*.

Sir,—I have perused Mr. Harrison's letter in the *Medium* with much surprise. Although he denounces Mr. Herne and Mr. Hudson, he does not give the slightest evidence in support of his conclusions. His letter is full of such phrases as these: "It was pretty certain that many of the Holloway pictures were shams"—"it is now clear that Mr. Herne helped Mr. Hudson in taking sham pictures"—"there were good reasons for supposing most of the pictures to be spurious"—"much has oozed out in various ways," &c. If Mr. Harrison cannot adduce better evidence than such vague statements as these, I think he is not justified in traducing any man's character in the way he has done. The only facts he names, and for which he does not vouch in any way by adducing names and addresses, are that "several of the persons who have been helping him (Mr. Hudson) in the manufacture of sham ghost-pictures are known." and that "several photographers condemn them as spurious." If the so-called ghosts have been recognized, what authority has Mr. Harrison for the assertion? By whom have they been recognized, and, if known, why are their names and addresses not given? I think it is anything but creditable for your correspondent to rush into print with a letter containing the most serious charges, unsupported by anything but vague statements.

As to the photographers' opinions, it simply comes to this—that, according to their experience, certain appearances are inconsistent with their knowledge of single exposure, and they do not see how they could occur excepting the plate had been doubly exposed. Well, according to the experience of most photographers all spirit-photographs are impossible; but Mr. Harrison admits that a few real spirit-pictures *have* been produced, and therefore it seems that he is "straining at a gnat and swallowing a camel."

Most Spiritualists believe in doubles. If Mr. Herne were entranced, what would be more likely than that his spiritual body might be temporarily disconnected and appear as a separate photograph. There is nothing wonderful in this. Indeed, Miss Houghton, in the *Christian Spiritualist*, describes the same thing as having occurred with her.

It will be quite time enough to denounce Mr. Herne and Mr. Hudson as impostors when Mr. Harrison identifies the persons he says are known to have stood for the "vast multitude" of sham photographs. I had one taken in which the face (not recognised) is so distinct as to be easily capable of identification; and seeing that the ghosts are almost all different, it is certainly surprising where the "vast multitude" can remain concealed, and how Mr. Hudson, out of the paltry sum charged by him, could have procured his models without fear of discovery. I shall be happy to send my ghost-photograph for identification, and if Mr. Harrison can discover who she is, the value of his testimony will be much better appreciated by—Yours truly,

Manchester.

F. A. B.

In connection with this subject see also the statement of Mr. Andrews, page 386, and foot-note, page 387, in our present number. We have much pleasure in presenting the following paper by one who for twenty years has been a diligent and close observer of the spiritual manifestations in their entire range, and careful in drawing conclusions from them.

ON THE ENQUIRY INTO SPIRIT-PHOTOGRAPHY.

WHEN we were first informed here that an American photographer, Mr. Mumler, was under prosecution for uttering pretended spirit-photographs, how surprisingly fast the intelligence was circulated! And how slowly has been circulated the other piece of intelligence, that the prosecution failed through evidence coming forward that Mr. M. *did* furnish photographs of spirits recognisable by friends and relations. The former intelligence reached the editor of the *Photographic News* surely and rapidly enough, while the latter has not done so even to the present time—three years after the affair—and living in the very focus of the world's news! Let us hope that some of our readers who have access to him, will benevolently exert themselves to let this needed ray of light into the "dark room" of the editorial mind. It will not be too much for him now, seeing that he can bear the relation of Mr. Beattie's experiments at Bristol, and promises to report further upon them. But of the "London Suburban" photographs he will have none at present. When better advised, however, as to the American, he may be brought to agree with his friend, the editor of the *British Journal of Photography*, that by some of the "London Suburban" work a case really does seem to be made out for scientific enquiry. The editor of the last-named journal has already engaged himself in such enquiry, and in due time the scientific world is to be informed of the result of experiments he has made at Mr. Guppy's private studio. From thence we are told an adjournment has latterly been made to Mr. Hudson's—the "London Suburban" studio itself. To have accompanied Mr. Guppy there at the beginning might have been better. But it is never too late to mend one's course.

The earlier work of Mr. Mumler in spirit-photography commenced ten years ago, and a full narrative of it will be found in the volume of the *Spiritual Magazine* for 1863; and in that for 1869 will be found the evidence on which he was legally exonerated from the charge brought against him at the instigation of American photographers. Since then he has continued his work undisturbed. It is worth remembering, too, that it was a Spiritualist who—in the *Banner of Light*,—first rang the loud bell of alarm against Mr. Mumler.

Our contemporary, the editor of the *Spiritualist*, who approaches the subject of spirit-manifestations on the scientific side, also published, if we remember rightly, in one of its numbers, the facts in relation to Mr. Mumler's work, and stood well by Mr. Hudson until "signs of double exposure" appeared

upon some of his prints, when he inferred—as had been inferred in the case of Mr. Mumler—that they exhibited evidence that the photographer and others had been confederating to deceive. The editor of the *Spiritualist* then, hastily dropping the photographs, took up his pen and used it sharply against all assumed to be in the confederacy. But still he thinks, as we understand, that those photographs which do not exhibit marks of two exposures may truly represent a spirit. In the meantime his attention has been drawn to the works of Mr. Beattie. We have to see how they will get on.

Our weekly friend, the *Medium*, inclines to the inference that the marks of two exposures on a print imply a “make up,” but admits correspondence claiming the spirituality of the impressions on Mr. Hudson’s plates. He also, more than liberally, admits letters which throw no light upon the subject, telling us at great length that a certain photographer can make a ghostly appearance upon a plate by a process which he communicates only under promise of its not being told to others. Mr. Guppy, the introducer of Mr. Hudson, writes that the signs of “double exposure” being brought under his eye he withdraws his sanction from all Mr. H.’s photographs excepting the first five, and some others which he does not particularize. Various Spiritualists write to say that they infer, from likeness and other data, that their photographs and others which they have seen, show portraits of spirits; but—carried away by the assumptions that have been set afloat,—join Mr. Guppy in saying that some are “make-ups.” And thus it is currently said by one to another, “Hudson’s photographs are shams, some of them at least.”

For a “make-up,” Mr. Hudson must have a person in collusion to represent a spirit; but for many of his photographs there must be several such persons, for some of them exhibit two and even more figures besides the sitter. Can they be found and brought forward? When supposed to be found and accused, do they acknowledge or deny? Does Mr. Hudson deny? To those who speak to him he does. But those who do not know him think that he allows judgment to go against him by default, until he affirms in print that the appearances on the plates are naught but those of spirits. But may we not suppose Mr. Hudson may shrink from encountering a photographic storm, as Mr. Mumler did, in a police court? There was a muttering of thunder in this direction some weeks ago—British photographic thunder; it may have startled the nerves of Mr. H., and he may have thought it judicious to take shelter in the open of silence.

Mr. Williams has written an emphatic denial in answer to

the imputations against him ; and Mr. Herne, on his return from a journey, has done the same, Mr. Hudson endorsing his vindication. So, as the case stands, the denials are equal to the accusations.

Of course there must be participators in the production of spirit-figures on photographic plates, but not necessarily those assumed by Mr. Hudson's accusers. Spiritualists have, before and after going to him for a photograph, in many cases received communications verifying the manifestation upon their plates. Physical and other manifestations have taken place while the work has gone on, in the studio, outside the studio ; manifestations of various kinds, showing interference or participation by spirits in the operations. We find the same observations recorded wherever spirit-photographs are attempted with mediums ; Mr. H. Dixon, Albany-street, tells us it is so in his experiments. Mr. Hudson is a medium ; he has been moved from one part to another of his operating room ; his camera and its stand have been moved about by unseen agency. Mr. Hudson's part is to take the picture of a sitter ; is it not the part of an invisible operator to produce the picture of the spirit who seeks to appear on the plate with the sitter ? May not such participation and coincident action cause, for focussing, the moving of the camera ? If so moved, either laterally or by tilting vertically—one I have seen gives evidence of lateral tilting—even a very little, might not all the debatable signs of two exposures be caused on the plate ? Photographers will say that proof of that would appear upon the picture of the sitters ; but as a spirit can, in the sphere of some mediums, change the modes of material substances, can a spirit not also, in such sphere, so modify light that the picture taken by him shall not interfere with that of the sitters taken by the photographer ? That it is possible for spirits to render, in the sphere of certain mediums, some things invisible—render them non-reflectible to light—is known to many. All the Spiritualists whose names appear against the *bona fides* of Mr. Hudson are known as having witnessed movements of objects by spirits, and other phenomena, which might, upon reflection, suggest to them the possibility, nay the probability, of the hypothesis here suggested. Mr. H. says that some of those spirit-photographs which sitters look upon as tests, from resemblance to deceased relatives, are to him the most noticeable for "two exposures."

We have been told that Mr. Hudson's house was uninhabited for above a year before he occupied it in consequence of its being reputed to be haunted, and that he and his numerous family were disturbed by noises until the erection of his operating room in the garden, and that since then the house has been undisturbed. If this be so, what a fine field for some of our clever

friends exercising their detective faculties! What a triumph if, calling seeing mediums to their aid, they could expose a photographing ghost at work! This would indeed, be a case of "double exposure!"

The truth of the matter will be apparent in the end. In the meantime manifestations of spirits upon sensitized plates are being made elsewhere, encouraging us to persevere in experiments with photographers as to the conditions, on our side, requisite. But, in carrying on these experiments, let us remember that there is a psychical or spiritual as well as a physical side of the process, and that those who go into the subject, as experimenters or as critics, will have to do so simply as enquirers, and with some other light in the mind than that afforded merely by photographic science.

July 15.

J. D.

P.S.—Since the above was written I have seen letters by Mr. Champernowne, of Kingston, in the *Medium*, in which he tells us that his friend Mr. Russell has taken several photographs exhibiting proofs of spirit-action, one among them showing "double exposure," only one exposure of the plate having been made. Mr. Russell, he writes, is making experiments for his own satisfaction—under test conditions—at his own house, the mediums included in his experiments being, from motives which may be appreciated by generous minds, Mr. Herne and Mr. Williams; a method of proceeding in this matter better than any other. Mr. C.'s description of the drapery of the spirit-figure on the plate showing "double exposure" corresponds with that of those on Mr. Hudson's plates. That spirits can present themselves in the sphere of these mediums in such drapery—and mediumship may be special in this—Mr. Russell knows, as may be seen by his very striking letter in the *Medium* of August 9, in which he gives particulars, most correctly, as I, having been present, can testify, of a *séance* under test conditions. At this *séance*, by the aid of light produced by the spirit Katey, all present saw her features, her arms and hands, and the drapery covering her form, and which, by permission, we all handled. The face and drapery, which we all saw, seemed to me to be the original of the guardian spirit in the photograph of Mrs. Guppy and her son, one of the early ones taken at Mr. Hudson's. Not only were the minds satisfied through the senses of sight and touch of all, but also through that of hearing, for Katey approached and talked to each with animation, seemingly pleased at her success in making this long-promised manifestation. Our own satisfaction was of the highest, and only damped by the thought that they were absent who had been longest looking

forward to it. Did the evidence end here? No. Kátey said she hoped we should all be able to see some spirit whom we knew. And so it was. I saw the original, with sufficient distinctness, of the spirit of my son, which appears on the photograph of myself and wife by Mr. Hudson, and which has signs of "double exposure," if not treble, and I saw his speaking lips as I heard his words. And each of the circle saw and was addressed by one or more spirits who were recognised, and in draperies similar to those in which they present themselves in the photographs taken by Mr. Hudson.

August 15.

CONTEMPORARY MIRACLES OF HEALING.

LETTER OF A FRENCH PHYSICIAN.

THE following letter by M. Lelievre, Doctor of Medicine, of the Faculty of Paris, has been published in the French papers. It is addressed to a gentleman of the same profession:—

"My dear Friend—You say that the reality of a miracle cannot be asserted in medicine. You no doubt mean that in medicine we can scarcely ever assign the exact share which the physician and the means employed respectively have in working a cure in any given case. But to affirm that the Physician cannot assert a miracle, is to put us below the level of the uneducated. The people believe in miracles, and they are right. They believe that He who made man, knows man better than you and I, with all our anatomy, physiology, and pathology. It would surely be absurd to deny to Almighty God the knowledge and the power requisite to work a cure. But you will say, 'When we treat a patient, we do not know whether the cure is the result of our treatment, or of the intervention of Providence.' Now, then, we have two distinct cases to consider.

"1.—There is a patient who has a white swelling in his knee. He has kept his bed for several years, and is utterly unable to move. If you attempt to bend the diseased joint, you produce acute suffering. You know what mischief is produced in the soft parts of the knee; in the synovial cartilages, and even in the bone itself. In the majority of cases, the most favourable termination we can hope for after long and painful treatment, is the ankylosis of the limb. Too often the cure is hopeless. Have you in some instances ventured to promise a radical cure? Well, I will grant you that perhaps you have obtained a complete cure, in some very exceptional case. But after how

long a time? Can you promise a patient the recovery of the use of his limb, and the restoration of his general health and strength, in the course of six, or even of twelve months? Admitting, however, that you can; still, I say, you have not wrought a miracle.

“2.—But here is a young woman of 21, with a white swelling in her knee, and with tubercles in her lungs. She has been bedridden for three years. The best doctors in Paris have done all they can for her; but still the disease makes alarming progress. More than that, a new disease now sets in, more serious even than the original one, peritonitis—putting all chance of recovery apparently out of the question. Her medical attendants give her up. She is at the point of death. The last sacraments are administered; no one has the least hope, except the poor girl herself; she keeps on praying with firm faith. Now the free-thinkers are about to sneer! She prays to a dead man—to Father Olivant the Jesuit—to him whom some other free-thinker had made prisoner and shot, by way of a scoff at God, and at religion. One morning they carry her, very quietly and unobservedly—for some of the Commune are still at large—to the Jesuits’ Chapel, in the Rue de Sevres. The poor girl wished to touch the dead Jesuit’s coffin. Look! There she is on her knees! There she is now, standing upright, and walking behind the coffin, which is being carried to the church. When the ceremonies are ended, she walks home; her home is in the Rue Notre Dame des Champs. She is cured. Every morning, for nine days, she walks to the same place, to return thanks to her benefactor, and she walks home again. Now, my friend, there is a cure such as you have never dreamed of and such as cannot be found in any of your books of pathology. Materialists will take no note of the soul, because they have never found proofs of it under their scalpel, or by their microscope. Nevertheless, they may safely assert the reality of this cure; because they may see it with their eyes. It is not the result of medical treatment; science had pronounced it impossible. *It is then an exception to the ordinary laws of nature; that is to say, a miracle.*

“I remain, &c.,

“LELIEVRE, M.D., of the Faculty of Paris.”

RESTORATION OF A DYING MAN.

Another case of healing, that would certainly in former times have been called a miracle, is thus related by the late Rev. Dr. J. B. Ferguson of Nashville, Tennessee:—

“June 1, 1855,—I was called upon by the brother-in-law of

Mr. J. H. Compton, a native of this county, and well known to a large circle of city and country acquaintances, to see him in his last moments. He had been suffering for weeks from an erysipelas affection, which had been succeeded by typhoid fever. His brother, a young physician, and two others of eminent reputation, had pronounced him dying, and his friends had gathered to bid the last farewell. I was sent for as a minister to offer the expected religious consolation. I found him to all appearance dying. . . . Every member of his family anticipated the termination of his earthly life that night. The night passed in refreshing sleep, and the morrow came with another positive statement from Mrs. F. that he still lived and with proper care could be restored. Living some distance from the patient, I paid no further attention to his case till we arrived at church. There I learned that he was dying and had 'been dying all night.' This statement seemed to confound Mrs. F., and she made no further reference to him until the service at night was over, when she proposed that we should drive by and see him. We did so, and so certain was I that he was dead, that I left her in the carriage saying, 'If he is dead, it will not be necessary for you to go in.' I went in; found him to all appearance gasping his last. He was cold in all the extremities of his body; the dew of death was upon him, and it was almost impossible to recognize a pulse. Mrs. F. came, in, looked at him with evident doubt in her thought, and after a moment or two took hold of his hands, while he grasped hers as with a death-grasp. Such was the impression of his manner of grasping her hand that one of his friends made an effort to release it, but was moved back by the medium. She remained in that condition thirty minutes, he seeming to breathe by the power of her lungs, and all the time, to all appearance, unconscious. . . . She visited him the next day, and the next, in company with another medium; and then persuaded Mr. Champion to visit him, who afforded him direct and permanent relief. And we have the pleasure of now recording his entire recovery. I hesitate not to say that we have seen a dying man restored contrary to every opinion and appearance, and we rejoice that God has indeed visited his people."

CASE RELATED BY DR. J. B. DODS.

The following case is condensed from an account by Dr. John Bovee Dods, a well-known writer and speaker in America, and at one time distinguished as a leading opponent of Spiritualism. The lady healed was a Miss Betsy Cook, of Provincetown, Massachusetts. She had been a great sufferer from

neuralgia, and tried various physicians and remedies without obtaining help. Mr. Cook, the husband of the patient, was not at the time a Spiritualist, but he endorsed the statements given of the cure by Dr. Dods, who writes:—

“ I tried to produce upon her a psychological effect, but entirely failed. And this being all I was sent for to attempt, and their last hope of relief, I left her bedside, and her husband in tears. . . . On Monday morning, February 16th, I awoke as if with the touch of some hand, and heard the clock strike *three*. Suddenly the room was lighted with a yellowish blue light. The spirit-forms of my father, mother, Joseph Atkins, and Charles Parker appeared. Also the spirit-form of Mrs. Cook’s father, mother and brother. The latter two I had never seen in the flesh, but I was informed by my father who they were. I was directed what to do to entirely effect her cure—every particular was stated, which I took down in writing and most faithfully pursued. According to instructions given me, I called upon Mrs. Cook on Monday forenoon, and stated the circumstance of my vision. She remarked that she had no faith in spirit-manifestations, and that I must be mistaken as to her having a brother in the spirit-world. I described his appearance, and said that he seemed to be about thirty-five years of age, and described also the appearance of her mother, which she granted to be correct; but again said she had no brother in the spirit-world. Her husband said: ‘Yes, Betsy, you had a little brother who died in infancy when you were but a child.’ This proved to be correct. At this instant her father, mother and brother appeared to me at her bedside, and continued to be her guardians till she was taken into the Hall.

“ That Monday evening I announced to the audience, as I had been directed to do, that Mrs. Cook would be healed on *Friday evening*, and walk the streets a *cured woman*. . . . But during those five days, you may ask, was she not improved? Certainly she was, and scores, to their surprise, knew it. It was no secret. But how was it done? I answer: From beginning to the end, the *whole* was done under *spirit-direction* and by *spirit-skill*. I only followed out to the letter what I was requested to do, and so far as medical skill is concerned, I had no lot nor part in the matter. . . .

“ After she was carried into the Hall, and near the close of the ceremony, (which was a written one) I used these words: ‘Betsy, in the name of the great Master Medium of our race, *be whole of your infirmities. Arise and walk!*’ And she did arise in *health* and walk in *strength and firmness*. The death-blow to all her diseases was that moment struck by an immortal hand. She declare herself free from pain and weakness, and

her step was firm and elastic. At nine o'clock she left the Hall and descended a long flight of stairs with rapidity and ease. She walked home in a storm, and sat up discoursing with her friends till after ten o'clock. The next morning she walked about a quarter of a mile, spent the day at Mrs. Gifford's, and walked home again; and continued to do so till I left Provincetown."

We cite the foregoing cases as they were published at the time and place of their occurrence, and were attested by well-known persons of character and intelligence. Similar examples are known to experienced Spiritualists everywhere, many have appeared in journals and other fugitive and ephemeral publications, and a still greater number are never published. Some of these it would be useful to collect and preserve in permanent form for future reference. A selection from those wrought by Dr. Newton alone would fill a volume.

GERMAN PHILOSOPHERS AND MAGNETIC PHENOMENA.

WHAT ought to be the attitude of candid and reasonable men towards the class of phenomena of what, adapting Madame de Staël's expression, we may call the "night-side of Nature," has long been doubtful, and of late has become especially perplexing. The credulity that oftentimes masks itself under the Shakespearian quotation, "There are more things in heaven and earth than are dreamt of in your philosophy," is only less irrational than the hard dogmatic disbelief common to the scientific mind. It is surely evident that however much we may confide in the regularity of the ordinary course of nature—which means the order wherein it has been customary to observe the occurrence of things—there must be a point at which the accumulated testimony of credible witnesses will, and ought to, justify belief in the most abnormal events. Unless we are able to lay down *à priori* laws as absolutely necessary and universal, we are forced to admit that there may be such an amount of evidence for the most irregular and seemingly incredible occurrences as must be valid. Those who decline to allow this, acting on the theory of Hume with more stringency than that thinker would have ever practised except where the interests of the Christian religion were concerned, are bound to let us know what those irreversible and never-varying canons of the actual are, which

outweigh and always must outweigh the most forcible testimony of experience. Yet, as they can only themselves be founded upon experience, and every observed order of phenomena rests upon what is known by us in experience as customary and common, a conflict of experiences is the inevitable issue; because there is a possible or conceivable amount of testimony which it would be utterly contrary to and inconsistent with all precedent observation of facts to believe to be either designedly false or unconsciously deceived. It is therefore impossible to find any general rule or regulation applicable in such cases. Nevertheless, it would obviously be of advantage to be in possession of a theory which in any way, not wholly irrational, would enable us to admit the possibility of such phenomena as are brought under notice in connection with magnetism, and, later, of Spiritualism; for the two are evidently akin. In the hope that we may perhaps contribute towards this end, we shall here briefly indicate the attitude and the views regarding such occurrences of the two great German thinkers, Schelling and Hegel.

Those who remember the keen interest with which in our own country the late Sir William Hamilton investigated mesmeric and magnetic phenomena, will not be surprised to learn that the philosophers we have named were far from being indifferent to them. In the case of Schelling, the fact will doubtless to many seem only natural. For was he not all his life something of a mystic, and in his later years was he not altogether given up to unintelligible speculations in theogony and theosophy? His brother Charles made magnetic experiments a special subject of research and study, and he himself, with his vast but vague generalizations in his *Naturphilosophie*, always attributed the highest value and importance to magnetism. With Hegel, however, it might have been supposed it would be different. There was no love for or tendency towards mysticism in his rigidly rational nature. His life was devoted to systematic effort to explain and elucidate all facts and laws in the light of a precise, though often excessively rarified and refined logic, in which the lines of thought sometimes seem to disappear altogether. The dimness and mystery of feeling itself, from its lowest to its loftiest manifestations, were translated by Hegel into terms of philosophical thought. Surely, then, it might be fancied, the absurdities of clairvoyance and somnambulism, the follies and pretensions of visionaries claiming capacities of "second-sight," power to annihilate space and time and to know the distant and the future, together with the whole brood of crude and repulsive deceptions resultant from animal magnetism, must be disowned and denounced by the apostle of absolute idealism, if he should ever refer to them at all. The facts, however, are otherwise.

Schelling has indeed in many of his works expounded principles that may easily be employed in explanation of magnetic phenomena. And in one, at least, of his later works he has incidentally spoken of the magnetic sleep in terms that exhibit the very great moment attached by him to such states. But it is Hegel who, as is his wont, sets himself, after a quite systematic fashion, to explain all such occurrences and incidents, accepting as real the most extraordinary facts of the kind alleged to have taken place. While three or four pages in his *Weltalter* are all Schelling directly devotes to the subject, we have about forty pages of Hegel's *Philosophie des Geistes* entirely occupied with a classification of the several kinds of remarkable phenomena of this character, which he seeks also to explain in harmony with his own philosophical views.

To Schelling the human spirit was a veritable battle-field on which the struggles of the most terrible forces of the universe were fought out. While there was a lower power of selfness tending to drag man down, there was also in him a higher power inciting him to rise to the possession of an ever fuller freedom in harmony with the Universal Will. Only by separating himself from himself, by, as it were, developing himself out of himself, could man attain the greatest spiritual elevation to which he was called, and which was indeed his birthright. Only thereby could he restore the Jacob's ladder of heavenly forces by which he might ascend to the true home of his spirit. In nature, as in spirit, there are forces that operate alike in the constitution of what is external to man and within his own physical system, and it is by the subordination of some of these and the elevation of others, that that separation or "crisis" is brought about by which the highest order is ensured and disorganization excluded. It is because the more external force has obtained the mastery that man is subjected to pain, and its suppression or subordination occasions, on the other hand, that complete painlessness and that feeling of delight which accompany the separation referred to. Sleep is the outer appearance or manifestation of this "crisis," and, in the view of Schelling, the magnetic sleep is nothing but an intensification of the ordinary. In the magnetic, he says, there are three grades or steps of the inner life, in each of which the spirit is freed from the limits of matter, and (though in differing degrees) is brought in contact with the spiritual nature which is the root and the source of all harmony and health, or by still greater intensification of the spiritual element in man, is made to discern the hidden things of its own inner essence. There is a third grade, says Schelling, which must be sought in relations lying beyond the ordinary human, and regarding which he cautiously adds it is better to be

silent at present. He deems it possible, however, for the human spirit to obtain insight into the deepest essence of natural objects and existences, but reserves further explanations of these "great secrets" to another occasion,—which never came.

In this somewhat mystical and mysterious manner does Schelling indicate a belief in the capacity of the human spirit, in certain states or conditions, to penetrate to the heart and hidden roots of existence, and to gain experiences by means of the magnetic sleep of a higher stage of spiritual enlightenment than is usually attained on earth. Hegel is on these points more intelligible, and grapples with his subject with more thoroughness of purpose. To him the facts of animal magnetism in modern times have made manifest in actual experience "the substantial unity of the soul and the might of its ideality," and have greatly helped to dissipate the notion that the spirit can only cognize the conditions of the laws or categories of the logical understanding,—that is, in the relations of cause and effect, and under the forms of space and time. Instead, however, of regarding the magnetic condition as an elevation of the common life of the self-conscious spirit, as Schelling did, to Hegel it was much more a state of sickness, a retrogression or sinking down of the spirit below the state of ordinary consciousness, inasmuch as in the magnetic state the spirit surrenders its own self-active thought to nature. And yet in the phenomena of magnetism he believed there was a release of the spirit from the limitations of space and time, and from all merely external or finite interconnections in which there was something in affinity with philosophy, since by actual facts it confounded the scepticism of the logical understanding. And it is only to speculative philosophy that magnetism is no unintelligible and inconceivable mystery.

In proceeding to remark in more detail upon the strange facts brought to light by magnetism, Hegel flings a passing sneer at those who, firmly fixed in their *à priori* understanding, will neither believe the testimony of others nor their own experience, because (he says) they are imprisoned within the categories of the understanding, or the lower and merely logical thinking. The characteristics of the magnetic condition he seeks to make clear by analogy. Just as there is sickness in the body when any one organ asserts its own individual independence by ceasing to contribute to the harmony of the whole individual life, so also is there sickness of the soul when the merely psychical element of the organism freeing itself from the authority of the spiritual consciousness, claims to exercise the functions of the latter. Then occurs the separation of the psychical from the objective (healthy) consciousness to which

the world is always an external, manifold, and necessarily interconnected whole, of which we have knowledge through definite organs of sense. When the separation takes place, knowledge becomes possible after a purely subjective manner, and the phenomena of vision are, for instance, recognized without the mediation of the eye and of light. This kind of immediate knowledge, or perception by feeling alone, is of many kinds. There are men, for instance, says Hegel, who have been able to discover the localities of hidden metals or of water by means of feeling. Then there is the state of somnambulism in which the sleep-walker sees, though the eye is fixed and rigid, the soul operating with undivided force only in and through the sense of feeling. Thirdly, there is the state of vision of things far distant in space and future in time, for space is a property of external nature, and not of the soul, and when consciousness sinks down to the condition of the merely feeling or sensitive soul, the subject is no longer in bondage to either space or time. In connection with this point, Hegel instances the "second-sight" of the Scottish Highlanders as a prophetic faculty, in whose reality he entirely believes. In the fourth state, which is attained in magnetic somnambulism, there is a recognition of the condition and experiences of another's individuality, as if it were one's own; and in the fifth and highest degree of *inwardliness* and intensity, the subject knows not only *of*, but *in* another, sees and feels all that affects the other as if it were his own experience. All these phenomena, though occurring sometimes naturally, may also be induced of set purpose, and in that case we have animal magnetism proper. The characteristic of both is, however, the same; there is a gulf or breach between the psychical and the waking being of the individual, between the sensitive natural life and the mediating intellectual consciousness, and the former seeks to discharge the functions appropriate to the latter, in consequence of which the individual ceases to have power to resist any external influence, and becomes entirely subject to it. The person magnetized therefore descends into his own natural life, and beholds his individual world no longer outside, but inside of himself. His own intellectual consciousness also then becomes to him as that of another person. We may add that Hegel asserts strongly his belief in the cures performed through animal magnetism, of which he says there have been in modern times so many testified to by men worthy of all credit, that it is impossible to doubt the fact of its healing force.—*Spectator.*

SOME *SÉANCES* WITH MR. HOME SOME
YEARS AGO.

By WILLIAM HOWITT.

It seems to me that some remarkable *séances* at which I have been present, and as remarkable manifestations that have been experienced by me, and which have not yet been recorded, ought to be so. I therefore proceed to note down a few of these.

In the summer of 1862 we went to take leave of the first Mrs. Home—then not expected to live long, at the house of Mrs. Parks, in Regent's Park. Mrs. Home in a weak state yet was present, being laid on a sofa, by which was placed the table at which the *séance* took place. There were present, Mr. and Mrs. William Wilkinson, a foreign gentleman whose name I have forgotten, Mrs. Parks, Mr. Home, my wife and myself. After tea we sat down at the table near Mrs. Home. It was by full daylight. We had not sate long when something fell behind me with a great crash. "There," I said, "Mrs. Parks, some vase or something of the kind has fallen." "Don't trouble yourselves," she replied, "it is only an Indian idol that the spirits have thrown down; it is of bronze, and won't take any harm. The spirits are fond of throwing them down and knocking them about."

I looked behind me, and saw a chiffonière on which was ranged a number of bronze idols, which Mrs. Parks had brought from the East Indies; but already we heard the one thrown down being rolled about under the table, and presently it was rapped out, "Tread on it; that is the way to treat idolatry." Then commenced a screwing, or rather an unscrewing. "They are the spirits," said Mrs. Parks, "who are unscrewing the idol, which is in three pieces, and it is curious that though the Indian screws run the opposite way to European ones, the spirits know that, being Indian spirits who do it." Presently I saw a small brown hand putting up the head of the idol betwixt myself and my neighbour. I took the head from this small brown, no doubt Indian, hand, and laid it on the table; it was a head of Mahadeo, with the head of a cobra capella expanded over it. It seemed to me to weigh three or four pounds. After it had been examined by the different members of the company, it was put down again, and the same, or a similar little brown hand took it. There was then a screwing heard and soon the idol was rolled out from under the table compactly put together again.

After this, Mrs. Home asked the spirits to give, through her, some small thing or other to each of the persons present as a

souvenir of the occasion. Immediately, flowers were put into her hand by the spirits, which she handed to her friends sitting round the table. Nobody saw the flowers or sprigs of plants come, with one exception—a carnation that flew across the room from a vase of cut flowers in a far corner, and fell before Mrs. Wilkinson. This drew attention to the vase, and then it was discovered that the flowers secretly conveyed to Mrs. Home had been taken from this vase.

To Mrs. Howitt had been given a sprig of the cut-leaved geranium, so common in bouquets on account of its scent. I took it, and said I would plant it on the principle of a man who once came to a *séance* of the Davenports, at the Hanover Square Rooms. This man, on returning home from a previous *séance*, related the wonders he had seen, when he found himself only laughed at, and told that the things he thought he saw never took place; that he had simply been biologized, and made to fancy he saw them. To satisfy himself on this head, the man appeared at the next *séance* at the Hanover Square Rooms, and, producing a black porter bottle, said he wanted the spirits to break it, and then he would take the pieces home, and if they remained in the cupboard where he should lock them up, he should know that he had not been biologized—it was all real. The spirits complied with his wishes, and the bottle was dashed upon the floor repeatedly by invisible hands, and was finally broken to pieces, but not without difficulty, for the man seemed to have selected the thickest bottle he could find. He carefully picked up the pieces into his handkerchief, and carried them off, and if he be living, I have no doubt has them and shows them now.

Following this sensible fellow's good example, I planted the sprig of geranium, which grew famously, and in the course of twelve months was become a bush of at least half a yard high. And this now connects itself with another *séance*, which took place at Mrs. Gregory's, in Grafton Place, Bond Street. It was nearly twelve months after the *séance* at Mrs. Parks. As I recollect there were present at it, Ladies Paulett and Gomm, Mrs. Cowper, Home, Ruskin, Mr. Ellis, a clergyman, Colonel (then Captain) Drayson, Mrs. Howitt and myself, and our hostess.

During this *séance*, Mr. Home recited a poem, called "The Entrance of Southey, the Poet, into the Spirit-Land," as dictated by himself to an American medium. As he repeated it the table rose with two feet into the air, and with the other two beat time to the rhythm of the poem on the floor. At a particular passage, with words to this effect, "And when I opened my eyes, a thrill went through me," the table gave such

a thrill and shake, that even Home started back, and said, "If it acts so violently, I can't go on."

At the conclusion of the recitation, Mr. Ruskin asked whether he should recite a poem, and he was begged to do so. Whose the poem was I do not know, but it began with words to this effect, "O Christ, save my soul, if thou think'st it worth the saving." The table, as Mr. Ruskin commenced his recitation, reversed its action. Mr. Ruskin sat on the opposite side to Mr. Home, and the table, rising on the opposite feet, beat time to the rhythm of this poem, too. When it had ceased, I asked whether any one had noticed a peculiar beating of the time, besides that of the table feet, namely, one with a metallic sound, as of a small bar of steel struck upon metal. "Yes," said Mr. Ruskin, at once, "I know the meaning of that sound. It is descriptive of the state of my mind when I committed that poem to memory; when the earth was as iron, and the heavens were as brass to me."

This was a very remarkable *séance*, but it led to one still more remarkable—one connected with the sprig of geranium, now become a bush. As we were about to take leave, Mr. Home said, "I am coming up to Highgate on the 7th of July." I said, "But we shall not be in town then." "Yes, you will," he replied, "or the spirits would not send me." "Very well," I said; "if we are at home, which I don't believe, we shall be glad to see you." However, something had prevented our leaving town, as we had fixed, and duly in the evening of the 7th of July, Mr. Home made his appearance, accompanied by Mrs. Cowper and Mr. and Mrs. William Wilkinson.

On entering the room, where tea was set out, Mr. Home noticed the bush of geranium, which was placed in its pot, in the centre of the table. I do not think any one had mentioned the growth of this plant to him, and we meant to surprise him by it. But he said immediately, "Ah! I see that is the geranium that you planted after the *séance* at Mrs. Parks'." "How do you know that?" we asked. "Because," he said, "I see starry lights all about it."

During tea this bush was shaken by invisible hands so strongly that it diffused the odour of it throughout the room. I believe the day was the anniversary of the decease of Mrs. Home. After tea we adjourned to the library, the next room, lying at an angle with this room, but with a wide open doorway. Mr. Home pushed a round table near to a window looking into the garden; the geranium in its pot was placed in the centre of this table. Immediately Mrs. Howitt asked that sprigs of this geranium might be broken off by the spirits, and one presented to each of the persons present. Assent was instantly rapped out,

and we all saw the branches of the shrub bent down on different sides as by invisible hands endeavouring to break sprigs from them. Mr. Home, Mr. Wilkinson and Mrs. Howitt, all declared that they saw two beautiful hands and arms as belonging to a lady, but seeming as of alabaster internally suffused with light. The rest of us only saw the agitation of the shrub. The hands were supposed to be those of the late Mrs. Home.

As there was a strong evening light coming directly through the window from the west, the attempt to break the shrub did not succeed, and at once the pot and its bush rose from the table and descended between it and the window seat, where there was deep shadow. We then heard the boughs of the shrub snapping and cracking, but unsuccessfully. I then said, "Ah! I see you don't know everything in that world of yours. You must slip off the sprigs at the joints." The advice was immediately adopted, and one after another sprigs of the geranium nicely slipped off were put up to the rim of the table by a hand, and were distributed to the several persons present.

This done, the table began to be shaken as by laughter, the alphabet was called for, and a spirit said he wanted to ask a favour of Mrs. Howitt. She replied that she would grant it if she could. He then said, "I want Mrs. Howitt to give that geranium to my mother." Mrs. Cowper (who said that the spirit was that of her nephew, then about six months departed to the spirit-life) said, "No, George, that cannot be; the geranium must remain here where it was planted." On this the table renewed its extraordinary motion as if made by a person laughing, and the spirit said, "Oh, I only wanted to see what Mrs. Howitt would say."

Immediately the table rose from the floor, was suddenly turned with its top perpendicular and facing the window, the large flower-pot and its projecting bush remaining as if screwed to the surface, and two gold rings which had been laid on the table also remaining as if made fast to the surface. This was surprising enough, but to enhance the wonder, the table in this position was jerked forward as if with the intention of pitching the flower-pot and its contents through the window. All, however, remained fast and unmoved, and the table was then turned four different ways with the top perpendicular, and the same jerk each time repeated. Then the original position of the table was resumed, and it was gently let down to the floor.

Scarcely, however, was this effected, when the table once more rose up, and this time so high that only Mr. Wilkinson could reach its top. The rest of us were entreated to hold it by the feet, and in this manner it suddenly and rapidly sailed away into the next room, and placed itself over the table on which we

had taken tea. There it remained, and I observed, "I suppose the spirits are resting themselves by setting the volant table on the other;" but on feeling at the feet we found them at least two inches above the surface of the tea table. The table with the flower-pot upon it was in fact suspended in the air, where it remained some minutes, and then, as suddenly and more rapidly, sailed back again to the library, leaving me sticking between the tea table and a sofa, and only able to hurry after it to see it depositing itself in the middle of the room in the most easy manner.

Here we assembled round it in a state of astonishment which may be imagined, but our wonder was not at an end. As we thus stood, we observed the chairs from the different sides of the room, as if self-moved, advancing towards the table. An easy chair on castors came very blithely bowling along, and the rest glid over the carpet like autonomic or spirit-instinct ones, such as we dream of in some distant day of spiritually enlightened science, when all the troubles of servanthood will end in a revolution of autonomic maids, and cooks, and valets, who will fly at your slightest commands, evince an almost heavenly pleasure in obliging you, and give no warnings except that the dinner waits or some friends have called; that the children are all put by the autonomic nurse to bed—a nurse graceful as a fairy and gentle as a zephyr, having the most admirable hinges and joints in her limbs, and a head working out thoughts and cares by the most exquisite psychic force, or what Mr. Oliphant, in his *Coming Race*, would call "vriil."

But to return from the pleasant dreams of future mechanical development under the guidance of ghostly science, to present reality. Having seated ourselves on the chairs thus politely handed by the invisibles, a book was suddenly put over a lady's shoulder, which being opened, proved to be one of Captain Maryatt's stories, with a leaf turned down somewhere in *Jacob Faithful*. Wondering for what purpose such a book could be selected by the spirits, "Oh," said Mr. Cowper, "that is George again. Captain Marryatt was, of all authors, his favourite; no doubt the leaf is turned down at some incident that has greatly amused him." The book had been taken from a shelf behind, in which the books were particularly tightly wedged. It was put back to be examined at leisure, but it was found the next day, on referring to it, that the folded leaf had been again put straight.

It was now announced by the spirits that the *séance* was at an end. Several of the party heard, as it were, a bird whistling near the ceiling, and all was over.

NOTES AND GLEANINGS.

A NEW AMERICAN MEDIUM IN LONDON.

MRS. JENNIE HOMES has recently arrived in London from the United States, and held several *séances* at her residence, 50, Great Cumberland Place, Hyde Park. The manifestations through her mediumship are chiefly of the Davenport type; the principal novelty being that while her hands are grasped a welded iron ring, $4\frac{1}{2}$ inches in diameter, or a wooden tambourine ring is passed over her arm or over that of the person holding her hands. These rings have been carefully examined before and after the operation. The weld of the iron ring was found perfect, and when suspended on the finger and struck the sound had a clear perfect ring in it. The company also satisfied themselves that there was no ring or apparatus concealed about the medium, no substitution rings, no confederacy; that in fine it was a genuine phenomenon, and one which, with the other incidents of the *séances*, would puzzle the collective wisdom of the British Association for the Advancement of Science to adequately explain.

REMARKABLE LIGHTS.

From 8 to 11 o'clock on June 8, writes a correspondent of the *Madras Mail*, the plain to the east, north, and north-east of Nandidroog, was covered with remarkable lights, which have been observed occasionally in former years, and given rise to a variety of conjectures as to their origin. To the north-east they presented the appearance of a large city brilliantly illuminated. Through a good telescope the individual lights seemed smaller than they did to the naked eye, but were more distinct and intense, each one being a pure steady flame, with well-defined edges. In one direction the scene, through a binocular glass, looked like a view of part of the starry heavens; each flame being like a star. It is no exaggeration to say that many thousands of them were visible; and as many of them were from 10 to 15 miles distant, each flame must, I imagine, have been 5 to 6 feet in length, in order to be seen by the naked eye in such brilliancy. Some of the natives who were questioned regarding the lights, called them fire-spirits, or ghosts, or demons. Others said they were the torch-lights used by the villagers, who went out at night, after rain, to collect the winged white ants. But it was abundantly evident that no torches such as natives use, would have been visible to us at that distance, and through a telescope would have looked altogether

different. Then, the number of lights was so great, that the entire population of the surrounding districts could not have produced them; besides which, these lights were not moving about but quite stationary, or only agitated a little by the wind. To set this question at rest, however, it has been determined to have a number of villagers with torches sent out at night from Chota Bellapoor, that their appearance may be seen from the Droog, which is only 5 or 6 miles distant. Meantime, it appears to me that these very remarkable lights must have been a species of *ignis fatui*, caused by the ignition of some inflammable gas escaping in jets from the surface of the earth.

DO FORCES SPEAK?

The idea of Serjeant Cox I understand to be that the origin of spiritual phenomena is mundane, not intermundane, and is a force connected indeed with mental operations, but yet material. I myself, when I first observed these phenomena, inclined to that opinion. But what might be deemed a trifling incident one day turned the scale. It was in Naples, and with a lady, non-professional, who had but recently discovered her power. She asked: "If there be a spirit present will it give its name?" I said, "Oh, don't ask that. Ask what force moves the table." "What matters the form?" was her reply, and she asked again, "Will the spirit give its name?" It began to spell *d, o, f, o*. We both supposed it was the beginning of some name we had never before heard. But when the sentence was complete, we found it was no name at all, but a question "Do forces speak?" I was not able to answer that question in the affirmative then, nor ever have been to this day. If it had been addressed to Mr. Cox, I think it would have puzzled him.—ROBERT DALE OWEN.

DR. BARROW AND BISHOP BULL ON VISIONS, APPARITIONS, AND SPIRITS.

The sermons of Barrow and his works are selected not only because he was a man distinguished for vigour of mind and compass of knowledge, but more especially because he was a man of science, the preceptor of Newton and foremost among the founders of the Royal Society. Barrow, in one of his sermons on the creed, speaks of apparitions, visions, intercourse and confederacy with bad spirits. "All these things," he adds, "any man who shall affirm them to be mere fiction and delusion, must thereby with exceeding immodesty charge the world with vanity and malignity, worthy historians with inconsiderateness, and a vast number of witnesses with the greatest malice or madness—all which have concurred to assert these matters of

fact." In a similar strain, Bull (Bishop of St. David's) ventures while defending Scripture to assert—"In our own age we have had some unquestionable instances of persons possessed by evil spirits."—DUKE OF SOMERSET.

AN ECSTATIC IN CEYLON.

An ecstatic girl has been discovered, recently, in the Isle of Ceylon, as appears in the *Ceylon Catholic Messenger*. Her name is Helen, and she has or had periods of ecstasy weekly,—on Thursdays and Fridays. The Bishop of Medea has watched the case, and believes it to be genuine.

LEIGH HUNT'S FAITH.

We shall all see one another in another state—that's the great comfort; and there too we shall understand one another (if ever mistaken), and love and desire nothing but the extreme of good and reason to everybody. Nothing could persuade me to the contrary, setting even everything else aside, were it only for the considerations, that the Maker of Love must be good, and that in infinite space there is room for everything.—*Letter to J. R. Planché on the Death of his Wife in 1846.*

A WISE REMARK.

Science has always been ready to despise the instinctive observations of the multitude; whereas, if it had a proper appreciation of the greatness of even untaught human nature, it would gladly follow and learn to explain its utterings, no matter how incoherent may be the sentences and strange the language. . . . We must learn to have more respect than we show for the results arrived at by the unaided senses of man working for ages; they have been able to penetrate secrets which individuals in a lifetime can scarcely understand.—*Dr. R. Angus Smith, F.R.S.*

Correspondence.

SENSITIVE AND CONSCIOUS NATURES.

To the Editor of the "Spiritual Magazine."

SIR,—We are continually hearing of the need of psychological investigations in relation to Spiritualism, but no progress has been made—the subject is always dropped again—the spark is extinguished for want of the susceptible natures to take the fire. The believer in the agency of spirits seems to rest content in that belief, whilst those whose prejudices lie the other way, are indolently disposed to drop the matter altogether—if not altogether incapable of truly estimating the value of the facts let the real solution be what it may; and

I think that no one theory will be found to cover the entire range of such diverse phenomena as are ranged under the term Spiritualism, and either as regards to the living man or as to the appearances of the dead.

Now, at the root and beginning of the science of Psychology, we have to note the sensitive nature as distinguished from the conscious nature; yet in a measure it is equivalent. You tread upon a worm, and by its motion you see how sensitive it is, but of which you do not suppose it to be conscious. You touch the sensitive plant and here again find a sensitive nature, apart from consciousness. And when you come to man himself, you find that he, too, possesses a sensitive nature acting to an end, independent of his conscious nature. A piece of dust in the eye, and the eye closes, and the hand is raised and the finger is rubbing it before there has been time for consciousness to act. Tread upon the toe, and the foot will be withdrawn by what is called reflex action, independent of any conscious direction, and so with all our unconscious actions and attitudes, which have been called natural language.

Then it occurs to one in speaking of "a conscious intelligence directing force," whether it would not be more correct to speak of the conscious accompaniment of the directing and instinctive energy, and as the force of light acts objectively in darkness, which as we have seen may act without that conscious accompaniment; and this brings us to another question, whether mind, as the phenomenon of the consciousness, has anything whatever to do with the direction in any case, and whether we regard the action as purely cerebral or purely spiritual, or as in some way the joint product of both brain and soul?—for be the primary source cerebral or spiritual, it is perfectly clear, as Sir William Hamilton affirmed—and, indeed, as must be obvious to all—that the conscious state—be it as will or design, or as the sense of any impulse or feeling, or of a memory—is born, as it were, out of an unconscious condition, just as light proceeds from darkness and fire from fuel; and which brings us to the following question: as to whether mind, as a state of the consciousness, can be either free in its nature, or a power or directing instrument in any sense whatever; and whether the belief that it is so is not a mere illusion?—as much so as that the sun moves and is in itself a shining body independent of any mind that has the perception? I will not pursue the question further than to say, that of course we must not "confound *conditions* with causes;" but neither can we separate them—whether the condition be of matter or of a spirit, and the mind which directs is, in either case, itself directed and determined by the cause so conditioned, and must so be regarded in the sense of the universality of laws, even in "the realm of mind."

H. G. A.

LADY TOWNSHEND.

To the Editor of the "Spiritual Magazine."

SIR,—The statement in the *Spiritual Magazine*, for December, 1871, respecting the skeleton discovered at Rainham, is curious, especially when read in connexion with the statement in the first volume of this Magazine, respecting the appearance of Lady Dorothy Townshend, widow of Lord T., who died A.D. 1726. She was a sister of Sir Robert Walpole, and much connected with the political world in the time of King George I., having, doubtless, many enemies. Lord T. was a notable agriculturist, and introduced the cultivation of turnips into Britain.

I am, Sir,

Yours obediently,

London, 15th July, 1872.

CHR. COOKE.