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REICHENBACH'S MAGNETIC FLAMES, AND THE LEVITATION OF THE HUMAN BODY.

BY LORD LINDSAY.

THE following experiment with Mr. Home may possibly be of interest to some of your readers:—

On the evening of the 11th July, I was showing some experiments in my laboratory to Lord Adare, Mr. Berghem, Mr. Home, and my brother-in-law.

It occurred to me to try if Home was able to see a magnet in the dark. This is an experiment which I believe was made by Reichenbach, and although, like myself, he was never able to distinguish the light, yet he found a number of persons who did see it under test conditions.

I asked Mr. Home, and he expressed himself willing to try the experiment. I then took into one of my rooms, which was totally dark, a large permanent magnet, and having removed the armature, I placed it on the floor near the wall, at a considerable distance from the door.

Mr. Home was then brought into the room, and remained standing near the door for some moments.

He then said that he saw some sort of light on the floor in a corner of the room, and immediately said to me—"Give me your hand, and I will show you exactly where I see it." He then led me straight across the room, and without the least hesitation, stooped down and placed my hand on the magnet.

I have been trying for more than two years to get a satisfactory result in this experiment, but hitherto with only doubtful success.

The instrument used was a large compound magnet capable of sustaining a weight of about 20 lbs.

I may mention that on another occasion I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were, and was brought in at our window. The distance between the windows was about 7ft. 6in., and there was not the slightest foothold between them, nor was there more than a 12-inch projection to each window, which served as a ledge to put flowers on.

We heard the window in the next room lifted up, and almost immediately after we saw Home floating in the air outside our window.

The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.

Home said (still in trance), "I will show you;" and then, with his back to the window, he leaned back, and was shot out of the aperture head first with the body rigid, and then returned quite quietly.

The window is about seventy feet from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap, or being borne across in such a manner as I have described, placing the question of the light aside.

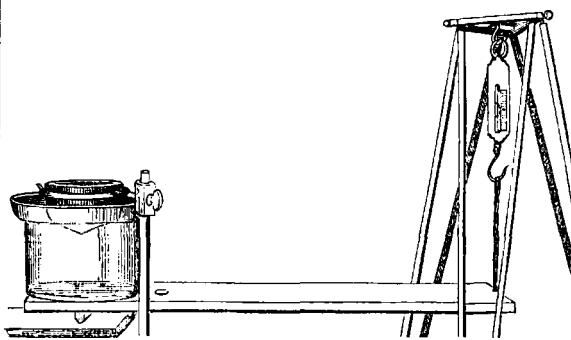
LINDSAY.

July 14, 1871.

FURTHER EXPERIMENTS BY MR. CROOKES.

SINCE the publication of his article in *The Quarterly Journal of Science* a fortnight ago, Mr. William Crookes, F.R.S., has made some further experiments in connection with Spiritual phenomena, though he neither admits nor denies the spiritual origin of the manifestations.

To do away with the objection, that the contact of the hand of the medium with the lever in his spring-balance experiment might, by some inexplicable possibility, produce the observed results by muscular action, he tried the following experiment:—Over the centre of the fulcrum he placed a glass vessel full of water, and by means of an iron stand, quite detached from all the rest of the apparatus, a vessel of copper was held so that it dipped into the water without touching the sides of the glass vessel. The bottom of this copper vessel was perforated with holes, in consequence of which it was partially filled with water. The following cut shows the whole arrangement.



When Mr. D. D. Home placed his hands inside the copper vessel, any force passing through his hands to the apparatus, had to traverse the water, hence no muscular action of his could have any effect upon the spring balance. With the apparatus thus arranged, the lever oscillated as in his previous experiments, the average strain registered being three or four pounds.

Every depression of the index finger of the spring balance, also depressed a wire pointer, so arranged that it could slide down a little brass rod. The result was that this pointer registered accurately the weight producing each depression.

As will be seen in an article printed on another page, Dr. Hare of Philadelphia once performed an experiment nearly the same as this, but his experiment was less satisfactory, because he placed the vessel of water on the long arm of the lever, in a place where the immersion of the hands would cause a certain amount of strain to be indicated by the spring balance.

While Mr. Crookes was trying the above experiment, it occurred to him to ask Mr. Home to put his hands on the table, but not to touch the apparatus at all. Under these conditions, the lever moved as before.

Last Friday night Mr. Crookes tried some more experiments in the presence of some friends, amongst whom were his brother, and Mr. Durham, teacher of chemistry and physics at the City of London School. The medium was a private lady.

The weight experiment was tried without the basin of water. The medium put her hands on the short end of the lever, where any pressure would have decreased instead of increased the weight registered at the other end of the lever. He put his hands on hers, to see that she did not move them. The other end of the board went down at least a dozen times, taking about four seconds for each oscillation; most of the movements were equivalent to about two pounds, but occasionally there was a stronger one, the strongest registering 6½ lbs. Everybody present watched the medium and her hands. The fingers were at the extreme end of the board, and were never near the fulcrum. Once or twice the end of the board, under the fingers, rose, with the fulcrum, from the table, whilst the other end was being pulled down.

The same accordion used in the experiments with Mr. Home, played key-end downwards, when held at the other end by several of those present in turn. This playing was done beneath the table. Then the hands of all present were placed on the top of the table, and the accordion floated about under the table with nobody touching it; all the hands were visibly on the top of the table at the time. While the accordion thus

floated, it sounded strong notes and discords, but played no tune.

All this shows how very carefully Mr. Crookes is pursuing his experiments; not satisfied with obtaining results with one medium only, he has been trying them over again in the presence of another.

A PSYCHOLOGICAL SOCIETY.

IN the first number of this journal, published nearly two years ago, a leading article called attention to the necessity of forming a Psychological Society to investigate Spiritual phenomena, for the purpose of bringing the manifestations now so common into the realm of law and order. As will be seen by the correspondence on another page, several highly intelligent gentlemen desire that such a society should be formed. From the general feeling which prevails, and because Spiritualists, as a rule, are well-educated people, no doubt a large body of subscribers to such a society will at once come forward when a good foundation for active work is laid. The Anthropological Institute ought to have taken up the work several years ago, as it certainly comes naturally within their province, but now it is probably too late for them to take action in the matter, because most of their members being uneducated in psychological science, and deficient in knowledge of the reality of the elementary facts of the case, if the institution began now to devote attention to the subject, for the next two years its meetings would be a series of battles with those members who possess no knowledge of leading psychological facts. This task of educating the uninformed would be sheer waste of time; hence the necessity of forming a new society, composed of those who possess elementary knowledge, and who wish to begin at once to search experimentally for laws and principles. The formation of a separate society will be a great loss in funds and members to the Anthropological Institute, which is to be regretted, since its members have done so much good work for years in studying man and his nature scientifically, whereby they have brought together a mass of information of great practical value to the world.

The members of the new society should consist, for the most part, of those who admit the phenomena of Spiritualism. Those better informed and more experienced students who know the phenomena to be produced by spirits, should be permitted to say so, and to work upon that hypothesis in any papers they may contribute. Probably the best plan of action on the part of the society would be to begin by examining mesmerists, mediums, and others, to collect as much general information as possible, and afterwards to begin a series of observations and experiments. Among the scientific men who might probably be willing to accept office on the Council of such a society are Mr. C. F. Varley, Mr. W. Crookes, Lord Lindsay, Mr. A. R. Wallace, and Mr. William Huggins; there are also many other gentlemen, not directly connected with the scientific world, like Mr. Serjeant Cox, who would be most useful men on the Council. The preceding names are given by us without authority from any of the gentlemen mentioned, and without consultation with them. The annual subscription of the members of the society would probably be two guineas, as usual. If those ladies and gentlemen who would like to join such a society will write to the editor of this journal and say so, he will hand the letters to Messrs. Varley and Cox, who wish to see a psychological society formed, and if the support thus volunteered is strong, they may perhaps be willing to take action in the matter.

MISS FLORENCE COOK, of 6, Bruce-villas, Eleanor-road, Hackney, E., began to sit for Spiritual manifestations a few weeks ago. Her mediumship is as yet in its incipient stage, but the manifestations which have already occurred in her presence are some of them so remarkable that it is evident that very great powers are being conferred upon her by the spirits.

MR. J. M. PEEBLES.—Mr. J. M. Peebles reached London a few days since from America, chiefly to gather facts for the next *Year Book of Spiritualism*, 1872, and to arrange for the publication of Higgins' *Anacalypsis*. He remains in Europe only four or five weeks, during which period he will visit Paris. He wishes Spiritualists to aid him by sending information for the *Year Book*, and short articles suited for its pages, to him at 15, Southampton-row, Bloomsbury, London. He desires, if possible, to make preliminary arrangements for a "World's Convention" of Spiritualists.

DR. HARE'S EXPERIMENTS IN SPIRITUALISM.

In the year 1858, Mr. Charles Partridge, of 346, Broadway, New York, published a book written by Dr. Robert Hare, entitled *Experimental Investigation of the Spirit Manifestations, Demonstrating the Existence of Spirits and their Communion with Mortals*. The experiments of Dr. Hare strongly support and confirm those just made by Messrs. Crookes, Huggins, and Cox.

Mr. Robert Hare, M.D., was Professor of Chemistry in the University of Pennsylvania; he was a graduate of Yale College and of Harvard University, also an associate of the Smithsonian Institute, and a member of several learned societies. Appleton's *New American Cyclopædia* says of him:—

"Robert Hare was an American chemist and physicist; born in Philadelphia, Jan. 17th, 1781, and died there May 15th, 1858. His tastes led him to scientific pursuits. At the early age of twenty, he communicated to the Chemical Society of Philadelphia a description of his first and most important scientific invention—the oxyhydrogen blowpipe, which was afterwards named by Prof. Silliman the compound blowpipe. This attracted at once the attention and commendation of the most eminent scientific men in Europe, and for this invention he received the Rumford medal from the American Academy at Boston. In 1818, he was appointed Professor of Chemistry in the Medical School of the University of Pennsylvania, and held that office for twenty-nine years. His course of instruction was marked by the originality of his experiments and of the apparatus he employed. His instruments, often designed and sometimes made by himself, were furnished in great profusion. He left these to the Smithsonian Institution, of which he was one of the few life-members. The perfection of the forms of some of his apparatus was acknowledged by Faraday, who, after various attempts to introduce improvements, adopted them in preference to any forms he could devise. Dr. Hare was a very frequent and able contributor to scientific periodicals, especially to the *American Journal of Science*. His attention was not confined exclusively to scientific subjects, for he sometimes discussed important, political, and financial questions. He was a frequent speaker at meetings of scientific men; and in conversation, especially when it assumed an argumentative character, he discoursed with great ability. The external features of Dr. Hare were in harmony with the strength and massiveness of his intellectual qualities. His frame was powerful, and remarkable for its muscular development, and his head was large and finely formed. During the last few years of his life, while most of his faculties retained their original vigour, others, either through the effect of age or long-continued application, appear to have been somewhat weakened. He was induced to attend one of the exhibitions of what is called a medium; and having received, as he thought, correct replies to questions of which no one knew the answer but himself, he became a believer in Spiritual manifestations, and with his characteristic fearlessness in advocating what he considered to be truth, he lectured and published on the subject."

Like many of the statements in popular literature about Spiritualism, the preceding assertion that Dr. Hare witnessed the manifestations once only, in the presence of one medium, is not true. He investigated Spiritualism thoroughly with many media, at his own house and in the houses of his friends, and published the results of his numerous experiments in the thick book now under notice.

Dr. Hare thus describes one of his earliest experiments:—

"I contrived an apparatus which, if spirits were actually concerned in the phenomena, would enable them to exercise their physical and intellectual power independently of control by any medium."

"Upon a pasteboard disk A, Fig. 1, more than a foot in

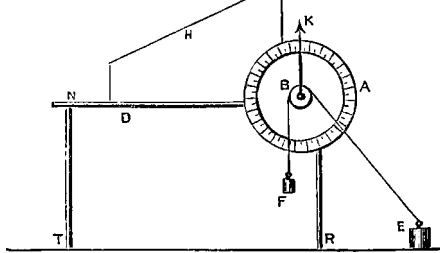


FIG 1.

diameter, the letters cut out from an alphabet card were nailed around the circumference, as much as possible deranged from the usual alphabetic order. About the centre a small pulley, B, was secured, of about two and a half inches in diameter, fitting on an axletree which passed through the legs of the table, D, about six inches from the top. Two weights were provided—one of about eight pounds, E, the other about two pounds, F. These were attached one to each end of a cord wound about the pulley, and placed upon the floor immediately under it. Upon the table a screen, H, of sheet-zinc was fastened, behind which the medium was to be seated, so that she could not see the letters on the disk. A stationary vertical wire, K, attached to the axle, served for an index.

"On tilting the table the cord would be unwound from the pulley on the side of the larger weight, being wound up simultaneously to an equivalent extent on the side of the small weight, causing the pulley and disk to rotate about the axle. Restoring the table to its normal position, the smaller weight being allowed to act unresisted upon the cord and pulley, the rotation would be reversed. Of course, any person actuating the table, and seeing the letters, could cause the disk so to rotate as to bring any letter under the index; but should the letters be concealed from the operator, no letter required could be brought under the index at will. Hence it was so contrived that neither the medium seated at the table behind the screen, nor any other person so seated, could, by tilting the table, bring any letter of the alphabet under the index, nor spell out any word requested."

"These arrangements being made, an accomplished lady, capable of serving in the required capacity, was so kind as to assist me by taking her seat behind the screen, while I took my seat in front of the disk."

"I then said, 'If there be any spirit present, please to indicate the affirmative by causing the letter Y to come under the index?' Forthwith this letter was brought under the index."

"Will the spirit do us the favour to give the initials of his name?" The letters R. H. were successively brought under the index. "My honoured father?" said I. The letter Y was again brought under the index."

"Will my father do me the favour to bring the letters under the index in alphabetical order?" Immediately the disk began to revolve so as to produce the desired result. After it had proceeded as far as the middle of the alphabet, I requested that the name of Washington should be spelt out by the same process. This feat was accordingly performed, as well as others of like nature."

In this experiment the hands of the medium were placed on the table at N., and table was tilted in the usual way by the spirits, by lifting the legs from T, or R.

Dr. Hare adds:

"I urged that the experiment was of immense importance, if considered as proving a spirit to be present, and to have actuated the apparatus, affording thus precise experimental proof of the immortality of the soul; that a matter of such moment should not be considered as conclusively decided until every possible additional means of verification should be employed."

"This led my companions to accuse me of extreme incredulity. The medium said she should not deem it worth while to sit for me again, and one of the gentlemen sat himself down by the fire-side, declaring me to be 'insusceptible of conviction, and that he would now give me up.'"

"Nevertheless, the medium, relenting, gave me another sitting, at her own dwelling, a few days afterwards, when I had improved the apparatus by employing two stationary weights by which the cord actuating the pulley, as in the drill-bow process, was made to pull it round by a horizontal motion of the table supported on castors, instead of the tilting motion. The results confirmed those previously received."

"On the following week I took my apparatus to the house of a Spiritualist, where a circle was to meet. The apparatus being duly arranged, a lady whom I had never noticed before, and by whom my apparatus was seen for the first time, sat down at my table behind the screen. The spirit of an uncle who had left this life was invoked by this medium. Her invocation was successful; the spirit spelt his name out in full; other names were spelt out at request. Here was repetition of the former demonstration."

"Although the requisite letters were ultimately found, there was evidently some difficulty, as if there was some groping for them with an imperfect light. This has been explained since by my father's spirit. He alleges that, preferably, the eyes of the medium would be employed, but that, although with difficulty, he used mine as a substitute."

"But, although, with a view to convince the sceptical, spirits will occasionally give manifestations when the vision or muscular control of the medium is nullified, it is more difficult for them to operate in this way; moreover it is more difficult for some spirits than for others."

"Those spirits by whom I obtained my test manifestations were interested in my success. Others have refused to aid me in like manner. One who has assisted me with much zeal has communicated that he would work my apparatus when arranged for a test, but that, as it caused much more exertion, and of course retardation, he advised that the test arrangement should not be interposed when it could be avoided."

Dr. Hare further says:—

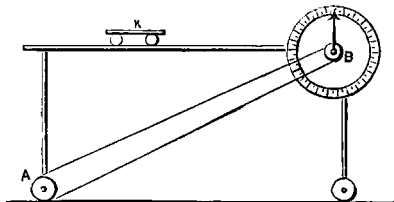


FIG 2.

"The table, Fig. 2, at this stage of my inquiry, was not more than thirty inches in length. I had improved the construction in the following way:

"Two of the legs were furnished with castors, through holes duly bored. Through perforations in the other two legs a rod was introduced, serving as an axle to two wheels of about five inches in diameter. One of these wheels, A, was grooved so as to carry a band which extended around the pulley of the disk B. Hence, pushing the table nine inches horizontally, by the necessary rotation of the supporting wheels, caused the disk to make a complete revolution. It was while the table was of the size above-mentioned that I first saw the violent action to which they might be subjected without any corresponding or commensurate visible cause. The hand of the medium being laid upon the table at about half-way between the centre and the nearest edge, it moved as if it were animated, jumping like a restive horse."

"Having my apparatus thus prepared, a medium sat at my table, the screen intercepting her view of the disk. No manifestation took place through the disk, though other indications of the presence of spirits were given. Hence, inducing the medium to sit at an ordinary table, I inquired if any change could be made which would enable them to communicate through my apparatus. The reply through the alphabetic card was, 'Let the medium see the letters.' At first, it struck me that this would make the experiment abortive, as it would remove the condition by which alone independency of interference by the medium was secured. However, it soon occurred that, by means of a metallic plate, K, made quite true, and some brass balls, like billiard balls, with which I was provided, I could neutralise the power of the medium to move the table, so that she could not influence the selection of the letters, though permitted to see them."

"Accordingly, as soon, almost as the medium placed her hands on the plate resting on the ball, and without any other communication with the table, the disk began to revolve in such a way as to bring the letters under the index in due alphabetical order. Afterwards various names were spelled and communications were made. At subsequent sittings, the grandfather and brother of the medium manifested their presence successively by spelling their names on the disk. My father, by means of this apparatus, gave me the name of an uncle who was killed by the Arabs nearly seventy years ago. In order that, without any possibility of contact with the legs, the medium might sit at the table, the length was subsequently

extended to six feet, being so made as to separate into three parts, for convenience in carrying from one place to another."

"A board or tray on castors was sometimes used as a support for the hands of the medium, being interposed between the hands and the table. On one occasion, where the hands of the medium were supported by the plate and ball upon this tray, it was moved briskly to and fro upon the table, the hands of the medium and the ball and plate accompanying the motion."

"On various subsequent occasions, I have had this experiment of putting the hands of the medium on a plate and balls repeated, and with the same result. The interposition of the plate and balls makes it much more difficult for spirits to move a table than when the hands are directly applied. In the latter case, the spirits actuate the hands primarily, and the table or apparatus secondarily; but when the hands are incapacitated from influencing the motion, the spirit has to assail the inanimate matter directly, assisted only by the emanation from the medium. In this attack upon ponderable matter, the spirits of the second sphere are the most capable; but even with their assistance, the condition of the medium must be very favourable to render success possible."

His experiment with a spring balance and a vessel of water is thus described:—

"My much esteemed friend, Professor Henry, having treated this result as incredible, I was induced to repeat it with the greatest precision and caution. The board A, B, Fig. 3, as already described, being about four feet in length,

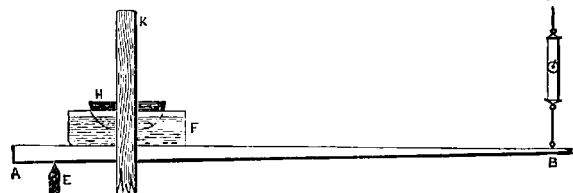


FIG 3.

is supported on a rod E, as a fulcrum, at about one foot from one end, and of course three feet from the other; a glass vase F, about nine inches in diameter and five inches in height, having a knob to hold it by when inverted, had this knob inserted in a hole made in the board six inches nearly from the fulcrum. Thus the vase rested on the board, mouth upward. A wire-gauze cage, H,—such as is used to keep flies from sugar—was so arranged by well-known means as to slide up and down on two rods, K, one on each side of the trestle supporting the fulcrum. By these arrangements it was so adjusted as to descend into the vase until within an inch and a half of the bottom, while the inferiority of its dimensions prevented it from coming elsewhere within an inch of the sides of the vase. Water was poured into the vase so as to rise into the cage till within about one inch and a half of the brim."

"A well-known medium (Gordon) was induced to plunge his hands, clasped together, to the bottom of the cage, holding them perfectly still. As soon as the conditions were attained, the apparatus being untouched by any one excepting the medium as described, I invoked the aid of my spirit friends. A downward force was repeatedly exerted upon the end of the board appended to the balance equal to three pounds' weight nearly."

"It will be perceived that in this manifestation the medium had no means of communication with the board, beside the water. It was not until he became quite still that the invocation was made. . . . The distance of the hook of the scale from the fulcrum on which the board turned was six times as great as that of the cage in which the hands were situated. Consequently a force of $3 \times 6 = 18$ pounds must have been exerted."

"This experiment has since been repeated again and again, but on a smaller scale, when not only the downward force was exercised, but the spelling of words was accomplished."

"On one occasion, when no result ensued, it appeared to arise from the water being so cold as to chill the medium, because, on warming it up to a comfortable temperature, the desired manifestations were obtained."

In this experiment due allowance was made by calculation for the increase of weight registered by the spring balance, due to the displacement of the water in H, by the hands."

Dr. Hare's valuable book is now out of print both in this country and America, but there is a copy in the British Museum Library. In the United States some steps are now being taken to republish the work, and no doubt there will be a moderate demand for copies among English readers."

A FAREWELL MEETING TO MRS. HARDINGE.

A FAREWELL meeting to Mrs. Hardinge, which will assume the form of a *conversazione*, will take place on Friday, July 28th, at St. George's Hall, Langham-place, Regent-street, London, under the presidency of Mr. Gerald Massey. There will be short addresses from various Spiritualists, and the proceedings will be assisted by a party of vocalists. The chief feature of the evening will be the valedictory address of Mrs. Hardinge, who intends to leave England for America early in August."

Mr. J. M. Peebles is now in England, and will be present at the meeting. His visit is a short one, and he came over in company with Mr. Evans, the chief of the "Shaker" community in America, who probably may also be present at the meeting, and give some information about the remarkable sect he represents, whose tenets are known in England chiefly through the writings of Artemus Ward, whose description may or may not be a burlesque. Spiritual manifestations have been common among the Shakers for a long time."

Mr. Laurence Oliphant and Mr. T. L. Harris are now travelling together on the continent; should they be in England towards the close of the month, we suggest that they be invited to attend the meeting."

The real hard work that Mrs. Hardinge has done in

England, in aid of Spiritualism, deserves recognition of the highest and warmest kind. An address and a purse will be presented to her, and subscriptions should be sent to Mr. N. F. Daw, 15, Southampton-row, Bloomsbury, W.C. Those Spiritualists who can send interesting objects for exhibition at the *conversazione* should send word at once to Mr. Daw.

We suggest that the speakers, singers, and musicians at the meeting, shall be limited as to time, so that the proceedings shall close at about ten o'clock. In the very good farewell meeting once given to Mr. Peebles, it will be remembered how the lengthy programme and speeches made it wearisome towards the close.

Some further particulars about the coming meeting will be found among the advertisements on the last page. A second edition of the *Spiritualist*, containing a long report of the meeting, and other news, will be published on Monday afternoon, July 31st, 1871.

THE TRANSPORTATION OF LIVING HUMAN BODIES.

By BENJAMIN COLEMAN.

In the June number of *The Spiritualist* it is seriously recorded and formally attested by eleven witnesses, that whilst a dark *séance* was being held on the evening of the third of June last, at a house in Lamb's Conduit-street, in a room measuring twelve feet by ten feet, the doors and windows being closed and fastened, Mrs. Guppy was brought by invisible agency and placed in a standing position on the centre of the table, around which the whole party were closely seated shoulder to shoulder. It is also stated that she was in a state of unconsciousness, and in complete *deshabille*, without bonnet, shawl, or shoes, holding a household account book in one hand, and a pen with the ink still wet in the other; and that she was thus brought bodily, the witnesses believe, in an instant of time from a room in the basement of her own residence at Highbury-hill Park; the distance, in a straight line, being between two and three miles.

This extraordinary event was preceded fourteen days before by a similar incident, when Mr. Herne, the medium, "was caught away" whilst walking in the neighbourhood of Islington in open day, and conveyed by invisible agency to a room in Mr. Guppy's house at Highbury, the doors and windows being all closed. Having made the strictest inquiries respecting these very remarkable events I am, as I have previously said, as certain of their having happened as I can be of any fact which I have not myself witnessed.

My reasons for this belief I have already stated, but I may as well now briefly repeat them.*

I have been present at many *séances* with Mrs. Guppy, whose mediumistic powers, in a certain phase, are unequalled by any living person known to me; and at these meetings the invisible operators have answered my requests by bringing, on the instant, a great variety of fresh and preserved fruits, and a profusion of flowers, as many as 200 or 300 heads at a time! I have had pure sea-water brought in a minute after I had asked for it! I have been covered with snow, a large quantity at the same time being dashed upon the table, clear and sparkling, and which exhibited no signs of having ever been touched by human hands. At the house of a distinguished physician, after we had been seated for more than an hour, the whole party forming a chain by touching each other's hands, some pieces of ice came down with great force upon the table; some of the lumps being the size of my fist, and the quantity large enough to require the services of a man-servant to carry it away on a small tray.†

All this while the doors and windows, and in some instances the fire-place also, were fast closed, and all possibility of external communication excluded.

I have also had a living animal brought into the room under similar conditions; and very recently, in company with Dr. G. S. Thomson, of Clifton, we made a test experiment which precludes the possibility of mistake as to the existence and presence of an invisible intelligent agent. We were in the garden, and just before entering the house for a *séance*, I suggested that some flowers which were growing should be marked; a string was accordingly tied round a lupin, the only plant of that kind in the garden, and a wire was twisted round one of a root of pinks. We left the garden together, and passing through the back-room and hall to the drawing-room in the front part of the house, we seated ourselves at the table, Dr. Thomson having locked the door, and the identical flowers were, at our request, brought to us by invisible agency.

The foregoing are but a few examples of my own experiences, whilst I have heard of others still more strange.

Pondering these extraordinary facts it appeared to me a logical inference that if heavy inanimate bodies could be transported from place to place, passing through all obstructions with as much ease as if bricks and mortar were mere vapour, there was no reason why the same force should not transport a human body

in like manner. Had I been fettered by scientific education I could not have allowed so "preposterous" and "impossible" an event to have entered my brain. But reasoning from facts,—though mistrusting my own convictions that anything so incredible could happen,—I nevertheless said to several of my friends I believed these wonders would culminate in Mrs. Guppy herself—who is one of the largest and heaviest women of my acquaintance—being carried away; and in a note I wrote to her on the 21st of May last, a fortnight before the actual event, I said—"You know I have predicted that the spirits will some day carry you away."

This event has now absolutely happened; and it adds another to the many existing proofs that no material substances are obstacles to spiritual forces; this then is the stupendous fact which confronts the scientific world at the present moment.

How will they deal with it? You, the professor of physics, who have already decided what is possible and what is impossible, may avoid the enquiry if you please, and treat us, the believers in such things, as dreamers and fanatics. But neither these stubborn facts, nor the conviction which clings so tenaciously to them can be overcome by pretended indifference or laughed into oblivion. Men like myself, with no more claim to consideration than the possession of sound common sense, and the full command of our faculties, know that the phenomena called Spiritual which excite so much wonder and incredulity are real, and science must either deal seriously with such facts as we present, or leave them to force their way and stamp their reality on the minds of an unbelieving Materialistic generation.

A huge pyramid of phenomena, thoroughly attested, stands already before us, and as we see by the incidents more immediately under consideration they are increasing in magnitude and significance. Are they true? Professors of religion and of science are equally interested in solving that question. Being true, the manifestations of modern times support the credibility of Bible miracles, and explain many mysteries which have puzzled philosophers in every age.

The carrying away of Mrs. Guppy is perhaps the most extraordinary event of its kind upon record. But there are analogous instances in history. The Bible contains at least one; that of Philip, who was "caught away" when he was in the city of Gaza, and carried to Azotus, a distance of about twenty miles.

Among the "miracles" recorded in the Catholic Church there are no doubt many, but I have not had time to collect more than the following. They were believed in by two Protestant writers—Grotius, the great jurist, and John Locke, the great moral philosopher. Locke refers to "Ammon, who was borne by angels over the River Lycus."*

Calmet, the French historian, says—"We have known a good monk who sometimes rises from the ground, and remains suspended without wishing it. I know a man to whom it has happened, in spite of himself, to be thus raised up into the air," and of another, "who, in her ecstasies, rose from the ground with so much impetuosity that five or six sisters could hardly hold her down."

"Görres says in his *Christliche Mystik*—others had the power in their devotions of becoming invisible, of rising in the air, of being carried from place to place as St. Joseph of Cupertino, of passing through closed doors, &c., &c.

"St. Theresa was frequently lifted from the earth in her devotions. She says that when she strove to resist these elevations, there seemed to her such a mighty force under her feet that she did not know to what to compare it."

The *Athenæum* of March 26, 1859, remarks on the history of St. Catherine of Sienna, that such persons "have united themselves to a strength not their own, and transcending all human obstacles."

St. Philip of Neri, St. Catherine Colombina, and Loyola were also raised from the ground.

These are but a few of the "miracles" which all true Catholics are bound to believe, and the Catholic Church has marked her convictions by canonising the mediums to whom the "miracles" occurred.

The members of that Church cannot, therefore, consistently discredit similar manifestations of the present day. It will not do to say the days of miracles have passed; there is no authority for such an assumption, and we who have witnessed so many instances of the apparent violation of natural law, know they have not, but on the contrary, we know that astounding events transcending many of those believed in by the Catholic fathers are now occurring every day in the heart of this metropolis.

The Church of England treats Catholic miracles as figments and delusions. I do not. I am forced to credit their probable reality, and I know several dignitaries of the Protestant Church who, having witnessed the marvels of modern Spiritualism, admit their genuineness and are governed in their ministrations accordingly.

I am one of a multitude who, trusting the evidence of my senses, am compelled by the manifold proofs I have had of spiritual forces accompanied, be it remembered, by intelligence, to disregard the false teachings both of the religious and the scientific worlds in

this respect, and I even presume to become *their* teacher. I discard dogmas and theories, and stick to the facts of my individual experiences. Nothing can persuade me that I have not seen material substances moved about, and heavy bodies floated and raised into the air, without human or mechanical agency of any kind. If this be so—and a thousand intelligent living witnesses are ready to testify that they have seen similar manifestations of spirit-power—can all the learned bodies of the world reasonably withstand the evidence? Can they prove a negative? Must they not, sooner or later, admit they had something to learn from us?

I contend then that there are forces in active operation around us, unrecognised as yet by science; I am sure the facts are indisputable; I am equally satisfied they are not new, but that "they have been rapping at the door of every thinker throughout the ages for a solution."

I believe they are Spiritual, because none of the theories I have met with to prove them anything else cover the facts. You who acknowledge the phenomena may call them what you please. You who deny the facts without investigation, occupy an entirely false position, and are surely not qualified to lay down the law for the guidance of other men. The higher your position in the world of science the more necessary is it that you should lay aside all prejudices, and undertake a calm enquiry into the claims of Spiritualism. Prove it a delusion if you can, or failing that, manfully yield and honestly confess your error. Remember "It goes for nothing to say that evidence of the truth of a proposition does not appear."

"Do you see the evidence of its falsity? Before you reject a proposition, or series of propositions, for what you suppose to be their error, take care that you apprehend all their truth." Or as Carlyle shrewdly advises—"Be sure you see before you assume to over-see."*

AMONG THE SWEDENBORGIAN.

NUMBER TWO.

A FEW months ago at a meeting of New Churchmen, convened for the purpose of bringing into closer harmony the several London congregations, one of the speakers gave a quaint account of the notions entertained by the public regarding the followers of Swedenborg. Among other matters he jocularly remarked that the Rev. J. Bayley, better known as Dr. Bayley, was looked upon as one of those learned individuals who could solve any mathematical problem or argue any question, but who knew little of true Christian charity.

The reverend gentleman alluded to occupied the pulpit on the first Sunday evening in July, at the Argyle-square chapel, and, although on that occasion he solved neither mathematical problems nor intricate theological questions, his sermon was a distinct manifestation of sound practical experience. There was hardly a trace of orthodox Swedenborgian notions to be discovered in the discourse, and, unless the stranger had been aware that he was among those of the "New Jerusalem," he might have fancied himself in a church or witnessing an imitation church service.

The building itself was arranged, decorated, and painted with some taste. The singing was rather lively, but the organ laboured unpleasantly. The congregation hardly numbered 120; there appeared to be accommodation for four or five times the number of those present, but it happened to be uncertain weather on the 2nd of July.

The text of the sermon was taken from John xvii. 17, "Sanctify them by the truth."

From the Lord down to the very lowest existences, the preacher said, everything offers to human thought, if correctly understood, an abundance of Divine truth. In the human character there is a certain pollution which can only be corrected by truth. People impose upon themselves the notion that there is no such immense necessity for new truths because most classes of society, with the exception of a few criminals, seem to get on all right. It must, however, be borne in mind that for thousands of years myriads of truths have become, as it were, embodied, so that even an ordinary education now-a-days is of considerable effect. Look at the savages and reflect what we should be without these truths, and recognise the importance of having more and more; for there is a mass of error still retained. A soul without truth is as the earth without water, as a world without light; it is a mental stone—a city without defences. By truth we rid ourselves of flagrant sins. A man should always purpose what is good, and mean what is loving and gentle. Instead of selfishness, hardness, and bitterness, there should be kindness, charity, and goodwill. The general order of things now is business first, health next, and then the soul. This ought to be reversed, for bad states of the soul sap the pith and power of the body.

In the treatment of children the principle should not be "obey or be punished," but, little by little, they should be supplied and filled with truths. It is difficult, the preacher said, to make an empty sack stand upright; fill it hence with good corn.

BECAUSE of the pressure of late news, this Number of *The Spiritualist* was not printed till Monday, July 17th.

THIS afternoon (Saturday, July 15th) Mr. and Mrs. Edmiston, of Beckenham, Kent, gave a garden party to thirty or forty of the leading Spiritualists of London. Afterwards there was a *séance*, and altogether a very delightful evening was spent.

MRS. GUPPY'S MEDIUMSHIP.—Last Friday week at a dark *séance* at the residence of Mr. Guppy, 1, Morland-villas, Highbury-hill-park, N., two live lobsters were placed on the hands of one of the sitters. It was then made known that Miss Thom, of Pendleton, near Manchester, whispered to her mother that she wished the spirits would bring a live lobster instead of flowers. Mrs. Thom, who attended the circle merely as an inquirer, did not think it proper to repeat the request aloud, so neither the medium nor anybody else at the circle, knew that a desire for a lobster had been expressed. Several influential visitors were present at this *séance*.

* *Life, its Nature, Varieties and Phenomena.* By Leo H. Grindon.

* See *The Spiritualist* for June.—Ed.

† We were present when this occurred. Mrs. Guppy and her friends had been seated before a large fire for half an hour before the sitting began.—Ed.

* See *The History of the Supernatural*, by Wm. Howitt.—Longman & Co.

AN EXPERIMENTAL INVESTIGATION OF SPIRITUAL PHENOMENA.

BY MR. WILLIAM CROOKES, F.R.S., DR. HUGGINS, V.P.R.S., AND MR. SERJEANT COX.

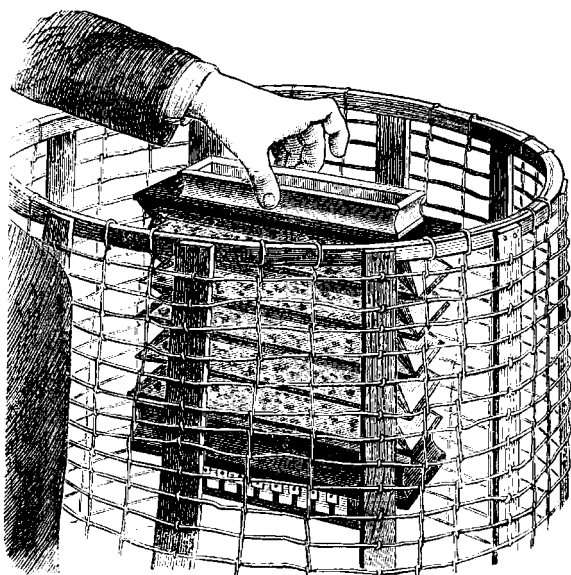


FIG. 1.



FIG. 2.

THE following article by Mr. W. Crookes was published in the last number of *The Quarterly Journal of Science*, under the title of "An Experimental Investigation of a New Force." The facts are attested, it will be seen, by Dr. Huggins and Mr. Serjeant Cox. Mr. William Crookes, F.R.S., is the editor of *The Chemical News* and of *The Quarterly Journal of Science*; it was he who discovered the new metal thallium. Dr. Huggins is Vice-President of the Royal Society, and it was he who discovered, by spectrum analysis, that iron, hydrogen, lime, and other common substances, exist in an intensely heated state in several of the fixed stars. Mr. Serjeant Cox is well-known as an acute metropolitan magistrate. The English scientific world is much indebted to these gentlemen for the unquestionable evidence they give as to the existence of facts in nature of which the said scientific world has little or no knowledge, and is less informed than many of the general public:—

"TWELVE months ago in this journal* I wrote an article, in which, after expressing in the most emphatic manner my belief in the occurrence, under certain circumstances, of phenomena inexplicable by any known natural laws, I indicated several tests which men of science had a right to demand before giving credence to the genuineness of these phenomena. Among the tests pointed out were, that a 'delicately poised balance should be moved under test conditions,' and that some exhibition of power equivalent to so many 'foot-pounds' should be 'manifested in his laboratory, where the experimentalist could weigh, measure, and submit it to proper tests.' I said, too, that I could not promise to enter fully into this subject, owing to the difficulties of obtaining opportunities, and the numerous failures attending the inquiry; moreover, that 'the persons in whose presence these phenomena take place are few in number, and opportunities for experimenting with previously arranged apparatus are rarer still.'

"Opportunities having since offered for pursuing the investigation, I have gladly availed myself of them for applying to these phenomena careful scientific testing experiments, and I have thus arrived at certain definite results which I think it right should be published. These experiments appear conclusively to establish the existence of a new force, in some unknown manner connected with the human organisation, which for convenience may be called the Psychic Force.

"Of all the persons endowed with a powerful development of this Psychic Force, and who have been termed 'mediums' upon quite another theory of its origin, Mr. Daniel Dunglas Home is the most remarkable, and it is mainly owing to the many opportunities I have had of carrying on my investigation in his presence that I am enabled to affirm so conclusively the existence of this force. The experiments I have tried have been very numerous, but owing to our imperfect knowledge of the conditions which favour or oppose the manifestations of this force, to the apparently capricious manner in which it is exerted, and to the fact that Mr. Home himself is subject to unaccountable ebbs and flows of the force, it has but seldom happened that a result obtained on one occasion could be subsequently confirmed and tested with apparatus specially contrived for the purpose.

"Among the remarkable phenomena which occur under Mr. Home's influence, the most striking as well as the most easily tested with scientific accuracy are—

(1) the alteration in the weight of bodies, and (2) the playing of tunes upon musical instruments (generally an accordion, for convenience of portability) without direct human intervention, under conditions rendering contact or connection with the keys impossible. Not until I had witnessed these facts some half dozen times, and scrutinised them with all the critical acumen I possess, did I become convinced of their objective reality. Still, desiring to place the matter beyond the shadow of a doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments.

"The meetings took place in the evening, in a large room lighted by gas. The apparatus prepared for the purpose of testing the movements of the accordion, consisted of a cage, formed of two wooden hoops, respectively 1 foot 10 inches and 2 feet diameter, connected together by 12 narrow laths, each 1 foot 10 inches long, so as to form a drum-shaped frame, open at the top and bottom; round this 50 yards of insulated copper wire were wound in 24 rounds, each being rather less than an inch from its neighbour. These horizontal strands of wire were then netted together firmly with string, so as to form meshes rather less than 2 inches long by 1 inch high. The height of this cage was such that it would just slip under my dining table, but be too close to the top to allow of the hand being introduced into the interior, or to admit of a foot being pushed underneath it. In another room were two Grove's cells, wires being led from them into the dining-room for connection, if desirable, with the wire surrounding the cage.

"The accordion was a new one, having been purchased for these experiments at Wheatstone's, in Conduit-street. Mr. Home had neither handled nor seen the instrument before the commencement of the test experiments.

"In another part of the room an apparatus was fitted up for experimenting on the alteration in the weight of a body. It consisted of a mahogany board, 36 inches long by 9½ inches wide and 1 inch thick. At each end a strip of mahogany 1½ inches wide was screwed on, forming feet. One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was 3 lbs., as marked by the pointer of the balance.

"Before Mr. Home entered the room the apparatus had been arranged in position, and he had not even had the object of some of it explained before sitting down. It may, perhaps, be worth while to add, for the purpose of anticipating some critical remarks which are likely to be made, that in the afternoon I called for Mr. Home at his apartments, and when there he suggested that as he had to change his dress, perhaps I should not object to continue our conversation in his bedroom. I am, therefore, enabled to state positively, that no machinery, apparatus, or contrivance of any sort was secreted about his person.

"The investigators present on the test occasion were an eminent physicist, high in the ranks of the Royal Society, whom I will call Dr. A.B.; a well-known Serjeant-at-Law, whom I will call Serjeant C. D.; my brother; and my chemical assistant.*

* "It argues ill for the boasted freedom of opinion among scientific men, that they have so long refused to institute a scientific investigation into the existence and nature of facts asserted by so many competent and credible witnesses, and which they are freely invited to examine when and where

"Mr. Home sat in a low easy chair at the side of the table. Close in front under the table was the aforesaid cage, one of his legs being on each side of it. I sat close to him on his left, and another observer sat close on his right, the rest of the party being seated at convenient distances round the table.

"For the greater part of the evening, particularly when anything of importance was going forward, the observers on each side of Mr. Home kept their feet respectively on his feet, so as to be able to detect his least movement.

"The temperature of the room varied from 68° to 70° F.

"Mr. Home took the accordion between the thumb and middle finger of one hand at the opposite end to the keys (see woodcut, Fig. 1), (to save repetition this will be subsequently called 'in the usual manner.') Having previously opened the bass key myself, and the cage being drawn from under the table so as just to allow the accordion to be passed in, keys downwards, it was pushed back as close as Mr. Home's arm would permit, but without hiding his hand from those next to him (see Fig. 2). Very soon the accordion was seen by those on each side to be waving about in a somewhat curious manner; then sounds came from it, and finally several notes were played in succession. Whilst this was going on, my assistant got under the table, and reported that the accordion was expanding and contracting; at the same time it was seen that Mr. Home's hand which held it was quite still, his other hand resting on the table.

"Presently the accordion was seen by those on either side of Mr. Home to move about, oscillating and going round and round the cage, and playing at the same time. Dr. A. B. now looked under the table, and said that Mr. Home's hand appeared quite still whilst the accordion was moving about emitting distinct sounds.

"Mr. Home still holding the accordion in the usual manner in the cage, his feet being held by those next him, and his other hand resting on the table, we heard distinct and separate notes sounded in succession, and then a simple air was played. As such a result could only have been produced by the various keys of the instrument being acted upon in harmonious succession, this was considered by those present to be a crucial experiment. But the sequel was still more striking, for Mr. Home then actually let go the accordion, removed his hand quite out of the cage, and placed it in the hand of the person next to him, the instrument then continuing to play whilst no one was touching it.

"I was now desirous of trying what would be the effect of passing the battery current round the insulated wire of the cage, and my assistant accordingly made the connection with the wires from the two Grove's cells. Mr. Home again held the instrument inside the cage in the same manner as before, when it immediately sounded and moved about vigorously. But whether the electric current passing round the cage assisted the manifestation of force inside, it is impossible to say.

"The accordion was now again taken without any visible touch from Mr. Home's hand, which he removed from it entirely; I and two of the others present not only seeing his released hand, but the accordion also floating about with no visible support inside the cage. This was repeated a second time, after a short interval. Mr. Home presently re-inserted his hand in the cage and again took hold of the accordion. It then commenced to play, at first chords and runs, and afterwards

they please. For my own part, I too much value the pursuit of truth, and the discovery of any new fact in nature, to avoid inquiry because it appears to clash with prevailing opinions. But as I have no right to assume that others are equally willing to do this, I refrain from mentioning the names of my friends without their permission."—W. C.

* See *Quarterly Journal of Science*, vol. vii., p. 316, July, 1870."

a well-known sweet and plaintive melody, which it executed perfectly in a very beautiful manner. Whilst this tune was being played, I took hold of Mr. Home's arm, below the elbow, and gently slid my hand down it until I touched the top of the accordion. He was not moving a muscle. His other hand was on the table, visible to all, and his feet were under the feet of those next to him.

"Having met with such striking results in the experiments with the accordion in the cage, we turned to the balance apparatus already described. Mr. Home placed the tips of his fingers lightly on the extreme end of the mahogany board which was resting on the support, whilst Dr. A. B. and myself sat, one on each side of it, watching for any effect which might be produced. Almost immediately the pointer of the balance was seen to descend. After a few seconds it rose again. This movement was repeated several times, as if by successive waves of the Psychic Force. The end of the board was observed to oscillate slowly up and down during the time.

"Mr. Home now of his own accord took a small hand-bell and a little card match-box, which happened to be near, and placed one under each hand, to satisfy us, as he said, that he was not producing the downward pressure (see Fig. 3). The very slow oscillation of the spring balance became more marked, and Dr. A. B., on watching the index, said that he saw it descend to $6\frac{1}{2}$ lbs. The normal weight of the board as so suspended being 3 lbs., the additional downward pull was therefore $3\frac{1}{2}$ lbs. On looking immediately afterwards at the automatic register, we saw that the index had at one time descended as low as 9 lbs., showing a maximum pull of 6 lbs.

"In order to see whether it was possible to produce much effect on the spring balance by pressure at the place where Mr. Home's fingers had been, I stepped upon the table and stood on one foot at the end of the board. Dr. A. B., who was observing the index of the balance, said that the whole weight of my body (140 lbs.) so applied only sunk the index $1\frac{1}{2}$ lbs., or 2 lbs. when I jerked up and down. Mr. Home had been sitting in a low easy-chair, and could not, therefore, had he tried his utmost, have exerted any material influence on these results. I need scarcely add that his feet as well as his hands were closely watched by all in the room.

"This experiment to me appears, if possible, more striking than the one with the accordion. As will be seen on referring to the cut (Fig. 3), the board was

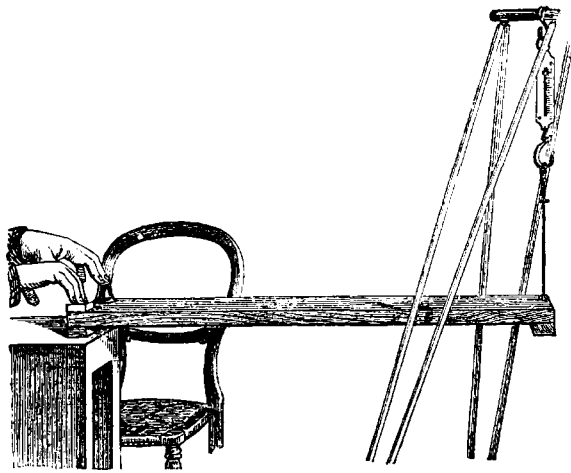


FIG. 3.

arranged perfectly horizontally, and it was particularly noticed that Mr. Home's fingers were not at any time advanced more than $1\frac{1}{2}$ inches from the extreme end, as shown by a pencil-mark, which, with Dr. A. B.'s acquiescence, I made at the time. Now, the wooden foot being also $1\frac{1}{2}$ inches wide, and resting flat on the table, it is evident that no amount of pressure exerted within this space of $1\frac{1}{2}$ inches could produce any action on the balance. Again, it is also evident that when the end furthest from Mr. Home sank, the board would turn on the further edge of this foot as on a fulcrum. The arrangement was consequently that of a see-saw, 36 inches in length, the fulcrum being $1\frac{1}{2}$ inches from one end! Were he therefore to have exerted a downward pressure, it would have been in opposition to the force which was causing the other end of the board to move down.

"The slight downward pressure shown by the balance when I stood on the board was owing probably to my foot extending beyond this fulcrum.

"I have now given a plain unvarnished statement of the facts from copious notes written at the time the occurrences were taking place, and copied out in full immediately after. Indeed, it would be fatal to the object I have in view—that of urging the scientific investigation of these phenomena—were I to exaggerate ever so little; for although to my readers Dr. A. B. is at present represented by incorporeal initials, to me the letters represent a power in the scientific world that would certainly convict me if I were to prove an untrustworthy narrator.

"I confess I am surprised and pained at the timidity

or apathy shown by scientific men in reference to this subject. Some little time ago, when an opportunity was first presented to me of examining into the subject, I invited the co-operation of some scientific friends in a systematic investigation; but I soon found out that to obtain a scientific committee for the investigation of this class of facts was out of the question, and that I must be content to rely on my own endeavours, aided by the co-operation from time to time of the few scientific and learned friends who were willing to join in the inquiry. I still feel that it would be better were such a committee of known men to be formed, who would meet Mr. Home in a fair and unbiassed manner, and I would gladly assist in its formation; but the difficulties in the way are great.

"A committee of scientific men met Mr. Home some months ago at St. Petersburg. They had one meeting only, which was attended with negative results; and on the strength of this they published a report highly unfavourable to Mr. Home. The explanation of this failure, which is all they have accused him of, appears to me quite simple. Whatever the nature of Mr. Home's power, it is very variable, and at times entirely absent. It is obvious that the Russian experiment was tried when this force was at a minimum. The same thing has frequently happened within my own experience. A party of scientific men met Mr. Home at my house, and the results were as negative as those at St. Petersburg. Instead, however, of throwing up the inquiry, we patiently repeated the trial a second and a third time, when we met with results which were positive.

"These conclusions have not been arrived at hastily or on insufficient evidence. Although space will allow only the publication of the details of one trial, it must be clearly understood that for some time past I have been making similar experiments and with like results. The meeting on the occasion here described was for the purpose of confirming previous observations by the application of crucial tests, with carefully arranged apparatus, and in the presence of irreproachable witnesses.

"Respecting the cause of these phenomena, the nature of the force to which, to avoid periphrasis, I have ventured to give the name of *Psychic*, and the correlation existing between that and the other forces of nature, it would be wrong to hazard the most vague hypothesis. Indeed, in inquiries connected so intimately with rare physiological and psychological conditions, it is the duty of the inquirer to abstain altogether from framing theories until he has accumulated a sufficient number of facts to form a substantial basis upon which to reason. In the presence of strange phenomena as yet unexplored and unexplained following each other in such rapid succession, I confess it is difficult to avoid clothing their record in language of a sensational character. But to be successful, an inquiry of this kind must be undertaken by the philosopher without prejudice and without sentiment. Romantic and superstitious ideas should be entirely banished, and the steps of his investigation should be guided by intellect as cold and passionless as the instruments he uses. Having once satisfied himself that he is on the track of a new truth, that single object should animate him to pursue it, without regarding whether the facts which occur before his eyes are 'naturally possible or impossible.'

"Since this article was in type, the Author has been favoured with the following letters from Dr. Huggins and Mr. Serjeant Cox—the Dr. A. B. and Serjeant C. D. therein referred to:—

"Upper Tulse Hill, S.W.,

"June 9, 1871.

"DEAR MR. CROOKES,—Your proof appears to me to contain a correct statement of what took place in my presence at your house. My position at the table did not permit me to be a witness of the withdrawal of Mr. Home's hand from the accordion, but such was stated to be the case at the time by yourself and by the person sitting on the other side of Mr. Home.

"The experiments appear to me to show the importance of further investigation, but I wish it to be understood that I express no opinion as to the cause of the phenomena which took place.—Yours very truly,

"WM. CROOKES, Esq., F.R.S."

WILLIAM HUGGINS.

"36, Russell-square,

"June 8, 1871.

"MY DEAR SIR,—Having been present, for the purpose of scrutiny, at the trial of the experiments reported in this paper, I readily bear my testimony to the perfect accuracy of your description of them, and to the care and caution with which the various crucial tests were applied.

"The results appear to me conclusively to establish the important fact, that there is a force proceeding from the nervous system capable of imparting motion and weight to solid bodies within the sphere of its influence.

"I noticed that the force was exhibited in tremulous pulsations, and not in the form of steady continuous pressure, the indicator moving and falling incessantly throughout the experiment. This fact seems to me of great significance as tending to confirm the opinion that assigns its source to the nerve organisation, and it goes far to establish Dr. Richardson's important discovery of a nerve atmosphere of various intensity enveloping the human structure.

"Your experiments completely confirm the conclusion at which the Investigation Committee of the Dialectical Society arrived, after more than forty meetings for trial and test.

"Allow me to add that I can find no evidence even tending to prove that this force is other than a force proceeding from, or directly dependent upon, the human organisation, and therefore, like all other forces of nature, wholly within the

province of that strictly scientific investigation to which you have been the first to subject it.

"Psychology is a branch of science as yet almost entirely unexplored, and to the neglect of it is probably to be attributed the seemingly strange fact that the existence of this nerve-force should have so long remained untested, unexamined, and almost unrecognised.

"Now that it is proved by mechanical tests to be a fact in nature (and if a fact, it is impossible to exaggerate its importance to physiology and the light it must throw upon the obscure laws of life, of mind, and the science of medicine) it cannot fail to command the immediate and most earnest examination and discussion by physiologists and by all who take an interest in that knowledge of 'man' which has been truly termed 'the noblest study of mankind.' To avoid the appearance of any foregone conclusion, I would recommend the adoption of some appropriate name, and I venture to suggest that the force be termed the *Psychic Force*; the persons in whom it is manifested in extraordinary power *Psychics*; and the science relating to it *Psychism*, as being a branch of *Psychology*.

"Permit me, also, to propose the early formation of a *Psychological Society*, purposely for the promotion of the study by means of experiment, papers, and discussion, of that hitherto neglected science.—I am, &c., EDWD. WM. COX.

"To. W. CROOKES, Esq., F.R.S."

Since the publication of the foregoing articles and letters in *The Quarterly Journal of Science*, the following correspondence has taken place between Messrs. Varley and Crookes, and those gentlemen have favoured us with copies of their letters:—

"2, Great Winchester-street-buildings, London,
"8th July, 1871.

"MY DEAR SIRS,—Permit me to take this opportunity of thanking you in the cause of truth, for your article and letters on a 'new force' in the *Quarterly Journal of Science*. It is exceedingly gratifying to me, who have had to bear the ridicule of the world for many years on account of these phenomena, to see three gentlemen of such position as yourselves, possessed both of the curiosity to enquire into this (forbidden) topic, and the manly courage to boldly state the results of your investigation. I hope that you will continue your enquiry, and give the world, from time to time, the results thereof. In this matter you probably do well to deal only with the physical forces most evident to the senses; I am, however, anxious to hear how you will explain the performance of music upon the instrument by physical force, unless guided by intelligence.

"Inasmuch as intelligence is necessary for the performance of music (unless it be on the 'barrel-organ'), I should like to know to what conclusion you have come as to what intelligence was governing the display of the 'new form' of physical forces.

"I have had many opportunities of seeing similar experiments to those which you have described.

"I have seen a message printed in Philadelphia by a machine constructed for the purpose by a non-scientific man, which, in consequence of faulty mechanical construction, required a force of two or three pounds acting through one inch, to emboss each letter, and yet with all this waste of force a message was printed out at considerable length.

"When I first became acquainted with the phenomena I endeavoured to ascertain whether it was my own brain, or that of another person in the room, that was acting, or a disembodied spirit—but in every instance the 'intelligence' itself said that it was a Spirit.

"In some few instances it has been the spirit of a person whose body was not dead, but in a state of sleep or trance. In the majority of cases the intelligence declares itself to be that of a departed human being, generally some intimate friend.

"I do not press you to answer this letter, nor do I wish to interfere with your course of investigation, but I feel certain that by interrogating the 'new force' itself, you will come to somewhat similar conclusions to those which, almost without exception, we Spiritualists have arrived at.

"In your experiment shown in Fig. 3, I would like to suggest for the convincing of *outsiders* that the support on which Mr. Home presses should be placed well behind the fulcrum, so that he by pressing could only reduce and not increase the weight upon the spring balance.

"I have been unsuccessful in this country in obtaining mediums gifted with a large amount of this 'new force,' who would undergo a series of test sittings for investigating the nature of the physical powers developed.

"I have in broad daylight seen a small table with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet through the air; and I have repeatedly seen a large dining table lifted bodily off the floor, and when so supported in the air the table has moved in the direction that I mentally requested it to take. In this experiment not only was the 'new force' well developed, but in addition it obeyed my *unspoken mental request*, to convince me that there was present an 'intelligence' that could, and did, read my thoughts.

"I have on a few occasions been able to see the *Spirits themselves*, sometimes to talk with them. They have frequently foretold things that were about to happen, and in most instances the events have occurred as predicted.

"These same 'intelligences' have told me that the reason why beginners often fail to have successful *séances* is because their minds are not in harmony with those of the others present.

"Disbelief seems to be no hindrance to the phenomena, but a strict preconceived desire that the latter should not occur is unfavourable to the development of the 'new force.' Harmony is an important condition for a successful *séance*; a powerful brain out of harmony frequently, if not generally, is sufficient to destroy the 'new force' as fast as it is collected.

"In America, when I sat with Mr. C. F. Livermore, Miss C. Fox* the medium, and Mr. and Mrs. Townsend, I have

*This young lady may shortly be expected in England. Mr. Coleman has shown us a letter from Mr. Livermore, the banker of New York, in which he says:—"It is likely she may get away early in July, but that is uncertain. . . . It is not her intention to make a professional visit, but she will no doubt consent to see a limited number of people if desired. . . . The desire for the marvellous is such, that however great the powers of a medium, human curiosity cries for something still more startling. Miss Fox's mediumship, however, bears no resemblance to the Davenport manifestations, and might not satisfy those who are mere curiosity-seekers."

"Her mediumship is of a gentler kind. I have, during the past winter, received through her several communications which deserve to be recorded in letters of gold. She has also written for me in Spanish, Italian, and French, although she herself knows none of these languages."

For the information of those unacquainted with the history of modern Spiritualism, it may be stated that the manifestations first commenced in America through the mediumship of Miss Kate Fox twenty-one years ago, when she was a child, and we are informed that her mediumistic powers are undiminished.—Ed.

frequently been told by the unseen 'intelligences' not to look under the table while the 'force' was being collected, but as soon as it was collected I was allowed to look. The reason given was that the abnormally active state of my mind at the time prevented them from collecting together the 'force' necessary for producing the phenomena.

"I have seen in the dark a luminous globe, about eighteen inches in diameter, proceed from under Miss Fox's dress; it then moved up and round over her shoulder, and went to the door, producing very loud raps. Mr. Livermore, who was with Miss Fox near the door at the time, exclaimed, 'Oh! I see a hand in this light.'

"During this experiment I was sitting at the table, which was ten feet from the door.

"On another occasion I was told to go to the door with Miss Fox, when a similar cloud of light appeared. I could not see a hand in it, but to make me conscious that there was something, the light came to my head and back and touched me, and I distinctly felt the form of a hand. I was holding both of Miss Fox's hands at the time, and no one else in the ordinary human body was near us.

"I have frequently seen smaller brighter lights produced visible to all; these have moved about in slow, and at times in rapid motion and various directions impossible to be performed by the medium, or secret mechanical contrivance, and in addition, on several occasions I have had convincing proof as to the identity of the departed spirits communicating with me.

"There is a very full account of Spiritualism under the name of the Divine afflatus of the Hindoos, in the *Dublin University Magazine*, No. 204, for December, 1849. This contains interesting matter throwing some light upon the conditions favourable for the development of the trance, and its perusal may suggest experiments, if nothing else. It is interesting to find well-authenticated accounts of Spiritual phenomena occurring in all parts of the world, and amongst various races of humanity.

"It would indeed seem to be the basis of almost all Superstitious and Religious ceremonies.

"As to the formation of a Psychological Society, as suggested by Mr. Serjeant Cox, I think the time has arrived when this is highly desirable. I would suggest:—

"1st. That the society should sit every fortnight from November to June.

"2nd. That a sufficient subscription be charged for membership to secure worthy and earnest members—say two guineas per annum.

"3rd. That a committee or committees of unprejudiced men of ability be formed, to try experiments and report thereon to the society periodically.

"4th. That committees be formed to cross-examine mesmerists, mediums, and others, and to report the results of their labours to the society.

"5th. That there should be public meetings to read and discuss papers and the reports of the committees.

"I think you would have no difficulty in collecting twelve or twenty gentlemen, distinguished in science, literature, law and social standing who have more or less investigated the subject, who would form the council of the society, and whose knowledge, ability, and high standing would command the attention of the great bulk of the public.

"I am, my dear Sirs,

"Very truly yours,

"CROMWELL F. VARLEY.

"To W. Crookes, Esq., F.R.S., Dr. W. Huggins, Esq., F.R.S., and E. W. Cox, Esq., S.L., J.P."

"20, Mornington-road, N.W., July 10th, 1871.

"MY DEAR SIR,—In your very interesting letter of the 8th inst., you ask many questions which I am not prepared to answer, and state problems which it will probably take years of labour to solve.

"In common with many who have publicly or privately noticed my recent experiments, you press me on a subject to which I have hitherto avoided referring, viz.—the association of the psychic force with intelligence. My reticence on this subject has been caused by a desire not to venture an opinion on so momentous a problem, without having a sufficient mass of evidence drawn from my own personal experience to enable me to answer all reasonable objections. As, however, this silence has been misinterpreted by some critics, I may as well take this opportunity of stating that I have avoided writing anything which could fairly convey an opinion adverse to the views of Spiritualists. I have always kept prominently before my mind the fact that the accumulating evidence was such as might lead to the belief that independent intelligences—spirits—were at work. I have, therefore, carefully avoided saying anything which would render an ultimate retreat to that view difficult. But at present I wish to reserve any opinion on the causes of the phenomena until I have submitted the facts themselves to sufficiently accurate scientific tests.

"In the meantime I submit the psychic force theory as common ground on which all parties may meet. For scientific men cannot deny that we are now getting evidence of a hitherto unrecognised force or power in nature, whilst Spiritualists will see that I have simply used the term psychic force as a convenient and unobjectionable substitute for what they have been in the habit of calling "magnetism," "electricity," "nerve force," &c. But how that force is actuated and controlled—whether the mind of the psychic can exert a power over material things outside the body; whether it can quit the body for a season and produce the results we see; or whether the psychic force can be wielded by other invisible and immaterial beings who are thus temporarily enabled to manifest themselves to us—are problems of vast interest in the future, but which I firmly believe will yield solutions when intelligently submitted to scientific experiment.

"Believe me, very truly yours,

"WILLIAM CROOKES.

"To Cromwell F. Varley, Esq., F.R.S., &c."

SPIRITUALISM IN DALSTON AND HACKNEY.—On Tuesday evening, June 27th, Mrs. Emma Hardinge gave an oration at the Manor Rooms, Hackney, on "Spiritualism—Past, Present, and Future." The hall was well filled by a large and influential body of listeners, who were quite carried away by the eloquence of the speaker. At the close of the address several theological questions were put to Mrs. Hardinge, who said that all disembodied spirits, differing as they do in their religious opinions, state that they are in a state of bliss or misery in exact proportion to the good or evil nature of the deeds they did while in the body, and that there is no eternal punishment. This meeting was convened by the Dalston Association of Inquirers into Spiritualism, and its successful character was due in a great measure to the energy of the secretary, Mr. T. Blyton, 74, Navarino-road, Dalston.

A SECOND EDITION.

A SECOND EDITION of *The Spiritualist* will be published on Monday, July 31st, 1871, containing a long report of the farewell meeting to Mrs. Hardinge, and other news.

As the present number of *The Spiritualist* is useful for distribution among the general public, a limited number of copies may be obtained in quantities of not less than one hundred, at the greatly reduced price of Ten Shillings per Hundred, carriage unpaid. Ladies and gentlemen may obtain parcels on these terms, by remitting the proper amount to the publisher, Mr. E. W. Allen, 11, Ave Maria-lane, E.C., on condition that they order them for gratuitous distribution, and not for sale.

PROFESSOR HUXLEY ON MATTER AND SPIRIT.

A FEW weeks ago Professor Thomas H. Huxley, F.R.S., delivered a lecture at the Royal Institution to a very large and influential auditory on "Bishop Berkeley and the Metaphysics of Sensation;" in other words, the lecture was on the subject of matter and spirit. Sir Henry Holland, Bart., M.D., F.R.S., President of the Royal Institution, occupied the chair.

Professor Huxley began by stating that Bishop Berkeley lived between the years 1684 and 1753, at a time when the charge began to be brought against the English scientific world that it strongly favoured materialism. He lived when Locke and Clarke maintained that matter might possibly be able to think; when there was a tendency to reduce everything to a system of mechanics; and when Leibnitz, in his celebrated letter to the Princess of Wales, brought the following charge:—

"Sir Isaac Newton and his followers have also a very odd opinion concerning the work of God. According to their doctrine God Almighty wants to wind up His watch from time to time; otherwise it would cease to move. He had not, it seems, sufficient foresight to make it a perpetual motion. Nay, the machine of God's making is so imperfect, according to these gentlemen, that He is obliged to clean it now and then by an extraordinary concourse, and even to mend it as a clockmaker mends his work."

The Bishop of Cloyne, said the lecturer, had to face this condition of philosophical thought, but he did it in an intelligent way. He said to the philosophers, "You tell me that all the phenomena of nature are resolvable into matter and its affections. What you say is very true, but I insist that you shall not stop there; you must follow up your own train of reasoning in your own way, and if you find that it does not land you on a material basis, you must give up materialism."

The mainspring of Berkeley's arguments is to be found in the following statement, which he published in his *Treatise concerning the Principles of Human Knowledge*:—

"Some truths there are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, viz., that all the choir of heaven and furniture of the earth—in a word, all those bodies which compose the mighty frame of the world—have not any substance without a mind; that their being is to be perceived or known; that consequently, so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all or else subsist in the mind of some eternal spirit; it being perfectly unintelligible, and involving all the absurdity of abstraction, to attribute to any single part of them an existence independent of a spirit."

Professor Huxley said:—

"The key to all philosophy lies in the clear apprehension of Berkeley's problem—which is neither more nor less than one of the shapes of the greatest of all questions, 'What are the limits of our faculties?' And it is worth any amount of trouble to comprehend the exact nature of the argument by which Berkeley arrived at his results, and to know by one's own knowledge the great truth which he discovered—that the honest and rigorous following up of the argument which leads us to materialism, inevitably carries us beyond it.

"Suppose that I accidentally prick my finger with a pin. I immediately become aware of a condition of my consciousness—a feeling which I term pain. I have no doubt whatever that the feeling is in myself alone; and if anyone were to say that the pain I feel is something which inheres in the needle, as one of the qualities of the substance of the needle, we should all laugh at the absurdity of the phraseology. In fact, it is utterly impossible to conceive pain except as a state of consciousness.

"Hence, so far as pain is concerned, it is sufficiently obvious that Berkeley's phraseology is strictly applicable to our power of conceiving its existence—its being is to be perceived or known; and so long as it is not actually perceived by me, or does not exist in my mind, or that of any other created spirit, it must either have no existence at all, or else subsist in the mind of some eternal spirit.' . . . So much for pain. And the same reasoning applies to all the other simple sensations. . . .

"It is undoubtedly true that, as Berkeley says, their '*esse* is *percipi*'—their being is to be 'perceived or known.' But that which perceives, or knows, is mind or spirit; and, therefore, that knowledge which the senses give us is, after all, a knowledge of spiritual phenomena.

"All this was explicitly or implicitly admitted, and, indeed, insisted upon, by Berkeley's contemporaries, and by no one more strongly than by Locke, who terms smells, tastes, colours, sounds, and the like, 'secondary qualities,' and observes, with respect to these 'secondary qualities,' that 'whatever reality we by mistake attribute to them [they] are in truth nothing in the objects themselves.' . . .

"Thus far then materialists and idealists are agreed. Locke and Berkeley, and all logical thinkers who have succeeded them, are of one mind about secondary qualities—their being is to be perceived or known—their materiality is, in strictness, a spirituality.

"But Locke draws a great distinction between the secondary qualities of matter, and certain others which he terms 'primary qualities.' These are extension, figure, solidity, motion, and rest, and number; and he is as clear that these primary qualities exist independently of the mind, as he is that the secondary qualities have no such existence.

"Once more let us try to work out Berkeley's principles for ourselves, and inquire what foundation there is for the assertion that extension, form, solidity, and the other 'primary qualities,' have an existence apart from mind. And for this purpose let us recur to our experiment with the pin.

"It has been seen that when the finger has been pricked with a pin, a state of consciousness arises which we call pain; and it is admitted that this pain is not a something which inheres in the pin, but a something which exists only in the mind, and has no similitude elsewhere.

"But a little attention will show that this state of consciousness is accompanied by another, which can by no effort be got rid of. I not only have the feeling, but the feeling is localised. I am just as certain that the pain is in my finger, as I am that I have it at all. Nor will any effort of the imagination enable me to believe that the pain is not in my finger. And yet nothing is more certain than that it is not, and cannot be in the spot in which I feel it, nor within a couple of feet of that spot. For the skin of the finger is connected by a bundle of fine nervous fibres, which run up the whole length of the arm, to the spinal marrow and brain, and we know that the feeling of pain caused by the prick of a pin is dependent on the integrity of those fibres. If they be cut through close to the spinal cord, no pain will be felt, whatever injury is done to the finger; and if the ends which remain in connection with the cord be pricked, the pain which arises will appear to have its seat in the finger just as distinctly as before. Nay, if the whole arm be cut off, the pain which arises from pricking the nerve stump will appear to be seated in the fingers, just as if they were still connected with the body.

"It is perfectly obvious, therefore, that the localisation of the pain at the surface of the body is an act of the mind. It is an *extradition* of that consciousness, which has its seat in the brain, to a definite point of the body—which takes place without our volition, and may give rise to ideas which are contrary to fact. We might call this extradition of consciousness a reflex feeling, just as we speak of a movement which is excited apart from, or contrary to, our volition, as a reflex motion. Locality is no more in the pin than pain is; of the former, as of the latter, it is true that 'its being is to be perceived,' and that its existence, apart from a thinking mind, is not conceivable.

"The foregoing reasoning will be in no way affected, if, instead of pricking the finger, the point of the pin rests gently against it, so as to give rise merely to a tactile sensation. The tactile sensation is referred outwards to the point touched, and seems to exist there. But it is certain that it is not and cannot be there really, because the brain is the sole seat of consciousness; and, further, because evidence, as strong as that in favour of the sensation being in the finger, can be brought forward in support of propositions which are manifestly absurd.

"For example the hairs and nails are utterly devoid of sensibility, as every one knows. Nevertheless, if the ends of the nails or hairs are touched, ever so lightly, we feel that they are touched, and the sensation seems to be situated in the nails or hairs. Nay more, if a walking-stick a yard long is held firmly by the handle and the other end is touched, the tactile sensation, which is a state of our own consciousness, is unhesitatingly referred to the end of the stick; and yet no one will say that it is there.

"Let us now suppose that, instead of one pin's point resting against the end of my finger, there are two. Each of these can be known to me, as we have seen, only as a state of a thinking mind, referred outwards, or localised. But the existence of these two states, somehow or other, generates in my mind a host of new ideas, which did not make their appearance when only one state was present.

"For example, I get the ideas of co-existence, of number, of distance, and of relative place or direction. But all these ideas are ideas of relations, and imply the existence of something which perceives those relations. If a tactile sensation is a state of the mind, and if the localization of that sensation is an act of the mind, how is it conceivable that a relation between two localised sensations should exist apart from the mind? It is, I confess, quite as easy for me to imagine that redness may exist apart from a visual sense, as it is to suppose that co-existence, number, and distance can have any existence apart from the mind of which they are ideas.

"Thus it seems clear that the existence of some, at any rate, of Locke's primary qualities of matter, such as number and extension, apart from mind, is as utterly unthinkable as the existence of colour and sound under like circumstances.

"Will the others, namely, figure, motion and rest, and solidity, withstand a similar criticism? I think not. For all these, like the foregoing, are perceptions by the mind of the relations of two or more sensations to one another."

When due allowance is made, said the lecturer, for the occasional looseness and ambiguity of Berkeley's terminology, and the accessories are weeded out of the essential parts of his famous Essay, his views may be fairly and accurately summed up in the following propositions:—

- "1. The sense of touch gives rise to ideas of extension, figure, magnitude, and motion.
- "2. The sense of touch gives rise to the idea of 'outness,' in the sense of localisation.
- "3. The sense of touch gives rise to the idea of resistance, and thence to that of solidity, in the sense of impenetrability.
- "4. The sense of touch gives rise to the idea of 'outness,' in the sense of distance in the third dimension, and thence to that of space, or geometrical solidity.
- "5. The sense of sight gives rise to ideas of extension of figure, magnitude, and motion.
- "6. The sense of sight does not give rise to the idea of 'outness,' in the sense of distance in the third dimension, nor to that of geometrical solidity, no visual idea appearing to be without the mind, or at any distance off.
- "7. The sense of sight does not give rise to the idea of mechanical solidity.
- "8. There is no likeness whatever between the tactile ideas called extension, figure, magnitude, and motion, and the

visual ideas which go by the same names; nor are any ideas common to the two senses.

"9. When we think we see objects at a distance, what really happens is that the visual picture suggests that the object seen has tangible distance; we confound the strong belief in the tangible distance of the object with actual sight of its distance.

"10. Visual ideas, therefore, constitute a kind of language, by which we are informed of the tactile ideas which will or may arise in us."

In arguments which unfortunately we have not the space to spare to quote here, Professor Huxley questioned the strict accuracy of some of these propositions, more especially the ninth, but he admitted most of them.

Professor Huxley towards the close of his lecture said:—

"To sum up. If the materialist affirms that the universe and all its phenomena are resolvable into matter and motion, Berkeley replies, True; but what you call matter and motion are known to us only as forms of consciousness; their being is to be conceived or known; and the existence of a state of consciousness, apart from a thinking mind, is a contradiction in terms.

"I conceive that this reasoning is irrefragable. And therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative. And indeed, upon this point Locke does, practically, go as far in the direction of idealism as Berkeley, when he admits that the simple ideas we receive from sensation and reflection are the boundaries of our thoughts, beyond which the mind, whatever efforts it would make, is not able to advance one jot.

Poetry.

SPIRIT POETRY.

MR. T. L. HARRIS is an American trance-medium, and while he himself was in an insensible state, his organism was controlled by disembodied spirits; while in this condition several volumes of poetry were given through his lips, sections of moderate length being spoken during each entrancement; his words were taken down in shorthand, in the presence of witnesses, and in this manner some of the purest and most magnificent poetry the world has ever seen found its way into the press. Mr. Harris, it will be remembered, formed a community of Spiritualists at Wassaick, in the State of New York, which community was joined by Mr. Laurence Oliphant, late M.P. for Stirling, and by Lady Oliphant. The following sample of the spirit poetry given through Mr. Harris's mediumship, is quoted from *A Lyric of the Golden Age*,* which book is a rich treasury of inspirational poetry of the highest order:—

"All theories are thought-forms that the mind
Creates from its own knowledge or its guess.
God never yet revealed Himself in full
And never will. No intellectual form
Is able to receive the Deity
Save as a crystal draws the solar light.
This is my faith, that God reveals Himself
To every man according to his state,
Higher to highest minds, so lessening down
To the dim verge of reason. I believe
That there are faculties in man that are
Mind-organs for the Infinite to fill,
And that these may unfold without an end,
And multiply without an end, and all,
Inter-pervaded by one common life,
Inform the soul for ever. This I know,
Or, knowing not, believe in as in God;
But still my thought is circumscribed; my faith
Being the sum of all my added thoughts,
And these the measure of the active mind.

"Faith grows for ever in the universe,
With the eternal progress of the worlds
From sphere to sphere of knowledge and of love.
Each Angel sees the past beneath his feet,
The radiant future like the sky above,
All that he is, like heaven about himself.
He knows the past, down to his mother's womb,
He knows the present as a written page;
The future lies before him, luminous,
A Wonder-land he never yet has seen,
But infinite in promise—nearer God.

"When His Philosophy, who made the worlds,
Opens to Angels in eternity,
The boundless Infinite, whence issue forth
Creations numberless, becomes the theme
Of never-ceasing praise. They never know
To-morrow's revelation overnight.
Why then should man presume to limit God?
Why dare shut out the mind that brightens all?
Why say God formed the world and then stood still,
Ended creation when he made mankind,
And revelation when the prophets died?
The creeds that men in Christendom create
From the distempered workings of the brain,
From the harsh discords of bewildered sense
And tottering reason, like a shadow rise,
Like sickly odours from a buried corpse,
Like sooty clouds from ancient catacombs,
Where pits of mummies through the midnight burn.
The agonies men suffer, from the dawn
Of consciousness till death obscures the brain,
Spring from perverted theories of life.
The widow dies on the funeral pile
Of her dead husband; so the world's great heart
Burns on the pyre of moral reason dead.

"Fear is the soul's insanity; distrust,
The aching numbness, springs from lack of love.
All men are sick in body, heart or brain.
The shadow falling from the face of Night,
The lustre gleaming through the veil of Day,
The sleep-dews of the golden-petalled stars,
And the awakening kisses of the sun,
Express, in alternating forms, the same
Eternal Providence. O brother man,
Why, like the moth, destroy thyself in flame
Evolved from grossest substance of decay?
Why, like the drunkard, suck the poisonous still,
Where truth perverted, like the precious grain
Changed into liquid lava, burns the soul?

"Sects loom before me like distilleries,
And churches, consecrate to death and hell,
But splendid gin-shops on the streets of Time.
The poor inebriate who pawns his rags
Or sells his manhood for a fiery dram,
Finds his fit counterpart where sages pawn
The starry vesture of the sciences,
The purple robes of high philosophy,
And sit like drunkards maudlin o'er their creeds.

"O Genius, phoenix-bird who lov'st the sun,
And singest 'mid the dawn-fires of the day,
Chant thou no more of harmonies to come;
Pierce with thy kindling eye the darkling clouds
Of superstition, clammy as the robes
That veil dead victims of the pestilence;
Chant thou of human rights and human wrongs,
Of errors that corrode the human mind,
And midnight crimes that stab the bleeding soul;
Sing from thy lofty height, and tell the world
That which it dares not utter though it feel;

"The simplest truths are mightiest in their force;
The nearer to the practical men keep,

The less they deal in vague and abstract things,
The less they deal in huge, mysterious words,
The mightier is their power. God writes His thoughts
In facts, in solid orbs, in living souls;
His revelation is the concrete world;
He sows the earth with flowers, and shines on man
Through vital spiritual heat and light.
The metaphysics wordy men exalt
As arbiters of fate, ne'er found a place
In the conceptions of the prophet-seers
Or Christ's great Epic. O had Jesus taught
In windy tropes, or veiled his burning thought
In unintelligible abstract phrase,
He had not been the Saviour of mankind.
He spake as never man spake, clear, direct;
His speech was logic set on fire with love;
Men heard Him as the voice of their own souls.
So every man should speak who loves mankind;
So every man should write, whose written page,
Streaming, a flaming scroll through heaven, should light
The dreary darkness of the present age.
Napoleon spake with battles in his words,
And armed millions stormed the steeples of death,
And burst the massive gates of victory;
While the mere rhetoricians of his time,
By great occasions tried, proved imbecile,
Wanting in power to energise the soul.
Therefore, Isaiah-like, with kindling eye
Fixed on the summit of the age to be,
And with a tongue love-quickened from the heart,
And with a brain transparent as the light,
The thinker should address his fellow-men.
His theories, that scale Empyrean heights
Should rest on granite ledges, solid truths,
Touched, seen, felt, comprehended by the race.
Who builds a pyramid on winter ice?
Who spans an arch from buttresses of sand?
The obelisk that cleaves the lofty clouds
Rises from bases massive as the world.
Bacon lives on, while Aristotle dies.
The simplest peasant who observes a truth,
And from a fact deduces principle,
Adds solid treasure to the public wealth.
The theorist, who dreams a rainbow dream,
And calls hypothesis philosophy,
At best is but a paper financier,
Who palms his specious promises for gold.
Facts are the basis of philosophy;
Philosophy the harmony of facts
Seen in their right relation. Every word
The teacher utters should find evidence
In fixed realities. So grand and large
Unfolds the dome of the new Future's faith,
Resting on all that is, and rising up
To the diviner splendours yet to be.
Speak all thy thoughts, O Thinker, howsoever
They doubt the speculations of the age,
Its pet conceits or fantasies; speak on,
Marshal thy thoughts like phalanxes of horse
Scatter the idle dreamers of the time.
The phantom hosts of popular ignorance
Shall strike their cloudy tents, and silently
Shrink to their own nonentity again.
The age needs plainness and simplicity;
To mystify the people is the trick
Of painted harlequins of Church and State.
Be true, O Thinker, to thy nature's law,
And borrow not another's style, but speak
Thine own brave thoughts in thine own spirit's tongue.
Call things by their right names, right minds shall hear;
The Senate of the mighty gods, who sit
In sky-built palaces, rejoice in thee,
As worthy to repeat their loftiest speech,
And sow their wisdom broadcast through the earth.
The pedant talks to pedants like himself,
The man who follows Nature to mankind;
The book-worm dies in dusty libraries;
The man of sense lives on as time endures;
The man who adds a sentence or an art
Or new invention, practically wise,
Leads the great host; while those who simply talk
Of what men did, are laggards in the rear.
All shams are tottering on their pedestals;
False reputations shrivel as the grass
Of western prairies bathed in billowed fire.
Mere theorising is the idler's trade,
The madman's boast, the trickster's common-places,
The dreamer's castle floating in the brain."

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this Journal and its readers.]

THE TRANSPORTATION OF THE HUMAN BODY.

SIR,—Having been requested by several gentlemen to report upon the condition of a room in which a lady is said to have been brought through the ceiling, and placed upon the table, as well as to satisfy my own curiosity, I visited the house (No. 61, Lamb's Conduit-street), took measurements of the room in question, and examined the adjoining apartments, staircase, &c.

The question I was particularly requested to answer was the following: "Was it possible for a person to have been introduced into the room, other than by the so-called spiritual agency, without being noticed by any one of those present?"

I am of opinion that it was quite possible. My reasons for arriving at this conclusion are as follows:—

Firstly. The adjoining room could be darkened so that on opening the door no light would be seen.

Secondly. If a curtain had been placed before the door, light and draught would both have been excluded, whilst an entrance was being made.

Thirdly. If the table had been placed in the centre of the room, there would have been sufficient space to admit of the door being opened wide enough for one person to enter.

Fourthly. Though the doors made the usual considerable noise on opening, yet this would not be sufficient to attract attention during the noises which sometimes attend dark séances.

I wish, however, to state that the possibility of a person entering is no proof that a lady was not brought through the ceiling; the probability resting in a great measure upon the evidence of the assembled witnesses.

By the kindness of Messrs. Herne and Williams, I shall be enabled to try some experiments, which, if successful, will prove that it is possible to pass solid matter through wood.

I wish to state in conclusion that Messrs. Herne and Williams gave me every facility for examining the premises. Leytonstone, June 30th, 1871. T. V.

[The publication of the compact mass of evidence about the transportation of Mrs. Guppy from Highbury to Holborn, printed in the last number of the *Spiritualist*, awakened so much interest, that for a week or two afterwards the chambers of Messrs. Herne and Williams became a kind of public promenade, so many persons called who asked for permission to examine the premises; some of these gentlemen were, like our correspondent, engineers; they sounded the walls, and in other ways made an efficient examination. Mrs. Guppy came plump down upon the centre of a table round which seven persons were sitting shoulder to shoulder, whilst there was no unoccupied chair or stool in the room; the room was almost entirely filled by the sitters; the outer doors were locked. Our correspondent devotes his attention to the possibility of anybody entering this room without the sitters knowing it, keeping entire silence as to the possibility of getting, in addition, from the floor to the centre of the table, with nothing but the backs of the chairs of two or three of the sitters to afford a foothold. The sitters next to the folding doors were holding each other's hands at the time.—Ed.]

CHARACTERISTICS OF SPIRIT POWER.

SIR,—A natural question arises, What are Spirit Manifestations? The answer is, Evidences of unseen, living, moving, acting beings, having shape and substance—seeing us, acting on us, guiding us to good and evil, while we are using our physical bodies to move in this material world.

How are the Existence and Power of Spirits Shown?

1st.—By moving tangible articles when asked to do so.
2nd.—By producing sounds of various kinds, on tables, chairs, walls, &c., when asked so to do.

3rd.—By consecutive sentences of advice, reproof, &c., produced by sounds, when a pencil is passed over an alphabet.

4th.—Premonitions.
5th.—By using the voice of a person, and uttering words the person acted upon has not in his mind.

6th.—By using the arms and hands of susceptible persons to write prescriptions—give information—give warning of a personal and relative character—and inculcate purity of life, and prayerfulness of inclination; the person acted upon simply consenting to let the hand be used, but totally unconscious of what is to be produced.

7th.—Audible voices heard, and conversation so carried on by mediums.

8th.—Apparitions of the whole body, or part of the body.

9th.—Spirits touching the human body, sometimes gently, sometimes roughly.

10th.—Musical instruments used, and exquisite melodies produced on pianos, accordions, etc., no seen hand touching the instruments.

11.—Curing the sick, by the hand of the medium being floated to the patient by a power felt but not seen, and placed on the diseased part of the body; the medium till then not knowing where the diseased part was.

12.—By taking up persons, and heavy substances off the ground into the air, and that in the presence of many witnesses.

When the angels are asked why they produce these proofs of existence, they reply:—To convince you that the (to you) dead still live; and by tests and tokens prove themselves to be—the mother to the orphan,—the husband to the widow,—the child to the parent,—the sister or brother to those left on earth.

Can these things be? Yes—

1st.—Because the writer, and very many of his friends have for many years been accustomed to the manifestations of Spirit-power, as detailed; and it is therefore to us—"we know."

2nd.—The Bible contains similar statements, giving to us therefore the assurance that the spirit phenomena mentioned in the Gospels and the Acts are credible, and that the law is still in force, there being no text in Scripture to annul or suspend; and the proof of non-suspension being the daily production of similar spirit-power manifestations in England and elsewhere.

One thing is tolerably certain, even now; that is, that about one-third of the population of Great Britain is susceptible to spirit influence; or, in other words, nine millions of the inhabitants of Great Britain are mediums of more or less power.

No marvel therefore, materialists, that so many of your fellow men worship God, believe that spirits exist, and that man is immortal.

Enmore Park, South Norwood, July, 1871. JOHN JONES.

SPIRIT PHOTOGRAPHS.

SIR,—I have a suggestion to make about spirit photographs:—

Firstly. The material body of the spirit must be capable of reflecting the sun's rays, or the plate could not be impressed.

Secondly. The body of the spirit being quite invisible, it evidently does not reflect the rays of ordinary light.

The picture must therefore be formed entirely by the ultra spectral and dark (to our eyes) rays. Hence, perhaps, its faintness.

Would it not be possible, by using a plate prepared for the purpose, to make the image of the spirit in the camera visible to the eye, inside the instrument? For instance, if a slab consisting of a sheet of paper soaked in sulphate of quinine, or decoction of horse chestnut bark were placed in the camera, could not these dark rays be rendered visible by the well-known phenomena of fluorescence? The refrangibility of the rays would be reduced, and they would then be able to affect the eye. The thought has also occurred to me that it might be possible in this way to render visible in the camera forms visible only to the medium himself outside, and if so, why could not photographs be taken in that way? You will know whether all this has been already done, and with what result. Bristol. A. B.

[In the case of the authenticated spirit portrait taken by Mr. Mumler, of New York, which Mr. Livermore, the New York banker, swore in court to be a good likeness of his wife, and which formed one of the points on which Mr. Mumler was acquitted of the charge of fraud, the spirit form produced a thicker deposit of silver on the glass than did the face of Mr. Livermore. Hence, if the extra-violet rays had anything to do with it, they must have been emitted from the body of the spirit, and not reflected, because their intensity was so abnormally great. Several of the chief London mediums have been photographed, but the spirits about them have not made an impression on the plate, except that in one instance some very feeble indications are said to have been obtained. Probably the work of producing them is all done inside the camera, for Mr. Mumler always stands near the camera while they are produced; the photographers who tested his mediumship brought their own cameras, chemicals, and plates, and would not let him touch them. This kind of manifestation is very exhausting to the medium. Of course it would be easy enough to try the suggestion of our correspondent, and to paint the ground glass with solution of quinine, or aesculin, or to use a square of ground uranium glass. Any photographer can easily produce much better spirit pictures than the real ones, by a well-known plan.—Ed.]

We are making arrangements to give a supply of news in connection with Spiritualism, at shorter intervals of time during the coming winter.

SOME good scientific observations of Spiritual phenomena were published in a book written by the late Professor Gregory, F.R.S.E., of Edinburgh. The book is now unfortunately out of print. Perhaps Mrs. Gregory may republish it at a future time.

ANSWERS TO CORRESPONDENTS.

C.—No room for your letter; the discussion also shows a tendency to degenerate into personal questions not of public interest.

J. J. BIRMINGHAM.—Your address is indistinctly written. Send it to us, and your letter shall be published in an abridged form, in accordance with the permission you give.

PROBE.—Not of sufficient public interest.

T. B.—Pressure on space prevents the publication of your letter.
E. W. C.—Messrs. Herne and Williams leave London for Manchester next Tuesday; it is doubtful whether they will be in London next Saturday.

A. B. T. and C. W. P.—Cannot spare space for your letters at present.

* Glasgow: John Thomson, 39, John-street, 1870.

FACTS FOR NON-SPIRITUALISTS.

THE phenomena seen at spiritual circles are so extraordinary, and so unlike those coming within the ordinary range of human experience, that it is quite right not to accept them on the testimony of others. Each individual should witness and test them personally, and believe nothing until the absolute knowledge is gained that denial is impossible.

EVIDENCE THAT SPIRITUALISM DESERVES INVESTIGATION.

The testimony of reliable and respectable witnesses that the phenomena of Spiritualism are actual facts, and not imposture or delusion, has of late years so accumulated as to possess very great weight. In the case of Lyon v. Home, Mr. Robert Chambers, Mr. C. F. Varley, Dr. Gully, Mr. and Mrs. S. C. Hall, and others, all made affidavits strongly in favour of Mr. Home. The following was a portion of the affidavit of Mr. C. F. Varley, C.E., F.R.G.S., M.R.I.:—

"I have been a student of electricity, chemistry, and natural philosophy for twenty-six years, and a telegraphic engineer by profession for twenty-one years, and I am the consulting electrician of the Atlantic Telegraph Company, and of the Electric and International Company.

"About eight years ago, I called on Mr. Home, the defendant in this suit, and stated that I had not yet witnessed any of the physical phenomena, but that I was a scientific man and wished to investigate them carefully.

"He immediately gave me every facility for the purpose, and desired me to satisfy myself in every possible way, and I have been with him on divers occasions when the phenomena have occurred. I have examined and tested them with him and with others, under conditions of my own choice, under a bright light, and have made the most jealous and searching scrutiny. I have been, since then, for seven months in America, where the subject attracts great attention and study, and where it is cultivated by some of the ablest men, and having experimented with and compared the forces with electricity and magnetism, and after having applied mechanical and mental tests, I entertain no doubt whatever that the manifestations which I have myself examined were not due to the operation of any of the recognised physical laws of nature, and that there has been present on the occasions above-mentioned some intelligence other than that of the medium and observers."

It also came out in the evidence given at the trial, that Mr. Home had been the invited and unpaid guest of the Emperor and the Empress of the French, the Emperor, Empress, and the late Empress Dowager of Russia, the Grand Duke Constantine, the King of Prussia, the late King of Bavaria, the late King of Wurtemberg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his sances. In March, 1869, the *Spiritual Magazine* gave the names of the following gentlemen as those who have long been investigating the subject:—

"Crownwell F. Varley, Esq., Fleetwood-house, Beckenham; Alfred R. Wallace, Esq., Holly House, Barking; Professor De Morgan, 91, Adelaide-road, N.W.; Captain Drayson, R.A., Woolwich; Dr. J. M. Gully, The Priory, Great Malvern; Dr. J. G. Wilkinson, 4, St. John's-wood-villas, N.W.; Dr. Dixon, 8, Great Ormond-street, W.C.; S. C. Hall, Esq., 15, Ashley-place, Victoria-street, S.W.; Newton Crookland, Esq.; William Howitt, Esq., The Orchard, Hargreen, Essex; Surrey Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmarry-house, Norwood; J. G. Crawford, Esq., 52, Gloucester-crescent, N.W.; W. M. Wilkinson, Esq., Oakfield, Kilburn; Lord Adare, 5, Buckingham-gate; The Master of Lindsay, Grosvenor-square."

Mrs. De Morgan has written a book, entitled *From Matter to Spirit* (Longmans), where she gives many interesting particulars, the result of ten years' experience in Spiritualism. Professor De Morgan, President of the Mathematical Society of London, in his preface to the book, says:—

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Hooker, in his opening address, as President of the British Association at Norwich in 1868, spoke very highly of the scientific attainments of Mr. Alfred R. Wallace, F.R.S. Mr. Wallace is an avowed Spiritualist. Professor Hare, of Philadelphia, the inventor of the Hare's Galvanic Battery, once refused to witness spiritual phenomena, alleging that Faraday's "unconscious muscular action" theory explained all the facts. A friend wrote to him detailing things he had seen which were inexplicable by that theory. Hare at once, like a sensible man, went to see for himself. The result was that he came into communication with some of his own departed relatives. He then made mechanical telegraphic machines, which were intelligently worked by spirits while the apparatus was screened from the sight of the medium, and he wrote a book recording all these facts. That book is now in the British Museum Library. Judge Edmunds, of New York, is another very eminent American Spiritualist, who has also written interesting books on the subject. Recently, in England, Viscount Adare has written a book bearing testimony to the truth of Spiritualism, and it has a preface by Lord Dunraven. This book is printed for private circulation only, which is an error in judgment. Valuable evidence in favour of Spiritualism is given by John Wesley and his family; for spirit rapping and movements of wooden materials by invisible agency occurred in their own house. Documentary evidence of what they witnessed was drawn up and signed on the spot, and is published in Southey's *Life of Wesley*.

Mr. W. Crookes, F.R.S., editor of the *Chemical News*, is now investigating Spiritualism, and he has published an article in the *Quarterly Journal of Science*, stating that its phenomena are real, and not delusion or imposture, though he does not know as yet whether they are produced by disembodied spirits. The following letter, which he wrote to Mr. Varley, was published in the *Spiritualist* of July 15th, 1870:—

"20, Mornington-road, London, N.W.

"July 15th, 1870.

"DEAR MR. VARLEY.—I was very pleased to receive your letter of the 9th inst., in which you discuss some points alluded to in my paper on 'Spiritualism viewed by the Light of Modern Science.'"

"You have been working at the subject for more years than I have months, and knowing, as you do, the enormous difficulties in the way of accurate investigation—difficulties for the most part interposed by Spiritualists

themselves—you will not be surprised to find that I only feel the ground firm under me for a very short distance along the road which you have travelled so far.

"I was deeply interested in reading of your experiments, the more so, as I have been working in a similar direction myself, but as yet with scarcely a tangible result.

"You notice that I admit freely and fully the physical phenomena. Let this openness be a guarantee that I shall not hesitate for a moment in recording with equal fearlessness for the consequences, whatever convictions my investigation leads me to—whether it points to a mere physical force, or makes me, as you predict, a convert to the spiritual hypothesis—but I must let my convictions come in my own way, and if I hold somewhat stubbornly to the laws of conservation of force and impenetrability of matter, it should not be considered as a crime on my part, but rather as a peculiarity in my scientific education.

"I have already had many letters, both from Spiritualists and from leading men of science, saying that they are glad I have taken up the subject, and urging me to continue the investigation. In fact, I have been agreeably surprised to find encouragement from so many scientific men, as well as sympathy from the good friends I possess amongst the Spiritualists.—Believe me, my dear sir, very truly yours,

WILLIAM CROOKES."

A work entitled *The Book of Nature*, by C. O. Groom Napier, F.R.S. (London, John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which that eminent statesman says:—

"There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age?—No; for amidst the varieties of mind which divers circumstances produce, are found those who cultivate man's highest faculties;—to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."

Signor G. Damiani, a Sicilian gentleman living at Clifton, has written a pamphlet, still in print, in which he severely censures Professor Tyndall, Mr. G. H. Lewes, and others like them, for refusing to investigate the subject. He further offers a reward of 1,000 guineas to any respectable, scientific or educated man, who will investigate the subject and prove it to be an imposture. The following are his words:—

"I now offer you two challenges.

"First, I challenge you, or either of you, or any of the public who, like you, disbelieve in the genuine character of spiritualistic phenomena, to deposit in the hands of any well-known London banker whom you or they may name, the sum of five hundred guineas; and I pledge myself to immediately deposit in the same bank a like amount,—the ownership of such sum of one thousand guineas to depend upon my proving by evidence sufficient to establish any fact in history or in a criminal or civil court of justice.

"Secondly,—That intelligent communications and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally recognised law of nature.

"Thirdly,—That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation.

"Fourthly,—That voices appertaining to no one in the flesh are heard to speak and hold rational converse with men.

"A jury of twenty-four gentlemen, twelve to be chosen by each party (such jury to consist exclusively of members of the learned professions and literary men), to decide whether or not the facts contained in the above propositions are conclusively proved *per testes*—i.e., by witnesses of established character. A majority of the twenty-four to decide. If the verdict be that these facts have not been established, the thousand guineas are to belong to the party accepting this challenge; if the verdict be that these facts are established, the thousand guineas to be mine.

"Secondly,—Immediately after the above wager being decided, either way, I offer a like challenge of five hundred guineas to be met on the other side in like manner as above)—the ownership of the second sum of one thousand guineas to depend upon the establishment of the facts contained in the propositions already given, by experiments conducted in the actual presence of the twenty-four gentlemen who have decided the previous wager; the verdict of the majority to decide in this case likewise.

"In either case, the sances are to be conducted in any public or private building which the jury may select, and which may be available for the purpose.

"The result of these challenges (if accepted and decided) to be advertised by the victorious party, at the expense of the defeated party, in all the London daily papers.

"I hope this is plain English.

"Awaiting a reply to this letter, and to the challenge with which it concludes, I am, gentlemen, your obedient servant.

G. DAMIANI.

"Clifton, Oct. 1, 1868.

"P.S.—Letters addressed 'Sigr. Damiani, care of Manager of West of England and South Wales District Bank, Corn-street, Bristol,' will always reach the writer."

In addition to the above evidence, there is the testimony of numbers that the modern spiritual manifestations are realities. Mr. Hepworth Dixon in his *New America* estimates the number of Spiritualists in the United States at rather less than three millions, and this is about the lowest estimate that anybody has made. There are no accurate statistics, and different authorities vary in their estimates from three to eleven millions.

When reports of the speeches of spirits are printed in this

Journal, non-Spiritualists should understand that spirits out of the body are wise or foolish, truthful or untruthful, just the same as spirits in the body. Moreover, they are but individuals, so do not know everything. The statements of a spirit are but the assertions of an individual; but by comparing the statements of many spirits, it may in time be possible to discover in what points they agree, and to sift out the unreliable communications. Many spirits cannot see each other, any more than we can see them, and as some of them are thus in different states of life, it does not follow that contradictory messages are therefore untruthful.

Spirits are of different religions, consequently their teachings do not altogether agree; there is no more uniformity in the next world than in this one. It is the business of this Journal to report facts, so we are in no way responsible for the religious, scientific, or any other teachings given by individual spirits.

HOW TO FORM SPIRIT CIRCLES.

An experimental trial at home, among family friends and relatives, often gives the most satisfactory evidence of the reality of spiritual phenomena. At the same time, as no fully developed medium is present among those who have never obtained manifestations before, the probability is that there will be no results. Nevertheless, it is a very common thing for striking manifestations to be obtained in this way at the first sitting of a family circle; perhaps for every one successful new circle thus started without a medium, there are six or seven failures, but no accurate statistics on this point have yet been collected. When once manifestations have been obtained they will gradually increase in power and reliability at successive sittings. The following is a good plan of action:—

1. Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle. Wet, damp, and foggy weather is bad for the production of physical phenomena.

2. Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, very considerably delays the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acid feeling against them is a weakening influence.

5. Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature. A prayerful, earnest feeling among the members of the circle is likely to attract a higher and more pleasing class of spirits.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tilts or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let one person only speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

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