The Spiritualist.

A RECORD OF THE PROGRESS OF THE SCIENCE AND ETHICS OF SPIRITUALISM.

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SPIRITUALISM AND THE ROYAL SOCIETY.

The Royal Society of England, "for improving natural knowledge," was founded on the 5th of December, 1660, and incorporated by Royal Charter in 1662, in the reign of King Charles II., Cromwell having just laid some of the foundations of political liberty and freedom of thought; and at the present time the Royal Society is, without doubt, the chief learned association in the world. Intermixed with much that is good, there is a minor proportion of that which is bad in the spirit which regulates its actions, so that sometimes the interests of truth and science suffer for the sake of increasing the exclusiveness, the respectability, the grandeur, and the political influence of the society and its members. These defects were pointed out at some length in No. 9 of *The Spiritualist*, in an article in which we stated :—

> The Royal Society is too dignified and respectable to investigate natural phenomena, if such phenomena have to be observed beneath the fire of popular ridicule. Cannot a *man* be found in its ranks who will make the Society irrevocably commit itself by rejecting a paper on "Certain remarkable phenomena called Spiritual manifestations?" The Royal Society is now in such a state, that if Diogenes of old were to apply for admission into its ranks, he would be told that he must first give up his tub, then gain plenty of very respectable associates, and, finally, have a moderate balance in the bank. Socrates would most certainly be snubbed by the Royal Society as a low street preacher.

Nearly two years have passed away since those words were written, and their truth has just been demonstrated. Since they were written Mr. William Crookes, F.R.S., began to inquire into Spiritualism, and at last sent in a paper to the Royal Society demonstrating the reality of the physical phenomena; he kept strictly to physical facts, and entered into no speculations at all as to their origin. No experiments made under such stringent conditions had ever before been submitted to the Royal Society, the care having actually been taken to add the testimony of scientific witnesses—a course not usually supposed to be necessary. Of course the paper was rejected, and unlike the first editions of it, to which Professor Stokes, one of the secretaries to the society, raised unreasonable and vexatious objections, this final paper was officially rejected unanimously three or four weeks ago by the council. Its acceptance would have been an indirect vote of censure upon Professor Stokes, who had been particularly active on the opposite side, to the extent in one instance of insulting the whole body of Spiritualists in an official report, but the whole council could hardly have committed itself for the sake of screening one of its officers. How and why the paper was so rejected Dr. Carpenter stated in a lecture at Chelsea, as reported on another page.

Now, this act of the council will live in history as long as the name of the Royal Society remains in the memory of man. It is a greater fall than the suppression by the Royal Society of Benjamin Franklin's paper on lightning conductors, for the real point at issue was known to be the possibility of establishing telegraphic communication between the living and the so-called "dead"—a question of the most momentous importance to the whole human race. This act of the council will be as indelibly and prominently associated with the Royal Society in history as the imprisonment of Galileo is associated with the name of the Holy Inquisition. Therefore, for historical purposes, we quote the names and addresses of the members and officers of the council, who have thus so seriously committed the Royal Society :—

President.

Mr. George Biddell Airy, M.A., D.C.L. (Oxon), Astronomer Royal, Greenwich Observatory.

Secretaries.

Dr. William Sharpey, F.R.S., Lawnbank, Hampstead, N.W.
Professor George Gabriel Stokes, M.A., D.C.L., Lensfield-cottage, Cambridge.

Treasurer.

Mr. Wm. Spottiswoode, F.R.S., 50, Grosvenor-place, S.W.

Members of the Council.

Dr. George James Allman, 20, Gloucester-road, Regent's-park, N.W.
Mr. John Ball, M.A., 24, St. George's-road, Eccleston-square, S.W.
Dr. George Burrows, Physician Extraordinary to the Queen, 18, Cavendish-square, W.
Mr. George Busk, F.R.C.S., 32, Harley-street, W.
Professor R. B. Clifton, M.A., Portland-lodge, Park Town, Oxford.
Dr. Heinrich Debus, Guy's Hospital, S.E.
Professor P. M. Duncan, M.B., 40, Blessington-road, Lee, S.E.
Professor George Carey Foster, B.A., 16, King Henry's-road, N.W.
Mr. Francis Galton, V.P.R.S., 42, Rutland-gate, S.W.
Dr. Thomas Archer Hirst, F.R.A.S., London University, Burlington-gardens, W.
Sir John Lubbock, Bart., M.P., High Elms, Bromley, Kent.
Sir J. Paget, Surgeon in Ordinary to H.R.H. the Prince of Wales, 1, Harewood-place, Hanover-square, W.
The Earl of Rosse, Birr Castle, Parsonstown, Ireland; and Heaton-hall, Bradford, Yorkshire.
General Sir E. Sabine, R.A., K.C.B., 13, Ashley-place, Westminster, S.W.
Mr. Isaac Todhunter, M.A., Bourne House, Cambridge.
Sir Charles Wheatstone, D.C.L., 19, Park-crescent, Regent's-park, N.W.

The carping and frivolous objections made by Professor Stokes and others to Mr. Crookes's earlier experiments, our readers know full well; they are such objections as would never have been raised had the papers been upon any other subject. The chief objection to the last one Dr. Carpenter explained, amid loud applause, to the Chelsea Scientific Institution. He placed a glass of water at one end of a lever, balanced it with weights at the other end, then showed that one end of the lever was depressed when fingers were dipped in the water; he added, that in the paper unanimously rejected by the Council of the Royal Society, Mr. Crookes had introduced a similar experiment, and mistaken the natural depression of the balance, for the effect of an alleged new force.

Mr. Crookes never made any mistake of the kind, and the story was wholly without foundation in truth. A verbatim copy of Mr. Crookes's paper rejected by the Society, is now before us, with the illustrations. The vessel of water is placed *over the centre of the fulcrum*, and the drawings showing it in that position are staring us in the face. Did the Council reject the paper without reading it, or looking at the drawings?

Moreover, Mr. Crookes says in the paper, "Immersing the hand to the utmost in the water, does not raise the level of the water sufficient to produce any movement whatever of the index of the balance." Therefore the engravings, as well as the paper itself, distinctly prove that Mr. Crookes never made the blunder, which Dr. Carpenter told a public audience that he had committed. Even if Mr. Crookes had put the vessel nearer one end of the lever, and not allowed for the immersion of the fingers, Dr. Carpenter's objection would have been a vexatious one, because it was a case of measuring pounds of force and not ounces, and there was no necessity to make the paper complicated by going into minute details. In some of his earlier experiments, Mr. Crookes found that even when the water was not over the centre of the fulcrum, the immersion of the fingers scarcely affected the results, because of the friction of the apparatus, which was made to register heavy pressures rather than light ones.

Since the news has oozed out that Mr. Crookes never made the mistake, Dr. Carpenter has asserted that he received the inaccurate information from Professor Stokes and Sir Charles Wheatstone. See his letter to Mr. Coleman to that effect in another column.

The other objection to the experiments published by Dr. Carpenter, that Mr. Crookes mistook for "psychic force," some air-waves from the medium's hands setting up motion in a stretched surface of parchment, is so palpably raised for vexatious purposes, and as an insult to Mr. Crookes as an observer, that it needs no refutation.

No new truth has ever been discovered, and its use searched out, without resulting in some blessing to the human race. How it is that such men as those on the council of the Royal Society are of such a mental constitution that they can only investigate in certain grooved lines, arbitrarily chosen by themselves, requires more space than we can give now to such a metaphysical subject, but their consequent inability to give any explanation to the public of the nature of certain magnificent phenomena which have been startling the world for twenty-three years, stands against them as a great national charge of neglect of duty. The daily newspapers are not usually considered leading authorities on matters of science, yet both *The Telegraph* and *The Standard* recently had to tell the future President of the British Association, in effect, that his theories on this subject were false, and his scientific teachings worthless; the swift rate at which Spiritualism is spreading now, will assuredly bring similar grave charges against the whole English scientific world, unless its members perform their duties to the nation more efficiently.

Spiritualists view the proceedings of the scientific world with absolute indifference. The men in it who love truth above all things else, investigate for themselves; slowly, and in most cases privately, they become supporters of the movement; the others, who do not so perseveringly search out truth, are better out of our ranks for the present. This is one reason, of many, why we object for the present to attempt to obtain manifestations in public; under the present system we get picked men and women, who earn the valuable knowledge by honest work. Why should the truth be demonstrated to idle people, who consider their reception of the boon a great favour?

Dr. Carpenter's dealings with Spiritualism may be divided into two parts: first into what he has said about scientific men connected with Spiritualism, and secondly into what he has said about Spiritualists at large. All the trouble in which he finds himself at present, and all the angry feelings he has aroused, originated with the personal attacks he made upon his scientific brethren. Towards Spiritualists he has not been abusive, except in assuming that his inadequate theories, unfounded upon practical knowledge, demolish the facts of Spiritualism. Two or three years ago he incidentally brought Spiritualism before the Royal Institution, while lecturing there on another subject, and he said there was not the slightest reason to doubt the honesty of the witnesses; some of them he knew personally to be very truthful people. At Chelsea, the other evening, he carefully abstained from making any offensive remarks about Spiritualists, and said that the proper scientific attitude towards Spiritualism was to suspend judgment about it for the present. The probability is that Dr. Carpenter finds himself now related to Spiritualism in a way he would not have voluntarily selected a year ago, and that a tide of angry discussion has drifted him to his present position. Could not all these hard words be forgotten on both sides? Could not Dr. Carpenter, Prof. Huxley, and a few others, take part with Lord Lindsay, Mr. Varley, Mr. Crookes, Mr. Serjeant Cox, and others, in forming the Pyschological Society? Or would each side feel it beneath its dignity to make any advances towards the other? The real dignity will lie with that side which has the nobility to act in the interests of truth by sinking such petty thoughts, and leaving the opposite one without any excuse for neglecting its duty.

THE APPEARANCE OF A SPIRIT THROUGH MRS. GUPPY'S MEDIUMSHIP.

Mr. Guppy having read the long account in the last number of the *Spiritualist* of the manner in which spirits have begun in America to make themselves visible in public, and in a strong light, to their surviving relatives and other witnesses, thought he would try, with Mrs. Guppy's consent, to obtain such manifestations at home. Partial success has attended his attempts, and we hope that complete success will shortly be the result.

As he had no dark cabinet like that described in our last, wherein spirits could materialise themselves, and when ready appear to the observers in the light, he sent for a carpenter to cut four or five square windows at different elevations, in the wooden sides of a dark room which he used for preparing photographic plates, while amusing himself at amateur photography. This dark square chamber was at one corner of a room in his house; the two wooden sides reached from floor to ceiling, the other two sides being formed by the walls of the house. The dark room is possibly five or six feet square,—we have not measured it. After the openings were cut by the carpenter, a little red curtain was hung behind each window, to shut out the light.

At the first trial, in private, some slight results were obtained, and the spirit "Katie" told him by raps that if he invited Miss Kate Fox to sit in the cabinet with Mrs. Guppy, and if he also invited some good witnesses to attest what took place, he should have one of the finest *séances* ever recorded. Mr. Guppy did as desired, but Miss Fox, owing to ill health, was unable to come. As spirits have materialised themselves in

Miss Fox's presence, sufficiently to be able to bear the full blaze of a lantern, as narrated on another page, her absence of course very greatly weakened the power.

About a dozen distinguished guests, including the Countess De Pomar, and Mr. Cholmondeley Pennel, were present one evening about a fortnight ago. Had the *séance* been wholly successful we should have asked permission to draw up a document for publication, with the names and addresses of all the witnesses appended. In this incipient stage of the experiments, it was scarcely worth while to do so.

Mr. Guppy asked all the guests in turn to enter his empty dark room, and search it. After this had been done, raps told Mrs. Guppy and a lady friend of hers to enter it. The latter lady objects to the publication of her name as a medium, because of the wholesale abuse the newspapers have showered on Mrs. Guppy, in consequence of her possession of the gift.

The guests sat outside the cabinet in two rows, and Mr. Guppy armed himself with a policeman's lantern to turn full blaze upon anything which might appear at the windows of the cabinet.

"*Put out the light,*" said the raps. "But we cannot see if we do," said Mr. Guppy. After several modifications were suggested by him to evade the order, the raps said, "*Put it out. The moonlight will do.*" There were no clouds at the time, and the full moon shining directly in through the two windows. All the objects in the room could be seen, also the pattern of the paper pasted over the cabinet, as well as the white edges of the windows sawn in the wood by the carpenter, and the red curtains behind the windows.

"Keep your faces at the lower window," said the raps to the two mediums, who accordingly placed their faces at the opening, and both began laughing and talking to the friends outside. At once a third living face appeared at one of the upper openings, and all three faces were seen at the same time for perhaps two minutes by all the witnesses. The light was not strong enough for those outside to identify the features of the spirit. The face appeared as white as alabaster—much whiter than the faces of the two mediums below—it was a small face, and a living face; there was something white upon the head, which might have been lace, or a small cap. Raps said, "*I am Lily.*"

"Lily" was the late Mrs. Ritchie, better known as Mrs. Anna Cora Mowatt, the actress and authoress. She was a friend of the Countess De Pomar, and a Spiritualist; before her death she often said she would come back again at *séances* very often if she could. She was buried in Kensal Green Cemetery on Monday, July 25th, 1870, as narrated in No. 12 of *The Spiritualist;* Mr. C. F. Varley, Lady Cecil Gordon, and other friends followed her remains to the grave.

After the face had been at the opening for about two minutes it moved away sideways with a tremulous motion. After some minutes it came tremulously back again, and the Countess De Pomar said, "Are you Lily? There is not enough light for me to identify you." The face bowed three times, then it went away again. After prolonged intervals it appeared two or three times more, but only for a moment each time; once a larger face appeared for an instant, said to be the face of "Katie." Raps then said "*I am tired,*" and the *séance* was over.

The ladies in the cabinet said they saw the spirit at full length, apparently floating in the air, and to them she appeared phosphorescent. To the witnesses outside the face of the spirit was as opaque as the faces of the mediums below, and if it could have borne a strong light, the face could undoubtedly have been photographed.

We have been reading much of late about the materialising of the bodies of spirits at *séances* in America. Sometimes they and their dress appear of alabaster whiteness and purity, sometimes they have a stony stolid look, with some colour about them, and sometimes with full colour, sparkling eyes, and lively faces, full of health and happiness. We have gathered the impression (which is likely enough to be wrong) that the weaker the power the whiter and less life-like is the appearance.

If the experiments result in complete success, so that the faces can bear a strong light, and be recognised by friends present, *as is already the case in America,* they will throw the ordinary physical manifestations of Spiritualism into the shade.

St. John's Association of Spiritualists.—On Thursday, February 1st, Mr. R. Harper lectured to the St. John's Association of Spiritualists, at St. John's-hall, Corporation-row, Clerkenwell, on "The Social Influences of Spiritualism." Mr. R. Barber presided, and there was a large attendance of working men. Mr. Harper said that there was a want of union for mutual benefit in the nation, causing great suffering. The rich were growing richer, and the poor poorer. He then proceeded to calculate that the present land, currency, and some other laws, taxed the great bulk of the people for the benefit of a few to the extent of several hundred of millions of pounds a year. He thought it high time that purer principles were introduced into politics and trade. The lecturer carried his hearers with him, as proved by their frequent signs of approval. A vote of thanks was proposed by the Chairman, seconded by Mr. Grafton, and passed.

ON MIRACLES.*

BY PROFESSOR TYNDALL, F.R.S.

With regard to the influence of modern science which Mr. Mozley rates so low, one effect of it is certainly to enhance the magnitude of many of the recorded miracles, and to increase proportionably the difficulties of belief. The ancients knew but little of the vastness of the universe. The Rev. Mr. Kirkman, for example, has shown what inadequate notions the Jews entertained regarding the "firmament of heaven;" and Professor Airy refers to the case of a Greek philosopher who was persecuted for hazarding the assertion, then deemed monstrous, that the sun might be as large as the whole country of Greece. The concerns of a universe, regarded from this point of view, were vastly more commensurate with man and his concerns than those of the universe which science now reveals to us; and hence that to suit man's purposes, or in compliance with his prayers, changes should occur in the order of the universe, was more easy of belief in the ancient world than it can be now. In the very magnitude which it assigns to natural phenomena, science has augmented the distance between them and man, and increased the popular belief in their orderly progression. As a natural consequence the demand for evidence is more exacting than it used to be, whenever it is affirmed that such order has been disturbed.

Let us take as an illustration the miracle by which the victory of Joshua over the Amorites was rendered complete, where the sun is reported to have stood still for "a whole day" upon Gibeon, and the moon in the valley of Ajalon. An Englishman of average education at the present day would naturally demand a greater amount of evidence to prove that this occurrence took place than would have satisfied an Israelite in the age succeeding that of Joshua. For to the one the miracle probably consisted of the stoppage of a ball of fire less than a yard in diameter, while to the other it would be [the stoppage of an orb fourteen hundred thousand times the earth in size. And even accepting the interpretation which instructed divines now put upon this text, that Joshua dealt with what was apparent merely, but that what really occurred was the suspension of the earth's rotation, I think a greater reserve in accepting the miracle, and a right to demand stronger evidence in support of it, will be conceded to a modern man of science than would have sufficed for an ancient Jew.

There is a scientific imagination as well as a historic imagination, and when by the exercise of the former the stoppage of the earth's rotation is clearly realised, the event assumes proportions so vast in comparison with the result to be obtained by it that belief reels under the reflection. The energy here involved is equal to that of six trillions of horses working for the whole of the time employed by Joshua in the destruction of his foes. The amount of power thus expended would be sufficient to supply every individual of an army a thousand times the strength of that of Joshua, with a thousand times the fighting power of each of Joshua's soldiers, not for the few hours necessary to the extinction of a handful of Amorites, but for millions of years. All this wonder is silently passed over by the sacred historian, confessedly because he knew nothing about it. Whether therefore we consider the miracle as purely evidential, or as a practical means of vengeance, the same lavish squandering of energy stares the scientific man in the face. If evidential, the energy was wasted, because the Israelites knew nothing of its amount; if simply destructive, then the ratio of the quantity lost to that employed may be inferred from the foregoing figures.

To other miracles similar remarks apply. Transferring thought from our little sand-grain of an earth to the immeasurable heavens, where countless worlds, with their freights of life, probably revolve unseen, the very suns which warm them being barely seen by us across abysmal space; reflecting that beyond these sparks of solar fire suns innumerable may lie, whose light can never stir the optic nerve at all; and bringing this conception face to face with the idea that the Builder and Sustainer of it all should contract himself to a burning bush, or behave in other familiar ways ascribed to him—it is easy to understand how astounding the incongruity must appear to the scientific man. Did this credulous prattle of the ancients about miracles stand alone; were it not locally associated with words of imperishable wisdom, and with examples of moral grandeur unmatched elsewhere in the history of the human race, both the miracles and their "evidences" would have long since ceased to be the transmitted inheritance of intelligent men. Under the pressure of the awe which this universe inspires, well may we exclaim in David's spirit, if not in David's words:—"When I consider the heavens the work of thy fingers, the moon, and the stars, which thou hast ordained; what is man that thou shouldst be mindful of him, or the son of man that thou shouldst so regard him."

If you ask me who is to limit the outgoings of Almighty power, my answer is, not I. If you should urge that if the Builder and the Maker of this universe chose to stop the rotation of the earth, or to take the form of a burning bush, there is nothing to prevent Him from doing so, I am not prepared to contradict you. I neither agree with you nor differ from you, for it is a subject of which I know nothing. But I observe that in such questions regarding Almighty power, your enquiries relate, not to that power as it is actually displayed in the universe, but to the power of your own imagination. Your question is not, has the Omnipotent done so and so? or, is it in the least likely that the Omnipotent should do so and so? but, is my imagination competent to picture a being able and willing to do so and so? I am not prepared to deny your competence. To the human mind belongs the faculty of enlarging and diminishing, of distorting and combining indefinitely the objects revealed by the senses, or by its own consciousness. It can imagine a mouse as large as an elephant, an elephant as large as a mountain, and a mountain as high as the stars. It can separate congruites and unite incongruities. We see a fish and we see a woman; we can drop one-half of each, and unite in idea the other two halves to a mermaid. We see a horse and we see a man; we are able to drop one-half of each, and unite the other two halves to a centaur. Thus also the pictorial representations of the Deity, the bodies and wings of cherubs and seraphs, the hoofs, horns, and tail of the Evil One, the joys of the blessed, and the torments of the damned, have been elaborated from materials furnished to the imagination by the senses. And it behoves you and me to take care that our notions of the Power which rules the universe are not mere fanciful or ignorant enlargements of human power. The capabilities of what you call your reason are not denied. By the exercise of the power here adverted to, and which may be called the *mythologic imagination,* you can picture to yourself a being able and willing to do any and every conceivable thing. You are right in saying that in opposition to this power science is of no avail. Mr. Mozley would call it "a weapon of air." The man of science, however, while accepting the figure, would probably reverse its parts, thinking that it is not science which is here the thing of air, but the unsubstantial figment of the imagination to which its solidity is opposed.

* We extract this from the excellent book by Dr. John Tyndall, F.R.S., entitled, *Fragments of Science for Unscientific People,* published by Messrs. Longmans.—Ed.

THE SYSTEMATIC APPEARANCE OF SPIRITS AT SEANCES.

Last month we gave many interesting details relating to the above subject, and in continuation thereof, may state that the spirits have often told the Mr. Keeler mentioned in that article, that in time they expect to be able to thoroughly materialise themselves, so as to be able to walk and talk for a short time with men, as they are said to have done in the days of old.

Mrs. M. A. Tebb, of 20, Rochester-road, Camden-road, N.W., writes to us:—"I have lately seen a letter from Miss Hay, who visited the Keelers, and her testimony entirely confirms that which you have given in the *Spiritualist.* She distinctly saw her aged mother, lately deceased, and other relatives." Miss Hay was well known to most London Spiritualists two years ago, and the letter just mentioned was written to Mr. Andrew Leighton, a gentleman well known and much respected in Liverpool.

In the valuable book just published by the Hon. Robert Dale Owen, entitled *The Debatable Land,* he tells how he saw a materialised spirit on the 21st of October, 1860, at the house of Mr. Samuel Underhill, New York. The persons present were Mr. Underhill; Mrs. Underhill (the medium, and a sister of Miss Kate Fox); her nephew, Charles, twelve years old, and himself. After telling how, at the request of Mr. Underhill, he searched the room and furniture, and locked the doors, Mr. Dale Owen says:—

> After a few minutes I perceived a light, apparently of a phosphorescent character, on my left, near the door. It was at first of a rectangular form, with the edges rounded. I judged it to be about four inches long, and two and a-half inches wide. It seemed like an open palm illuminated; but though the light which emanated from it showed quite distinctly its entire surface, I could distinguish no fingers. For a time it moved about near the floor; then it rose into the air and floated about the room, sometimes over our heads.
>
> After a time it changed its appearance and increased in brightness. It then resembled an opaque oval substance, about the size of a child's head, muffled up in the folds of some very white and shining material like fine linen, only brighter. As it moved about I began to hear, at first imperfectly, afterward somewhat more distinctly, the rustling as of a silk dress, or of other light article of female apparel, giving the impression that one or more persons were moving silently about the room. Then the light passed behind Mrs. Underhill; then I saw it close to Mr. Underhill, and just opposite to me. Mr. Underhill said: "Can you not go to Mr. Owen? do try." Thereupon it moved slowly around to my left side. This time the folds appeared to have dropped; and what seemed a face (still covered, however, with a luminous veil) came bending down within five or six inches of my own face as I turned towards it. As it approached, I plainly distinguished the semi-luminous outline of an entire figure of the usual female stature. I saw very distinctly the arms moving. At the lower extremity of its right arm, as if on the palm of the hand, the figure bore what seemed a rectangular substance, about four inches by two, as nearly as I could estimate. This substance was more brightly illuminated than the rest of the figure. It may have been only the illuminated palm, but I

do not think it was; it seemed more like a transparent box with phosphorescent light within it. Whatever it was, the figure raised it above its head, and then passed it slowly down close to what seemed the face, and then over the upper part of the body, as one might pass a lantern over any object with intent to make it visible. This action it repeated several times. By aid of the illumination thus afforded, I saw more distinctly than before the general form of the face and figure, but both appeared covered with a half-transparent veil, and I could distinguish no features; nor were the outlines of the body, nor of the limbs, sharply defined. The motion of the right arm with the light was the most marked and frequent.

While this was taking place I held Mrs. Underhill's hand and Charles's. As the various phases of the phenomena succeeded each other, I remarked on what I saw, and Mr. Underhill, from the opposite side of the table, responded to my remarks, so that I am quite certain he was seated there.

I expressed a wish that the figure would touch me; and Mr. Underhill said from his place: "We are very anxious that the spirit should touch Mr. Owen if it can."

Thereupon I felt what seemed a human hand laid on my head. And as I looked steadily at the figure which stood on my left side, I saw its head bent toward my left shoulder. A moment afterward I *felt*, and simultaneously *heard*, just behind the point of that shoulder, a kiss imprinted.

I could not for any physical fact obtain the evidence of three senses—sight, touch, and hearing—more distinctly than in this case I did.

Immediately afterward I saw this luminous body pass behind me, and what seemed, by the touch, to be hands, gently laid hold of both my shoulders, and turned me round to the right. I looked on that side, and the figure now stood by my right shoulder.

After pausing there for a few seconds, it moved toward the window farthest from me, and we heard sounds as if some one were attempting to open the window-blind. Mr. Underhill, from his place, remarked that it would probably be able to effect this, for it had done so on a previous occasion. The blind was in four compartments, each of which could be opened or closed by raising or lowering a wire attached to movable slats. The figure opened the upper, left-hand quarter of the blind, so that a faint light shone in from the street lamps. I was looking at the window when this occurred.

Up to this time the appearance, gradually becoming more luminous, had been in sight, moving about the room fully five minutes. There was not the slightest footfall when it moved. My hearing is very acute; I listened for every sound; and as, in the intervals of conversation, the silence was unbroken, I could have detected the fall of the lightest footstep.

From this time the light which illuminated the figure gradually faded; and soon I could no longer distinguish any form. The slight, rustling sound, unaccompanied by footsteps, still, however, continued.

On June 25th, 1867, Mr. Owen had a *séance* with a lady in private life, a Miss B——, in a corner house in Washington-street, Boston. After describing the preliminary precautions he took in examining the room and furniture, he says:—

All was quiet during the early part of the sitting, which commenced a little after eight p.m. Scarcely any rapping. A few phosphorescent lights.

About a quarter past nine, all the mediums being seated by us, I saw dimly, near the right-hand corner of the front line of the large room, at first a greyish, slightly-luminous vapour; after a time, a figure draped in white. At first it was stationary; then it moved very slowly past the two right-hand windows to the centre of the front line of the room, between two windows. There it remained one or two minutes, still but indistinctly visible. Then, very slowly and without sound of footsteps, it advanced down the room, coming directly toward the centre of the folding-doors. It stopped about twelve or fourteen feet from where I was sitting. Thereupon, of a sudden, a brilliant light, coming from the right, striking directly on the figure, and only on it—not directly illuminating the rest of the room—enabled me to see the appearance as perfectly as if the entire room had been lit with gas.

It was a female figure, of medium height, veiled and draped from head to foot in white. The drapery did not resemble, in material, anything I have ever seen worn. It gave me, as on a previous occasion, the exact feeling of the Scriptural expression, "shining raiment." Its brilliancy was a good deal like that of new-fallen snow in the sunshine, recalling the text which declares the garments of Christ, during His transfiguration, to have been "exceeding white as snow;" or, again, it was not unlike the finest and freshest Parian marble with a bright light on it, only more brilliant. It had not at all the glitter of spangles or any shining ornament; the tone being as uniform as that of a newly-sculptured statue. It stood upright, in a graceful attitude, motionless. Had I suddenly seen it elsewhere, and without having witnessed its previous movements, I might have imagined it a beautiful piece of sculpture, of singularly pure material, and marvellously lighted up. The drapery fell around the figure closely, as usual in a statue; not at all according to the modern fashion of amplitude. I think it was shown to us, under the bright light, as long as fifteen or twenty seconds.

Mrs. K—— stepped out to meet it, going close up to it, and then returning to us. The figure followed her; and as Mrs. K——, when she passed the folding-doors, had stepped aside to the right, the apparition advanced, with a gliding motion, into the parlour, till, as nearly as I could judge, it was within two or three feet of me. There it stopped.

As it remained immovable I raised my left arm, hoping that I should be touched. As I stretched it out, the figure extended its right arm, covered with drapery, toward me, and dropped into my hand what proved to be a white rose, but its hand did not touch mine.

Thereupon the appearance, still keeping its face to us, slowly retired with the same silent, gliding motion which had marked its advance; not the slightest sound of footstep on the waxed floor being audible.

A second time it stopped, again about twelve or fifteen feet from me; and a second time an instantaneous light, coming from the right and falling upon it, gave it to be seen with the utmost distinctness. I was enabled to verify my former observations in regard to its appearance, and the unique, rich, resplendent character of the drapery.

Then it slowly receded, still facing us, to the centre of the opposite wall, gradually diminishing in brightness, and finally it vanished before my eyes.

Mr. Owen also gives portions of the diary of Mr. C. F. Livermore, the New York banker, narrating how the latter had some most magnificent manifestations, in the course of which the departed Mrs. Livermore frequently made herself visible to him through the mediumship of Miss Kate Fox. Extracts from Mr. Livermore's diary have been printed at great length in the back numbers of the *Spiritualist*. The following additional particulars from Mr. Dale Owen's book about the appearance of his wife Estelle, and Dr. Franklin, by artificial light, are, however, very interesting:—

By the raps it was announced that the dark-robed figure which had once or twice appeared, was that of Dr. Franklin; but no further proof of his identity was obtained until the sitting No. 162, of November 11. Then his face was first seen, by a light which seemed to be held by another figure. "If any judgment can be formed from original portraits of the man," Mr. L. says, "there would seem to be no mistake about his identity. He was dressed in brown coat of the olden style, with white cravat: his head very large, with whitish or grey hair behind the ears; the whole face radiant with intelligence, benevolence, and spirituality."

The next evening he came again. Here is the record: "The raps requested that a chair be placed for Dr. Franklin on the side of the table opposite to where we sat. But the idea of such a *vis-à-vis* made Miss Fox so nervous that I did not insist. After a time she became quiet, and we heard the chair moved to the desired spot.

"At this time the lights were dim; but I perceived a dark figure standing near me. Very soon it moved round the table, a rustling was heard, the lights brightened, and we saw what seemed the old philosopher himself seated in the chair; his entire form and dress in perfection. So vivid was the light, and so palpable (as it would seem) the form before us, *that its shadow was thrown upon the wall*, precisely as if it had been a mortal seated there. The position was easy and dignified, one arm and hand on the table. Once he bent forward, as if bowing to us, and I observed that his grey locks swayed with the movement. He sat opposite to us *more than an hour*. Finally I asked him if he would draw nearer: whereupon figure and chair moved towards us, and our silent neighbour was in close proximity. Before he disappeared he rose from his chair; both face and form distinctly visible."

This was at Mrs. Fox's; but the sitting of November 30th was held in Mr. Livermore's own house. He tells us what he then and there saw:

"No. 175. Doors locked and sealed. Heavy concussions and electrical sounds; a chair opposite moved into position; then a request for matches. These were taken from my hand, as I held them at arm's length.

"After a time, the sound of friction, as in drawing a match was heard; and, after several apparent efforts, a match ignited. By its light we saw that it was held by the figure supposed that of Franklin, which appeared in perfection, dressed as before, only that the colour of his coat showed more perfectly. But as soon as the match went out the figure disappeared.

"Afterwards he reappeared (by match-light) ten or twelve times. The third time my hat was on his head, worn as by a living person; and then it was removed from his head to mine. The last time he appeared, the figure of Estelle showed itself, leaning on his shoulder; but Miss Fox became nervous, and her exclamations (apparently) caused the final disappearance of both figures. Then there came the following:—

"This is what we have long laboured to accomplish. You can now say that you have seen me by the light of earth. I will come again, in further proof. "B. F."

This promise was kept on December 12; again in Mr. Livermore's house. His record is:

"No. 179. At my own house. I had procured a dark lantern, covered with a cloth casing, and provided with a valve so that I could throw a circle of light two feet in diameter on a wall ten feet distant.

"I placed this lantern, lighted, on the table, and held the medium's hands. Soon it rose into the air and we were requested to follow. A spirit, carrying the lantern, preceded us. The outline of this spirit-form was distinct, its white robes dropping to the floor. The lantern was placed on a bureau; and we stood facing a window which was between that bureau and a large mirror.

"Then the lantern again rose, remaining suspended about five feet from the floor between the bureau and the mirror; and, by its light, we discerned the figure of Franklin seated in my armchair by the window, in front of a dark curtain. For fully ten minutes at a time, the light from the suspended lantern rested on his face and figure, so that we had ample time to examine both. At first the face seemed as if of actual flesh, the hair real, the eyes bright and so distinct that I clearly saw the whites. But I noticed that gradually the whole appearance, including the eyes, was deadened by the earthly light, and ceased to wear the aspect of life with which the forms I had seen by spiritual light were replete.

"Several times I was requested to adjust the valve, so as to allow more or less light; and this I did while the lantern remained suspended, or held by spirit-power.

"At the close of this sitting we found written on a card:

"'My son: it is for the benefit of the world. I have worked for this.' "B.F."

Mr. Dale Owen also quotes the following from Mr. Livermore's diary:—

And here is another incident that occurred during sitting 335, of December 31, 1862:

"I turned down the gas partially only. By its light I distinguished a hand, with white sleeve encircling the wrist. It held a flower which, with its stem, was about three inches long. I reached my hand to take it; but at the moment my fingers touched it, there was a sharp snap, as from a powerful electric spark. Then I turned on the full gas. The hand, floating about, still held the flower; and after a time, placed it on a sheet of paper which lay on the table. It proved to be a pink rose-bud with green leaves: to the touch it was cold, damp, and glutinous. Then a peculiar white flower, resembling a daisy, was presented. After a time they all melted away. *While this occurred the room was as light as day.*"

Under date October 21, 1863 (session 365), Mr. Livermore says: "I brought with me, this evening, the dark lantern already described; and, as soon as the figure of Estelle appeared, I threw its light full on her. She quailed a little, but stood her ground for some time, while I directed the light to her face and eyes, afterward to different parts of her dress. Then she disappeared, and I had the communication: 'It was with the greatest difficulty that I could hold myself in form without disappearing.'"

Mr. Owen next tells how Mr. Groute (Mr. Livermore's brother-in-law) and Dr. Gray, of New York, saw some of the materialised spirit-forms, as follows:—

Dr. Gray is well known in the city of New York, as one among its most esteemed and successful medical men, and I doubt if there be anyone in the United States who has devoted more time and attention than he to the phenomena and the philosophy of Vital Magnetism and Spiritualism.

The first opportunity he had of joining Mr. Livermore's circle was during circle No. 256, of June 6, 1862. On that occasion the figure of Dr. Franklin appeared, but evidently with difficulty, and without the full expression which he had previously worn. The hair, however, and clothing were both nearly as usual, and were handled by Dr. Gray.

Eleven days later Dr. Gray was present a second time. On this occasion the figure of Dr. Franklin showed itself several times; but the features, at first, were not recognisable, and, on another occasion, a portion of the face only was formed, presenting a deformed and disagreeable aspect. This had not occurred during any of Mr. Livermore's previous sittings. Estelle did not show herself on either of these occasions.

The third time (June 25) the figure of Franklin appeared in perfection, and was recognised by Dr. Gray.

During the fourth sitting, there was a message to the effect that a piece of the spirit's garment might be cut off with scissors and examined. Both Dr. Gray and Mr. Livermore availed themselves of this permission. For a time the texture was strong, so that it might be pulled without coming apart. They had both time to examine it critically before it melted away.

Other observations touching the partial and the gradual formation of apparitions were made during subsequent sessions by Dr. Gray, and will be adverted to in the next chapter.

During subsequent sittings the figure of Dr. Franklin appeared to Dr. Gray as perfectly, and under as bright light, as it had ever done to Mr. Livermore. But Estelle showed herself before the Doctor on a single occasion only; during sitting 384, November 10, 1865. This was at Mr. Livermore's house. She appeared with a white gossamer covering over her head and a transparent veil; the lower portion of the dress loose and flowing.

Mr. Groute was present during sitting No. 346, of February 28, 1863; and he held the medium's hands. As soon as the gas was extinguished, Mr. Livermore was pulled, apparently by a large hand, to the sofa; above which Franklin then appeared, the light rising from the floor. When Mr. Groute saw him and became convinced that it *was* the appearance of a human figure, he went instantly to the doors to assure himself that they were still locked. He then returned and handled the garments of the figure.

But he seems to have been of sceptical temperament; for, a week later, he came again, resolved to make all safe. He himself secured doors and windows: he "had no idea," he said, "of being deceived."

This time the figure of Franklin appeared much more vividly than before. It held in its hand a light as if that it might be thoroughly examined, and the "unbelieving Thomas" be fully satisfied. Mr. Groute, who had been holding both Mr. Livermore's and Miss Fox's hands from the beginning of the sitting, approached the figure, saw and touched; and, like the apostle, frankly acknowledged his conviction.

During one sitting (No. 355, of May 1, 1863), both Dr. Gray and Mr. Groute present: the form of Dr. Franklin was perfect and was fully recognised by both gentlemen. Next evening, Dr. Gray being the only visitor, the figure of Dr. Franklin appeared in the air, about two feet above Dr. Gray's head, as if stooping towards the Doctor and looking down upon him. He was clothed in a dark mantle, and floated, for some time, about the room. Dr. Gray, familiar as he was with spiritual phenomena, declared this manifestation to be "stupendous."

The last time the figure of Estelle appeared, was during session No. 388, held April 2, 1866. From that day forth, though Mr. Livermore has received, even up to the time I write, frequent messages of sympathy and affection, he has seen the well-known form no more.

Mr. Dale Owen afterwards says:—

Those who have been fortunate enough to witness this product of spiritual art under its various phases, allege that it may sometimes, under favourable conditions, be marvellously perfect and even transcendently beautiful. Dr. Gray, one of the most accurate and dispassionate of observers, told me that on one of the occasions, already referred to, when the image of Franklin presented itself, he looked steadily in the eyes of the figure and noticed their life-like and expressive character; even that their expression changed in accordance with what was passing at the time. "The living glance of these eyes," he said to me, "wrought in me a thorough conviction that it was the old philosopher himself, and no other who sat in the opposite chair."

By what process this temporary induement (if it be correct to regard it as induement) is effected, we certainly do not know at this time; and perhaps we never shall, until we learn it, on the other side, from the spiritual artists themselves. All that one seems justified in surmising is that there are invisible exudations from the human organisation—more or less from all persons, but especially from the bodies of spiritual sensitives—which spirits can condense, or otherwise modify, so as to produce not only what to the senses of human beings is a visible and tangible form, but also substances resembling earthly clothing and other inanimate objects. It appears that they can thus produce also what we might call sculptured representations of portions of the human figure, as of hands and parts of hands, and the like. Let us bear in mind, however, that the fact of a phenomenon is independent of its explanation.

I have myself had one opportunity of witnessing the last-mentioned phenomenon.

On the evening of July 27, 1861, I was at Mr. Underhill's house. Mrs. Underhill proposed that, instead of sitting there, we should adjourn to her mother's residence, No. 66, West 46th Street, where we should probably be able to add her sister Kate to the circle. We did so.

Preparations were made to sit in the lower parlour; but as I observed that there were no keys in the doors, I proposed to sit in the upper parlour, which was at once assented to; and we moved thither.

By the raps I was requested to secure the doors, which I did, putting the keys in my pocket. I also carefully examined the whole room, which had no press or closet. Then we were bidden to put out the gas. Within a few minutes afterward there were three or four most violent raps, as by a heavy bludgeon, on the table; then a quiet interval of some fifteen minutes; after which there suddenly appeared, between Kate and Mrs. Underhill, the figure of an arm and shoulder. The hand was not distinct. The arm was well-shaped and seemed that of a woman of medium size; the elbow bent and the lower arm turned upward. Behind it was a light, but I

could distinguish no central point whence this light emanated, as it might from a lamp or candle. The arm showed quite distinctly, from the wrist to the shoulder against this light:—distinctly, but not in sharp outline; the outlines being softened off, as in a mezzotint engraving. There depended from the arm drapery, hanging down some five or six inches; it was gauze-like and semi-transparent. This arm and shoulder approached, moving just above the table and passing Mrs. Underhill in front, until it came within seven or eight inches of me; the drapery waving to and fro, with the motion of the arm.

There it remained for about a minute; then disappeared and reappeared, at intervals of some four or five minutes, three several times; so that I could deliberately observe it and make sure of my observations; for the light, whencesoever its origin, moved with the figure; appearing and disappearing coincidently with it. I saw no head or features above the arm; but adjoining it, dimly indicated, what seemed a small portion of a human form.

After a time a luminous appearance, more bright than the first, came over the table and stopped not more than four or five inches from my face. It resembled a cylinder, illuminated from within; its length being about five or six inches, and its apparent calibre about one inch. Over it was something hanging in dark streaks. By the raps was spelled out "Hair." I asked that it might touch me: whereupon it was waved forward and touched my forehead with unmistakeable distinctness; the touch resembling that of human hair. After a few minutes it disappeared.

The other sitters described these appearances as seen by them precisely as they were seen by me.

As soon as the sitting closed I examined both doors and found them locked. The room in which we sat, be it borne in mind, was selected by myself.

Some years after the above, Dr. Gray, speaking of the sittings he had with Mr. Livermore, told me that, at one of these, there was laid on the table before them a cylinder about the same size as that I saw: but, more fortunate than I, they had an opportunity of handling it. It seemed, Dr. Gray said, to be of rock crystal, or some similar hard, perfectly transparent material, and to be filled with some incandescent fluid, which was only faintly glowing when at rest; but when the cylinder was agitated the light shone out brightly. During the time they saw and examined it, there was no other light in the room except that which it emitted. By the raps it was stated that the cylinder was the light vehicle employed by the attendant spirits to illuminate their ephemeral productions; being itself as ephemeral as the rest.

On the same occasion Dr. Gray stated to me that he saw a detached hand appear and disappear four or five times. At first it was of a dark bronze colour; but each time it became lighter in colour, until, on its final exhibition, it was as fair as any Caucasian hand.

At another time his spectacles, which he had on at the time, were carried off and soon after brought back. He asked to be shown how this was done; whereupon there appeared two imperfect fingers, almost resembling talons, attached to a small strip of hand reaching into the darkness. These appeared to be animate, or at least obedient to some will; for, like living tongues, they picked up and bore away the spectacles; then, after a minute or two, replaced them.

To a question asked by Dr. Gray why the whole hand was usually shown instead of two detached fingers, the reply, by raps, was that most persons would be alarmed or disgusted at sight of such an abnormal formation.

At another time a mass of what seemed flesh was laid on Dr. Gray's naked foot which he had exposed for the purpose. Left there, at his request, for some time, it became intolerably hot; and he supposes it would ultimately have burned him. This suggests that phosphorus may have been one of the ingredients employed: and perhaps it affords a clue to the stories of a spectre grasping the wrist or hand of some terrified wretch, and leaving thereon the marks of burning fingers.

Dr. Gray related to me a still more interesting observation. On one of the last occasions that the figure of Franklin presented itself, the face appeared, at first, imperfectly formed: showing one eye only, for, in place of the other eye and part of the cheek, there was a dark cavity which looked hideous enough. Kate Fox caught sight of it, and screamed out in mortal terror, causing the temporary extinguishment of the light under which the figure appeared.

"Silly child," exclaimed the Doctor, seizing her hands; "don't you see you are interrupting one of the most interesting experiments in the world—the gradual formation of an apparition?"

This philosophical view of the case quieted, by degrees, Kate's excited nerves, and dispelled her superstitious terrors, so that when, after less than five minutes' interval, the face of the sage again appeared, every feature perfect and the expression of that bright, calm benignity, she herself was the first to exclaim, "How beautiful!"

This was during one of the last sittings at which Dr. Gray assisted. On several of the earliest occasions, as the Doctor informed me, the face, though distinctly marked, seemed sometimes shrivelled and as if made of dough, at other times it resembled the face of a corpse.

Another Fasting Girl.—A New Zealand correspondent has favoured us with the *Otago Daily Times*, of September 29th, 1871, which contains the following paragraph printed in large type under its leading article:—"We have received from Messrs. Burton Bros., Princes-street, some photographs taken by them of Miss Wilhelmina Ross, the Maungatua Fasting Girl, whose case has on several occasions been mentioned in our columns. The Messrs. Burton had great difficulty, owing to Miss Ross being unable to rise, in taking a photograph of her, and it therefore is not a little to their credit that they have succeeded in producing a very excellent likeness. It may not be uninteresting to recapitulate here a few particulars regarding this extraordinary case. Miss Ross is the fourth daughter of Mr. Neil Ross, Maungatua, and is 22 years of age. She took to her bed on 1st January, 1870, and since then has taken no nourishment except a little tea or coffee, and three or four small biscuits a week on an average. She fell into a trance on the 24th May, 1870, and it lasted until the 2nd August of the same year, being a duration of seventy days. During the whole of that time she took no nourishment, except that about eight o'clock each evening a slight turn to one side would be noticed, and the muscles, which had previously been perfectly rigid, would become relaxed, when a little tea, water, or beef tea poured into the mouth would be generally swallowed. Since the date last mentioned she has not been in a trance, and talks rationally and cheerfully, but her left arm is paralysed. As to her appearance and expression, we cannot do better than refer our readers to the photographs taken by Messrs. Burton Brothers."

THE EFFICACY OF PRAYER.

BY CROMWELL F. VARLEY, F.R.S., C.E., M.R.I.

I have refrained till now from alluding to an interesting experiment which has been tried upon a very large scale by Great Britain and her dependencies, for while the life of His Royal Highness, the Prince of Wales, was trembling in the balance, it would have been bad taste to have alluded to the subject. The experiment in question was one eminently calculated to test the efficacy of prayer, so Spiritualists and all other inquirers into the laws of being should not miss such rare opportunities of arriving at truth. The whole nation was called upon, and very generally responded to the request of the Right Reverend Father in God the Archbishop of Canterbury, to pray for the recovery of the sufferer. Jews and Gentiles, Roman Catholics, Protestants, and in fact everybody in the land from the lion to the lamb, one and all responded; yet what was the result of the reiterated prayers of the whole nation?

A painful and tardy recovery which no one can distinctly say was influenced or not by the efforts of a whole nation, her colonies and dependencies, to alter the plans of an unchangeable Deity, notwithstanding the assistance gratuitously offered by France, Germany, and others.

If there be any efficacy in prayer, surely here was an instance which ought to have given a striking illustration of its value, for if thirty millions of people, to say nothing of colonists and foreigners, produce so slight, if any, effect, what can be expected from the prayers of one single individual, or of a small congregation? Verily, the mountain was in labour, and brought forth a mouse, or something less.

I would further wish to draw attention to the fact that the Right Reverend Father in God, who under the Queen is the head of the Established Church, asked the prayers of Great Britain for His Royal Highness, but said nothing about the poor boy Blegg, yet as the head of our Church he is bound to teach that before God all men are equal.

Again, if the recovery of His Royal Highness is to be attributed to the effect of the prayers of the nation, are we to attribute the death of Blegg to this omission of Christian duty on the part of the head of our Church? Surely no thinking individual can for a moment suppose that an omnipotent, omniscient, omnipresent Deity, who "is the same to-day, yesterday, and for ever," can possibly show such pettiness of character. Is it not also one of the dogmas of the Church that "God is no respecter of persons?"

I trust that this valuable experiment will not be forgotten, and that its teachings will not be lost upon a nation which is rapidly awaking out of the darkness of bigotry and superstition into the daylight of pure reason.

C. F. Varley.

Remarkable Dream Story. — A very remarkable "dream story" is thus narrated by the *Ovens Advertiser*:—"It will be remembered by many of our readers that Mr. Arthur Gilmour, so well-known for many years as a prospector and miner at Stanley, went to Scotland in the ship *Superb* a few months since. On board he made the acquaintance of a young man, who turned out to be the nephew of a former Stanley mate of Gilmour's, and the two became friendly. During the voyage the young man, whose name has not reached us, was afflicted with a sort of religious mania, which at last made it necessary to put him in a strait waistcoat, and eventually in irons. Two days afterwards he died. On Mr. Gilmour's arrival at home, the mother of deceased went to see him. He was about to describe to her the circumstances of her son's death, when she stopped him, asking that he would first hear her description of what had occurred. She then described the closing scene in detail, as exactly—Mr. Gilmour says in a letter to a Beechworth friend—as he could have done himself, and told him that she had witnessed it all in a dream. We have not the slightest reason to doubt the *bona fides* of this story, and there are many similar instances on record, accompanied by evidence which it is difficult, if not impossible, to doubt."—*North British Daily Mail*, Dec. 26th, 1871.

The Human "Double."—Mr. W. H. Mumler, of 170, West Springfield-street, Boston, U.S., the well known American spirit photographer, has published a letter in the *Banner of Light*, of November 18th, 1871, telling how he photographed a trance-medium, Mr. Samuel Herod, Jun., of North Bridgewater, Mass. The experiment throws some light upon the perplexing subject of the double, or the occasional appearance of the spirits of persons still living in the body. Mr. Mumler says:—"He came into my studio precisely as he had done on previous occasions, and desired I would make a sitting for him, which I did—there appearing on the negative a well defined picture of an elderly lady and gentleman, whom he declared to be his grandmother and grandfather, who, he said, had promised to come. It then occurred to me to take him while entranced, and see if I could obtain a picture of the controlling power; and, to that end, I asked some spirit to entrance him, which was done in a few moments. I then took the picture, which I here enclose. You will see he is sitting in a chair, with his head thrown back, and eyes closed, apparently in a deep trance. Standing behind him, with one hand resting on his shoulder, and looking down on him, is another picture of himself, but in an entirely different position. I asked him if he remembered anything. He said, 'he remembered standing and looking down on his own body, that was asleep.' In conclusion, I will say that I think this one of the most wonderful pictures I have ever taken. I know that double pictures of a person can be made by making two exposures of the same plate, and changing the position of the sitter; but, in this case, nothing of the kind was done. In fact, any artist can see that it bears no resemblance to pictures made in that manner. It is a phenomenon that challenges the whole scientific world to produce its counterfeit by any mechanical contrivance."

THE ROYAL INSTITUTION.

THE CIRCULATORY AND NERVOUS SYSTEMS.

On Tuesday, January 16th, Dr. William Rutherfurd delivered the first of a series of ten weekly lectures at the Royal Institution, on "The Circulatory and Nervous Systems." He said that particles are continually entering and leaving the body, that the materials of the body itself are constantly changing, and this change is nutrition. The act of nutrition is simpler in the lower animals than in the higher ones. The amœba is a little animal like a particle of jelly, which can throw out processes, or elongate itself in one direction while it contracts in another; when it meets a particle of food it wraps itself round it, and thus gets it in its inside. In the higher animals the blood carries the nutritive particles to all parts of the body, and carries off the refuse. Food and drink enter the body by the mouth, and the proper channel for the entrance of air is by the nose; the lungs, liver, kidneys, and skin are all concerned in throwing the waste particles out of the body, and the blood is a kind of go-between between the tissues and the outer world. There are two kinds of floating globules or "corpuseles" in the blood, the one coloured, and and the other colourless. The colourless corpuseles are the same in all animals; they each consist of a soft jelly-like mass called protoplasm, just the same as the amœba, or very nearly the same; they can move about, and throw out proeesses; they have also an amœboid movement, and can crawl sometimes through the walls of the blood-vessels, when there is local inflammation. They have a dark spot or nucleus inside them. The coloured corpuscles are more numerous than the colourless ones, and they differ in shape and size in different animals; in human blood they are not nucleated, but they are nucleated in other animals. They are coloured by a pigment which may be extracted from them, and this pigment forms crystals of different shapes, when taken from different animals; the pigment is very complex in chemical constitution, and contains carbon, hydrogen, nitrogen, oxygen, sulphur, and iron. Oxygen reddens the blood and carbonic acid darkens it. A theory has been propounded that oxygen reddens the blood by further oxidising the iron in it, and another that it reddens it by altering the shape of the corpuscles. The blood of a sheep is very much like that of a man; the coloured corpuscles are somewhat bi-coneave; water makes them more globular, and sulphate of soda, as well as several other salts, makes them more bi-concave in shape, and redder. Oxygen also makes them more bi-concave and redder, but it likewise causes the blood pigment, containing no corpuscles, to become redder. The oxygen in the blood is believed to be present in the state of ozone, in which condition it is more active than in its normal state, and will cause guaiacum resin to assume a blue colour. Tincture of guaiacum is the most delicate chemical test known for blood-stains.

In his second lecture, delivered on Tuesday, January 23rd, Dr. Rutherfurd said that the blood corpuseles live only a short time, but the exact time is not known. The coloured ones are formed from the colourless ones, and the latter are formed in the adenoid tissue, which is found in large masses in various parts of the body, called "blood-forming glands," of which the spleen is an example; the lymphatic glands which lie chiefly in the abdomenal cavity, also help to form blood. As the colourless corpuscle becomes coloured it loses its nucleus, it becomes flattened, and then pigment begins to form inside the protoplasm; the corpusele then loses its power of contracting, and is heavier than before. The colourless corpuscles are chiefly transformed into the coloured ones in the spleen, so that there is both a blood-forming and a blood-destroying power in the spleen. The red or arterial blood contains 15 per cent. in volume of oxygen, and venous blood 5 per cent.; arterial blood contains 30 per cent. of carbonic acid, and venous blood 35 per cent.; there is a small quantity of nitrogen in both kinds of blood. Blood contains albumen, consequently when it is heated it soon ceases to be fluid. Every 1000 parts of blood consists of 750 parts water; 150 parts corpuseles; 50 to 60 parts albumen; 1 to 2 parts fat; 15 to 20 parts extractives; 5 to 10 parts salts; 1 to 2 parts fibrin; and gases as already stated. Blood corpuseles are not formed with great rapidity, so that if much blood is taken from the body, it is long in forming again; even nutritious food is sometimes not rapid enough to counteract the effects of great loss of blood, and then transfusion has sometimes been resorted to, the blood being taken from a strong healthy person. Once the blood of a sheep was tried; it succeeded in the first experiment, but in the second the patient died. The blood of a dog injected into the body of a rabbit causes death; therefore transfusion is now only effected between animals of the same species. Blood is driven through the body chiefly by the action of the heart, which is a great muscle, and acts simply as a pump. Some few of the lower animals have blood, but no heart. Insects have a long tubular heart, which drives the blood towards the head. The human heart contracts about once in every second; the motion of the auricles lasts about $\frac{1}{5}$ of a second, and of the ventricles $\frac{2}{5}$ of a second. The heart of a cold-blooded animal, such as a frog, lives a long time after it is cut out of the body; heat accelerates and cold retards its action, and this general principle holds good with respect to nearly all vital processes.

In the two next lectures of the course, delivered on Tuesday, January 30th, and Tuesday, February 6th, Dr. Rutherford spoke of the structure and nature of the heart and blood-vessels. Before he finishes the series of lectures he will speak of the nature of nerve-force, so far as it is known, and the question recently disputed in this journal, whether electricity has anything to do with nervous action.

ARCHBISHOP MANNING ON THE DEMON OF SOCRATES.

On Friday night, January 26th, the Archbishop of Westminster lectured to an overflowing audience, at the Royal Institution, on "The Demon of Socrates." Every inch of sitting and standing room in the theatre was occupied, and all Albemarle-street was filled from end to end with lines of carriages, so great was the throng.

The substance of Archbishop Manning's lecture was that Socrates, from his youth upwards, heard a voice occasionally, which warned him not to commit certain actions, but never urged him to do anything. The lecturer argued that this voice was not a demon or spirit, but, for the most part, was the voice of the conscience of Socrates and of his own matured intellect, speaking to him in such a manner that he supposed it to be something outside of himself. In the course of the lecture he told how Hermadorus the Clazomenian was said, by Plutarch, be in the habit of leaving his body for a time to visit distant places, and how, one day when he was thus absent, his wife gave up his body to his enemies, who burnt it. Thus the house was destroyed while the tenant was absent. Archbishop Manning narrated this anecdote in a tone which implied that he thought it to be a rubbishing story.

DR. CARPENTER AND PSYCHIC FORCE.

MR. ALFRED R. WALLACE, President of the Entomological Society, has favoured us with the following copy of a letter sent to the *Daily Telegraph*, but not published by that journal:—

SIR,—In the report of Dr. Carpenter's lecture at Chelsea (given in your issue of Saturday last), there occurs a passage so extraordinary and so entirely misleading, that I must beg you, in the interests of truth, to allow me to make a few remarks upon it. Dr. Carpenter is stated to have said that he would grapple with Mr. Crookes' "Psychic Force;" and, in attempting to do so, exhibited an experiment intended to show (and which his audience must have believed really did show) that Mr. Crookes was ignorant of the merest rudiments of mechanics, and was deluded by an experiment, the fallacy of which an intelligent schoolboy could have pointed out. Dr. Carpenter, it is said, exhibited a glass of water poised against an equal weight upon a balance, and showed, that by dipping a finger in the water—that is, by *pressing* with a force exactly equal to the weight of the water displaced by the immersed finger—you increased the weight on that side of the balance. Now, unless the audience were intended to believe that Mr. Crookes was ignorant of this childishly simple fact; and further, that it completely accounted for the result of his experiment, for what purpose was this experiment shown? Yet if this *is* what it was intended to prove, then it becomes absolutely certain that Dr. Carpenter could never have read Mr. Crookes's account of his experiments given in October last in the *Quarterly Journal of Science* (for he would certainly not wilfully misrepresent the experiment), and was therefore in complete ignorance of what he was attempting to disprove. For, will it be believed, Mr. Crookes expressly states that, "*dipping the hand to the fullest extent into the water does not produce the least appreciable action on the balance*," the reason of which is sufficiently clear, for his woodcut shows, and his description tells us, that the vessel of water was not placed on the scale of a balance at all, but on a board *exactly over its fulcrum* or point of support at one end, while the distant end was suspended from a balance. Yet this balance showed a force of more than *one pound* exerted on it, when Mr. Home merely dipped the tips of the fingers of one hand in the water! Dr. Carpenter is an "eminent man of science" and a fellow of the Royal Society; yet if your reporter has correctly stated his mode of criticising the experiments of another F.R.S., we may be excused for not placing implicit confidence in the "two eminent men of science," who are said by Dr. Carpenter to have reported Mr. Crookes's facts "good for nothing." ALFRED R. WALLACE."

DR. CARPENTER CALLED TO ACCOUNT.

MR. B. COLEMAN has sent us the following correspondence for publication. Mr. Coleman speaks strongly and warmly. It is natural that he who has worked so faithfully, and fought such hard battles on behalf of Spiritualism in the days of its greatest unpopularity, should be annoyed that Dr. Carpenter, at this late hour, cannot bring any rational objections or practical knowledge to bear on a subject, about which he talks so much to the uninformed.

Upper Norwood, Jan. 22, 1872.

W. B. CARPENTER, ESQ., M.D., F.R.S.

SIR,—I venture to intrude upon you for the purpose of saying what you did not give me the opportunity of saying in your presence at Chelsea, on Friday evening last, where I and others had gone to hear a lecture from you, announced as "A Scientific inquiry into the Phenomena of Spiritualism."

After listening for two hours and ten minutes to a discourse on mesmerism and clairvoyance, with old anecdotes, interspersed with a number of scientific axioms which no one disputes, I felt greatly disappointed to find that you hardly touched upon the phenomena of Spiritualism, unless the remarks you made at the close of your discourse on "table turning," and on Mr. Crookes's experiments, in what he calls "psychic force," can be so considered.

I had read the very extraordinary article attributed to your pen in the *Quarterly Review* of October last, and also your acknowledged published lecture upon "Epidemic Delusions," and I had come to Chelsea prepared to answer some of the fallacies to which you have given such free currency. Knowing this, as I have reason to believe, you studiously avoided a repetition of them, and I should not, therefore, have found occasion to say then what I desire to say now, viz.—that the article in the *Quarterly* contains a tissue of false reasoning, false inferences, and assertions, written in a tone of assumed superiority of judgment over all other men, that stamps the writer of it as an egotist.

* * * * * * *

You, sir, were reminded during your address on Friday evening, that the experiment you showed to prove Mr. Crookes's unscientific conduct, was not fairly stated. You took no notice of this, but accepted the applause which followed your illustration. I have since made enquiries upon that point, and incredible as it may seem, you are accused of having made a deliberate misstatement to the prejudice of Mr. Crookes.

Let me remind you that on the "common ground" of truth-seekers, all men of character may stand. You cannot play the part of a "free lance" in science, nor fling stones and run away to avoid consequences, with impunity. You *must* justify yourself or fall.—I am, sir, your obedient servant,

B. COLEMAN.

University of London, Burlington-gardens. W.
January 23, 1872.

SIR,—As the letter which you have thought proper to address to me leaves me to suppose that you intend to make a public attack upon my character for honesty, I think it worth while to inform you—

1. That I accepted the invitation of the Chelsea Society *on the express condition that there should be no discussion.*

2. That Mr. Gannell having written to me stating your wish to be allowed to speak at the close of my lecture, I told him, *in writing*, that I must adhere to my conditions.

3. That your appearance on the platform, therefore, was a *breach* of the understanding *previously arrived at*, while my departure was *in accordance* with it, as you can ascertain, if you choose, from Mr. Gannell.

4. That so far from having been "labouring" to prejudice Mr. Crookes, at the Royal Society, *I did not even know of his having sent in a second paper, until after it had been rejected by the Council.* This rejection took place on Thursday afternoon, and I heard of it, and the grounds of it, from Professor Stokes and Sir Charles Wheatstone at the evening meeting. What I stated as to Mr. Crookes's experiment with the balance was *on their authority*, as I shall be prepared to prove, if the correctness of that statement is impugned.—I am, sir, your obedient servant, W. B. CARPENTER.

B. Coleman, Esq.

Upper Norwood, Jan. 24, 1872.

DR. W. B. CARPENTER, F.R.S.

SIR,—I am in receipt of your letter of the 23rd inst., and I beg to say if, in any remarks of mine, I have done you injustice, I am ready at once to withdraw them, and to apologise. But let us see how the case stands. You are the writer of the article in the *Quarterly* upon "Spiritualism and its recent converts." Had you confined yourself to a repetition of long exploded theories, you might have enjoyed unchallenged any advantages you could derive in pocket, or in reputation, by such a great trespass upon the credulity of the unitiated.

But when, to maintain your fallacies and one-sided statements, you step out of your way to depreciate the characters of your co-workers in science who, in special inquiries, have left you far behind, you must expect to be called to sharp account for conduct so unworthy of one holding your position in the scientific world, with the ready ear of the public at your command.

When, too, you go further, and tell men like myself that we are not qualified to judge of plain matters of fact made patent to our senses, because, forsooth, we are deficient in scientific training! you insult our practical common sense, and earn our contempt for your scientific nonsense.

With regard to the meeting at Chelsea, whatever conditions you may have made to avoid a discussion, I was expressly invited to be there, and "no breach of the understanding" was made, as *I did not appear on the platform until you had concluded*, and then only with the consent of the audience, to whom the question was put from the chair.

It appears to me an act of cowardice to go about the country repeating the same fallacies, and closing every avenue to an opponent. Depend upon it, sir, you have done too much or too little in this controversy, and that you cannot allow such grievances as you have caused to remain without justifying your conduct, or palliating them.—I am, sir, your obedient servant, B. COLEMAN.

DR. EDMUNDS AND THE DIALECTICAL REPORT.

WE have received from Mr. R. Hannah, of Craven House, Queen's Elm, Brompton, S.W., copies of some very lively and interesting letters which have passed between himself and Dr. James Edmunds, of Fitzroy-square, but we publish only the bare facts of the case, because we cannot spare space for the correspondence which must inevitably flow from the printing of some personalities, which in the letters before us are unusually smart. In letter No. 1, Mr. Hannah quotes the following extract from the letter of Dr. Edmunds in the *Spiritualist*, of January 15th:—"It ought to be known that one of the most reliable and careful members of the committee seceded" (from No. 3 sub-committee) "in consequence of having to make a charge of cheating against one of the persons present at its first meeting." Mr. Hannah said that he held a sort of official position on the sub-committee, that he was ignorant of the circumstance mentioned, so asked Dr. Edmunds for the name of the "careful member." In letter No. 2, Dr. Edmunds gives the name of the member; we will call him "Mr. Dash." In letter No. 3, Mr. Hannah says that Mr. Dash never was a member of the sub-committee, and never attended one of its meetings, therefore must be the wrong man. He wished to know the right one. In letter No. 4, Dr. Edmunds says the circumstance occurred in Mr. "Blank's" committee, which he mistook for committee No. 3, because the numbers of the committees had been altered in the official report. Letters Nos. 5 and 6 contain some amusing personal remarks. In letter No. 7, Mr. Hannah gives the following extract from a letter from Mr. Dash, the "reliable and careful member:"—"What Dr. Edmunds refers to I cannot say, unless to the unfortunate misunderstanding which arose out of the incorrect report of some observations of mine made on my way home after the first and only meeting I attended at Mr. Blank's. I made no accusation of intentional deception. I have great respect for that gentleman, and I am pleased to think his feeling was altered by my explanations." Thus "the reliable and careful member" denies the statement made by Dr. Edmunds. Mr. Hannah asks for the publication of these particulars, in justice to the five or six gentlemen present at the aforesaid meeting of the sub-committee, respecting which the charge of cheating had been made. No. 7 is the last letter enclosed to us, and is dated February 5th, 1872. Cannot all the little differences which have arisen, more especially from the too aggressive article by Dr. Edmunds, in the report, be forgotten, and all the members of the Dialectical Society take up the further investigation of Spiritualism at the point where they left off?

Since the foregoing was in type we have received a letter from Dr. Edmunds. In the first part of the letter he simply repeats the facts, so we have but to quote the last part of his letter giving the explanation. He says—

"I have inquired of the member who thus seceded, or rather caused the break up of the whole sub-committee, and he wishes not to impute *intentional* cheating. He is, however, clearly convinced that one or both of two persons who were then present produced motions of the table by muscular action, which was to him beyond question. The chief of that sub-committee wrote most angry letters to the hon. sec. at the time, charging the member in question with having made 'a most insulting charge of trickery against ——.' The matter came before me privately at the time as chairman of the committee, but the breach was irreparable, and the sub-committee broke up. The documents are still in existence, but unless issue be taken as to my *bonâ fides* in mentioning the matter, there can be no necessity for further reference to them."

Mrs. Edmunds and Mrs. Guppy flatly contradict each other about an invitation. As the subject is merely a personal one, and of no public interest, we sought to get rid of the discussion, but Dr. Edmunds claims that as Mrs. Edmunds has been attacked she has a right to reply, though Dr. Edmunds has already spoken for her, and had the last word with Mr. Guppy. However, we print it, that there may be no charge of want of a fair hearing, and it is no use anybody sending us anything more about these personal matters; they waste space, and are not of public interest. Here is the letter:—

To the Editor of The Spiritualist.

SIR,—I must ask your permission to state that the story about myself which is published in *The Spiritualist* at page 202, and repeated at page 221, is a fabrication from beginning to end, and that it is as unpardonable in the character of its representations as it is in regard to the falsity of its facts.

Several years since I was in the company of my friend Mrs. Cooper of Sydenham-hill, when she made a brief and casual call at 45, Great Marlborough-street, in order to see Mrs. Guppy, then Miss Nicholl. Mrs. Guppy then made some extraordinary statements, and said she would come some evening to a *séance*; in consequence of this I afterwards called on Mrs. Guppy and asked her to give a *séance* to some friends at my house, and she kindly did so. The date of that *séance* was November 27th, 1867. There were present the Editor of the *Westminster Review*, a gentleman connected with one of the New York journals who was then in London, the governess of my children, and other friends. Dr. Edmunds was not present, as he was unexpectedly called to Colchester, and did not get back till early next morning. Mrs. Guppy afterwards favoured me with a call; she also invited me to be present at a *séance* at Great Marlborough-street, this I attended; it sdate was March 4th, 1868. Dr. Edmunds did not accompany me. I had no further communication with Mrs. Guppy until I went to Great Marlborough-street, with Dr. Edmunds, on May 28th, 1868. I believe that Dr. Edmunds had never before that evening seen either Mr. or Mrs. Guppy, nor had any communication with them. The account of that *séance*, as given at pages 64 to 67 of the Report, is in my opinion a fair one; I distinctly remember the pencil drawing of an angel being discovered on the paper.

As this is my first, and will be my last communication, I beg of you to excuse me for repeating that the whole story is a fabrication.—I am, Sir, yours truly,

LOUISA EDMUNDS.

4, Fitzroy-square, January 1872.

P. S.—I find from my diary that the first *séance* at our house with Mrs. Marshall, which is described at pages 60 and 61 of the report took place on Saturday July 13th, 1867, which was some months *before* instead of *after* the Davenport *séance*.

MESSRS. HERNE AND WILLIAMS'S MEDIUMSHIP.—Several ladies and other friends, who think it right that Messrs. Herne and Williams should be well supported in carrying on their arduous work as public mediums, have kindly resolved to assist in getting up a social meeting of Spiritualists for their benefit, on Saturday, February 24th, at their rooms, 61, Lamb's Conduit-street; admission three shillings and sixpence each. Visitors will be received at five p.m.; tea on the table at six; a little amateur singing and music at seven o'clock, followed by light refreshments, after which there will be a *séance*. Those who intend to be present are requested to send word to that effect to Messrs. Herne and Williams a few days in advance, that the necessary accommodation may be provided. There are two *séances*, with a tea between, every Saturday evening—charge half-a-crown—doors open at a quarter past six; and no admittance after a quarter to seven o'clock to the first *séance*. All these Saturday evening social gatherings are for Spiritualists only, to secure harmony and good *séances* free from interruption.

THE PHILOSOPHY OF PRAYER.—Mr. Varley has something to say in another column on the efficacy of praying for a miracle, or change in the laws of health which govern the life of man. Changing the subject from the efficacy of prayer upon a person at a distance, there is no doubt that Spiritualism proves that prayer has a powerful influence upon the supplicant himself, when the prayer is sincere. The mental and spiritual condition of a medium allows spirits of a corresponding order of mind to get near him, and we have known occasional instances where mediums, when in a bad or passionate state of mind, have been much plagued by malicious spirits of a low order, from whose acts the higher spirits were unable then to get near enough to protect them. Prayer will usually get rid of these influences at once, because by its means the medium raises his own spiritual state, causing the power over him of bad spirits to decline, and of good ones to increase. All this is in obedience to spiritual laws, and we hope to have room to publish plenty of facts before long, to prove what is here asserted. We have never seen a case in Spiritualism, where prayer has done any good to another person at a distance from the supplicant, unless the two persons had been placed *en rapport* by means of some of the methods known to experienced Spiritualists. A pure and good life tends largely to protect a man from physical disease; and there are spiritual as well as physiological reasons for this.

THE ANTHROPOLOGICAL INSTITUTE.—On Monday, Feb. 5th, at a meeting of the Anthropological Institute, at 4, St. Martin's-place, Trafalgar-square, Dr. R. S. Charnock, F.S.A., presided. Mr. G. Harris (Vice-president) read a paper on "The Transmission of Hereditary Qualities," in which he admitted that very little was known on the subject; he suggested that there might be waves of influence in families, whereby certain mental and bodily powers reached a maximum in the family, and then fell again. Dr. R. King said that there is no doubt that some of the characteristics or features of remote ancestors will suddenly reappear in children, several generations being slipped over. When a black marries into a white family, the black colour may sleep for several generations, but it is then sure to show itself more or less; it is scarcely ever eradicated. Dr. Collyer said that two-and-a-half years ago he was engaged in the principal lunatic asylum in the United States, at Worcester, Massachusetts, and it was there found that insanity was propagated, though not always in the same phase, and a generation might pass without its showing itself; it invariably appears in the third or fourth generation, and more particularly is this the case with regard to idiotcy. A man named Hawkins was an idiot; two children in his family of twelve had the disease, but in the next generation nearly all the children were idiots. Mr. J. W. Jackson said that families build up races, so that the study of families, and their mental, physical, and moral changes, would tend to give information on changes in races. Mr. George St. Clair said that his physical characteristics were derived from his mother. Captain Burton (the African traveller) said that a census was required, including many thousands of cases, before much could be known about the transmission of hereditary qualities. Mr. Charlesworth pointed out how intellect was hereditary in some families. One instance was shown in the case of the Taylors of Norwich, where the children came to London, and all of them distinguished themselves. The Cobbolds of Ipswich had thirteen children of marvellous intellectual acquirements. He also cited the instance of the Napiers. Mr. Hughes said that there was no "tidal wave" of faculties in races; the strongest held their own and came to the front, and he thought that it was the same with families. The President said that Gall had stated that when the physical constitution is transmitted from the parent to the child, then the intellectual faculties go with it, but he thought that Gall was wrong. Mr. Harris called attention to a book on *Hereditary Genius*, by Mr. F. Galton, F.R.S. A paper by Dr. Carter Blake and Dr. Charnock on "The Wallons" was then read, and the proceedings closed.

Poetry.

SANDALPHON.

HAVE you read in the Talmud of old,
In the Legends the Rabbins have told
Of the limitless realms of the air,—
Have you read it,—the marvellous story
Of Sandalphon, the Angel of Glory,
Sandalphon the Angel of Prayer?

How, erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angles unnumbered,
By Jacob was seen, as he slumbered
Alone in the desert at night?

The Angels of Wind and of Fire
Chant only one Hymn, and expire
With the song's irresistible stress;
Expire in their rapture and wonder,
As harp-strings are broken asunder
By music they throb to express.

But serene in the rapturous throng,
Unmoved by the gush of the song,
With eyes unimpassioned and slow,
Among the dead angels, the deathless
Sandalphon stands listening breathless
To sounds that ascend from below;—

From the spirits on earth that adore,
From the souls that entreat and implore
In the fervour and passion of prayer;
From the hearts that are broken with losses
And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his hands,
Into garlands of purple and red,
And beneath the great arch of the portal,
Through the streets of the City Immortal,
Is wafted the fragrance they shed.

It is but a legend, I know,—
A fable, a phantom, a show,
Of the ancient Rabbinical lore;
Yet the old mediæval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welkin above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon the angel, expanding
His pinions in nebulous bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.

LONGFELLOW.

Correspondence.

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

THE DAVENPORT BROTHERS.*

SIR,—Having received a letter from one of my sons now in Canada, and a portion of it referring to phenomena lately witnessed by him, I thought that possibly the "eerebral," as well as the "psyehic force" non-spiritualists would be pleased at reading so interesting a narrative—a narrative that will for some time fully occupy their time in trying to dove-tail it with their one-sided examinations, experiments, and declarations.

Enmore-park, Norwood Junction. JOHN JONES.

"On entering the room I immediately recognised the cabinet, the stout form of Fay, and the slim proportions of the brothers. They went through the usual tyings and untyings; but one little incident eonnected therewith caused great laughter. While one of the committee (a stout man), after shutting the two side doors of the cabinet, was closing the middle door, and was giving a last look at the brothers, a hand, visible to everybody in the room, was seen to reach out of the eabinet, and rub itself on the bald head of our adventurous committee-man, causing that functionary to call out and beat a hasty retreat. In the dark *séanees* the things tumbled about much as they did at Hanover-square Rooms; the arms, body, and legs of Fay were tied, and the knots sealed, and yet his coat went off in the twinkling of an eye, and was put on again; the seals were unbroken; and not only was Fay's coat put on, but a gentleman in the audience had his coat likewise whisked off and transferred to Fay's back. With one more incident I will close this account of the Davenports; it is an incident perfectly true; but I would not have believed it unless I had seen it. I hardly know whether you will believe it, though I vouch for its accuracy. A gentleman in the audience, who had never seen the brothers before, and believed them to be humbugs, was determined, during the dark *séanees*, to find them out. For that purpose he went to the edge of the platform (where he had no right to be), when the trumpet eame smash upon the back of his head breaking his shirt collar. This rather startled him; on going back to his seat, he complained in a whisper to a person (his friend) who sat next to him saying, "Well, if the spirits have broken my collar, they might be kind enough to give me another." *Immediately his broken eollar was taken off* by some unseen, though felt agency, and a new collar *fastened on his neck and a box of eollars put into his hands.* Is not that wonderful? I would not have believed it if I had not personally seen it, and conversed with the gentleman—who is a lawyer of Toronto, a man much respeeted, and incapable of telling a lie, or of fancying this, that, or the other. You ean, father, make what use of this you like, as I vouch for its truth, and, if you like, I will give you the lawyer's name and address. You have no idea of the number of instances I have about spirits. Spiritualism is making me think. I hear many instances of spirit's warning, of wonderful dreams, &c. Would you like me to eollect a few for you? "ARTHUR JONES."

"Toronto, Dec. 1871.

MATTER AND SPIRIT.

SIR,—After all that I have said in the *Spiritual Magazine* and elsewhere, to the effect that we have no reason for believing that there is any essential difference between matter and spirit, and in which view so many Spiritualists concur, I am disappointed to find in the *Spiritualist* of this month such a misconception of a "*true* materialist" and of the "philosophy of materialism." N w, Professor Tyndall is a "true materialist," and see what he says: "If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is, at bottom, essentially mystieal and transcendental."

Now, what can there be in this true eonception of matter to warrant a *true* materialist from *à priori* disbelieving in the existence of spirits? Matter fundamentally *must* be quite as spiritual or transcendental as anything you ean eonceive in regard to the nature of spirit, and Dr. Carpenter, who believes in a "soul," is unreasonable in saying that a belief in spirits doing this and that "is repugnant to common sense;" facts are not *à priori* to be decided upon by our prejudiees, but on the evidence of the senses and by fair inference from the phenomena observed. Almost every discovery in philosophy has at first been considered "repugnant to common sense," and if the belief in spirits and their doings on earth is repugnant to common sense, the Bible most certainly must be repugnant to common sense, since the existence of spirits is therein affirmed throughout. Nor do we want any new force to account for the phenomena of Spiritualism; it is a rule in philosophy not to introduce more entities than are required for any given phenomena; besides, force is not an entity, but a mode of action—light, for instance, is a mode of action through an ethereal or spiritual elastic medium, resulting in the sense of light in the mind or nature of man and other animals.

Thought-reading again is not the conscious thought passing through space, but like light, a physical action in a medium reproducing the eonscious idea in another mind. One instance out of a hundred I might give from my own experience:

A young lady staying with my mother and sisters twenty miles from London, whom I used to mesmerise, beeame a most remarkable elairvoyant. Now, on one Sunday morning after church, I was walking round the garden of a lady residing in St. John's-wood, London, and I found a dead baby that had been thrown over the wall. I by the post on Monday morning reeeived a letter from my sister, stating that the young lady in question, on returning from ehurch, had rushed wildly about the garden declaring that she was certain that she should find a dead baby. I do not suppose that any one believing my statement, will attribute so remarkable a eireumstance to mere coincidence. Then how are we to interpret the fact? Surely not by any new force, but simply that the physical control eoneomitant of the mental state, had eaused a corresponding action as in the case of light, through an elastic ethereal medium, which in the lady *en rapport* with me had set up a similar mental state resulting as described.

Such facts as these may be termed psyehological, though clearly having a physical basis, as every psychological fact must have, since there cannot be action without something to stimulate action and something to act, and spirit must be something, and a spirit some sort of body with special functions. But the term spirit no more explains the functions than the term matter; the mystery is equally profound under either conception, for why should reason transcend human penetration, and even referring all to the immediate intervention of that Superior Being explains nothing, but only plunges you into a far deeper mystery. Whatever part the spirit may play in regard to the wide class of phenomena included under the term Spiritualism, it is clear that very much is simply the result of the peculiar eondition of the medium. For instance, one evening after a long sitting, one medium, a lady, fell into a faint or trance, seemingly quite insensible, and her hand dropped as if dead, if you raised it from her lap. All present but myself went to the other end of the room to take tea. I lifted up the lady's hand and placed it gently on the table,—a heavy dining table,—and it instantly slid away half-a-foot. The medium's legs were not under the table, and muscular effort, conscious or unconscious, was out of the question; then what must we infer but a power not of the museles, but whieh, in the ordinary condition, stimulates or acts through the agency of the muscles, and whieh, under particular states of the system, ean pass away and influence bodies without the usual muscular intervention, just as in clairvoyance the person sees or knows without the intervention of the eye? So that we come to this remarkable result: That under eertain circumstances a person may perceive more clearly without using his eyes, and act more powerfully without first putting the muscles in action, and we come to perceive that all the power or neeessity of life is within, and that the muscles and the senses are merely, or little more than, instrumental, and, as such, essential under the ordinary conditions. Whether this is an argument in favour of the existence of an independent soul or spirit is a question I will ask permission to discuss another time, as I fear I have already occupied too much space.

Boulogne. HENRY G. ATKINSON.

FLOWERS BROUGHT AT A SEANCE.

SIR,—The following are some particulars of a *séanee* held at the rooms of Miss Kate Fox, Friday, January 19th.

Séance held at eleven o'elock in the morning. Present—Miss Kate Fox, Miss Ogden, Mrs. Guppy, Mr. Charles Blackburn, Manchester. All hands were placed on the table in broad daylight. The spirit desired Mr. Blackburn to put one hand under the table. He did so, and a flower (a large double tulip) was put in his hand. He produced it and laid it on the table, and then put his hand under the table, and another flower was put in it. This was repeated nine times, each time a flower being laid on the table and all hands in sight on the table, except the one hand he put under. Other manifestations took place, not important enough to reeord.

January 21st, 1872. SAMUEL GUPPY.

MR. J. J. MORSE'S MEDIUMSHIP.—Every Friday evening a public *séanee* is given at 15, Southampton-row, Holborn, by Mr. J. J. Morse, trance-medium, as will be seen on reference to our advertisement columns. While in the abnormal trance state, spirits give messages through his organism, by infusing thoughts into his brain, which he puts into his own words. The spirits hear questions put to him by reading them off as they enter his brain. Sometimes "deceased" persons come and narrate some of the incidents of their lives, and the fruit which they reaped when they entered the next world, as the result of deeds done in the body. These spirits sometimes give their names and addresses, which, in the majority of eases, have been found on inquiry to be eorrect, as well as the incidents related. In the early numbers of *The Spiritualist* will be found some of these narratives in full, taken down in shorthand when they were spoken. Mr. Morse has no knowledge of what he has been saying when he wakes out of the trance. As is the case with all mediums, his *séances* vary in quality; sometimes his trance utterances are vague and unreliable; usually they are bright and sharp, and very considerably higher in intelligence than he is eapable of speaking when in his normal state. The spirits, while eommunicating, cannot see any of the persons present, in consequence, they state, "of the elairvoyant faculties of the medium being undeveloped." His eyes are closed while he is in the trance.

SPIRITUALISM IN CHELSEA.

SPIRITUALISM AND THE CHELSEA LITERARY AND SCIENTIFIC ASSOCIATION—PROFESSOR HUXLEY'S FATHER-IN-LAW AT A SEANCE.

ON Friday night, January 12th, a meeting of the Chelsea Literary and Scientific Institution, was held at the Vestry-hall, Chelsea. Mr. J. Boyd presided, and there was a good attendance of members and their friends, forming a large and intelligent auditory. We recognised only three or four Spiritualists amongst the listeners.

Mr. J. W. Jaekson, M.A.I., gave a short address to the society on the subjeet of Modern Spiritualism. He said that of late he had seen a great deal of the phenomena of Spiritualism, and felt that the time had come when he ought to speak out and to speak fearlessly, whatever the opinions of his listeners or of the general publie might be. (Applause). He was glad that the society intended to give attention to Spiritualism; it was decidedly one of the great questions of the age, and in less than a quarter of a eentury had spread to all parts of the world, gaining converts to sueh an extent that they could now be numbered only by millions. Yet Spiritualism was no new thing in the world's history; the East had always been full of it; in the most aneient Egyptian, Hebrew, and Sanscrit records, there is abundant evidence that many of the faets of Spiritualism were known, and had been known to the remotest antiquity. Hue's travels in China revealed that eertain spiritual phenomena were known there. In short, Spiritualism was but the new outburst of an old foree. Since the days of Bacon and the beginning of the inductive philosophy, too much attention had been given to physies to the exclusion of other branehes of science, and this brought a very materialistic spirit into Western Europe, which eulminated in the French Revolution. Spiritual ideas build up, but materialistie ideas pull down. Swedenborg was undoubtedly the first great Spiritualist of modern times, and many of the phenomena of Spiritualism were connected with mesmerism; although the truths taught by Swedenborg, Mesmer, and others did not gain a very broad footing, they to some extent prepared the public mind for the advent of Spiritualism whieh is now establishing those truths with sueh great power; it is ever the ease that if men deny a truth to-day it will rise again tomorrow their irresistible foe. He might state that during the greater part of his life he had deeply studied mesmerism and phrenology, and learnt beyond all doubt that the scientific world had not yet developed to such an extent as to pay the loyalty to facts demanded by the Baconian philosophy, when those faets opposed their early teachings, their feelings, and their prejudices. In appearing before them that evening he was pleased to see Mr. Benjamin Coleman among the listeners, for no man had done more than Mr. Coleman in braving publie opinion years ago, by telling the truth about Spiritualism, at a time when to speak out so fearlessly demanded very great moral eourage. (Applause). Mr. Jaekson then described minutely many *séanees* at whieh he had been present, where heavy solid objeets were moved about without being touched, where spirit voiees and direet spirit writing had been obtained, and so on. He concluded by saying that Spiritualists had deeidedly less fear of death than other people; most of them had no fear of death at all, and some were anxious for it. He was sorry that those scientifie men who opposed Spiritualism had not investigated it; if any of them wished to investigate they should not hold the idea of attending *séances* as the great "Doctor this," or "Professor that," but come as any other private gentlemen. (Applause).

Mr. Haslam said that experience and experiment only could deeide the questions raised by Spiritualists; he admitted fully and entirely the reality of the phenomena, but the physical phenomena were so inexplieable that the society was justified in with-holding any opinion at present as to their cause. This, he thought, would be a fair and honourable position for the society to take. He had not had the honour of witnessing any of the Spiritual miraeles, but if he were earried round that hall by unseen agency, he should not therefore believe in Spiritualism—he should only say that something had occurred whieh he could not explain. (Applause). He had seen hat turning and table tilting, but thought they were due to uneonscious muscular aetion. He thought that Spiritualism could not be true because it ignores natural law*—so that if adopted, it would interfere with the flow of science; it was untrue because it had no basis; he would therefore say "eut it down, why cumbereth it the ground?"

Mr. Coleman said that he attended the meeting by invitation of the secretary and some members of the eouneil to state some of the faets of Spiritualism which he had witnessed, and he would tell them the truth fearlessly whether they believed him or not. (Applause). He then described some remarkable manifestations he had witnessed in the presence of Mr. Home and other mediums, after which he said that though nobody respected Faraday more than himself, it was a fatal mistake in Faraday's life that he refused to investigate Spiritualism. Dr. Carpenter was going to lecture to them on Spiritualism on the following Friday, and he would probably attack many extraordinary spiritual facts of recent date, which were true nevertheless. Dr. Carpenter might tell them that solid objects could not pass through other solid material objects, yet he (Mr. Coleman) had been present a hundred times at least when such phenomena had occurred. None of these things were miracles. Spiritualists did not hold them up as miracles; they do not occur in violation of the laws of nature, but they are in accordance with some laws not yet understood, which laws he asked the scientifie world to explain to him, since it was their province to unravel the laws, if they did their proper work, and performed their duties faithfully. It was no use asserting that the things did not occur. At the last general election, when Messrs. Buxton and Locke were standing for East Surrey, he (Mr. Coleman) was asked to preside over one of their meetings at Upper Norwood. Next day he met in the Crystal Palace reading room one of the gentlemen who had sat by him at the meeting, and in the eourse of eonversation, after complimenting him, he ehaneed to remark that he was Professor Huxley's father-in-law, and then (said Mr. Coleman) the following colloquy took place:—I said to him, "Do you know anything of Spiritualism?" as his statement that he was Professor Huxley's father-in-law, and that he was a materialist, made me take a sudden interest in him. "No," he said, "none but a fool would. (Laughter.) I suppose you mean the table-rapping and table-moving business?" I said, "You

* The Davenport Brothers are regarded by Spiritualists as genuine media, who were "written down," while they were in England, by the untruthfulness of the newspapers.

* Spiritualists claim that all spiritual phenomena are produced under natural law, and are not miracles in the theological sense of the word, but that most of the laws whieh govern them have not yet been discovered by scientifie research.—ED.

have just complimented me on the way in which I did my worldly work last night; allow me to tell you that Spiritualism is true, and that I know it." "Well," replied he, "I should never have thought a man like you could have believed in such an absurdity!" After some further conversation he accompanied me home, and finally remarked, "What you tell me is absurd—really ridiculous. How can the law of gravitation be destroyed?" He came again and again, and at last asked me if I could let him see something. I accordingly obtained for him an invitation to a *séance* with the youngest Mrs. Mary Marshall, a lady who once was a professional medium, but who will now sit for nobody but her private friends. I said, "Now I am going to take you to see some of these phenomena, and you, as a dabbler in science, must explain them to me then and there; and not go away and afterwards raise complicated theories ignoring half the facts." When we got to the house, he, I, and Mrs. Marshall sat at a little round table by daylight, a bright sunny day. I asked, "Are there any spirits present?" *Three raps* replied. I then asked, "What is his name?" "*Henry*," was the reply. "Who are you?" "*His mother*." "What is your name?" "*Elizabeth*." I turned to him and said, "Was your mother's name Elizabeth?" "Oh yes, yes," he replied rather excitedly, "but what has that to do with it?" (Laughter.) I said, "He believes that a table cannot rise against the law of gravitation; can it?" The table, with our hands on the top of it, then rose bodily off the ground, about a foot in the air, and remained there while I counted a hundred, then it jocularly gave him and me a poke in the breast, and went down again. You may say, as many do, that this table-moving is unworthy of spirits; but remember I had to show that man something which would shake his materialistic views; hence the use of these lower phenomena of Spiritualism, rather than the higher, to meet that peculiar condition of mind. We then had some music to which the little table danced in perfect time, and all at once a big round table in the room with nobody near it actually began dancing too, *vis-à-vis* with the little one (laughter); the large table was altogether untouched by anybody. He seemed alarmed and excited, and said, "Come along. Come away." "No," said I, "I have come a long way to this *séance*; tell me here, with the facts before you, the weak point in what you have seen. I will not move from this room till you do." (Laughter). "Well," said he, "I freely admit that I do not know the weak point in what I have seen; but as for spirits, it's out of the question." I did not blame him. It is all I ever ask from a sceptic that the facts be admitted; we may fairly differ as to conclusions (applause). The gentleman I have spoken of was Mr. Henry Heathorne, of Upper Norwood. Before closing my remarks I wish to say a few words about the extraordinary article by Dr. Carpenter in the *Quarterly Review*; I should not mention his name now, but that he has positively refused to have any discussion after he reads his paper to you on Spiritualism next Friday, which I think is very unfair, since, if he repeats what he has already published, he will give you very false impressions about the facts, and he will not have both sides of the question considered before you. Dr. Carpenter knows nothing of the subject beyond a few trivial things he saw eighteen years ago, since which he has not investigated for himself, yet in his review he falls foul of Mr. Crookes, Mr. Huggins, Mr. Serjeant Cox, and Mr. Varley, who *have* investigated more or less. He holds their practical knowledge of Spiritualism as well as that of his own friend, the late Dr. Robert Chambers, to be worthless against his own fallacious theories. Dr. Carpenter has not advanced one jot in eighteen years. During that period I have sat in nearly all the best spirit circles in London and I have never heard Dr. Carpenter's name mentioned as a gentleman who had made any practical inquiry into the subject whatever. If therefore he repeats his exploded theories I trust you will treat him with the contempt he deserves.

Dr. Crisp (from the body of the hall)—It appears to me that the gentlemen on the platform know each other pretty well.

Mr. Coleman—I do not know them. I have never seen these gentlemen before.

Dr. Crisp—I protest against the assertions made there, and the remarks about Dr. Carpenter. The men who are converts to Spiritualism have some weak point.

The Chairman—You are out of order. Let those whose names are on the programme speak, and then you shall have an opportunity to make some remarks. Mr. Elliott will now address the meeting.

Mr. Elliott—I am on your side, Dr. Crisp, and will not take up much time. I wish to ask Mr. Coleman, "Does he know all that natural law can do?"

Mr. Coleman—No, I certainly do not.

Mr. Elliott—Can natural law produce these phenomena?

Mr. Coleman—Yes, there must be some law.

Mr. Elliott then went on to say that, with reference to the question whether it were possible that the spiritual phenomena could take place, he thought that nobody there denied that they took place, still he would not assert that spirits produced them. He claimed that spirit agency was no explanation at all. He admitted the facts of the Spiritualists, but denied their inferences. Spiritualism ought to be considered as a faith, but as a faith it was worthless. Many of the communications were very ridiculous, and if they came from departed friends he would rather not hear from them at all.

Dr. Crisp said that Mr. Coleman had admitted that darkness was not necessary for spiritual manifestations; he, therefore, asked Mr. Coleman to come into that room in open dayiight, and show some of the phenomena; if any man floated in that room before them all, he, (Dr. Crisp) poor as he was, would give £100 to any charity they might name. (Applause.) This would do good in every way; it would be good for the cause of truth, and good for the charity which might be selected. He denied the facts. He denied that a man could float in the air, so he asked for this fair test. If Mr. Coleman refused his proposition, he should say that his Spiritualism was baseless and visionary. He thought that Spiritualists believed they saw certain things which did not really take place, and every medical man meets with many such cases in his regular practice. He believed Mr. Coleman to be perfectly truthful, but quite deluded.

Mr. Coleman said that he was not a medium, and did not carry a medium about with him; he was an observer, and had only spoken of facts witnessed by himself. He did not think that a public meeting was the best place in which to carry on experiments of that kind; but he suggested that the society should appoint a committee to investigate the subject, and put Dr. Crisp—who he was informed was a gentleman much respected in the neighbourhood—on the committee. He should be most happy to aid the committee all he could, and if Dr. Crisp and the committee would only promise to come before the society at the end of their inquiry, and publicly bear testimony to all they had seen, he should be perfectly satisfied. (Applause).

Mr. J. W. Jackson, in his reply, said that the phenomena obey psychological laws, and should be scientifically investigated.

The Chairman then put to the meeting the question, "Do the doctrines of Spiritualism appear to be true?" and asked for a show of hands for and against.

Several members protested against the question being put, on the ground that the conflicting testimony was very perplexing, and they were not in a position to answer the question without further inquiry. It was then unanimously resolved that the question should not be put, and after some votes of thanks to Mr. Jackson and Mr. Coleman had been proposed by Mr. Gannell, the secretary, seconded, and passed unanimously, the meeting broke up. Just before the company separated, the chairman added that despite what had been said, they would probably have a discussion after Dr. Carpenter's lecture.

SPIRITUALISM AND THE LEADERS OF THE ROYAL SOCIETY.

On Friday, January 19th at another meeting of the Chelsea Literary and Scientific Institution Mr. J. Boyd presided. There was a good attendance, but only four or five Spiritualists among the listeners, so far as we could ascertain.

Dr. W. B. Carpenter, F.R.S., Registrar of London University, said that he was not going to enter into any discussion that evening, but only to state the results of discussion. Science was only disciplined common-sense, such as was used in everyday life, and trained men of science were consequently eminently qualified to trace out sources of error, so that in dealing with some such, he might compare himself to a detective policeman. He then narrated how unexpected sources of error had been detected in thermometers once used to register deep sea pressures, because the pressure of the water flattened the bulbs. He next stated how men were liable to be deceived by their sensations, as illustrated by the example that when two men, the one very warm and the other very cold, went together into a room of medium temperature, they would disagree in their testimony; one would say the room felt warm, and the other that it felt cold. After stating that some of the phenomena of Spiritualism were merely waking dreams, he said that the same class of people believed in Spiritualism who formerly believed in mesmerism, and that many phenomena were common to both. He had investigated mesmerism thirty years ago, and when he began the inquiry he was, if anything, biassed in favour of mesmerism, because of the testimony of two of his sisters. His sole object during life had been to discover truth, and his father used to say to him, "A wise man will always change his mind when he sees occasion for it;" Schiller had also said that "The philosopher always loves truth better than his system," and these two leading principles had guided him (Dr. Carpenter) all through his life. (Applause). He then at great length described two or three experiments in mesmerism he had seen tried many years ago; the result being that he denied that there was any clairvoyance, and he denied that there was any community of taste or feeling between the mesmeriser and his subject; in one case he had seen in Bristol, where there appeared to be a transference of taste, he had no doubt that the sensitive, who was a perfectly honest person, had her natural senses very much sharpened, so that she smelt the eatables and drinkables that passed into the mouth of the operator. Doctors sometimes met with cases where the sense of hearing was so sharpened, that the patient could hear conversations going on in another room, of which nobody else present heard a word. In speaking of Dr. Elliotson's experiments in mesmerism, he said that his two celebrated sensitives, Alexis and Adolphe, got the information they required out of the suggestive questions of the askers; they were artful impostors. The boy once employed in the office of Mr. Serjt. Cox, who was said to be a good mesmeric subject, was detected as an impostor by Sir John Forbes, Dr. Sharpey, and others; the boy succeeded in imposing upon Mr. Serjeant Cox, and the whole of the facts were set forth in a book, *Illustrations of Modern Mesmerism*, by Sir John Forbes, published by Churchills. Dr. Carpenter then spoke of Mr. Braid's experiments in mesmerism, and after speaking for an hour and fifty-five minutes on a few experiments in mesmerism made twenty or thirty years ago, he began to speak of Spiritual phenomena. He then said, that as he had stated in the *Quarterly Review* in 1853, table-moving was all unconscious muscular action. He then spoke of some friend of his who had told him how a button or key, suspended by a thread, held by the thumb and finger, would swing in a particular way; this was due to a slight involuntary action; if the holder of the thread shut his eyes so as not to see the button, the motions in question would cease. He placed great reliance upon much that Mr. Wallace said upon subjects he had investigated; still Mr. Wallace had said that an aggregate of testimony must be believed, that there was nothing which ought not to be believed, if vouched for by sufficient testimony; if so, there is nothing better attested than witchcraft, and the Roman Catholic miracles must all be accepted (Hear, hear, and laughter). He would not say whether they ought to be accepted or not. He thought that the desire to believe in Spiritualism introduced many suspicious elements into the narratives; he did not say that what Spiritualists stated ought to be altogether discredited; but his position towards Spiritualists was, "I believe you believe it; but I must judge whether your belief is sufficient reason for my belief." Dr. Garth Wilkinson had said that scientific men must have faith. Well, they had faith in the law of gravitation, and that a man could not float eighty feet in the air without artificial support. Mr. Grant Duff, the under-secretary to the India Office, recently told him that he had sent a telegram from Whitehall to Teheran in Persia, and had a reply in seventeen minutes; it was faith in scientific principles which resulted in such an achievement, and which caused wires to be built for the purpose all the way from London to Central Asia. By faith in scientific principles, men began boring the Mont Cenis Tunnel at opposite ends, and so true were the principles, that when they met in the centre of the mountain, the two great bores were only six inches out. He must close in a few minutes, and, perhaps, many of his hearers might say that he had not fairly grappled with the facts of Modern Spiritualism (Hear, hear). He did not come there for the purpose of doing so; he had only promised the managers to give his own experiences. Everybody who had studied child-life knew that to the child many things were real, which the experienced man knew to be subjective, and not objective, and that they were the conceptions of the child's imagination. There was one fact of this kind in connection with "psychic force," which he would grapple with. Mr. William Crookes had sent a paper to the Royal Society last summer, containing investigations into what he called a new force. It was returned to him by the secretary, with a letter telling him that the Society would not refuse to receive papers upon the subject, but that some kind of scientific evidence ought to be given. After receiving such a warning as that from a man sitting in the chair of Newton, at Cambridge, Mr. Crookes ought in future to have been more careful in the application of tests. Mr. Crookes, however, afterwards sent in a second series of experiments. The secretary did not like to refuse this paper on his own responsibility, so it came before the council of the Royal Society; he (Dr. Carpenter) was not on the council, so he had nothing do with the matter. It was a most unusual thing for the council to refuse a paper sent in by a member. Mr. Crookes's second paper came before the council a month ago, and a committee of two was appointed to examine it. They gave in their report to the council yesterday (Thursday, January 25th, 1872), and it was unanimously resolved that the paper be returned to him, as in the opinion of the Royal Society it was good for nothing. Anybody who had a pair of scales in the house, could make an experiment to prove the fallacy of one of the points in Mr. Crookes's paper.

Dr. Carpenter here adjusted a balance on the lecture table; a glass of water was placed in the one scale, and it was just counterpoised by the weights placed in the other. He then asked the chairman to dip his fingers in the water without touching the glass, upon which that side of the balance was depressed, because the immersion of the fingers in the water increased the weight. Dr. Carpenter then stated that Mr. Crookes in his paper had mistaken this natural increase of weight, for the action of a supposed "psychic force" proceeding from the body of Mr. Home. Great applause followed the performance of this experiment.

A listener here handed a written question to the chairman, requesting him to ask Dr. Carpenter whether Mr. Crookes had not allowed for the normal pressure caused by the immersion of Mr. Home's fingers in water, and then obtained several pounds of pressure in addition?

The Chairman placed this twice before Dr. Carpenter, who took no notice of it, and left it lying before him on the table throughout the rest of the lecture.

Dr. Carpenter then said that Mr. Crookes in his paper told how he obtained vibrations of a parchment surface, while the hand of a medium was placed a short distance above it. Why, Professor Wheatstone had made a very sensitive parchment surface, which would register vibrations of air; it would not exactly write down a speech, but it would draw curves. All these things were perfectly well known; they were the A B C of scientific men. (Loud applause.) One day a man found that with his fingers he could get a deflection of a magnetic needle; it was the same when he tried the experiment in his shirt; Mr. Crookes would doubtless call this psychic force. Not at all; it was all due to the man having steel springs in his wig. (Laughter.) He thought the fairest attitude towards Spiritualism in its present stage was to suspend judgment about it until scientific men had pronounced an opinion, and this course he advised his hearers to adopt. He then spoke of methods known to science by which very hot bodies could be handled by the bare hands, without the operator being burnt; the hand can be instantaneously dipped in molten iron without being burnt if it be removed at once, the reason it was not burnt being that a cushion of vapour was formed all round the hand at its first immersion.* He might state that he was aware that a gentleman was present who wished to have a discussion, but he (Dr. Carpenter) had refused permission to the secretary to allow any discussion; he did not wish to enter into a controversy with a gentleman who "thanked God he was not a scientific man." If he spoke, it would have to be in his (Dr. Carpenter's) absence.

Mr. Coleman then rose from his seat, and the Chairman asked Dr. Carpenter if he would hear Mr. Coleman. Dr. Carpenter said "no," and hastily gathered together his papers, and retreated in a somewhat precipitate manner from the platform and from the hall.

The Chairman asked whether it was the wish of the meeting that there should be a discussion; many hands were held up and Mr. Coleman was invited by the Chairman to come upon the platform amid considerable applause.

Mr. Coleman said that Dr. Carpenter had laid down many principles which nobody denied, but he asked even the most prejudiced of those present, whether the unconscious muscular action theory was any explanation of the fact of solid objects such as tables, often going up in the air without being touched by any one. Not only had most Spiritualists witnessed facts like this, but such phenomena had been attested by men like Mr. Varley, Dr. Garth Wilkinson, Mr. Alfred Wallace, Professor de Morgan, and other of Dr. Carpenter's superiors in the scientific world.

Here a gentleman rose in a very excited state and said:—Why don't you make that table go up? It is not your saying that the moon is made of green cheese will cause us to believe it. If you will move that chair without going near it, we will believe what you say.

Mr. Coleman said that the gentleman who spoke last was evidently in a passion. He begged to tell that gentleman he could not make a chair or table go up, and never pretended to be able to do so; he was simply a person who had observed these phenomena for a long series of years, and spoke out to a misguided and prejudiced public that which he knew to be true. He had told Dr. Crisp at the last meeting that he should be glad if the Chelsea Scientific Institution would appoint a committee to witness the facts for themselves, and report thereon to the society. Dr. Carpenter had received a fee of five guineas for that night's lecture, and it was money spent in a bad cause, for if the society appointed the above committee, the report of the committee would infallibly prove that Dr. Carpenter's recent utterances about Spiritualism, in the press and on the platform, were nearly all wrong, and misleading. (Cheers and hisses.) The report of the Committee of the Dialectical Society proved that he was altogether wrong. He believed that Dr. Carpenter had done his utmost to secure the rejection of Mr. Crookes's paper by the Council of the Royal Society; if it had been accepted, it would have demonstrated what rubbish Dr. Carpenter had of late been promulgating.

The proceedings then closed. There was no vote of thanks to the lecturer.

ANSWERS TO CORRESPONDENTS.

Several letters and poetical contributions, not published, have been received. We hope to find room for some of them in our next.

The little paragraph about the Polytechnic Institution in our last originated in some false information from a person who knew the facts, given to us with intent to deceive. All newspapers are subject to hoaxes at times, more especially with respect to "marriages," and it is difficult to guard against some of these tricks.

The name "Mr. Home," in Dr. Edmunds' letter in our last, should have been "Mr. Herne."

* Scientific Spiritualists were perfectly aware of this before, and in our account of the handling of hot coals by Mr. Home, and of his turning over the white hot coals in the centre of a large fire with his bare hands, we told how and why anybody could dip their hands in molten iron, as stated by Dr. Carpenter, but not in hot coals for a prolonged time.—See the *Spiritualist* of March 15th, 1870.—ED.

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.

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 Wurtemburg, and the Queen of Holland. Mr. Home says that all his life he has never taken a farthing of pay for his *séances*. In March, 1869, the *Spiritual Magazine* gave the names of the following gentlemen as those who have long been investigating the subject:—

"Cromwell 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. 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 Crosland, Esq.; William Howitt, Esq., The Orchard, Hare-green, Esher, Surrey; Robert Chambers, Esq., St. Andrew's, Edinburgh; H. D. Jencken, Esq., Kilmorey-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."

Mr C. F. Varley, C.E., F.R.S., the Atlantic Cable Electrician, has testified that Spiritual phenomena are produced by disembodied spirits.

Mr. John Bright, M.P., testified to Mr. J. M. Peebles, late American Consul at Trebizond, that he had seen some of the phenomena, and they appeared to be produced by spirits, though he was not sure on the point.

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.L.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 Edmonds, 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 Quarterly Journal of Science*), Mr. Serjeant Cox, and Mr. William Huggins (Vice-president of the Royal Society), have certified that certain of the physical phenomena of Spiritualism are real. A scientific committee of professional gentlemen, appointed by the Dialectical Society, came to the same conclusion after two years investigation; their official report is printed in No. 26 of *The Spiritualist*.

A work entitled *The Book of Nature*, by C. O. Groom Napier, F.C.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 men, 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.

First—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.

"Secondly—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.

"Thirdly—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 those 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 *séances* 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 acrid 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 tiltings 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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