

THE
Spiritual Magazine.

JUNE, 1868.

LYON v. HOME.

THE interest taken by the public in the "great case of Spiritualism," as it was termed in the press, strangely belied the manner in which most people speak of Spiritualism, as the great humbug and imposture of the day. It is evident that there is much more belief in the probability of its being true than was thought possible some years ago. Perhaps in no law case for many years has there been so intense an interest excited as in this one, although Spiritualism was very barely connected with it, and in no way involved in the result. At first, the case was opened as one of the most aggravated and transparent attempts at robbery that could be conceived; and the public opinion ran so high that for two days Mr. Home was really in danger of serious personal injury from the mob outside, who thought they could satisfactorily dispose of the case by maltreating the defendant; but as it went on, and the character of Mrs. Lyon was developed by her own exertions, aided by the masterly handling of Mr. Home's Counsel (Mr. Matthews), a sudden and surprising change came over the public mind. It began to be seen how little Mrs. Lyon was likely to be influenced by anything but her own violent will; and her husband's "sperrit" was largely called on by her, but at last in vain, to get her out of her difficulties. The poor public had to change its opinion, and, towards the close, liked her quite as little as it had done Mr. Home at the commencement. After the first day, the aid of Sir Richard Mayne, and of a strong force of police was called in to protect the administration of justice; but Mrs. Lyon's conduct soon rendered their services unnecessary. It was strange, however, to see even Mr. Home's Counsel hooted by the mob

in their first transports of unreasoning frenzy, and we do not remember another case in which this particular extreme of stupidity has occurred.

Mrs. Lyon's Counsel, so far as their voices could settle the question, were in no difficulty in pronouncing the whole range of the phenomena to be an unmitigated imposture and fraud. Of course, they knew nothing of the question, and had taken no pains to inquire; but from their superior wisdom, and the depths of their consciousness, they settled the question in that way. It does not add to one's opinion of the fair dealing of the Bar that they should dare to bring out their statements in such a fashion; and yet we fancy the public would applaud them for their hardihood. Still, we noticed in Court, on the part of many, an earnest curiosity and interest as some of the leading persons connected with the case, and who had given their testimony in favour of Mr. Home, were successively named. The extracts from some of the affidavits will be interesting to preserve.

It would be impossible for us to give any general account of the trial within our pages, and neither is it necessary to do so, for it has been fully reported in the daily journals, and moreover we learn that Mr. Home is already engaged upon a new volume of "Incidents of his Life," which will necessarily deal with the whole question of his adoption and disownment, and with the decision which has cast him once more upon the world. What we have given are the main points of interest to preserve in the history of Spiritualism. The judgment, as was to be expected, from having to face this question of Spiritualism, is against Mr. Home, who will however, we understand, at once appeal to a higher tribunal, when the whole discussion will come over again, and before it is done with, the public will have had plenty, and to spare, of the legal aspects of the question.

AFFIDAVIT OF ROBERT CHAMBERS, D.C.L.

"I, Robert Chambers, of No. 6, Gillespie Terrace, Saint Andrew's, in the County of Fife, in Scotland, doctor of civil laws, make oath, and say as follows:—

"I have a distinct recollection of being introduced on the 4th day of December, 1866, to the Plaintiff, Mrs. Jane Lyon, of 17a, Albert Terrace, Knightsbridge, London, by the Defendant Daniel Dunglass Home, who was then called Lyon. He had given me at his own rooms, in the presence of his friends, a detailed account, of his wonderful good fortune, and he took me to see the old lady who had adopted him as her son, and made him a rich man. I found her a quaint-looking old person living

in a second-floor lodging, such as one gets in London, for £2 a week. She, and the Defendant Daniel Dunglass Home, seemed already animated by all the affection of mother and son. Mrs. Lyon spoke of her past life, and told me she had had visions from youth. Mrs. Lyon's whole conduct and manner to Mr. Home was repugnant to the idea that she was under any undue influence.

"I also spent the evening of the 7th of December, 1866, at the house of a lady of rank in company with Mrs. Lyon and Mr. Home. Her whole manner was that of an affectionate mother towards a single and beloved child.

"I have known Mr. Home for many years and believe him to be of irreproachable character.

"I depose to the above facts, from my personal knowledge and recollection.

"ROBERT CHAMBERS."

AFFIDAVIT OF MR. GERALD MASSEY.

(Extract.)

"I, Gerald Massey, of Ward's Hurst, Ringshall, Hemel Hempstead, in the County of Herts, author, make oath, and say as follows:—

"On the 28th of December, 1866, I met Mr. Home and Mrs. Lyon for the first time. It was at the house of Mr. and Mrs. Samuel Carter Hall. Since that time I have seen a great deal of Mr. Home, and have never had the slightest reason to look upon him other than as a man of the most honorable character and kindest disposition, in fact, a gentleman whom I should judge to be quite incapable of any such baseness as has been laid to his charge.

"GERALD MASSEY."

AFFIDAVIT OF MR. C. F. VARLEY.

"I, Cromwell Fleetwood Varley, of Fleetwood House, Beckenham, in the County of Kent, Esquire, make oath and say as follows:—

"I have been a student of electricity, chemistry and natural philosophy for 26 years, and a telegraphic engineer by profession for 21 years, and I am the consulting electrician of the Atlantic Telegraph Company, and of the Electric and International Company.

"About nine or ten years ago, having had my attention directed to the subject of Spiritualism by its spontaneous and unexpected development in my own family in the form of

clairvoyant visions and communications, I determined to test the truth of the alleged physical phenomena to the best of my ability, and to ascertain, if possible, the nature of the force which produced them.

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

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

“ The subject of course offers many opportunities and inducements for fraud, and I only speak of what I have myself seen tested. Since my acquaintance with Mr. Home began I have pursued the enquiry, and I have found engaged in it able, learned and scientific men who are convinced as I am that the physical manifestations are but the introduction to an extensive field of mental and physical knowledge which will in a great measure explain and reconcile the belief of all ages and nations. I know of several instances both in Europe and America in which this course of study has awakened the perception of the purest and loftiest truths and principles. There have been no doubt cases in which the intellect has been too feeble for the stimulus, and has been overpowered by it, just as frequently results from excessive application to religion and other exciting topics, but such cases have not come within my own observation.

“ Mr. Home, like several other non-professional mediums whose cases I have studied, was passive during the occurrence of the manifestations. He, like the other mediums, is extremely susceptible to external influences, and has a mind better suited to receive impressions than to prosecute enquiries. I willingly testify my entire conviction of his truthfulness and honesty.

“ C. F. VARLEY.”

AFFIDAVIT OF DR. GULLY.

(Extract.)

I, James Manby Gully, of The Priory, Great Malvern, in the County of Worcester, doctor of medicine, make oath and say as follows:—

“I have known the above-named defendant, Daniel Dunglass Home, for seven years and upwards, last past, and have during that period been in the habit of attending him professionally, and also of receiving him in my house as a personal friend, and I have never had the smallest reason to doubt his character as a man of honour and proper moral feeling.

“I have during the past seven years witnessed both in my own house and elsewhere in the presence of the said Mr. Home many curious occurrences, which I am unable to explain, in the way of singular phenomena, such as displacement of objects without physical contact, &c., and from my personal and careful investigations (which Mr. Home himself ever urges) I am positive that it is not in consequence of any trick or device that such phenomena occur. I have even been witness to singular phenomena when the said Mr. Home was not in the same room, and also when he has been asleep. I have never known the said Mr. Home receive money for what is termed ‘a *séance*,’ but I have known him repeatedly refuse offers of as much as 20 guineas for a single *séance*.

“J. M. GULLY, M.D.”

AFFIDAVIT OF MR. S. C. HALL.

(Extract.)

“I, Samuel Carter Hall, of Bannow Lodge, Essex Villas, Campden-hill, Kensington, in the County of Middlesex, author, Barrister-at-law, Fellow of the Society of Antiquaries; &c., make oath and say as follows:—

“I have known Mr. Home for the last eight years. I have known him intimately and hope to know him still. These last and infamous charges which have been brought against him and the manner in which he has borne them, but tend to endear him to all his friends, and have made those his friends who would not otherwise have been so. In common with all of them, I respect Mr. Home as a truthful, upright and honourable gentleman.

“S. C. HALL.”

AFFIDAVIT OF MR. D. D. HOME.

(Extract.)

“ I, Daniel Dunglass Home, of 22, Sloane-street, in the County of Middlesex, one of the above-named defendants, make oath and say as follows :—

“ I was born in Scotland on the 20th of March, 1833, and from my childhood I have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connexion with me. I have no control over them whatever; they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I cannot account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons. . . . These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly and in their own private apartments, when any contrivance of mine must have been detected, by their Majesties the Emperor and Empress of the French, their Majesties the Emperor, Empress and late Empress Dowager of Russia, their Imperial Highnesses the Grand Duke and Duchess Constantine of Russia and the members of their august family, their Majesties the King of Prussia, the late King of Bavaria, the present and late King of Würtemberg, the Queen of Holland, and the members of the Royal Family of Holland; and many of these august personages have honoured, and I believe still honour, me with their esteem and goodwill, as I have resided in some of their palaces as a gentleman and their guest, not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena and of inquiring into my character. I have resided in America, England, France, Italy, Germany, and Russia, and in every country I have been received as a guest and friend by persons in the highest position in society, who were quite competent to discover and expose, as they ought to have done, anything like contrivance on my part to produce these phenomena. I do not seek, and never have sought, the acquaintance of any of these exalted personages. They have sought me, and I have thus had a certain notoriety thrust upon me. I do not take money, and never have taken

it, although it has been repeatedly offered me for or in respect of these phenomena, or the communications which appear to be made by them. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on any one's attention. . . . Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them," &c.

"I have been subjected to much persecution throughout my life, because of my conscientious belief as to the meaning and great purpose of spiritual phenomena taken as a whole. That belief I have not, like the plaintiff, foresworn. I have always courted the strictest investigation, although I have not condescended to notice all the attacks and anonymous slanders that have been circulated respecting me. The book shown to me at the time of swearing this affidavit, marked H 8, contains a correct list of upwards of 1,300 letters, with the writers' names, which I still retain (after having destroyed about 10,000), written to me by persons of every rank and class, including persons of the highest social, political, literary, and scientific position, who have investigated these phenomena, and corresponded with me about them. After the fullest opportunities of examination, they have formed different opinions as to their origin and meaning; but I believe that all are thoroughly satisfied of my entire honesty in the matter; and lately, while the Plaintiff's base and unfounded charges of fraud and imposition have been hanging over me, and during the months of January and February, 1868, these phenomena have been thoroughly tested by another scientific man, named Mr. Hawkins Simpson, the inventor of electrical apparatus, including one for printing at a distance by the telegraph—a drawing and description of which, were, as I am informed and believe, given in the *Engineer* newspaper of the 15th November, 1867. He has authorised me to make use of the letter which is shown to me at the time of swearing this affidavit, marked H 9, which he lately wrote and sent to the editor of a magazine, as the expression of his views on the subject, and of which the following is a true copy:—

“To the Editor of *Human Nature*.

“Dear Sir,—In reply to yours of 18th inst., I beg to say that on the subject of Spiritualism I do not feel myself yet able to say much that would interest men who desire something more precise and discriminating than the general run of descriptions

of phenomena, both physical and mental. After having carefully tested varied phenomena due to Mr. Home's mediumship, I find from my MS. that the mere description of them would fill above 100 pages, with the needful notes concisely written; but going into mental and physical explanations—without which I cannot see how scientific men can feel the least interest in reading of hundredfold repetitions of instances of furniture moving, &c. That the physical effects are in Mr. Home's case produced without aid from electricity, ferro-magnetism, or apparatus of any kind I am well satisfied. They are *bonâ fide*—of that, no one who witnesses them can have a doubt, unless he be a sciolist, capable of misleading people in a reprehensive way, as has lately taken place at an institution—the patrons of which will some day have to be ashamed of such disingenuous devices. I believe that at least nine-tenths of the phenomena produced through Mr. Home will some day be shown to have nothing to do with aid lent by disembodied spirits; and it is to be regretted that professed Spiritualists, for with them lies the *onus probandi*, do not try to furnish better evidence (of scientific value) in behalf of their belief, than can be gleaned from such works as those of Edmonds, Tuttle, Hare, Wallace, &c. You will gather from these observations, that I believe little progress will be made in real knowledge of this subject (of theories there are more than enough), until both mediums and the individuals of the circles are better trained to intelligent and patient observation than at present seems to be the case.

“ ‘ Yours faithfully,

“ ‘ J. HAWKINS SIMPSON.’ ”

AFFIDAVIT OF MR. W. M. WILKINSON.

(Extract.)

The affidavit of William Martin Wilkinson, of 44, Lincoln's Inn-fields, Solicitor, says:—

“ The Defendant Home is a person of very delicate constitution, and extremely nervous sensibility. He has been, I believe, all his life subject to the occasional occurrence of peculiar phenomena in his presence. Such phenomena have been carefully observed by several of the most powerful sovereigns of Europe, and by persons of eminence in the leading professions, and in literature and science, and by practical men of business, under conditions when anything like fraud or contrivance were impossible. Various theories have been suggested by way of explanation connected with the abstrusest problems in biology and metaphysics. My own views on this subject are probably unimportant; but as charges and insinua-

tions are made against me, and the subject of Spiritualism is so misunderstood by the public, I have the right to say, that having had my attention drawn to certain remarkable occurrences, about 18 years ago, in the house of a relative, and which continued for nearly 12 years, I have since that time occupied a portion of my leisure in inquiring into the subject, and in arranging the various phenomena and comparing them with historical statements of similar occurrences. I have very seldom been at any *séances*, and that not for many years, having entirely satisfied myself years ago of the truth of most of the phenomena—that is of their actual happening—and I have at the same time and for many years formed and constantly expressed the opinion that it was wrong to believe in, or act upon, what might appear to be communications from the unseen, on their own evidence merely. I have invariably inculcated that no such communication should be received as of so much value as if it were told by a friend in this world, inasmuch as you know something of your friend here, and cannot know the identity or origin of the communicant. I have frequently referred to the passage in the Old Testament, in which it is said, that God sent a lying spirit, and to the directions given us in the New Testament, to try or test the spirits. I have pursued the enquiry under great misrepresentations and obloquy, and I intend to continue it as long as I can, and I believe that the subjects of spiritual visions, trances, ecstasies, prophecies, angelic protection, and diabolic possession anciently recorded have already had light thrown upon them and will have much more. I submit that I have a right to pursue an enquiry into psychological laws without being subjected to ridicule or abuse, and that the proof of supernatural occurrences is valuable in both a scientific and religious point of view. The mere physical phenomena which the public erroneously fancies to be the whole of Spiritualism, and which, of course, afford room for spurious imitation and fraud, are in my belief the most unimportant part of the subject, and have not for years engaged my attention. In this enquiry are also many persons of all the professions and of the highest literary and scientific attainments.”

AFFIDAVIT OF MRS. S. C. HALL.

(Extract.)

“ I, Anna Maria Hall, literary authoress, wife of Samuel Carter Hall, of 8, Essex Villas, Argyle Road, Kensington, in the County of Middlesex, author, make oath and say as follows:—

“ Having known Mr. Daniel Home for several years—known

him intimately as you only know a person who has visited in your house—having had the greatest affection for his excellent wife, and seen how bravely and honestly he bore up against evil report, seeking various modes of livelihood which would not have been necessary if he had not always refused payment for his mediumship, alleging that he felt he had no right to sell God's gift—having as I have said known him well and regarded him as a dear friend, it was a cause of great pleasure to me to hear that he had been found by a person who had declared her intention of adopting him as her son, and providing for him as if he had been born to her inheritance."

PROFESSOR DE MORGAN'S TESTIMONY.

In addition to these affidavits and extracts, a portion of the preface of Professor De Morgan to Mrs. De Morgan's work—*From Matter to Spirit, the result of Ten Years' Experience in Spirit Manifestations*: Longmans, 1863"—was read by Mr. Home's Counsel, in Court, and excited marked surprise and attention. It will be well to preserve the record of this testimony as one of the incidents of the trial.

Professor De Morgan 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. But when it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. If I were bound to choose among things which I can conceive, I should say that there is some sort of action of some combination of will, intellect, and physical power, which is not that of any of the human beings present. But, thinking it very likely that the universe may contain a few agencies—say, half a million—about which no man knows anything, I cannot but suspect that a small proportion of these agencies—say five thousand—may be severally competent to the production of all the phenomena, or may be quite up to the task among them. The physical explanations which I have seen are easy, but miserably insufficient: the spiritual hypothesis is sufficient, but ponderously difficult. Time and thought will decide, the second asking the first for more results of trial. . . .

"The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science: their opponents are the representatives of those who have striven against progress. . . .

"There is a higher class of obstructives who, without jest or sarcasm, bring up principles, possibilities, and the nature of things. These most worthy and respectable opponents are, if wrong, to be reckoned the lineal descendants of those who proved the earth could not be round, because the people on the other side would then tumble off. . . .

"I have said that the deluded spirit-rappers are on the right track: they have the *spirit* and the *method* of the grand time when those paths were cut through the uncleared forest in which it is now the daily routine to walk. What was that spirit? It was the spirit of universal examination, wholly unchecked by fear of being detected in the investigation of nonsense. . . .

"The followers of a theory are of two kinds; both equally apt to use it with effect. There are those who hold it tentatively, as consolidating existing knowledge, and suggesting the direction of inquiry: there are those who believe in it as representing the true cause. The first may be the wiser; but the second are likely to be the more energetic. Now the *Spiritualists*, so called, meaning all who receive the facts, or some of them, as facts, may be divided into those who believe that the communications *are* spiritual, those who do not see what *else* they can be, and those who do not see *what* they can be. All who inquire further, let them think what they may, will, if they shape their inquiries upon the spiritual hypothesis, be sound imitators of those who led the way in physical science in the old time. . . .

"My state of mind, which refers the whole either to unseen intelligence, or something which man has never had any conception of, proves me to be out of the pale of the Royal Society. . . .

"I hold those persons to be incautious who give in at once to the spirit doctrine, and never stop to imagine the possibility of unknown power other than disembodied intelligence. But I am sure that this calling in of the departed spirit, because they do not know what else to fix it upon, may be justified by those who do it, upon the example of the philosophers of our own day. . . .

"What I reprobate is, not the wariness which widens and lengthens inquiry, but the assumption which prevents or narrows it; the imposture theory, which frequently infers imposture from the assumed impossibility of the phenomena asserted, and then alleges imposture against the examination of the evidence. . . .

"I should have been well pleased to have borne equally hard upon both sides of the spirit controversy, but circumstances make this impracticable. The *Spiritualist* appeals to evidence: he may have enough, or he may not: but he relies on what has

been seen and heard. When he assumes that there is a world of spirits, it is no more than all nations and ages have assumed, and many on alleged record of actual communication, which all who think him a fool ought to laugh at. If he should take the concurrent feeling of mankind as presumption in favour of such a world—a thing which may be known—he is no more reasonable ground than the opponent, who draws its impossibility—a thing which cannot be known—out of the minds of a very small minority. He may be wrong, then, and I hold him too hasty: but his error is one which cannot be ascertained except by further use of his own method; he may work his own cure, if cure be needed. But the opponent philosopher, if *he* be wrong, is obnoxious to all that can be said against wrong reason. He takes a mode in which he can only be right by accident, and in which he can only guard against error by also guarding against truth.

“I began this preface by stating that certain phenomena, which I myself witnessed, had satisfied me of the existence of a real *somewhat* in the things called spiritual manifestations. My reader may desire to hear something about my own experience of these phenomena; and the more, as neither they, nor hundreds of others of the same force but different kinds, have produced either acceptance or rejection of the spirit-hypothesis. With the following preliminary explanation, I will state some things which have happened to myself in general terms.”

Then Professor De Morgan gives his experience, and at the close of his preface says:—

“The whole question may receive such persevering attention as shall worm out the real truth: or it may die away obtaining only casual notice, until a new outburst of phenomena recalls its history of this day. But this subsidence does not seem to begin. It is now twelve or thirteen years since the matter began to be everywhere talked about: during which time there have been many announcements of the total extinction of the ‘spirit-mania.’ But in several cases, as in Tom Moore’s fable, the extinguishers have caught fire. Were it the absurdity it is often said to be, it would do much good by calling attention to the ‘manifestations’ of another absurdity, the philosophy of possibilities and impossibilities.

“I feel sure that the decided conviction of all who can see both sides of the shield must be that it is more likely that P has seen a ghost than that Q *knows* he *cannot* have seen one. I know that Q *says* he knows it: on which *suprà, passim.*”

One would think that such a testimony as this and in such incisive words would be enough to settle the question as one for at least a respectful inquiry.

We find in the *Newcastle Chronicle* a story from which we make an extract:—

“ THE SINGULAR SPIRITUALIST CASE.—ANTECEDENTS OF
“ MRS. LYON.

“ At a time when the shallow trickeries of mysteries of Spiritualism are being clearly revealed by the extraordinary suit commenced by Mrs. Lyon against the great ‘medium,’ Home, a brief recital of the romantic circumstances which marked the early life of one of them may not be found uninteresting. The Spiritualist, it will be remembered, has more than once avowed that the lady on whom he practised so successfully was the illegitimate daughter of a tradesman in Newcastle, and that this individual, afterwards becoming a farmer, contrived to marry her to a gentleman of wealth and standing in the County of Durham. However improbable this statement may at first have appeared, there seems now very little reason to doubt its general accuracy. From inquiries made in the locality where the most important events of her life took place, and from those by whom she is still kindly remembered, we learn that the misguided lady was undoubtedly the illegitimate daughter of a Mr. Gibson, who carried on business as a cheesemonger and butcher on the Sandhill, Newcastle, and also that some years of her early life were passed in misery and hardship of the most lamentable character. Reared amidst the destitution which forty years ago abounded in the neighbourhood of the Quay, it could scarcely be imagined that any escape was possible from the contaminating influences by which she was surrounded; but while pursuing her usual avocation as a vendor of sand and clay in the streets, she was unexpectedly brought under the cognisance of some friendly eye, and her deliverance speedily followed in a most remarkable manner. The father, who had lost sight of his child for some years, was at once apprised of her unfortunate position, and, being then in good circumstances, he resolved to atone for his previous neglect by devoting his life to her comfort and advancement. After cleaning and clothing the girl in a becoming manner at his own house, he sent her to a boarding school for some years, and then purchasing a house at Bishop Auckland, on the site where now stands the National and Provincial Bank, he retired there on a comfortable independency. His daughter, took up her residence with him. At this time there stood on the banks of the Wear, not a mile distant from the young girl’s house, a magnificent building, known as Binchester Hall, which was then occupied by Charles Lyon, Esq., owner of most of the large tracts of surrounding property, and the frequent acci-

dental meetings between the 'squire' and the girl, whose good fortune we have described, resulted in her being led to the altar.

THE ROYAL SOCIETY PROFESSORS, AND SPIRITUALISM.

AN important correspondence has taken place in the *Pall Mall Gazette*:—It was opened by Professor Tyndall in a letter, from which he wished the public to infer that Mr. Home naturally shrunk from investigation by Mr. Faraday and all the clever Fellows of the Royal Society. Professor Tyndall jauntily speaks of his wish to meet the spirits, and says they have already given him "a name in heaven." If that be so, we should like to know what the name is, and whether it be anything like the one he has earned for himself on earth, with reference to Spiritualism, of "the incautious professor."

"MR. HOME.

"To the Editor of the *Pall Mall Gazette*.

"Sir,—A few years ago Mr. Faraday received various pressing communications from a gentleman who had been deeply impressed with the performances of Mr. Home, and who was exceedingly anxious that our great experimenter should analyze them. The invitation to do so amounted almost to entreaty, and at length Faraday expressed to me his willingness to gratify his correspondent if I would accompany him. I gladly agreed to this, for I had long wished to make the acquaintance of the spirits, and had tried to do so in Germany, France, and England. The invitation was accordingly accepted, Faraday claiming only the right to test the 'manifestations' by his own methods, and expressing his determination to publish in such form as he might deem fit the result of his examination of Mr. Home.

"The proposed investigation never took place.

"Since that time it has been my fortune to meet the spirits under a variety of circumstances. They have kindly dubbed me 'medium,' and given me 'a name in heaven.' Still, notwithstanding their civility, I cannot say that their acquaintance has been edifying to me.

"JOHN TYNDALL."

"SPIRITUALISM AND THE PROFESSORS.

"To the Editor of the *Pall Mall Gazette*.

"Sir,—If Professor Tyndall will kindly refer to the correspondence that passed between Professor Faraday and the gentleman he alludes to in his letter, he will ascertain that Professor Faraday's last letter was to this effect, that his time was so valuable that he could not attend a *séance* unless he could have a programme of what would take place. As my 'performances' are beyond my own control, this gentleman had the good sense without even consulting me to decline. My wife was at the time very ill, and we were lodging with a friend who kept a diary, and this fact was noted in her diary. For my own part I never saw one of the letters. It would have given me pleasure to meet Professor Faraday. In 1855, he refused to meet me, alleging that his religious scruples prevented his so doing. Professor Faraday would have been quite at liberty 'to publish in such form as he might deem fit' the result of his investigation. It will give me the same pleasure to meet Professor Tyndall and any two gentlemen he shall designate. On my side I will have at least two gentlemen whose names and position place them above the suspicion of aiding or abetting a fraud. I will meet Professor Tyndall and these gentlemen when and where they please, and under such circumstances as they may decide on. I must only crave their patience if nothing should occur at the first or even the second *séance*. A patient and candid investigation is all I ask. Having been much harassed, and not being in good health, I would postpone this meeting till some time in June.

"I am, Sir, yours obediently,

"D. D. HOME.

"Cox's Hotel, Jermyn Street, May 5, 1868."

The *Star*, of the 6th of May, had the following notice:—

"Mr. Home has always insisted, that he puts no more pressure on the spirits who visit him than he does on the old ladies who give him money; that he has no power to compel manifestations, and never attempts to exert any; and that, in fact, the law of spiritual visitation is very much like the law of voting, and recognises only free and independent raps. Though some persons have tried to throw discredit on this statement, it is clear they have done so without reason, for nearly every story told of Mr. Home tends to confirm the truth of it. Some years ago, the Emperor of the French is said to have asked Mr. Home

to meet him, with the expectation, no doubt, that something spiritual would happen; but Mr. Home declined the invitation, although Robert Houdin, the famous conjuror, was to have been of the party. We may be sure he would not have missed so good an opportunity of convincing these eminent sceptics if the manifestations had been dependant on his own will. Professor Tyndall mentions a similar circumstance, in a letter to the *Pall Mall Gazette*. Professor Faraday and the Professor were invited to meet Mr. Home, by a gentleman who had been deeply impressed with Mr. Home's performances, and who was very anxious that Professor Faraday should analyse them. Both the Professors accepted the invitation; and yet, adds Professor Tyndall, meaningly, 'the proposed investigation never took place.' After this, who would venture to throw a doubt on any statement made by Mr. Home?"

Mr. Home wrote, in answer, to the editor of the *Star* :—

"Sir,—My attention has been called to a paragraph in the *Star* of this date, and as it is untrue in every particular, I would request your publication of this my contradiction. I have on more than fifty occasions met his Majesty the Emperor of the French, and could not have dictated who I should meet. I never on any occasion declined an invitation or request to meet any one named by the Emperor. In 1857, I dined with the Prince Napoleon, and after dinner there was a *séance*. As there were between 20 and 30 guests present, and I never have a *séance* with more than nine, I was left to select the persons who were to be present. By chance, I selected a gentleman well known to be one of the most clever conjurors in France, and this gentleman gave testimony that, whatever the power might be, it was not a conjuring trick.

"I have written to the *Pall Mall Gazette*, in reply to Professor Tyndall's letter. The *séance* for Professor Faraday was to have been the 24th of June, 1861. I was then, with my family, lodging with Mrs. Crawford Parks, of 7, Cornwall Terrace, Regent's Park. I send you an extract from her diary :—
'June 24. . . . A scientific gentleman who had written to disprove spiritual manifestations was to have joined the party; however, he requested to have a programme, which he said was due to him as a scientific man, and to his position. It being impossible to give a programme, he declined to join the *séance*.'

"I am, Sir, your obedient servant,

"D. D. HOME.

"Cox's Hotel, Jermyn Street, May 6."

Professor Tyndall then proceeds to "put his foot in it" in

the following fashion, and as the pupil and friend of Faraday to do him the great injury of publishing a letter of his which might well have never seen the light. Here began his great want of caution, and which reaches its climax by his unreservedly adopting the whole silly programme, and stating that he is going to investigate in "the month of June" in the spirit of Mr. Faraday's letter.

" FARADAY AND THE SPIRITUALISTS.

" To the Editor of the *Pall Mall Gazette*.

" Sir,—At a critical point in the history of English law and of English common sense I thought it my duty to publish the letter which appeared in your journal on the 5th of May.

" In a letter published in the following number of the *Pall Mall Gazette* Mr. Home impugns the accuracy of my statements. According to him it was Mr. Faraday, and not Mr. Home, who declined the combat.

" In your number of yesterday you were good enough to publish a note from me, suggesting the desirableness of having the letter of Mr. Faraday, to which I referred, made known to the English public.

" Thus the matter stands as regards published communications. I have also received others, to one of which, inasmuch as it very emphatically supports Mr. Home, it is now my duty to refer.

" Mr. W. M. Wilkinson, who is, I am informed, one of the most distinguished 'Spiritualists' in England, writes to me thus:—

" ' 44, Lincoln's Inn-fields, May 7, 1868.

" ' Dear Sir,—I have noticed your letter to the *Pall Mall Gazette* about Mr. Home and the late Mr. Faraday, and also Mr. Home's answer. I can fully corroborate what Mr. Home there says about Mr. Faraday having refused to come, at the last moment almost, unless he had a programme of the performance previously put into his hands. Sir Emerson Tennent it was who conducted the correspondence with Mr. Faraday, and as soon as he saw this foolish demand he stopped the proposed meeting. Indeed, no one with any sense could have done otherwise.

" ' If you knew of this I think you should have mentioned it in your letters to the *Pall Mall*, because the omission gave the public a wrong impression of the reason why you did not meet Mr. Home.

" ' I believe the question of whether the alleged manifestations are facts, has gone much too far to render any further

inquiry necessary, and that even if you should authoritatively pronounce that they do not happen, they would be found to occur notwithstanding. In fact, it would be seen that your saying a thing was impossible, would be no bar to its happening. I have known of such cases before in the history of science.

“ ‘Yours faithfully,

“ ‘W. M. WILKINSON.’

“ Thus Mr. Home asserts, and Mr. Wilkinson ‘can fully corroborate’ his assertion, that Mr. Faraday ‘refused to come at the last moment almost, unless he had a programme of the performance previously placed in his hands.’ Sir Emerson Tennent, according to this authority, like a sensible man, ‘stopped the proposed meeting.’

“ ‘To the law and to the testimony,’ then. Of his own free will, and unsolicited by me, Sir Emerson Tennent (whose correspondence with Faraday arose, not out of his conversion to Spiritualism, but from the desire to see a single experiment which perplexed him properly examined) has placed Faraday’s letter, accompanied by the following explanatory note, in my hands:—

“ ‘66, Warwick Square, Pimlico,

“ ‘May 7, 1868. .

“ ‘My dear Sir,—Having seen in the *Pall Mall Gazette* the allusion made by you to the willingness of Professor Faraday to investigate personally the phenomena reported to him to have occurred in the presence of Mr. Home during the spiritual *séances*, I enclose you the letter which I received from Faraday, indicating the conditions under which he would be prepared to conduct the inquiry.

“ ‘On communicating them to the gentleman with whom I corresponded on the subject (an eminent Spiritualist, and a friend of Mr. Home, but who is since dead), I received from him a letter, dated June 17, 1861, declining the conditions, and the matter fell to the ground.

“ ‘Faithfully yours,

“ ‘J. EMERSON TENNENT.’”

“ I think most of your readers will join me in thanking Sir Emerson Tennent for his prompt action in reference to the letter referred to. Here is the document:—

“ ‘Folkestone, June 14, 1861.

“ ‘My dear Sir Emerson,—I cannot help feeling that you are indiscreet in your desire to bring me into contact, with the occult phenomena, which it is said are made manifest in Mr. Home’s presence. I have investigated such in former times, during some years, and as much as I thought consistent with the self-respect that an experienced philosopher owes to himself.

It would be a condescension on my part to pay any more attention to them now; and I can only do so under the persuasion that all concerned wish to have the phenomena unravelled and understood, and will do all they can to aid in such a result. To settle whether I can go or not, I wish to put to you the following points:—

“ ‘ 1. Who wishes me to go?—to whose house?—for what purpose?

“ ‘ 2. Does Mr. Home wish me to go?

“ ‘ 3. Is he willing to investigate as a philosopher, and, as such, to have no concealments, no darkness, to be open in communication, and to aid inquiry all that he can?

“ ‘ 4. Does he make himself responsible for the effects, and identify himself more or less with their cause?

“ ‘ 5. Would he be glad if their delusive character were established and exposed, and would he gladly help to expose it, or would he be annoyed and personally offended?

“ ‘ 6. Does he consider the effects natural or supernatural? If natural, what are the laws which govern them? or does he think they are not subject to laws? If supernatural, does he suppose them to be miracles or the work of spirits? If the work of spirits, would an insult to the spirits be considered as an insult to himself?

“ ‘ 7. If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character, both of them and their results, up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind?

“ ‘ 8. If they be natural effects without natural law, can they be of any use or value to mankind?

“ ‘ 9. If they be the glimpses of natural action not yet reduced to law, ought it not to be the duty of every one who has the least influence in such actions personally to develop them, and aid others in their development by the utmost openness and assistance, and by the application of every critical method, either mental or experimental, which the mind of man can devise?

“ ‘ I do not wish to give offence to any one, or to meddle with this subject again. I lost much time about it formerly, in hopes of developing some new force or power; but found nothing worthy of attention. I can only look at it now as a natural philosopher; and, because of the respect due to myself, will not enter upon any further attention or investigation, unless those who profess to have a hold upon the effects agree to aid to the uttermost. To this purpose they must consent (and desire) to be as critical upon the matter, and full of test investigation in regard to the subject, as any natural philosopher is in respect of the germs

of his discoveries. How could electricity, that universal spirit of matter, ever have been developed in its relations to chemical action, to magnetic action, to its application in the explosion of mines, the weaving of silk, the extension of printing, the electro-telegraph, the illumination of light-houses, &c., except by rigid investigation, grounded on the strictest critical reasoning and the most exact and open experiment? and if these so-called occult manifestations are not utterly worthless, they must and will pass through a like ordeal.

“ ‘As I do not want to debate this matter with those who have already made up their minds in a direction contrary to my own, but (if I see sufficient reason) only to work it out with such a desire to find incontrovertible proofs independent of opinion or assertion, so I wish you would show this letter to Mr. Home, and those who want me to meet him and them on his ground; after which you will know whether you should persevere in asking me. You will understand that I decline to meet any whose minds are not at liberty to investigate according to the general principles I have here expressed.

“ ‘Further, I claim the right of publishing the whole or any part of this letter, or any future written communication that may arise out of it, in any manner that I may think fit.

“ ‘Ever, my dear Sir Emerson,

“ ‘Your very faithful servant,

“ ‘M. Faraday.

“ ‘You will see that I consent to all this with much reserve, and only for your sake.—M. F.’

“ This is the letter which Mr. Wilkinson, and such as he, pronounce ‘foolish.’ This is the fashion in which Faraday ‘refuses’ to meet Mr. Home.

“ Leaving these facts to settle in the public mind, and more especially in the legal mind,

“ I have the honour to subscribe myself,

“ Your obedient servant,

“ JOHN TYNDALL.

“ Athenæum Club, May 8, 1868.”

“ P.S.—I hold myself in readiness to witness and investigate, *in the spirit of the foregoing letter* such phenomena as Mr. Home may wish to reveal to me during the month of June.”

Professor de Morgan gives the new reading of the letters F.R.S., *Falsæ Rationis Sacerdos*. One “great use to mankind” of spirit-manifestations would be to teach the Royal Society that it does not know everything. Another important “use to mankind,” is the satisfaction to the mind in not having to believe that so many of the greatest and best of men, have been either

subject to the grossest delusions, or are quite unworthy of credit. What would the Royal Society say to Socrates, if he were to read a paper before that learned body describing his inward monitor, and the spirit-manifestations which occurred to him? and would a corroborative address from Plato, save the pair from being ridiculed as a couple of simpletons, though in the opinion of many, Socrates would more than compare with Tyndall, and Plato than Palgrave? One cannot help being struck with the difference in treatment which the professors expect for themselves, compared with that which they award to Mr. Home, or to any one who has had the fortune to be convinced of these facts. One must not, in criticising Professor Faraday's letter, say or suggest that it is anything but an expression of the very best and wisest and fairest way of dealing with the subject; nor that even his insisting on Mr. Home swallowing his whole insolent programme was a foolish thing on his part; but it is quite allowable for Mr. Faraday to imply that Mr. Home is a rogue, and that he had better quietly admit it at once, and for Mr. Tyndall to adopt Faraday's programme, and to praise his master for the moderation of his language. Really, after Mr. Tyndall asking him in the spirit of Faraday's letter to "admit the utterly contemptible character of the manifestations and of their results," can he reasonably complain if, now that he is caught in the flagrant offence of prejudging without inquiry, he should be told of it in strong language, such as he applies to Mr. Home? The moderation is not always to be applied to one side, and that the side of the people who decide without inquiry that facts known to millions are gross deception, and a disgrace to the civilization of the age. It must have been most galling to Professor Tyndall to find that he is shown up by a poor, despised medium, the first time he ventures into print, and that even his friends of the *Athenæum* throw it in his teeth and that all the Club are laughing at him. Mr. Home well exposed the Professor in the following letter:—

" MR. HOME'S REPLY.

" To the Editor of the *Pall Mall Gazette*.

" Sir,—I am very glad that Professor Tyndall has been so fortunate as to obtain the letter of the late Professor Faraday to Sir Emerson Tennent. It is the first time I have seen it, and all I knew of it was from the information of the late Mr. Robert Bell, who had arranged with Sir Emerson Tennent for a *séance*. The time was fixed, and Mr. Faraday was expected, when Mr. Bell informed me that Mr. Faraday refused to come without having a programme. It was therefore not I who 'declined the combat,' for I had nothing to do with it.

“ Mrs. Crawford Parks, at whose house, 7, Cornwall Terrace, Regent’s Park, I was at the time lodging with my family, was likewise informed to the same effect by Mr. Bell, and made an entry at the time in her diary. ‘ A scientific gentleman who had written to disprove spiritual manifestations was to have joined the party; however, he requested to have a programme, which he said was due to him and to his position. It being impossible to give a programme, he declined to join the *séance*.’

“ But now that we have the letter itself (which I observe makes no condition that Professor Tyndall should be of the party; and I never heard that he was to have been present), it appears that the programme, or previous writing, was to have been of Professor Faraday’s sole dictation, and I can quite understand that Mr. Robert Bell should have seen at once that it was useless to attempt any investigation with a person in the temper of Mr. Faraday’s requirements.

“ Only consider that I was to sign a treaty of which the following were two of the articles:—‘ 7. If the effects are miracles, or the work of spirits, does he admit the utterly contemptible character both of them and their results up to the present time, in respect either of yielding information or instruction or supplying any force or action of the least value to mankind? 8. If they be natural effects without natural law, can they be of any use or value to mankind?’

“ I would ask if this is the tone of a humble student and inquirer, prepared to analyze and ascertain facts, or whether it be not the sign of a mind far gone in prejudging the question at issue.

“ When these matters first engaged public attention Professor Faraday had unfortunately publicly decided that they were due to involuntary muscular action; and as time went on, every development of them which proved the incorrectness of his explanation was received almost as a personal affront by him. This accounts, I believe, for the sub-acid tone of the whole treaty which he wished to impose on me through Mr. Bell, and which induced Mr. Bell to think that Professor Faraday was not likely to be a successful wooer of inquiry.

“ I am sure that neither Mr. Faraday nor Mr. Tyndall have acquired their high reputation by investigating nature in any such spirit, for even hydrogen, or any long suffering gas, or even the spectrum analysis, would have felt insulted by being submitted to such conditions as those sought to be imposed on me as a preliminary to inquiry.

“ Mr. Tyndall says that he is ready to witness and investigate in the spirit of Mr. Faraday’s letter. From the attitude he takes up, I fully believe it, and as such spirit is not that of logic, nor

according to the true scientific method, I will wait until he can approach the subject in a more humble frame of mind.

"I firmly believe that both 'English law and English common sense' will be able to take care of themselves without Mr. Tyndall's assistance.

"Your obedient Servant,

"D. D. HOME.

"Cox's Hotel, Jermyn Street, May 9, 1868."

Mr. Wilkinson also wrote a letter to the *Pall Mall*, but instead of sending it direct to the paper, he enclosed it with a private note to Professor Tyndall desiring him to write his answer, and to send both together to the paper, in order that the public might read them together. Mr. Tyndall, however, has not yet done this. The following is Mr. Wilkinson's letter:—

"To the Editor of the *Pall Mall Gazette*.

"44, Lincoln's Inn Fields,

"11th May, 1868.

"Sir,—I am obliged to Professor Tyndall for the opportunity of seeing for the first time the letter of the late Professor Faraday. The late Mr. Robert Bell informed me that the proposed meeting did not take place on account of Mr. Faraday demanding to have a programme; and now that the letter is published, it appears to me that it fully justified Mr. Bell in the course he took. I had forgotten that it was Mr. Bell, and not Sir Emerson Tennent, who stopped the meeting; but the only material point is, whether the terms of Mr. Faraday's letter argued such a foregone conclusion in his mind, as to justify Mr. Bell in refusing to bring him and Mr. Home together.

"As Mr. Faraday has gone from amongst us, I do not wish to bring his name unnecessarily forward in the controversy; and I am able to discuss the question with Mr. Tyndall, in consequence of his so gladly adopting the terms of Mr. Faraday's letter, and making himself responsible for them.

"To me, what Mr. Tyndall so highly approves, by expressing his readiness 'to witness and investigate in the spirit of the foregoing letter,' is but little in accordance with a true spirit of inquiry; and I shall be sorry for Mr. Tyndall's deservedly high reputation, if he do not take an early occasion to repudiate, at least some of the articles, on which Mr. Faraday insisted.

"I shall be disappointed if Mr. Tyndall should advisedly say, for instance, 'That it would be a condescension on his part to pay any more attention to them now.' It has been the particular fame and force of Mr. Tyndall that he has felt it no condescension to investigate even the smallest phenomena; and perhaps he is the most admired for his fertility of resource in devising new :

methods and experiments. I am sure, then, that he will not talk of condescending to inquire into what is evidently a new, and, to him, unknown subject.

“ I demur altogether to Mr. Tyndall’s right to impose any preliminary conditions of inquiry into any class of phenomena, because conditions assume some knowledge *a priori*, of which in this particular matter, I see little trace in Mr. Tyndall; but if he demand the right of administering conditions to Mr. Home, why should not Mr. Home insist on preliminary conditions and answers from Mr. Tyndall? I feel sure that Mr. Tyndall will agree with me that the Thirty-nine Articles do not apply in matters of science, but let us see how the case looks if it be held otherwise, and that Mr. Tyndall insists on retaining Mr. Faraday’s preliminary tests.

“ In an enquiry into the relations between spirit and matter, and into the existence of spiritual dynamics, it would obviously be important to ascertain that the person whose report was to settle the question, was at all events open to enquiry, and that his whole mind was not penetrated with the conviction that there is no spiritual world, that nothing supernatural has ever happened, or can ever happen in this world, that no account of miracles should be believed on any testimony—not even on his own—and that no written revelation has ever been made by God to man.

“ Now if conditions are to be the order of the day, I shall insist on distinct and frank answers from Mr. Tyndall, on these, and other essential preliminaries.

“ If he insist on having as one of his preliminaries an answer to the question whether what he is about to investigate ‘ can be of any use or value to mankind,’ I shall require him to answer whether the *cui bono* has been introduced into science as a bar to enquiry, and if so, when?* The history of science is full of instances in which centuries have elapsed between the observation of phenomena, and their application to useful purposes. More than a thousand years the world had to wait before the known qualities of conic sections were applied in carpentry, and it was many years before the first experiments in electricity ended in the electric telegraph.

“ The first question I believe should be as to the existence of phenomena, and if Mr. Tyndall should not approve of their existence, I do not feel that any apology is due from me, for I only observe them, and do not create them.

“ Mr. Tyndall kindly calls me ‘ one of the most distinguished

* We believe Mr. Tyndall admits that if the facts be true, he would feel obliged to lay them before the Royal Society, on his authority. This we think settles the question of their importance.

Spiritualists in England.' He might as well call me a 'distinguished gravitationist,' because I accept the phenomena of gravitation from observation and experiment. My distinction has been easily earned at the mere cost of sitting in a room with my eyes and my mind open. Mr. Tyndall is a really distinguished man, and may well be proud of his hardly-earned fame and high position, on which no one congratulates him more heartily than I do. It is from this that I would warn him to treat this subject fairly, and that for his own sake only, because it can go on without him.

" Your obedient Servant,
" W. M. WILKINSON."

MR. PALGRAVE'S JUDGMENT ON PROFESSOR TYNDALL.

On the 16th of May a letter from Mr. F. T. Palgrave appeared in the *Pall Mall Gazette*, from which we make some extracts. Mr. Palgrave evidently thought that Mr. Tyndall was a long time in coming forward with his statement, and as he could not wait any longer for the answer, he determined to taunt him into activity, with what result will be seen in the Professor's answer. *Tantæne animis cœlestibus iræ?*

" SCIENCE *versus* SPIRITUALISM.

" To the Editor of the *Pall Mall Gazette*.

" Sir,—Few of the 'correspondences' which have appeared in your columns will have been read with greater interest than that between Professor Tyndall and Mr. Home. * * *

" If we put aside Spiritualists proper (as not likely to be convinced by any process of human reason) with those who (like your correspondent) are satisfied already that Spiritualism is no more than a second-rate species of legerdemain, it is certain that to the general or undecided public the verdict of Professors Faraday and Tyndall, yea or nay, after a fair and full trial, would be conclusive. * * * Mr. Faraday, after examining certain 'spiritualist' phenomena ten or twelve years ago (I think), elaborately proved that they were solely caused by common but unheeded mechanical causes, and his admirable exposition hardly commanded my conviction more completely than his simple *ipse dixit* would have commanded it. But this is not the point which has now been raised. We are at present concerned with the challenge which passed between him and Mr. Home in 1861, and with Professor Tyndall's renewal of it in 1868. In this challenge (the transmissal of

which to Mr. Home he authorized), besides many contemptuous expressions, Faraday requires Mr. Home himself to admit the futility of the very art or science which he professed, and to be ready to aid in putting it down as a mischievous delusion, in case the verdict should go against him. Surely when we read this *we must confess with regret that this great man then fell into an error of judgment, which does really justify Mr. Home (ex post facto) in treating the challenge as unfair, and which, further, will justify him in declining any challenge conceived in a similar spirit?*

* * * *

“ If he consented in any way to renew the trial, the common principles of justice, not to speak of the higher ground taken by the philosopher, demanded that (whilst defining such conditions as should ensure completeness of investigation) he should not demand such as carry with them the air that he has pre-determined the cause, and (in effect) require the antagonist, if defeated, to confess that he has been under an idiotic delusion. Indeed, I rather understate Faraday’s conditions in thus describing them; the tone is that of a man who has decided that the other party is a rogue, and ought to be ready to confess it. Whether justified or not in holding such a view, Faraday’s eminently fair and liberal mind would, surely, at a calmer moment, have recognized that this was precisely an occasion when he should have rigidly suppressed it. It is incredible that he would have accepted a converse ‘programme’ for himself, and Mr. Home (had the trial taken effect) would have been worse off than in that Greek city where the proposer of a new law had to plead with a halter round his neck. Such demands would have been quite inadmissible, even on the part of an advocate; but here Faraday was to act more or less as a judge in what other paragraphs in his own letter describe as a scientific investigation. *Mr. Home is surely right in observing that it is not in this spirit that Faraday approached any obscure problem in physics, or met any scientific men who entertained opposite views to his own. Had he done so, indeed, he would not have been Faraday the philosopher.*

* * * *

“ As it was, Mr. Home’s friend had a perfectly legitimate plea for refusing the challenge, and it will be a real misfortune should the transient and hasty error of a great man (unadvisedly made public after his death) be reiterated now, with the result of a similar ‘defeat of justice.’

“ I have ventured on these remarks, because, believing firmly that a fair trial would crush a mischievous delusion, it is of great importance that Spiritualism shall not gain an easy triumph by showing that science refused a fair trial. And (with all deference

to Professor Tyndall's position in his own sphere) it is impossible to read his letters of May 5 and 9, whether in regard to the tone or the argument, without seeing that (no doubt unconsciously to himself, or through the heat of controversy) *the manner in which he proposes to proceed is eminently unjudicial*. It is also exactly calculated to damage the cause which most of my readers will agree is the cause of truth. To advance to a scientific investigation with an air of infallibility (however well founded), to prejudge the case, and scatter obnoxious hints against the antagonist, will not indeed render 'Spiritualism' credible to honestly constituted minds, *but may naturally indispose them to a favourable view of the advocate of science*. As the matter now stands, there is a serious risk that what has happened will afford a triumph to folly, and grieve those who rely upon true scientific investigation to dissipate vulgar error by the sight of a good cause thrown away. If the trial proposed for June closes with Mr. Home's refusal of May 11th, the victory will not be with his opponent. For the sake of science and of truth, let us hope that it will be arranged in a more judicial spirit; that science will shew fair play, even to Spiritualism: and few of my readers will then doubt of the result.

"Obediently yours,

"F. T. PALGRAVE.

"Athenæum, May 13th, 1868."

We have some qualms in adducing Mr. Palgrave's testimony, notwithstanding that it so entirely admits that Professor Tyndall has been caught out the first ball, and that too by a novice at the game; for we find that Mr. Palgrave himself is open to the same charge of prejudging the case, which he blames Professor Tyndall for exhibiting.

Mr. Palgrave is a critic or judge by profession, and has already stood condemned by the public for exercising his faculty rather too much; having, indeed, fatuously introduced his art criticisms into the Government catalogue of the pictures in the last Great Exhibition, and which had to be withdrawn in consequence.

Whilst blaming Professor Tyndall for his insulting method of offering to investigate, Mr. Palgrave equally without any investigation, states his opinion that "Spiritualism is no more than a second-rate species of legerdemain;" and he evidently thinks a report by Mr. Tyndall, after an interview with Mr. Home, would settle it. We can hardly imagine where Mr. Palgrave and others of the same kind get such opinions, and how they can exhibit such little knowledge of facts. The existence of the supernatural so-called does not depend either on Mr. Home or Mr. Tyndall, but it has been exhibited and believed in by all ages and by all nations, and we should like to know who has

now consented to make Mr. Tyndall the final judge of a question which involves the existence of the spiritual world, and of whether there have ever been any footfalls outside its boundary. Mr. Tyndall, we consider, has definitely proved himself an improper person to sit as judge on any branch of this question, and we certainly do not see that Mr. Palgrave is more judicial, but it is quite an assumption on the part of these gentlemen that they are wanted at all to settle the question. It has been settled long ago, by persons more competent than they are. The observers and consequent believers in these phenomena are now reckoned by millions. Mr. Hepworth Dixon computes those in America alone at some millions, and these have all come to admit the facts, from actual experiment and observation. In what position would they stand, if Mr. Palgrave and Mr. Tyndall were to write some day to the *Pall Mall*, and tell the public, confidentially, that they had found out by seeing Mr. Home that "Spiritualism is no more than a second-rate species of legerdemain?" Would it settle the question? But suppose they reported that it was true that these phenomena happened as described,—what then? Unfortunately we can answer this question by a reference to experience. We have had quite as good people as Mr. Tyndall, who have reported in its favour, and the world won't believe a word they say; and such as Mr. Palgrave then calls them "Spiritualists proper, *as not being likely to be convinced by any process of human reason!*" If we inquire and are convinced, we are fools, or "Spiritualists proper;" and if we decide without inquiry we may be at the head of the Royal Institution, and call ourselves Professors.

It reminds us of the similar case of Dr. Justinus Kerner who examined the case of Frederica Hauffe, which he published under the name of the *Seeress of Prevorst*. It made a great stir among the scientific men in Germany, who said the Doctor was a silly dupe. In return, he told his critics that they might have come and seen for themselves, by merely crossing the brook, but instead of doing that, they all ran to their homes and got upon their high stools, and began writing about her case! When is this *method of the scientific men* to cease?

On the correspondence up to this time, the *Morning Star* remarks:—

"In 1861, it seems Sir Emerson Tennent was anxious that Mr. Faraday should investigate personally certain of the phenomena reported to have occurred in the presence of Mr. Home. Mr. Faraday had long before, as we all know, expressed his opinion on the general subject, and declared his conviction that the 'phenomena' were due to involuntary muscular action. He felt a profound contempt for the whole thing, for which we are

by no means inclined to blame him ; and he seems to have been a little annoyed at the attempt to draw him again into what he considered ridiculous and futile investigations. It is likely that if Professor Owen were invited to lecture on and dissect Barnum's Woolly Horse, he might reply somewhat tartly ; it is not improbable that Sir John Herschel would chafe at being invited gravely to investigate Parallax's theories about the shape of the earth and its relation to the planetary system. Mr. Faraday did reply in language which was not encouraging. *He prescribed certain conditions which it would have been utterly impossible for Mr. Home, whether that gentleman be the apostle of a new science or a mere pretender and humbug, to accept.* In fact, Mr. Home was invited, as a condition precedent to Faraday's entering on the investigation, to acknowledge that the phenomena, however produced, were ridiculous and contemptible. He was also required to pledge himself to the most entire, open, and complete examination—a condition which, of course, Mr. Faraday knew quite well Mr. Home could never accept. So the gentleman who was apparently acting for Mr. Home—we believe, the late Mr. Robert Bell—declined going any further ; and it does not appear that Mr. Home was particularly consulted in the matter at all. At the present moment Mr. Tyndall offers to investigate the phenomena, but he offers to do so 'in the spirit of Mr. Faraday's letter ;' and, of course, Mr. Home replies that 'as such spirit is not that of logic nor according to the true scientific method,' he declines to lend any aid to the inquiry. And there the matter ends, as it always has ended, and always must end.

"We confess we think the scientific men look rather foolish when they get into such controversies at all. Does Mr. Tyndall really suppose there is the faintest chance of his being allowed to investigate Mr. Home's 'phenomena' as he would inquire into a new astronomical or chemical discovery ? If Mr. Home be not the sincere and supernatural endowed personage he claims to be, then, of course, the idea would be out of the question. But if he be, it is hardly more reasonable. The manifestations, according to him, will not take place, cannot anyhow be got to take place, under the conditions which are absolutely essential to ordinary scientific inquiry."

The castigation by Mr. Palgrave, however, instantly roused the Professor and his wrath, and he wrote to the *Pall Mall* a letter which will damage him more for the want of logic and for the passion it contains, than any other letter—short of Faraday's masterpiece in that way—in the annals of our controversy. It is curious that both Faraday and his successor should have so covered themselves with confusion in dealing with this unwelcome subject. "These be your gods, oh Israel."

"SCIENCE AND SPIRITUALISM.

"To the Editor of the *Pall Mall Gazette*.

"Sir,—From time to time it has been my privilege to be instructed and edified by the notions of men and things with which Mr. F. T. Palgrave has favoured the English public, and I now find myself promoted to the distinction of being the object of his criticism.

"Mr. F. T. Palgrave knows the world, and the world's ways, and what it is desirable for the world to know and how that knowledge should be presented to the world, far better than I do. He is also intimately acquainted with the frame of mind in which a philosopher like Faraday ought to approach the study of reputed spiritualistic phenomena. It would, therefore, be presumptuous in me to contest the opinion of this eminent person that Faraday was wrong in writing that letter to Sir Emerson Tennent, and that I was wrong in publishing it. I would only ask permission to state, in a few words, the motives which induced me to act in a manner to which Mr. Palgrave applies the adverb 'unadvisedly,' a word which derives its power less from its intrinsic weight than from the elevation of the pen from which it falls.

"Recent events had revived the subject of Spiritualism. In the public courts of England *men with heavy scientific appendages to their names* had testified, on oath, their conviction that the phenomena reputed to manifest themselves in the presence, and through the agency of Mr. Home are '*not due to the operation of any of the known laws of nature.*' This solemn testimony had been circulated through the length and breadth of the land, and along with it a great deal of flying gossip regarding the relationship of Faraday to these spiritual phenomena.

"Though it involved a kind of jar to the sanctity in which I hold his memory, I thought it right that the world should learn from Faraday himself *what his latest opinions were in connection with this subject.** As a matter of mere authority, by which so many are guided, I thought his published opinion would be a wholesome corrective of the evidence to which I have referred. I also thought it desirable to sweep away the gossip which surrounded his name in connection with this subject. These were my motives for publishing his letter.

"Mr. F. T. Palgrave speaks of the letter as the '*hasty and transient error of a great man.*' Now, as I before stated, I am willing to defer to the opinion of a gentleman so experienced, so

* We have a letter of his, in 1864, in which, too, he made a terrible blunder. We may, probably, give it, with some others, in our next number.—ED.

well-informed, and so self-assured* as Mr. Palgrave that the letter was an error. Here he is on his own high ground, where his supremacy is indisputable. But how did he find out that the 'error' was 'hasty and transient?' I would ask him, with all distinctness, whence come these adjectives? From the region of fact or from that of imagination? If the latter—and this is the case—I would in all submission say that the *tendency of the imagination to assume a definite structural form, irrespective of fact, is a very perilous one*,† and that it will require a master equal to Mr. F. T. Palgrave to keep its possessor out of danger, if the imaginative faculty be allowed this licence.

“The simple truth is that *Faraday was not moved by either heat or haste* in writing that letter. *He thought over it, wrote it, and read it to me after it had been written, with the utmost coolness and deliberation.* Here, as in all other things, he endeavoured to ‘walk circumspectly.’ It cannot be otherwise than a source of regret to all of us that so eminent a judge as Mr. F. T. Palgrave should regard his endeavour as a failure. I was not aware, until I had seen the last number of your journal, that the letter of Faraday could be rightly described as a challenge to Mr. Home. Faraday responded, reluctantly, to the entreaty of a friend. He had spent time upon this subject; he had examined it *in his way*, and reached his own conclusions regarding it. He had not the slightest hope of adding to his own knowledge by further investigation. *He regarded the necessity even of discussing such phenomena as are ascribed to Mr. Home as a discredit, to use no stronger term, to the education of this age.* Still, when pressed to do so, *he overcame his repugnance, while avowing it in moderate language*, and for the sake of others he agreed to undertake an investigation which *he knew would be without profit to himself.*

“If, after having approached the subject in a spirit which might have secured the approval of Mr. F. T. Palgrave; if, after having *in this spirit* satisfied his own mind that *these reputed spiritualistic phenomena were only worthy of the scorn or the pity of all intelligent persons*, he permitted a modicum of that strong contempt with which he regarded the subject to ooze out in *undertaking a repetition of his task*; surely the honesty of making his feelings indirectly known by the series of questions he proposed, and to which he required no affirmative subscription, will, in the minds of simple people, be a set-off to the lack of that ‘judicial’ tact which Mr. F. T. Palgrave would have preferred.

“In all reverence I would now say, let the glorious shade rest. *I endorse the opinions and accept the responsibilities of*

* They are pretty well matched for self-assurance.

† Mr. Tyndall should regulate his own conduct by these wise words.

Faraday in this matter. In the spirit of his letter, which, cavil apart, was simply this, that he should be permitted to apply to the examination of this subject the methods which have made his name immortal, I will at any practicable time undertake to meet Mr. Home. I ask him to subscribe to no condition, to furnish me with no 'programme.' I only ask him to permit me to deal with him and his phenomena as I now deal with nature. If he fully and frankly grants this condition, the investigation can have but one of two results: either his phenomena will be proved delusive, or I shall be converted to the ranks of Spiritualism.

"I am, Sir, your obedient Servant,
"Athenæum Club, May 17, 1868." "JOHN TYNDALL.

"To the Editor of the *Pall Mall Gazette*.

"Sir,—The 'glorious shade' of Faraday has very little to thank Professor Tyndall for in bringing forward the letter containing the insulting programme which he had devised as a preliminary to investigating these phenomena. Mr. Palgrave made the only excuse that was open to relieve Faraday, when he spoke of it as the 'hasty and transient error of a great man,' unadvisedly published by his friend; but now again comes Mr. Tyndall to deprive him even of this poor excuse.

"The letter it seems was not dictated in either 'heat or haste,' and he thought over it, wrote it, and read it with the utmost coolness and deliberation. I am very sorry for it, because the letter is a rare specimen of want of balance; and it is unfortunate that Mr. Tyndall should indorse the tenor of it, and moreover, put such indorsement forward as his credential for an unprejudiced examination.

Mr. Tyndall ought to have been obliged to Mr. Palgrave for finding him a way out of the difficulty, but he insists on making the worst of it, and on attacking Mr. Palgrave in the true, scientific method of the Royal Society. It is an amusing fight and perhaps it is not prudent in me to interfere between the combatants until they have exhausted themselves a little more.

"However, Mr. Tyndall has conclusively removed himself from the judicial bench in this matter, and which is of the less consequence since 'the phenomena' can occur without his indorsement.

"I am waiting to see his answer to a letter I wrote him a week ago, for publication in your paper.

"Your obedient Servant,
"44, Lincoln's Inn Fields, "W. M. WILKINSON.
"19th May, 1868."

Professor Tyndall had, through a mutual friend, incontinently

asked one of the "men with heavy scientific appendages to their names," to give him two facts on which he relied for his consideration. Mr. Cromwell Fleetwood Varley, who, in addition to his scientific appendages, is quite competent, on the mere ground of having his eyes and ears in a healthy state, to vouch for the facts he narrates, kindly accepted Mr. Tyndall's invitation, and gave him the benefit of the following letter:—

"Fleetwood House, Beckenham,
"19th May, 1868.

"My dear Sir,—Mr. Wallace has forwarded me your letter to him, dated 7th inst.

"In compliance with your desire, I will endeavour to describe briefly some of the 'physical phenomena' I saw on two occasions, in the presence of Mr. Home, together with the precautions I adopted to guard against trickery. To facilitate the explanation, permit me to premise, that the object of the *séance* was to demonstrate to me that the 'physical manifestations' were not the result of trickery, and that there was some other intelligence at work besides Mr. Home and the observers. I had repeatedly heard from well-informed people of extraordinary manifestations occurring in the presence of this much-abused gentleman, and became very anxious to ascertain for myself the nature of them.

"Having no introduction, I called one Tuesday morning in the Spring of 1860, at his residence, 134, Sloane Street, and told him that I was Electrician of the Electric and International and the Atlantic Telegraph Companies, that I was well acquainted with electricity, magnetism and other physical forces—that I had heard of extraordinary phenomena occurring in his presence, and was desirous of seeing them and of investigating their cause. I asked him if he would permit me to witness them. His answer was 'He would be delighted to do so.' At the same time he warned me that he could not promise that any manifestations would take place, that the phenomena were of a delicate character, and that it generally required several sittings before the necessary rapport was established to permit of anything decisive.

"The next day I received a formal invitation for myself and Mrs. Varley for Thursday evening, between seven and eight o'clock. Mr. Home was residing in furnished apartments, and the drawing room into which I was introduced on the Tuesday, and in which the phenomena occurred on the Thursday, was over a chemist's shop.

"On each of those occasions I examined the staircase to see if the floor was of unusual thickness or not, so as to permit of the introduction of machinery, and I also went into the shop underneath and examined the ceiling under the drawing room,

but there was nothing unusual. The room was rather scantily furnished, there was a couch, about a dozen chairs, and nothing else capable of concealing any quantity of apparatus.

“ Eight of us sat down to a large, heavy, circular table. I had previously arranged with Mrs. Varley to observe very closely, to look out keenly for anything resembling trickery, to observe the room, the furniture and those present for anything that might appear suspicious and if anything unusual happened to note it carefully and fix it in her memory, so that we might collate our observations. On a slip accompanying this I give you in confidence the names of those, who were present, all excepting one whose name I do not recollect, and their positions around the table. Finding so many ladies I felt some disappointment, fearing it would prevent a rigid scrutiny.

“ The lady, who sat on Mr. Home’s left, *i. e.* between me and him (and whom I will call Mrs. A.,) and who had devoted considerable attention to the subject, entreated me, as did Mr. Home, to use my utmost endeavours to satisfy myself with regard to the phenomena, and he again urged me on no account of etiquette or otherwise to hesitate to make a complete scrutiny.

“ I availed myself of this. After sitting at the table for 20 minutes the first phenomenon occurred. We heard a number of sounds or raps as they are frequently termed. I examined the table underneath while Mrs. Varley observed above. There were four full-sized gas burners in the room burning brightly, all hands were on the table, all feet, as previously desired by Mr. Home, were turned back under the chairs.

The following simple telegraphic alphabet was then explained to me:—

1 sound or movement, or action of any kind	<i>No.</i>
3 sounds	<i>Yes.</i>
2 sounds	<i>Doubtful.</i>

i. e. that neither *No* nor *Yes* would answer the question.

5 sounds or movements, &c. of any kind, the *Alphabet.*

i. e. that the *alphabet* was to be run over or repeated aloud, and on the right letter being reached the fact was indicated by three sounds. In this manner words could be telegraphed easily, though slowly, by any one capable of producing the signals in question. Mrs. A.— audibly expressed a wish that I should be touched—immediately five sounds were heard and telegraphing commenced. We were informed by this means that the communicator was afraid to approach me. I made no remark, but simply kept a sharp look-out, and endeavoured to find whence the sounds proceeded. Shortly after, the table tipped up, first on one side and then on the other, remaining sometimes for

many seconds in the inclined position, having described an arc of about 30 degrees. I examined under and over the table—all hands were resting gently on it, and I could see no indication whatever, of any exertion of muscular force on the part of any of us. About this time the sounds became louder, and there were two distinct kinds of raps—the one being a lower, but louder note than the other. The lighter and higher sound communicated that it had now lost its dread of me, and would move my coat. It was pulled or jerked three times—about half a second of time elapsing between each pull. As these jerks were given to my coat, low down on the right hand side, between my chair and that of Mrs. A., the thought flashed through my mind, that this could not be accepted as evidence; but that, if my coat were pulled above the table, so that I could see it, it would be far more satisfactory. The instant this thought had passed through my mind, the flap of my coat, on the right-hand side, within a foot of my face, was turned up three times. Immediately, and in order to test it carefully, I *mentally* wished the left hand collar to be moved in a similar manner. Before the thought had been put into words in my own mind, the left-hand flap moved three times, as requested.

“Very shortly afterwards information was signalled that I should be touched on the knee; without moving I again inaudibly desired that my right knee should be touched three times, and instantly I felt three distinct pressures. I mentally said, ‘Left knee,’ and it was touched three times without waiting a second. I mentally said, ‘Right shoulder,’ and it was instantly touched, but I could see nothing. I then mentally said, ‘Left shoulder,’ and finally, ‘Top of my head,’ and was touched accordingly three times at each place. The whole occupying not more than 10 seconds. As I did not speak or move, or make any gesture, no one was aware of what had taken place until I described it to them. The table was tilted about a great many times, and by means of the signals we were instructed to stand up, which we did, resting our hands lightly on the table, the latter after rocking about for a little while suddenly rose up bodily off the floor 14 or 15 inches, moved about, and then descended. I examined underneath during this phenomenon, but there was nothing visible. The hands were well over the table and it certainly was not supported by them. It then occurred to me, as my *unuttered* thoughts had been responded to in the early phenomena, that if the table rose off the floor again I would wish it to be moved in various directions; after waiting three or four minutes the table rose again into the air about 12 or 15 inches and remained up fully half a minute, I think more nearly a minute. I mentally wished it to move

in various directions, and it did so, before those thoughts had assumed the shape of words in my own mind.

“During a portion of the *séance*, as many as four distinct kinds of raps were heard at the same time, and as many people were putting questions and receiving answers at the same moment. When requested, the raps were produced on the walls, on the ceiling, on our chairs, which latter were distinctly shaken by them; and on several occasions, the whole vibrated sufficiently to simultaneously attract the attention of every one.

“Several of us, while seated in our chairs, were suddenly twisted round; and subsequent experiment showed that it required a good vigorous effort to perform a like operation by the hands. These twistings occurred to those who were far from, as well as those who were near to Mr. Home. The *séance* continued till about 11 o'clock; Mr. and Mrs. Home, as well as Mrs. A., pronounced it unusually successful, and expressed surprise at such a display of force at my *first* investigation.

“On returning home Mrs. Varley and I compared notes, I found that she had put a great many questions mentally and received answers as rapidly as I had.

“It was between 12 and 1 o'clock when we reached our dwelling at the other end of London, five or six miles from Sloane Street. Before retiring I requested Mrs. Varley to sit down with me in the drawing room, and once more think over carefully what we had seen together with the tests we had employed to guard against delusions; while so engaged, although five miles away from the medium, the sounds or raps commenced upon the walls of our own house.

“The next evening I received a letter from Mr. Home, in which he informed us of the fact that we had heard these sounds in our own house.

“I saw him shortly afterwards and asked him how he knew this, and he said that the same power which had produced the phenomena at his house, had produced the sounds in my own room, and had informed him of the fact and instructed him to write to me as an additional evidence.

“*Second séance at my own house, at Beckenham, Kent.*

“Present:—D. D. Home, a lady, a city accountant, a merchant, a gentleman, the first officer of a ship, Mrs. Varley, and myself.

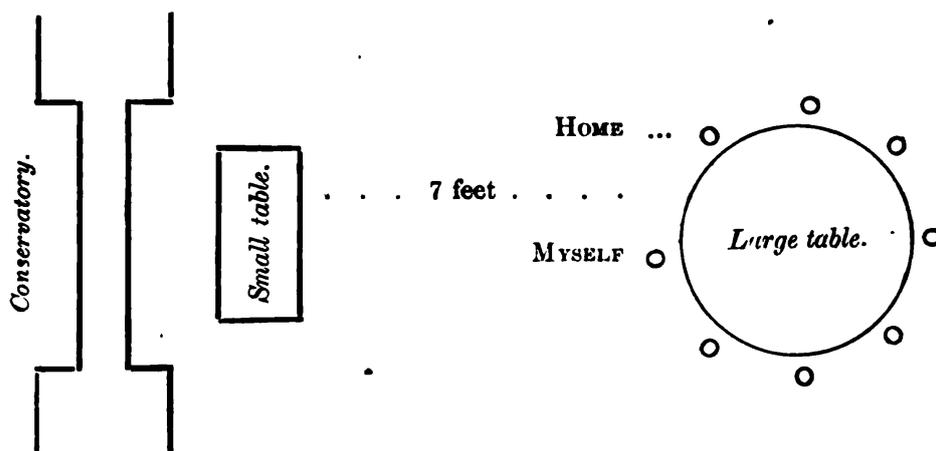
“I purchased this house in the latter part of 1863 while it was in course of erection, and before any of the flooring was laid; I am therefore well acquainted with its internal structure.

“In the summer of 1864, I requested Mr. Home to keep his

promise of giving me a *séance* at my own house, and I invited the people mentioned to meet him. He had never been in the house before.

“ We had a great many phenomena similar to those already described; there were some, however, different from those I had seen in his house. During the course of the evening he became apparently nervous, and requested me to hold his hands, and said: ‘ Oh! look behind you’—and became somewhat alarmed.

“ He then put both his legs over my left knee, and at his request I held both his legs between my legs, and grasped both his hands in my own. We all of us looked in the direction, which he indicated—there was a small side table close to the conservatory window, seven feet behind Mr. Home’s back, Mr. Home and I being the nearest to it. We were seated thus:—



“ Shortly afterwards the side-table began to move. This table is mounted on casters, and it was driven up to me by some invisible means, no one being near it, and while I had hold of both Mr. Home’s hands and legs. A large ottoman, capable of seating eight persons, was moved all over the room, and we were all driven by it up to the pianoforte.

“ *Imposture* was impossible. Phenomena of this kind were abundant this evening. As many of them occurred in the dusk of the evening they hardly come within the scope of your demand, *viz.* under a “bright light.” I have witnessed the “physical phenomena” more than twenty times; but the higher psychical phenomena, which convey better proof to those who actually witness them than do the physical, have been witnessed by me more than a hundred times both in England and America.

“ You may ask why I have not published this before. The answer is simple—you yourself know how all new things are received in this world of contention.

“I have endeavoured, whenever opportunity, health, and business would permit, to ascertain the nature of the force by which these phenomena are produced, but I have not progressed much farther at present than to find out the source whence the physical power is abstracted, *viz.*, from the vital systems of those who are present, and especially from the medium. The part of the subject under discussion, therefore, is not yet ripe for publication.

“As to the phenomena themselves, there are numerous accounts on record—some excellently authenticated, both in this and the previous century. We are only now re-studying what has been investigated by the philosophers who lived 2,000 years ago; and when some good Greek or Latin scholar, who has made himself acquainted with the character of the phenomena which have been presenting themselves so numerous since the year 1848, will properly translate the writings of those great men, the world will find out that what is happening at the present time is only a new edition of an old page of history, studied by keen intelligences to an extent that will redound greatly to the credit of those good and clear-headed old sages, who seem to have risen far above the narrow-minded prejudices of their age, and to have investigated the matter under discussion to an extent in some respects transcending our present knowledge.

“I am, my dear Sir, very truly yours,

“ (Signed) CROMWELL F. VARLEY.

“J. Tyndall, Esq., F.R.S.,
&c., &c., &c.”

Now here are specimens of some of the more ordinary phenomena. What has Mr. Tyndall to say to them? What would have been his tests? and where would they have come in? When the small table moved of itself to the large one, what could he have done beyond looking at it? When he asked mentally for the breast of his coat to be moved, what test would he have applied? Or does Faraday's “involuntary muscular action” account for these? Brewster would have got over the table moving by saying “it *appeared* to move.” But what does Mr. Tyndall say? We fancy he will say that Mr. Varley's eyes and other senses deceived him. What proof is there of this assertion? Mr. Varley appears to have his senses in good order, and to make a good use of them. What evidence then has Mr. Tyndall that he cannot hear, and see, and feel? Mr. Tyndall must state his grounds for this large assumption of his, which in the absence of good grounds becomes itself incredible and absurd.

“SCIENCE AND SPIRITUALISM.

“To the Editor of the *Pall Mall Gazette*.

“Sir,—I venture to doubt the logic of the dilemma stated by Dr. Tyndall in reference to a meeting with Mr. Home. ‘The investigation can have but one of two results: either his phenomena will be proved delusive, or I shall be converted to the ranks of Spiritualism.’

“There is surely a third hypothesis tenable with respect to so-called spiritualistic phenomena; namely, that they are neither wholly delusive, nor entirely caused by “spirits,” but that they are, in part at least, real, and, as far as they are so, to be accounted for by natural causes.

“It is because, if these phenomena are pronounced by competent authority not to be “delusive,” I believe that their explanation will lead, not to Spiritualism, or a knowledge of the ‘spirit world,’ but to a greatly extended knowledge of the interaction of bodies on each other, and particularly of the correlations of physical and psychological forces that I, with many others, rejoice in the prospect of a scientific investigation of the assertions of Spiritualists.

“If, however, these phenomena are real and naturally explicable, their explanation will tax all the ingenuity, not of physicists only, but of biologists and psychologists.

“That, if real, these phenomena should, in the first stage of their investigation, be attributed to ‘spirits’ is evidently in accordance with that general historic law formulated by Comte.

“I am, Sir, your obedient Servant,

“J. S. STUART GLENNIE.

“Athenæum Club, May 19, 1868.”

This letter of Mr. Glennie’s, which has not attracted any remark from the combatants, really contains the very truth of the matter, and supplies the main reason why these phenomena have been investigated by so many who have proved their truth. It is not investigation, however, which Professor Tyndall wants, but to have a fling at Spiritualism, and to turn it into ridicule. In this he has not only failed, but has made himself ridiculous.

Mr. G. H. Lewes wrote a long letter, the burden of which was that men of science were quite right to refuse to waste their valuable time in investigating the pretensions of mediums, and that “had the tone of Faraday’s letter been ten times more offensive, it would have been no excuse for Mr. Home’s declining his investigation.” Such sentiments are hardly worthy of Mr. Lewes, and certainly it will require more than even his ability

to make them good. They appear to us to be the height of impudence and bold assertion.

The "men of science" don't like the same rules applied to themselves, which they insist on applying to Spiritualists, as is proved by the ferocity of the fight between Mr. Palgrave and Mr. Tyndall. The next letter is from Mr. Palgrave, in reply to Mr. Tyndall, and contains, in two full columns, some paragraphs which must have made Mr. Tyndall wince.

Referring to Mr. Tyndall's "unadvised" publication of the letter of Faraday, who might have said, "Save me from my friends," he proceeds:—

"But for this injustice, if it be such, Professor Tyndall, by publishing the letter, by proclaiming it to be the product of 'the utmost coolness and deliberation,' and by endorsing its contents, is solely responsible. What his qualifications to act as the guardian of Faraday's fame, and as the interpreter of his thoughts, may be, it is for the scientific world at large to decide; whether, in fact, to succeed to Faraday's chair be the same things as to succeed to Faraday. These are things beyond me. But 'laymen' may fairly claim to express themselves on other points, and there are those who, reverencing Faraday in another spirit than that of a slavish hero-worship, remember him as he was—a man above all things hating personal vanity, irritable arrogance, coterie worship, and rhetorical display; never prone to exaggerate the importance of the pursuits in which he was supreme, or think that they qualified him to dictate theology to others; not regarding himself as free from human fallibility, nor claiming exemption from ordinary rules of judgment, nor holding adulation honour; emphatically (if I may be allowed the pleasure of dedicating these insufficient words to so great a memory) *a man of honour and scrupulous conscientiousness, a gentleman, and a Christian*. Such a character presents an ideal of no easy attainment; but most of those who had the privilege of knowing Faraday, I hope, will judge my imperfect attempt to sketch it correct; and will agree *that in the absence of these qualities, or of qualities analogous to them, even the profoundest attainments in science are entitled to no respect and possess but little value.*"

This closes the *Pall Mall Gazette* correspondence. Their leading article upon it calls for little remark. It is in the pretentiously moderate and very unfair tone sometimes adopted by that paper. It is obliged to give its judgment against the incautious but chivalric Tyndall; but thinks that, now that he says he will investigate in the ordinary scientific methods, Mr. Home has no excuse for evasion! The *Pall Mall Gazette* insultingly adds, that if Mr. Home accepts, they will not insert

his letter, but "will try to repeat it to the world in a manner more generally intelligible and unequivocal than that which mediums usually employ." We fancy Mr. Tyndall found Mr. Home's letter to him sufficiently intelligible and unequivocal; but the impudence of these people is really beyond our comprehension.

The Professors have not been fortunate in their wild attacks on Spiritualism. Professors Faraday and Brewster both fell short of what might have been expected from them. Brewster, after seeing Mr. Home with Lord Brougham and Mr. Cox, could only say afterwards, that "the table *appeared* to rise," which was rather taking a rise out of the philosopher. Faraday said at the beginning, that the phenomena were due to involuntary muscular action, and he was never strong enough to get out of that absurdity; and now poor Mr. Tyndall has "been and done it" in the same fashion. And these are the high priests of investigation, whose report is to settle the question of Spiritualism! We would do all in our power to prevent such bigotted and prejudiced persons from assuming the ermine.

But let the matter as to examination and investigation be put on its right ground, namely, that scientific and literary men have the same opportunities of examination of the question as any one else, and that these opportunities are so open, easy, and common that many millions of people have already examined and satisfied themselves, many of them men of the highest science, learning, and ability. It would be stepping out of the way now to ask any scientific man in. The door is as open to him as to any one else. We protest against conceited, and on this question, profoundly ignorant men, treating it as some novelty just discovered in a corner, because they wilfully keep themselves uninformed of it. Spiritualism is a great fact, as much past the mere day of testing and proving as even the law of gravitation. When as many people have accepted it as would people the kingdom of Scotland several times over, it is surely ridiculous for such as Professor Tyndall and Mr. Lewes to ask for some scientific nob to settle the point for them. If he wishes, let the nob do it on his own account, or stand out of the way.

But there is another view which these gentlemen should bear in mind. Their province is physics. Scientific men are not the best persons to decide on psychological facts. This is not their province, and they have no tools or crucibles in which they specially can examine it more than anyone else, but *per contra* they have fierce and obstinate prejudices to contend with, which cause them to be illogical and unreasonable. Of this, Mr. Tyndall has made himself a signal example.

DIVINERS.

A GOOD deal of attention was paid by the newspapers to certain alleged achievements of two diviners, or dowsers, about twenty years ago. They were West of England men named Adams and Mapstone. A farmer, near Wedmore, in Somerset, wishing for a supply of water on his farm, applied to Mapstone. Mapstone used a hazel rod in the usual way, and when he came over a particular spot, declared that water would be found 15 or 20 feet beneath the surface. Digging was, therefore, commenced at that spot, and water appeared at a depth of 19 feet. The other expert, Adams, who claimed to have been instrumental in the discovery of nearly a hundred springs in the West of England, went, one day, by invitation, to the house of Mr. Phippen a surgeon, at Wedmore, to dowse for water. He walked about in the garden behind Mr. Phippen's house, until the stick became so agitated that he could not keep it steady; it bent down at a spot which, he asserted, must have water underneath it. Mr. Phippen caused a digging to be made, and water was really found at the spot indicated. As a means of testing Adams's powers in relation to metals, three hats were placed in a row in the kitchen, and three silver spoons under one of the hats. Adams walked among the hats, and his rod told him which of them covered the treasure. Then three kinds of valuables—gold, silver, and jewels—were placed under three hats, one kind under each, and he found out which was which. On another occasion he dowsed for water in the grounds of the Rev. Mr. Foster, of Sedbury, in Gloucestershire. Using the same method as before, he announced the presence of water at a particular spot, 20 feet beneath the surface. A pamphlet, published by Mr. Phippen, concerning these curious facts, attracted the attention of Mr. Marshall, partner in the great flax factory, at Leeds. Water was wanted at the mill, and the owners were willing to see whether dowsing could effect anything in the matter. Mr. Marshall invited Adams to come down and search for springs. On one occasion, when blindfolded, Adams failed, but hit the mark pretty nearly in the second attempt, excusing himself for the first failure, on the ground that "he was not used to be blindfolded." Of the main experiments, Mr. Marshall afterwards said, in a letter to the newspapers, "I tested Adams by taking him over some deep borings at our manufactory, where he could have no possible guide from anything he could see; and he certainly pointed out nearly the position of the springs, as shown by the produce of the bore holes, some being much more productive

than others. The same was the result at another factory, where Adams could have had no guide from what he saw, and could not have got information otherwise."—"Stick (not Table) Turning," in *All the Year Round*.

OCCASIONAL NOTES.

POPULAR DEFINITION OF SPIRITUALISM.

ON this subject Dr. R. T. Hallock, of New York, has the following sensible observations:—

"The popular use of the word, at best, is always in its smallest sense, but most commonly with no sense at all. That is to say, the word Spiritualism or Spiritualist conjures up before the popular imagination a variety of phenomena which are at once ascribed to common jugglery or automatic action of the brain, (or to other wise words having no relation whatever to the real facts they are used to explain,) and—that is all. Spiritualism and Spiritualists, by this easy, popular conclusion, are thus easily swept out of the popular regard. Our American Dictionary indicates a broader meaning. According to Noah Webster, Spiritualism is 'the doctrine in opposition to the Materialists.' That is it. The popular imagination has simply mistaken the proof of Spiritualism for Spiritualism itself. The facts are not the doctrine; they are simply the proof, and the only and all-sufficient tangible proof that there is a doctrine utterly opposed to that materialistic one, styled Rationalism, which that it *may be rational* is obliged to close its understanding against the Spiritualism of the past, and its senses against the daily evidence of its existence in the present."

MAX MULLER ON THE CONTINUITY AND GROWTH OF RELIGION.

In his "Essays on the Science of Religion" this learned professor writes:—

"There is to my mind no subject more absorbing than tracing the origin and first growth of human thought,—not theoretically, or in accordance with the Hegelian laws of thought or the Comtian, but historically, and like an Indian trapper, spying for every footprint, every layer, every broken blade that might tell and testify of the former presence of man in his early wanderings and searchings after light and truth. In the languages of mankind, in which everything new is old, and

everything old is new, an inexhaustible mine has been discovered for researches of this kind. Language still bears the impress of the earliest thoughts of man, obliterated, it may be buried under new thoughts, yet here and there still recoverable in their sharp original outline. The growth of language is continuous, and by continuing our researching backward from the most modern to the most ancient strata, the very elements and roots of human speech have been reached, and, with them, the elements and roots of human thought.

“ But more surprising than the continuity in the growth of language, is the continuity in the growth of religion. Of religion, too, as of language, it may be said that in it everything new is old, and everything old is new, and that there has been no entirely new religion since the beginning of the world. The elements and roots of religion were there as far back as we can trace the history of man; and the history of religion, like the history of language, shows us throughout a succession of new combinations of the same radical elements. An intuition of God, a sense of human weakness and dependence, a belief in a Divine government of the world, a distinction of good and evil, and a hope of a better life, these are some of the radical elements of all religions.”

THE DAVENPORTS.

The numerous charlatans who attacked these mediums, and said “ they knew how the Davenport tricks were done,” have not taken advantage of their re-appearance in London to expose them. A Mr. Thomas Joseph Lee was so far deluded by the misrepresentations of “ the fraternity,” that he recently sent the Davenports a challenge in the following terms:—He, Mr. Lee, agreed to pay the Davenports their usual fee, provided he might furnish his own cabinet, ropes, and musical instruments; to select his own time and place for an exhibition, and invite his own friends only, who were to be chiefly members of the press.

The Davenports at once accepted Mr. Lee’s challenge, and found him out. He was only playing at “ Brag,” and though he lost the game, we are told he did not pay the stakes; and thus he leaves the Davenports to add this to the numerous instances they will have to report to their countrymen of an Englishman’s notion of “ fair play.”

THE SPIRITUAL CHURCH.

The following Address was presented to Mrs. Emma Hardinge, on Sunday, May 10th, at the Polygraphic Hall,

King William Street, Strand, at the conclusion of the series of Sunday Evening Services at the above place :—

To Mrs. Emma Hardinge,—We, the members of the Spiritual Church, and others who have been privileged to attend the services at the Polygraphic Hall, cannot let these services close, though it be, as we hope and trust, for a brief period only, without expressing to you our deep sense and grateful appreciation of your most valuable labours.

We feel how much we owe you—not only as the able public representative—the eloquent exponent and advocate of our deeply-cherished and much-misunderstood faith, but also for the instruction we have ourselves received from your Discourses; for the light you have shed upon our difficulties, and the healthful stimulus you have given to our higher and better natures.

We gladly recognize the free, reverent, catholic spirit, and the generous sympathies which have distinguished your ministrations; and we would cherish in ourselves, and promote in others, a like disposition and kindred feelings. The Spiritual Church—the Church of the future—the Church you have laboured to build up—must be no narrow communion; must rest on no shifting sands of human opinion; but on principles firm as the Earth, eternal as the Heavens, wide as Humanity. With loving heart acknowledging God as our Father, and all men as our brothers, and immortal life—with all its glorious opportunities of knowledge and of progress—as the destiny for all, we would be in fellowship with all true, earnest, devout souls of every clime and creed.

May the noble inspirations with which you are so greatly gifted, and by which we have so largely benefitted, be to you an ever-present strength, joy and consolation.

In conclusion, we beg you to accept this assurance of our hearts' best wishes and most affectionate respect.

Signed, on behalf of the members and friends of the Spiritual Church.

J. C. LUXMOORE, *Chairman.*

R. COOPER.

W. TEBB.

J. L. O'SULLIVAN.

T. SLATER.

G. DORNBUSCH.

T. SHORTER.

REMOVAL OF COFFINS.

At Staunton, Suffolk, in the early part of this century, several leaden coffins, with wooden cases, that had been fixed on biers, were found to have been displaced. The coffins were again placed as before, and properly closed, when another of the family dying, they were a second time found to be displaced. Two years after, the biers were viewed, when one coffin, heavy enough for eight men to be required to carry it, was found displaced, and on the fourth step that leads into the vault. No satisfactory reason appeared for this displacement of coffins.

A PRESENTIMENT.

Ebenezer Elliott, in a note to his *Rhymed Rambles*, published in 1840, says :—“About five years ago a young lady came from London on a visit to Bolton Abbey, and with a presentiment that she would be drowned in the Strid, of mournful memory. For some time she refused to see it; but at last, overcome by the persuasion and ridicule of her friends, consented to do so,

On approaching the water, which was forty-five feet deep, she threatened, with seeming levity, to leap in, exclaiming, "I am gone!" A piercing shriek followed. She had taken the fatal plunge! A gentleman, a few yards below, caught hold of her bonnet, but the strings broke, and she was drowned.

TWENTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

Modern Spiritualism, as a public movement, began in the little village of Hydesville, New York, on the 31st of March, 1848. How eventful has been its history during the 20 years that have since elapsed!—how startling the facts!—how strange the controversies!—how great the revolution of ideas it has inaugurated! No modern movement can compare with it, either as regards the character of its facts—"stranger than fiction"—or the effect they have produced, and are still producing in the world. On the 31st of March last, its twentieth anniversary was celebrated throughout the length and breadth of the United States. The American papers that have reached us give full accounts of the large, enthusiastic meetings this celebration has called forth in all parts of the land. What a contrast! But 20 years ago, the poor children, who were the first mediums, hooted and mobbed! To-day, millions of earnest men and women meet to rejoice over the once-despised "Rochester knockings"—the heralds of a New Dispensation of Spiritual Truth, which has lightened many a heavy heart, and brought conviction of the great truth of immortal life to many a doubting soul, and joy and blessing to innumerable households. Neither the hostility of foes, nor the indiscretion of friends, have availed to stay its progress. Let us, then, thank God, and take courage. Truly, the world moves.

THE COMIC PAPERS (?) AND LYON v. HOME.

This case has afforded an opportunity for diagrams and jokes in the comic papers of which they have largely availed themselves, caricaturing Mr. Home in a manner most insulting to him. We don't know how the conductors of these periodicals justify to themselves such scandalous attacks on character and motives; but in the case of Mr. Home, and of anything relating to Spiritualism, nothing seems to be too gross. It would be a curious question why this is so, because surely the mere fact that these phenomena occur to Mr. Home, is not anything against his moral character, nor are they of such a nature as to deprive him of the ordinary rights or position of a gentleman. Even the Lord Chief Baron, who has succeeded to the dignity once held at the "Coal Hole Tavern" by the originator of that

entertainment, flooded London with his advertisements of the mock trial at which he presided, until as we are informed he was stopped either by the police or the Lord Chamberlain.

SPIRITUALISM IN NORTHAMPTON.

THE following letter from a clergyman gives additional evidence to that furnished in a previous number of the progress Spiritualism is making in this town and neighbourhood:—

To the Editor of the "Spiritual Magazine."

Northampton, March 27, 1868.

Dear Sir,—For some months past spirit communion has been steadily increasing in this town, until at last it has gained considerable attention from all classes. I am personally acquainted with many "believers," and I have heard upon good authority that there are a great number of circles in various parts of the town, and among all classes. But at present they are scattered and we do not know our strength; this state of things, however, we hope will not last long, as we are just about to form a society, the object of which will be to gather the private circles into one general organization, and to hold weekly meetings to investigate, discuss, and disseminate the great truths connected with ancient and modern spiritual manifestations.

The growing interest in Spiritualism is further shown in the controversies of the local press. A correspondent of the *Northampton Mercury* writes:—

I have seen a table weighing perhaps 20lbs. resist the efforts of a strong man to raise it from the floor; I have seen a table weighing a hundred-weight, lift itself with ease in answer to questions, and move to different parts of the room; I have seen a table answer questions "*intelligently*" for hours together; and I ask Mr. Harris for the "natural cause?" He says the late Professor Faraday "fully investigated the subject; I say Professor Faraday did no such thing, and I challenge Mr. H. to the proof. Professor Faraday endeavoured to prove from the known laws of physics, and from certain mechanical experiments and tests which *he instituted himself*, that table-turning was the result of "unconscious muscular agency." But he never investigated the facts given in evidence. In fact, he had never witnessed any of the "manifestations;" and after the publication of his paper he absolutely refused to go to a *séance*, to which he was invited in order that he might test his "theory" in presence of the "facts." I have no hesitation in saying that the conduct of Professor Faraday in relation to this subject was unworthy of him as a scientific man.

Spirit communion is based upon facts which invite and demand investigation. If those facts *can* "be traced to natural causes," let those causes be pointed out; but, in the meantime, it would be well for those who have not personally investigated the matter to refrain from imputing either "credulity" or "superstition" to those who believe—upon what, to them at least is sufficient evidence—that "the effects produced are due to supernatural agency."

A Mr. Christopher Scott writes in the *Northampton Herald* concerning the connection of certain mesmeric phenomena with spiritual agency, acknowledging that—

It is surely impossible thus (on purely natural grounds) to account for the more extraordinary, but equally well-attested facts, such as foresight of future events, knowledge of distant places and things, of medical science and foreign

languages—effects assigned by distinguished mesmerists to spiritual agency long before spirit-rapping came in vogue.

In proof of this, I beg to refer to the following admission of M. Deleuze, that "the action of the mesmeric agent differs from that of all known bodies, and cannot be explained by any known properties of matter;" and to his further admission when pressed upon the point of the professed insight obtained by the magnetizee into the invisible world, "that there were circumstances which seemed to prove the intervention of *spirits*." See "Bibliographie du Magnetisme, 1818." I may add that noted Spiritualists, in their turn, such as Mrs. de Morgan, wife of the celebrated mathematician, profess that these preternatural communications are effected by spirits *mesmerising* the medium.

Correspondence.

SPIRIT MAGNETISING.

Rose Cottage, Swindon, April 14, 1868.

To the Editor of the "*Spiritual Magazine*."

SIR,—Are there any recorded cases of mesmerism by departed spirits? I will tell you why I ask you.

Last night (Monday), I went to bed about half-past ten o'clock. I was sleeping alone, as my wife is away in London on a visit to our daughter. It is always my custom to close my eyes immediately on getting into bed, although I may lie awake, as I often do, for hours. Last night, I closed my eyes, as usual, but I was perfectly awake and conscious for—say, between one and two hours. All at once, while laying on my right side, and with the right side of my head resting on the pillow, I became conscious of sensations exactly analogous to those which are produced by the action of a very strong mesmerist. I felt the currents of electricity flow from the crown of my head, in a downward direction, to the bottom of my spine, and then in the same direction down the front of my body, extending to the knees. These sensations were extremely vivid, and lasted for something like half an hour, when all at once they ceased. Now, I have many times seen others mesmerized, and have myself undergone the same operation, so that I was able at once to verify the identity of my sensations with those which would be produced by an ordinary case of mesmerizing.

I ought to add that although I am not in the very best state of health, there was nothing in my condition, either of mind or body, last night, which could account for the experience I went through. I was in what may be called an ordinary state, mentally and bodily, and most certainly I was in no degree or manner in a state of excitement.—Yours respectfully,

FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, Swindon.

[An instance of "Direct Spirit Mesmerism" is given in our number for October, 1867, and there are many instances of such experience.—Ed.]

SPIRITUAL RESURRECTION.

SIR,—I should like to ask the Reverend J. P. Hopps the following question:—Was the body in which our Divine Saviour rose from the dead, the *same body* in which he suffered and died? *If so*; and *we* are to be raised in *the likeness of His resurrection*—what becomes of his (the Reverend J. P. Hopps's) theory concerning a *spiritual resurrection only*? As this is a question of vital importance to all *Christian Spiritualists*, I must beg for a clear and explicit answer.

I am, Sir, your obedient servant,
FIDELES.