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A SIGNIFICANT PARALLEL BETWIXT OLD
TIMES AND NEW ONES.

By WILLIAM HOWITT.

As Ben Franklin said in his "Poor Robin's Almanac," I say to the Carpenters and Co., only substituting the word "sketch" for "book":—

I send you here a little sketch,
For you to look upon,
That you may see your father's face,
Now he is dead and gone.

It is very useful to look back on the face of things as well as fathers that have marked past times. Times repeat themselves, and the Owl Family, whose eyes are offended by the light, flourishes in all times. You will see the application of the following extract without any necessity of procuring more magnifying spectacles. No doubt Dr. Carpenter and his compeers think themselves quite as wise as the Spanish Council which laughed at the assertion of Columbus of a new continent; as wise as the Royal Society when it laughed at Dr. Franklin's identification of lighting by electricity, and not less so than the French Academy of Science when it laughed away from France Fulton's steam-ship. But if they are *quite* as wise and *no wiser*, we know very well what will come of it.

Yours faithfully,

Rome, May 11th.

WILLIAM HOWITT.

HOW THE PRIMITIVE CHRISTIANS WERE REGARDED BY THE
ROMANS.

In the ancient dialogue of Philopater, a Roman Pagan thus describes an assembly of Christians:—

Crizia.—"I was passing through a narrow street of the city when I saw a rout of people, who seemed to be in angry dispute.

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I stopped and looked about amongst them to discover some one I knew, and observed Crato, the politician, with whom I had had a friendship from my earliest years."

Treifone.—"I don't know who you mean. Perhaps it was he who presided at the collection of the tribute. Well, what took place?"

Crizia.—"Pressing through the crowd I placed myself at his side, and as I spoke to him, I saw a little old man named Caricenus, who began to talk in a feeble voice, and speaking through the nose, after having coughed or expectorated:—"He that told thee of it will pay the rest of the tribute, and discharge all my debts, both public and private, and will receive every one without inquiring into their professions." Caricenus added other follies, equally applauded by the bystanders, rendered attentive by the novelty of the circumstances. Another brother, Clevocarenus, without shoes or hat, and with a mantle all in rags, muttered between his teeth. A man in shabby clothes, from the mountains, had had his head shaved, and showed it to me. Then one of the standers-by, of a ferocious look, pulled me by my mantle, believing that I was one of the congregation, and entreated me, to my ill-luck, to accompany him to the meeting of these wizards. We had already passed 'the thresholds of brass and the gates of iron,' as the poet says, when having climbed to the top of a house by a crooked, dilapidated stair, we arrived, not in a hall of Menelaus, shining with gold and ivory, but in a dingy garret. There I discovered pallid forms, attenuated and bent to the earth, who no sooner did they perceive me, than they approached me gaily, asking whether I brought them some bad news. They seemed, indeed, to long for tremendous events, and as furies to rejoice in misfortunes. Speaking close to my ear, they sought to learn who I was, whence and from whom I came? Then, like persons who lived in the air, they asked me news of the city and the world. When I replied that all the people were jolly, and would continue to be so; elevating their eyebrows, they assured me it would not be so, that great calamities were approaching, and that the storm would soon burst. . . . They began to speak openly of what fermented in their brains. That things would soon change; that Rome would be agitated by factions; that our armies would be defeated, &c., upon which, not being able to contain myself further, I rushed forth, crying, 'Oh, ye miserables! the evils that you prophecy, may they fall on your own heads, since you love your country so little.'"

This was the light in which the Christians of the first three centuries appeared in the eyes of the most learned and literary of the Romans. Even such men as Marcus Aurelius Antoninus and

Epictetus saw them in no more favourable aspect. Their stereotyped pagan philosophy utterly blinded them to the sublime doctrines and morals of Christianity. Tacitus, Pliny, Seneca, and the rest of the learned, looked on them as a sect of the most infamous description, odious and disgraceful beyond limit. Thus did the general run of the scribes of that day slander the Christians in their account of them. You might imagine, in reading the above dialogue, that you were reading a special correspondent of the *Times* or the *Daily Telegraph* of to-day, on some visit to a Spiritualist *séance*. The Christians of the first ages naturally saw that the system of the Roman Empire, and of pagan society in general, based on the oppression of the subject could not endure. New and more glorious ideas had come in upon them from the Apostles of Christ. That which Spartacus and his 10,000 fellow slaves had failed to do, Christianity was about to do. Human freedom, human equality, universal justice had dawned upon them in the words "God has made of one blood all the nations of the earth;" "God is no respecter of persons," and in the divine words of Christ, "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so amongst you." There were also in their ears the prophecies of wars and rumours of wars, and overturning of empires. Hence they foresaw the dislocation of the Roman Empire; the defeat of the armies; the invasion of the barbarians. These were natural consequences of the system which the pagan Romans, of course, wished to perpetuate, but which the Son of Man, the herald of the new era, had irrevocably doomed. To the eyes of the knowing ones of that day the Christians, filled with this new light, appeared only contemptible and maniacal fanatics, precisely as the Spiritualists appear to the journals and the newspapers; to the Faradays, Tyndals, Huxleys, and Carpenters of to-day. Yet all these things came true, and the despised fanatics grew into the universal and dominant religion of the world. Yet this did not accomplish itself for 300 years. Let the scientific and political cavillers reflect that the fanatics whom they are so eagerly attacking have not yet seen a career of half a century, yet they have made more progress all round the world, in America, Europe, South Africa, India, and Australia, than Christianity did in double that time. Let them reflect that as these pagan Roman cavillers now look to us, they will one day—and not a distant one—look to the modern world. They will cut very much the figure which Celsus (who thought of extinguishing the Christians by ridicule) now does to us. This Carpenter of the third century said of the Christians: "In

private houses are seen men, rude and stupid boatmen, standing silent before old people, the fathers of families. But what as to the women and children? Listen to these matters, and you will hear them teaching them that it is not necessary to obey parents or schoolmasters, who are ravers, incapable of comprehending and relishing the truth. They teach the children to break the yoke of those, and go to the wrestling-ground, or to a laundry, or a cobbler's, to learn what is perfect."

How wonderfully like the veracious statements about Spiritualists which Carpenter stuffs *Quarterlies* with, or vents on platforms and then scuffles away lest he should hear some truth. At that time these sort of people, lecturers and writers for dirty pay, or equally dirty advantages, because they knew what sort of stuff the public liked, had it all their own way, for the Roman empire included the whole known world, was synonymous with the human race; one vast and irresponsible despotism of paganism—yet it fell, and suddenly, before this new and despised faith, as the popular faith in a non-spiritual creed and non-spiritual professors will assuredly fall before the steady incessant inexorable and widening march of despised Spiritualism.

Long ago in a letter to the *Morning Post* I told the editors of newspapers that, of course, they could not afford to avow a faith in Spiritualism, because, they were knowing fellows and saw, as yet, that their bread was buttered on the other side; but that if some evening they should find that the public had gone over to Spiritualism, they would all come out Spiritualists of the first water next morning, and would not hesitate to avow impudently that they had always been advocates of Spiritualism, open and zealous.

Just such a thing happened in the time we have been speaking of. The Roman writers, lecturers and teachers in general, so long as the *nati consumere fruges*, those who are born merely to eat up the corn, sneered at Christianity, sneered and snorted too most vigorously. So long as Mecænas, the prime minister of Augustus said, "Punish severely all who introduce any new doctrines;" and Julian the apostate, proclaimed, "Cut down all novelty!"—the scribe and the philosopher cried "Bravo! So long as the emperors murdered the Christians wherever they could find them, and hunted them up and destroyed them like vermin, all the Carpenters and lecturers of those days cried "Well done! Serves them right!" But, suddenly, one, Constantine, being emperor, took it into his head to turn Christian; and very speedily all these fellows, with the pagan priests and the mob at their heels, ran helter-skelter into the temples, crying "Christianity for ever! That is the religion for us! Down with paganism! Up with the religion

of royalty!" Such was the headlong rush by those till then, cavillers and scoffers and denouncers of Christians as hallucinated fools and stupid, that they brought in all the rubbish of paganism with them, all the creeds and dogmas and absurd ceremonies with which they had before bamboozled the people, and so ruined Christianity itself. To this day it has never recovered the blow and risen again to its genuine purity and noble simplicity. Let Spiritualists beware of the sudden rush of the demonized herd of the philosophy, science and newspaper literature of the day. Some day, when Grundyism thinks its interest lies that way, it will come over all at once with a devil take the hindmost, and will bring a curse with it. It is much better for Spiritualism to have the lying misrepresentations and affected contempt of such men than their fawning and their friendship.

At present they are only impaling themselves publicly to the contempt of posterity, but once within the pale, their influence will be lethal. They are already trying the dodge of the Catholic Church—that of taking away the right of private judgment. The doctrine of Carpenter, that none but scientific men can judge of natural phenomena, amounts simply to this: it is popery trying to graft itself on physics. The man who has the audacity to assert that the mass of mankind are incapable of judging of natural phenomena by their senses, but must have a scientific man at their elbow to tell them when it thunders, or when the moon rises, is only a lay Jesuit, fit for the meridian of the Vatican, but not to talk to wide-awake Englishmen. Nobody but a scientific man, according to this Loyola of the London University, can see an eclipse of the sun or moon, or know a hawk from a handsaw, without a scientific Mumbo-jumbo to tell him what it is. In fact, no man but a scientific one can trust to his senses, which, according to Carpenter, are not senses, but five jugglers continually hoaxing and mystifying everybody who has not fortified himself by a good dose of science. None but a man of jars, chemicals, crucibles, and microscopes knows whether he shall burn his fingers if he puts them into the fire, or whether water will drown him if he goes out of his depth and can't swim. This everyday world of ours, according to him, which we manage to know the features and habits of pretty well in the course of twenty or more years, is not a world of plain and palpable and easily recognizable facts, but a maze of enchantment where magicians, in the shape of butchers, bakers, and carters, nay, even of horses, cows, and sheep, are playing us all manner of confounding tricks, and where every man is a hallucinated moon-calf except he be scientific. Science is the river Styx of to-day in which wisdom dips her children and renders them invulnerable to delusion.

And yet such a scientific Achilles as Carpenter has a vulnerable spot where his anxious mother, Wisdom, held him over the wonder-working flood, by which no ordinary delusion has entered, but the monstrous and gigantic one of taking Spiritualism for a mocking jest, and some millions of his fellow-men who take one and one to make two for moping and hopeless idiots.

That a scientific man can *explain* natural phenomena better than an unscientific one, is, or ought to be, a fact; but is far from being always true. Nothing changes so much as scientific and philosophic theories. The accepted theory of one period is exploded the next—is substituted by another, which, for a time, is positively asserted to be the *only* truth on the subject, yet a new scientific oracle arrives, propounds an equally infallible and unassailable theory, which, anon, another equally profound and popular oracle again explodes and clears away for a fresh indisputable dogma. The histories of both science and philosophy are each but a congeries of these learned revolutions and delusions—each of which, in its time, it was scientific heresy to doubt of, much more to contradict. No men know this better than the philosopher and the *savans* who are, or ought to be, familiar with the history of their departments of knowledge; and yet they have the assurance to tell plain men who rely on senses which they have found utterly trustworthy, perhaps half a century, that they are the dupes of daily delusion, and to know anything aright they must pin their faith on the infallible popes of science.

Jesus Christ knew that the unlearned portion of His disciples were as good and sound judges of the *facts* of His miracles as the learned Paul or the physician Luke. But to believe Carpenter, it is a wonder how the human race managed to carry on and to know what was going on in nature around them so many ages before he and his scientific faction came to inform them that they were walking in a vain show, and utterly unable to judge and know whether it were light or dark, hot or cold, whether they were awake or asleep, or were only hallucinating themselves with the notions of eating and drinking, and confounding the rank smell of a fox with the agreeable odour of a hot piece of roast beef. As is well said by one of the acutest reasoners of the United States, our scientific oracles would have us to believe that “the heavens do not declare the glory of God, but only the glory of Sir Isaac Newton and La Place.”

It is time that Spiritualists should treat these arrogant and absurd pretensions of the scientific with the contempt they deserve; and we owe much to Mr. Coleman for the undaunted and manly manner in which he has met Dr. Carpenter publicly, face to face, to denounce and expose his fallacies and false statements. Of the two figures thus presenting themselves to

the public attention, who can fail to see in an instant the striking contrast—the honest nobility of the one, the contemptible meanness of the other ?

The man who fights and runs away,
May live to fight another day,

but, assuredly, it will be to fight only in the same Parthian style, discharging poisoned arrows and galloping off—an image of most pitiable cowardice. For a man, like Dr. Carpenter, who has had so many opportunities of knowing practically the truth on the subject of Spiritualism, and who has made so wretched a use of them, it is a poor recompense to turn a penny by abusing in the Quarterlies what he has refused to understand. It is simply preferring the triumph of an hour to the triumph of eternity; the applause of learned and unlearned fools to the satisfaction of promoting rational inquiry, and reaping the solid fruits of honest experience.

How exactly does the language of the eloquent Tertullian, in his apology for the Christians of his day, seem addressed to the opponents of Spiritualism of to-day. “ We say, then, ignorance is the first cause that makes unjust the hatred that you have conceived against the name of Christians. We are unholy in your opinion, because you are not informed of the holiness of our doctrine, and refuse to hear it. Take heed that what seems to you an excuse, be not that which renders your judgment faulty. For is there anything more unjust than to hate what you know not, even if it were otherwise a thing to be hated ? Bad as anything may be, it deserves not your hatred, till it is known to deserve it. While you know not what it is, how can you justly hate it ? To make the hatred of anything just, it is not enough that it be evil, but that the party who hates it knows it to be evil. As, therefore, you hate us without knowing wherefore, you hate us without a cause, and consequently, most unjustly. You are not only chargeable with manifest injustice, but make yourselves suspected of secret motives for refusing to examine what you could not possibly condemn if you heard it.”

To use the words of the American philosophical writer, just quoted, Spiritualists have their substantial convictions, not founded on varying theories and speculations of science yet to be tested by other speculations and experiments in the ever onward course of scientific, but on long-tried and healthy senses, on tests scores of times repeated. In a word, on sound observation and experience, and to these added—“ The great, luminous and far-reaching hope which arises out of faith in God, and which nothing else can give. Science cannot give it, because science only observes and classifies present phenomena. Philosophy, separated from spiritual insight, cannot give it, for

philosophy can only see things as they are, not as they are to be."

In truth, the observers of facts have an immense advantage over the scientific searchers after ultimate truths. If we are to believe the past—or the profundity of nature, which the ablest intellect has never yet fathomed—science can never assert the absolute. It can never assert that it has ascertained the final and unmistakable. The knowledge of the real constituents of things on earth, and of the vital functions and operations of nature, will, there is little question, await the end of all things here. For, if nature be almost infinite in the ever-deepening series of its phenomenal causes, as it would appear to be, who shall say that he has reached the ultimate retreat of law and force? That in plain words he knows fully, fundamentally and error-free, any one natural truth.

New discoveries in science will, undoubtedly, again and again, through the ages revolutionize existing theories; will unveil laws and properties of matter as yet undreamt of; and recast not only the now prevailing terms but the very principles and dogmas of the scientific schools. Surely the professors of such a shifting system should be the last to declare themselves the only oracles of pure and positive truth, or to cast suspicion on those senses by which they themselves can only hope to make their way through the forms of matter, the direct object of the senses. But the healthy and acute observers of facts, waiting patiently for the arrival of the proper time to theorize, can in a very brief period determine, by the aid of their well-practised senses and sound understandings, what they may venture to assert as facts. Within their own proper sphere they are evidently on far solid and safer ground than the scientists. And what is Spiritualism as yet, but a system of gradually accumulating, gradually extending facts, made known by agencies not exclusively of earth, but of worlds and beings in evident and legitimate connection with it—worlds and beings on which the majority of the scientific and philosophical as yet dare not look, knowing that all fashionable guilds and corporations of knowledge would shriek at them. Some day, however, they will find that the more bold and prescient of their class will have taken the start of them, to step out as they are beginning to do, and seize the opportunities which Spiritualism is presenting more clearly day by day, to grasp secrets of nature hitherto withheld from humanity, and win laurels of an immortal verdure. "The world belongs to the brave."

GLEANINGS OF SPIRITUAL FACTS.

From Colonel Yule's new edition of "The Book of Marco Polo."

The Book of Ser Marco Polo, the Venetian, has been lately translated and enriched, and elucidated by a body of very learned notes by Colonel H. Yule, C.B., and Member of the Geographical Society of Italy, &c. These erudite notes, the result of extraordinary research on the part of the highly accomplished translator establish thoroughly, not only the entire good faith of the early traveller—"the Herodotus of the Middle Ages" as he has been not inaptly designated—but prove through the experiences of later travellers how accurate and minute were the powers of observation possessed by the dauntless and adventurous Venetian. This ancient book which fired the imagination of Columbus and spurred him on to yet more wonderful adventures and discoveries, has in all centuries since its appearance in the middle ages stirred forcibly the imagination of its readers, and been an unceasing text-book of the poets, from Chaucer to Coleridge. Presented now in its handsome modern garb, and united through the sympathetic labours of its translator with the modern world the narrative of Polo can scarcely fail to increase in popularity, and will assuredly make its fascination felt on many minds.

To the Spiritualist it must ever be a matter of interest to recognise how discoverers of new land, whether natural or mental, though ignored or condemned as impostors, or fabulists, by the sceptics of their own and even later generations, nevertheless, are infallibly justified in the fulness of time by the irresistible on-flowing of truth. "Wisdom is justified in all her children," and so is truth. Amidst the numerous grand festivals and gorgeous ceremonials described by Marco as having been witnessed by himself and his father and uncle at the magnificent court of the Grand Kaan Cublai, he speaks as follows of

MARVELS OF BUDDHIST PRIESTS.

"There is another marvel performed by these Baesi (Buddhist's Priests) of whom I have been speaking as knowing so many enchantments. For when the Great Khan is at his capital and in his palace seated at his table, which stands on a platform some eight cubits above the ground, his cups are set before him on a great buffet in the middle of the hall-pavement, at a distance of some paces from the table, and filled with wine, or other good spiced liquor, such as they use. Now when the Lord desires to drink, these enchanters *by the power of their enchantments cause the cups to move from their place without being touched by anybody,*

and to present themselves to the Emperor. This every one present may witness, and there are often more than 10,000 thus present. 'Tis a truth and no lie, and so will tell you the sages of our own country who understand necromancy; for they can also perform it."

The note of Colonel Yule, illustrative of this curious passage—by no means incredible to those who have witnessed the movement of objects affected by means of invisible agency in modern spiritual manifestations—contains marvels yet more singular. He says "Sanang Setzen enumerates a variety of the wonderful acts which could be performed through the *Dharani*, (mystic Indian charms) such were, sticking a pig into solid rock; restoring the dead to life; turning a dead body into gold; penetrating everywhere as air does; flying; catching wild beasts with the hand; reading thoughts; making water flow backwards; eating tiles; sitting in the air with the legs doubled under," &c. Some of these are precisely the powers ascribed to Meder, Empedocles, and Simon Magus. Friar Ricold says on this subject; "There are certain men whom the Tartars honour, whose all in the world, *viz.*, the *Baxitæ* (*i.e.* *Bakhashis*) who are a kind of idol-priests. These are men from India, persons of deep wisdom, well-conducted, and of the gravest morals. They are usually acquainted with magic arts, and depend on the counsel and aid of demons; they exhibit many illusions, and predict some future events. For instance, one of eminence among them was said to fly; the truth, however, was (as it proved) that he did not fly, *but did walk close to the surface of the earth without touching it; and would seem to sit down without having any substance to support him.*" This last performance was witnessed in the fourteenth century by Ibn Batuta the Arab at Delhi, in the presence of Sultan Mahomed Tughlak; and it was professedly exhibited by a Brahmin at Madras in the present century. It is also described by the worthy Francis Valentyn, as a performance known and practised in his own day in India. "It is related," he says "that a man will first go and sit on three sticks put together so as to form a tripod; after which first one stick, then a second, then the third shall be removed from under him, and the man shall not fall, but shall still remain sitting in the air. Yet I have spoken with two friends who had seen this at one and the same time, and one of them I may add, mistrusting his own eyes, had taken the trouble to feel about with a long stick if there were nothing on which the body rested; yet, as the gentleman told me, he could neither feel nor see any such thing. Still I would only say that I could not believe it, as a thing too manifestly contrary to reason."

Akin to these performances, though exhibited by professed

jugglers without claim to religious character, is a class of feats which might be regarded as simply inventions, if told by one author only, but which seem to deserve prominent notice from their being recounted by a series of authors, certainly independent of one another, and writing at long intervals of time and place. Our first witness is Ibn Batuta, and it will be necessary to quote him as well as others in full, in order to show how closely their evidence tallies. The Arab traveller was present at a great entertainment at the Court of the Viceroy of Rhansa. "That same night a juggler, who was one of the Kaan's slaves, made his appearance, and the Amir said to him, 'Come and show us some of your marvels.' Upon this he took a wooden ball, with several holes in it through which long thongs were passed, and laying hold of one of them, slung it into the air. It went so high that we lost sight of it altogether. It was the hottest season of the year, and we were outside in the middle of the palace court. There now remained only a little end of a thong in the conjuror's hand, and he desired one of the boys who assisted him to lay hold of it and mount. He did so, clinging by the thong, and we lost sight of him also! The conjuror then called to him three times, but getting no answer he snatched up his knife as if in a great rage, laid hold of the thong, and disappeared likewise! By-and-by, he threw down one of the boys' hands, then a foot, then the other hand, then the other foot, then the trunk, and last of all the head! Then he came down himself, all puffing and panting, and with his clothes all bloody, kissed the ground before the Amir, and said something to him in Chinese. The Amir gave some order in reply, and our friend then took the lad's limbs, laid them together in their places, and gave a kick,—when, presto! there was the boy who got up and stood before us! All this astonished me beyond measure, and I had an attack of palpitation like that which overcame me once before in the presence of the Sultan of India, when he showed me something of the same kind. They gave me a cordial, however, which cured the attack. The Kazi Afkharuddin was next me, and quoth he, '*Wallah!* 'tis my opinion there has been neither going up nor coming down, neither marring nor mending; 'tis all hocus-pocus!'"

Now let us compare with this, which Ibn Batuta the Moor says he saw in China about the year 1348 (the account of which is given by Edward Melton, an Anglo-Dutch traveller), of the performances of a Chinese gang of conjurors which he witnessed at Batavia, about the year 1670; (I have forgotten to note the year.) After describing very vividly the basket-murder trick, which is well known in India, and now also in Europe, and some feats of bamboo-balancing similar to those which were

recently shown by Japanese performers in England, only more wonderful, he proceeds:—"But now I am going to relate a thing which surpasses all belief, and which I should scarcely venture to insert here had it not been witnessed by thousands before my own eyes. One of the same gang took a ball of cord, and grasping one end of the cord slung the other up into the air with such force, that its extremity was beyond reach of our sight. He then immediately climbed up the cord with indescribable swiftness, and got so high that we could no longer see him. I stood full of astonishment, not conceiving what was to come of this; when lo! a leg came tumbling down out of the air. One of the conjuring company instantly snatched it up, and threw it into the basket whereof I have formerly spoken. A moment later a hand came down, and immediately on that another leg; and in short all the members of the body came thus successively tumbling from the air, and were cast together into the basket. The last fragment of all that we saw tumble down was the head, and no sooner had that touched the ground, than he who had snatched up all the limbs and put them into the basket turned them all out again. Then straightway we saw with these eyes all those limbs creep together again, and in short form a whole man, who at once could stand up and go on as just before, without showing the least damage. Never in my life was I so astonished as when I beheld this wonderful performance, and I doubted now no longer that these misguided men did it by help of the devil. For it seems to me totally impossible that such things should be accomplished by natural means."

The same performance is spoken of by Valentyn also containing curious notices of the basket-murder trick, the mango-trick, the sitting in the air.

Again we have in the memoirs of the Emperor Jahangir a detail of the wonderful performances of seven jugglers from Bengal who exhibited before him. Two facts are thus described: "*Ninth*—They produced a man whom they divided limb from limb actually severing the head from the body. They scattered these mutilated members along the ground, and in this state they lay for some time; they then extended a sheet or curtain over the spot. One of the men putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition, and one might have safely sworn that he had never received wound or injury whatsoever. . . . *Twenty-third*—They produced a chain of 50 cubits in length, and in my presence threw one end of it towards the sky, *where it remained as if fastened to something in the air*. A dog was then brought forward and being placed at the lower end of the chain, imme-

diately ran up, and reaching the other end *immediately disappeared in the air*. In the same manner a panther, a lion and a tiger were successively sent up the chain; at last they took down the chain and put it into a bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described." Vol. I., Notes. Book I., p. 280.

We will conclude by giving one more extract from the Colonel's notes, as it contains—

A REVELATION OF THE LAND OF ENLIGHTENMENT.

"The charge of irreligion against the Chinese," observes Colonel Yule, "is an old one, yet it is a mistake to suppose that this insensibility has been so universal as it is often represented. To say nothing of the considerable numbers who have adhered faithfully to the Roman-Catholic Church, the large number of Mahomedans in China, of whom many must have been proselytes, indicates an interest in religion; and that Buddhism itself was, in China, once a spiritual power of no small energy will, I think, be plain to any one who reads the very interesting extracts from *Schott's Essay on Buddhism in Upper Asia and China* (Berlin, Acad. of Sciences, 1846). There seems to be so little known of this essay, that I will translate two or three passages:—

"In the years *Ynan-yen* of the Sung (A.D. 1086-1093), a pious matron, with her two servants, lived entirely to the Land of Enlightenment. One of the maids said one day to her companion, "To-night I shall pass over to the realm of Amita." The same night a balsamic odour filled the house, and the maid died without any preceding illness. On the following day the surviving maid said to the lady, "Yesterday my deceased companion appeared to me in a dream, and said to me, "Thanks to the persevering exhortations of our mistress, I am become a partaker of Paradise, and my blessedness is past all expression in words." The matron replied, "If she will appear to me also, then I will believe what you say." Next night the deceased really appeared to her, and saluted her with respect. The lady asked, "May I for once visit the Land of Enlightenment?" "Yes," answered the Blessed Soul, "thou hast but to follow thy handmaiden." The lady followed her in her dream, and soon perceived a lake of immeasurable expanse, overspread with innumerable red and white lotus flowers of various sizes, some blooming, some fading. She asked what the flowers might signify? The maiden replied, "*These are all human beings on the earth whose thoughts are turned to the Land of Enlightenment. The very first longing after the Paradise of Amita produces a*

flower in the Celestial Lake, and this becomes daily larger and more glorious, as the self-improvement of the person whom it represents advances; in the contrary case, it loses in glory and fades away." The matron desired to know the name of an enlightened one who reposed on one of the flowers, clad in waving and wonderously glittering raiment. Her whilom maiden answered, "That is Yang Kee." Then asked she the name of another, and was answered, "That is Mahn." The lady then said, "At what place shall I hereafter come into existence?" Then the Blessed Soul led her a space further and showed her a hill that gleamed with gold and azure. "Here," said she, "is your future abode. You will belong to the first order of the blessed." When the matron awoke she sent to enquire for Yankie and Mahn. The first was already departed; the other still alive and well. *And thus the lady learned that the soul of one who advances in holiness and never turns back, may be already a dweller in the Land of Enlightenment, even though the body still sojourns in this transitory world.'*" (p. 55, 56).

What a singular counterpart the striking conclusion here forms to Dante's tremendous assault on a still living villain—or enemy!—

"Che per sua opra,
In anima in Cocito già si bagna,
Ed in corpo par vivo ancor di sopra."
Infern.—xxxiii.—155.

"So vile,
That in Cocytus is his soul immersed,
Although his body roams on earth the while."
Wright's Translation of the Inferno.

The passages which we have printed in italics will scarcely fail to strike our readers as bearing a remarkable similarity to the information furnished by numerous spiritual communications as to the simultaneous existence of the incarnated soul, both in the earthly life and in the spiritual world. A fact testified to repeatedly by the experiences of Swedenborg. The description also of the red and white lotuses upon the lake in the Paradise of Amita, cannot either fail to remind the Spiritualist-reader of the symbolical spiritual flowers so repeatedly mentioned by seers as appearing in the spiritual spheres, or of those represented in drawings made by "mediums," and invariably asserted by them to be mysteriously connected with the life of the spirit. Similarity of imagery is highly interesting when recognised in spiritual-manifestation belonging to epochs so widely separated in time and place, as are the Spiritualism of China in the eleventh century, and of the Spiritualism of Europe and America in the nineteenth.

A. M. H. W.

HOW DO SPIRITS MAKE THEMSELVES VISIBLE?

MR. THOMAS R. HAZARD publishes in the *Banner of Light*, a full account of his experience during eleven days at Moravia; and which fully confirms the several accounts cited by us in a former number. The spirits make their hands, faces, and in some instances the entire form visible. They converse audibly with their friends, and sing in distinct natural voices, and give many proofs of identity. Mr. Hazard saw and distinctly recognized his spirit mother, wife and daughter. Speaking of the arm and hand shown at one of the *séances*, he says: "I could see the natural and most minute movement not only of the fingers, but of the knuckles and sinews on the back of the thin pale hand, as plainly as it is possible to discern like movements of the hand of any mortal in earth life."

At first, Mr. Hazard's wife was only able to show herself as she appeared during her last illness, and he had almost despaired of seeing her as she looked when in health and vigour. "It may be imagined then," he says "what my emotions were, just as the last moment of my last *séance* was about to expire, to see my wife's face suddenly presented before me, as plain and distinct as I ever saw it in our own house—not as it looked in the last hours of her weary life, nor even yet as it was in less mature years, when the colour had partially faded from her cheeks, but in the full bloom of health, and all the glorious beauty that so pre-eminently distinguished her early womanhood.

"Before this crowning proof, my experiences had banished all doubts from my mind as regards a future state of existence; but now, even belief that had passed into *knowledge* was doubly confirmed; the keystone was placed in the arch, from whence I know it never will or can be wrenched away. I had, at last, obtained all I sought for. I had looked upon the *resurrected* spirit-face of a loved one, the identity of whose features I am not only willing to affirm to, under the pains and penalties of perjury, before any assemblage of mortals or tribunal on earth, but, if need be, swear to it, on peril of my salvation, before the assembled hosts of heaven and the judgment-seat of God."

The question naturally arises—How do the spirits do these things? On this point Mr. Hazard says:—

"On my return from Moravia I passed through Boston, where I learned from Mr. Luther Colby that at a recent private *séance* given by Mrs. Annie Lord Chamberlain at the rooms of Mrs. J. H. Conant, 76, Waltham Street, Boston, the following answer was received from a spirit-guide of the medium, to the question, 'By what process do the invisibles materialise the

hands, faces, and other forms that from time to time are shown at circles held for physical demonstration of spirit-power?’

“The influence controlling at the time replied ‘that the refined matter out of which these apparitions were formed—or at least rendered cognizable by mortal senses—was gathered from the individuals composing the circle, each contributing to the supply. The raw material was then collected together in a mass—as the housewife, having kneaded the dough for bread, prepares it to be rolled out into any form desired—and a certain portion (sufficient for the manifestations about to be made) divided from it. This portion, by the subtle force of spirit-chemistry, was deposited in solution in a vapour or atmospheric bath over the heads of the circle, just as the copper is held in solution in the bath of the battery for electrotyping. Immediately the spirit-hand or other object is plunged in the bath, as is the case with the copper upon the plate in the process above referred to, the earthy matter in solution becomes precipitated upon the surface of the spirit-object to be shown, and the form thus coated with said earthy material becomes tangible and visible to physical senses.’

“This explanation was sustained in part by Mrs. Catherine Morrison, the well-known blind trance and clairvoyant medium of Oswego, who happened to come to Moravia whilst I was there. On two occasions Mrs. M. said to me *naïvely* when sitting beside her in two different light *séances*, that ‘she saw spirits in the cabinet mixing something that looked like dough,’ she using the same unique term to express the same idea that Mrs. Chamberlain did.”

This would also, Mr. Hazard thinks, explain how it is that the spirit hand is sometimes visible without the arm being seen. Speaking of an incident at one of the *séances*, Mr. Hazard says:—“Although the hand was thrown toward me in the most natural manner, still I saw no arm. This, to my mind, goes to prove the correctness of the explanation that was given to the phenomena of spirit galvanizing or electrotyping by the controlling guides of both Mr. Eaton and Mrs. Chamberlain. Probably the hand *only* was dipped into the prepared material, and became visible; whilst the spirit arm, though possessing all the power necessary to control and direct the hand, not being materialized on its surface, as the hand was, remained invisible. The whole manifestation, as it occurred, was as unexpected as it was full, complete, and entirely satisfactory.”

SPIRIT-PHOTOGRAPHS.

As might be expected on a subject so new and strange, and of which at present we know so little, much difference of opinion exists, even among Spiritualists as to the genuineness of some of the alleged spirit-photographs. There seems no reasonable ground for question that some are so. Mr. Mumler, the spirit-photographer, of Boston, was tried on a charge of imposture in a court of law, and honourably acquitted. We have placed before our readers the circumstances under which the first spirit-photographs were obtained in London, and the statements of those who subsequently visited Mr. Hudson, and obtained what they believed to be spirit-pictures. Of the intelligence and good faith of the writers there can be no doubt. As the question of the genuineness of at least some of these pictures is now raised, we hope the subject will be well sifted, that the investigation will be thorough and complete without prejudice or undue leaning on either side. We have no special knowledge, or opportunities of judgment. We simply as journalists place on record the facts and evidence as they are presented to us, so that our readers may form their own conclusion. In this spirit we lay before our readers the following

LETTER FROM MR. JOHN JONES.

To the Editor of the "Spiritual Magazine."

Sir,—I desire to correct two errors that appear in your copy of my letter, relative to the picture taken on the 5th of April. The first is, I am made to say, Hudson, Guppy, and Rupert's heads appeared *on* the plate; it should have been "*with*" the plate. The other is my son's. He, as it was developing, called out, "It is Marion." On seeing the *printed* copy, neither I, he, nor any member of the family, recognised the three-part concealed features, mantled in white, sitting in front of me.

Since that sitting, I have followed up the investigation, by twice taking my own plates, watching in the darkened room, but getting no ghost pictures; and also by me and members of my family sitting. The results obtained gave me the *proofs* that the ghosts were make ups—were shams. I have shown them to several Spiritualists, and we have all decided alike.

Not being a photographer,—at first, I relied on the information given, that no sham ghost *could* be produced, but with the knowledge of the sitter. Convinced by my experiments, that was an error, I now have proof, that though nine-tenths of the sitters trust wholly to the photographer, and are

supplied with the shams, that even if the tenth were to go into the darkened room, see the plate coated, and put into the bath, and into the camera, and a spirit appear on the plate beside the sitter, yet it might be only a mantled sham.

What proof can we have? My answer is, only by obtaining clear unshrouded portraits of deceased relatives. Such are obtained by Mr. Mumler, of Boston, United States. Such we ought to have in London; such only ought to be produced; such only ought to be paid for; such only ought to be recognised as *not shams*.

JOHN JONES.

Enmore Park, *S.E.*

From his long experience no one should know better than our correspondent that in prosecuting an inquiry into any phase of Spiritualism it is not for us to prescribe terms and conditions, or dictate what shall and shall not happen. We cannot expect in spiritual photography (any more than was the case in natural photography) to obtain perfection at the outset. All we can do is to carefully observe, experiment, investigate,—avoiding hasty conclusions and the mistaking possibilities, suspicions, inferences for facts and proofs,—so that we may not publish statements one week only to correct them the next. As an example of careful and scientific investigation, we submit the

TESTIMONY OF MR. THOMAS SLATER.

Mr. Thomas Slater, Optical and Philosophical Instrument Maker, Euston Road, gives the following relation of his experiences in spirit-photography at Mr. Hudson's:—

“I visited this artist, and told him my object in calling. He took a negative of me, and it turned out to be a very good one, namely, a clear, sharp negative—nothing more. I requested him to try another, which he did, taking one indiscriminately from some *previously-used* and dirty plates. After cleaning it in my presence, he poured on the collodion and placed it in the bath. I remained in the dark room all the time the plate was in the bath. I saw it put into the camera-frame and then into the camera, which had been previously focussed to me, and all that Mr. Hudson did was to draw up the slide and uncover the lens. I saw the slide drawn up, and when sitting saw the cap or cover of the camera removed, and, after the usual exposure, replaced on the lens. I then accompanied him into the dark room and saw the developing solution poured on the plate, but not a vestige of anything appeared, neither myself nor back ground, but a semi-opaque film all over the plate, as if it had been somewhat over-exposed. I then asked for another attempt, which was carried out under precisely the same circum-

stances, namely, that I witnessed the whole process from beginning to end. I asked mentally, that if it were possible the spirit of my mother would come and stand by my side, and portray her presence, to do so. On the plate is a fine female figure, draped in white, standing before me with her hand resting on my head. The drapery nearly covers the whole of my body, leaving only the side of the head and one hand visible. I am certain Mr. Hudson played no trick on this occasion.

“Having read in the *Journal of Photography* that the editor thought it very unlikely that he would get any spirit-picture if he took his own instrument and plates, I took the hint and did as he suggested. I made a new combination of lenses, and took a new camera and several glass plates; and I did in Mr. Hudson's room all the looking on, focussing the instrument to the sitter, and obtained, in the same manner as before, a fine spirit-picture.

“This was repeated with another sitter, and with like success. Collusion or trickery was altogether out of the question. After the last attempt I felt further induced to carry out the optical arrangement for the spiritual photography; and knowing, as most scientists do, that the visible end of the spectrum is the actinic, I resolved to exemplify to sceptics that, with such an instrument as I now had made and would use, we could take portraits of sitters although the colour of the glass was such as only in the strongest light you can see the sitter at all. And no one was more astonished than Mr. Hudson, after seeing me focus the instrument to a lady sitting in the chair, to find not only a sharp, well-defined negative with good half-tone but also that standing by the lady was a fine spirit-figure, draped in black and white. Nor was the exposure any longer than with the usual lenses of same aperture and focal length, namely, $2\frac{1}{2}$ lenses with 2-in. stops, the focus from the back lens 5 in.

“We tried another, with, if possible, better success. The sitter was a little child belonging to the lady just alluded to, and the result was a female figure standing by the child.

“I think Mr. Hudson was quite satisfied that other persons' instruments and plates answer the purpose just as well as his own; and if he is not satisfied on that score, I am; for not a move did he make, nor a thing did he do to these *my own plates* unobserved by me, and there is no room for any transparency to be placed in the frame of the camera; nor was there any other device used on these occasions.

“I may now ask the sceptical if they can explain why we are able to take portraits of persons through instruments that exclude so much light that the sitter is scarcely visible; so that, in fact, you can no more discern with human eyes the details of

the features or the dress of the sitters than you can discern the disembodied spirit. When the scientists explain this they perhaps may also explain why and how it is the spirit-dress—which is also material yet intangible—impresses itself so vividly upon the photographic plate.

“ I am now carrying out experiments upon this part of the spectrum, and am convinced that much may and will be discovered that is useful in photography by making use of invisible light.

“ THOMAS SLATER.

“ 19, Leamington Road Villas, Westbourne Park, W.,
“ May 8th, 1872.”

MR. THOMAS BLYTON ON SPIRIT-PHOTOGRAPHS.

The *Hackney and Kingsland Gazette* has opened its columns to a correspondence on this subject, giving a fair hearing to both sides. Here is a letter which appeared in it from Mr. Thomas Blyton, Secretary of the Dalston Association of Enquirers into Spiritualism:—

“ Sir,—Referring to your notice of the current number of the *Spiritualist* in your issue of 24th inst. permit me to submit the following instance in which the spirit is *recognised*. On the 13th inst., I went with my brother, his wife, and a Miss Bear to Mr. Hudson’s studio in Palmer Terrace, Holloway Road, N., and there met Messrs. Herne and Williams, the celebrated professional media, who kindly consented to assist in an experimental sitting. The media having been duly placed in a recess behind the screen forming a kind of dark cabinet, Miss Bear seated herself directly in front of and close against the screen. The camera was adjusted, the plate inserted, and exposed in the usual manner for about 30 to 35 seconds; and I then followed Mr. Hudson into his dark room to witness the developing process, when we found on the right-hand side of Miss Bear an upright figure, shrouded, and on her left the figure of a young female in a kneeling attitude, robed in a white gown, and a dark-coloured mantle with a white covering over the head and neck, but leaving the half profile of the face sharply defined. Both figures appear in front of the sitter, the robes of the shrouded figure being partly transparent, while those of the kneeling figure are opaque. There were no individuals visible to me in the studio *during the experiment* except the sitter and artist. On seeing the printed copy Miss Bear at once recognised the features of the kneeling figure as those of a dear *deceased friend*, who had sat in *séance* with her previous to the passing away of the spirit

in question, and who had received most unmistakable proofs of the truth of spirit existence and intercourse. Miss Bear's sister also recognised the spirit without the slightest indecision; no communication on the subject having previously passed between the two sisters. The recognition cannot fairly be ascribed to their imagination for the reason that the sitter hoped, in the event of a spirit-picture being obtained, to have that of a *relative*, and was surprised, but pleased, at receiving that of a well-remembered *friend*.

"Those of your readers who would like to see the above, as well as others of a like nature, can see them on application to me at my residence. And with reference to the *imitations*, which I am perfectly aware can be easily produced, I would challenge any operator to produce similar photographs to those of Mr. Hudson's *under the same conditions with similar results*; when, if successful, I would at once admit my error, but not until such evidence is forthcoming.

"To refute the spiritual theory of the phenomena, our opponents should be in a position to prove how they *are* done, and not how they *can be imitated*.

"I am, Sir, yours faithfully,

"THOMAS BLYTON.

"74, Navarino Road, Dalston, E.,
29th April, 1872."

In describing a subsequent sitting, Mr. Blyton says:—

"I carefully noticed Mr. Hudson take a *fresh* plate, polish it, and prepare it in the ordinary manner. I then prepared the camera, and focussed the lens, when the prepared plate in its case was inserted and exposed by *me* for about 35 seconds, and afterwards the plate was removed and developed before my eyes by Mr. Hudson. There appeared on the left-hand side and partly in *front* of Miss Kislingbury a most beautiful figure of a young female, clothed in a long flowing garment drawn tightly at the waist with a girdle, and having a small bag, or pocket, attached on one side. The hands were raised together in an attitude of prayer, while the face appeared to be tolerably clearly defined, although a white wrapper covered the head, neck, and shoulders. I venture to submit to the public this instance of spirit photography, as I witnessed the operations *throughout*, and operated to such an extent as to enable me to testify to the camera not having been shifted or exposed a second time for the spirit appearance."

EXPERIENCE OF DR. PURDON.

The following has been extracted from the *Irish Times* of May 2nd :—

“ *Spirit-Photographs.*

“ *To the Editor of the ‘Irish Times.’*

“ Sir,— I will give the tests applied to establish to my own satisfaction that thought-reading, or transference of symbols from one individual to another is a reality. I formed the idea that a certain person should appear on the plate if I went with a good medium and got a photograph taken.

“ Acting on this idea, I applied four tests. I went first to a clairvoyant, and got the full description of the person of whom I thought, even to an accurate description of the cause of death, and many a peculiarity of manner and character that I remember well. That these were not general shots, which, in all probability would hit once in a hundred attempts, the rest of my conversation with this medium negatived, for it was simply a laying bare of my private thoughts, many of them so unexpected and startling that I could not regard myself as a sane man if I attempted to delude myself into the idea that they were unconnected coincidences; there was a *vera causa* somewhere.

“ I went to the house of a certain medium next day, whom I wished to accompany me to the photographer’s, but was disappointed in my expectation. I went then, at once, to Mr. Hudson’s house, simply to purchase, but there I met Mr. Herne, and my original design was, by a chapter of accidents, carried out. The face was covered by a veil, but the figure answers very well to that of the person spoken of above.

“ I tried a third test. Without saying where I was going I went by the first train from the nearest railway station to a distant part of London, and was immediately told the name of the person in my thoughts by a young lady, a sensitive, whom I had seen but once before, and who knew nothing of me or of my affairs.

“ The next evening, at Messrs. Herne and Williams’ rooms, during a public *séance*, the voice which is usually heard there shouted out ‘You cannot (or did not) conjure up the spirit of — standing behind you there,’ as I was talking of the power of the imagination to conjure up phantasms to a friend who accompanied my I had a long interview with a professional gentleman, of undoubted reputation, and he having examined the plates, stated that he knew of no way in which such images could be artificially produced. His opinion (*ex officio*) was quite sufficient to satisfy me

that the conclusion at which I had previously arrived—that there was no fraud, voluntary or otherwise—was the correct one.

“I am, Sir, your obedient servant,

“JOHN EDWARD PURDON, M.B.

“Sandown, I.W., April 30th.”

MISS HOUGHTON'S EXPERIENCE.

Miss Houghton favours us with the following continuation of her experience:—

To the Editor of the "Spiritual Magazine."

Sir,—I dare say you are being inundated with letters on the subject of spirit photographs, so I only send you a short account of a few of the later ones in which I have taken a part, for I continue my practice of a weekly visit to Mr. Hudson's studio.

I went on the 18th of April, accompanied by Mrs. Guppy, when three negatives were taken, each of which were interesting to me, but it is only the second (No. 14 of mine) that is sure to be so to others. My uplifted hand seems to touch the garments of a most stately and majestic female figure, with lovely features of the Jewish type; the drapery falls in full rich folds, and there is a peculiar grandeur in her whole bearing that is very impressive.

On the following Thursday, a friend accompanied Mrs. Guppy and myself: she obtained three negatives, and she was much pleased with them. One was the fulfilment of a promise given through Mrs. Tebb in semi-trance at a *séance* I had held at home on the preceding Saturday.

On the 2nd of May Mrs. Guppy was unable to go with me, but a young medium friend of hers accompanied me instead, and a pair of very interesting pictures were produced. In the first (No. 16) my sister Zilla, (whose name is well known to all those friends who visited my exhibition of spirit-drawings last year), is seated opposite to me, apparently in earnest conversation; and in the second (No. 17) we are standing face to face, and there is a curious spiritual link flowing from her to encircle me, as a bond of union. The full interpretation was given to me through Mrs. Tebb, but it would be too long to insert here. The photographs were taken on Zilla's birthday, and the most striking characteristic in them both is the complete togetherness of the spirit and the mortal, which is unlike any of the photographs that had been done previously; for even when the spirit seems to touch the earthly friend, that friend appears quite unaware of the loving pressure, as if living an entirely separate existence.

On the 9th of May Mrs. Guppy was again prevented from accompanying me, so I had to go alone, but the result was

highly satisfactory. In No. 18 there is no spirit, and I am alone among mountains. In No. 19, I am standing with my hand lightly resting on the head of a kneeling male figure, veiled, so that the features cannot be distinguished:—in No. 20, a spirit is standing by my side; her face is clearly visible; I believe her to be a dear relative who passed away many years ago, but I cannot be quite sure of my own memory at this distance of time, perhaps some of my family may recognize her. In all my pictures, I pose myself according to the impression given to me at the moment.

May 16th.—I am just returned from Holloway. Mrs. Tebb was to meet me at Mr. Hudson's, to avail herself of my mediumship, but I was first to have a negative taken (No. 21) while she sat by. I accordingly took the position impressed upon me at the time, and stood facing the East, the camera being at the South, so that I was exactly in profile:—my left hand was placed under my chin, while my right hand hung down. The negative was developed, and to our bewildering surprise, in the picture I was turned full-face! with the hands placed together in an attitude of prayer. I think that of all the wonders that have occurred, this was the most startling to Mr. Hudson himself.

Mrs. Tebb then took her seat, while (to make the test conditions as stringent as possible, *not to satisfy myself*, for I have had so many convincing proofs that I should be deficient in common sense if I doubted them, but for Mr. Hudson's sake), I went into the dark room with Mr. Hudson, saw him clean his plate, collodionize it, &c.—never leaving him for one moment until the negative was fully developed, on which was a spirit-form whom Mrs. Tebb believes to be her grandmother, and I think the features will come out clearly in the printing. She sat for a second, and I with her for a third, but there was not much on either plate that we can judge of until they are printed. Mrs. Tebb then left, and Mrs. Cooper, of Sydenham Hill, was the next sitter, the same rigorous conditions being carried out. I had before, by spirit direction, written to her to bring the *Pilgrim's Progress*, for Bunyan is her guardian spirit; so she seated herself at a small table with the volume before her. On the first plate there appeared about a dozen stars, or perhaps spirit-lights; but upon the next there was unmistakably Bunyan himself, the face and head quite uncovered, and the features distinct.

Mrs. Anderson then came to the studio. Mrs. Cooper went into the dark room with Mr. Hudson, and (as I had done) remained with him during the whole process and upon Mrs. Anderson's plate appeared the figure of one whom she calls

Oress, her guardian spirit, who had promised to endeavour thus to show himself. Altogether it has been a most satisfactory day, especially to Mr. Hudson, whose sensitive nature is suffering much from the ungenerous attacks to which he is being subjected, but which he must soon live down.

20, Delamere Crescent, W. GEORGIANA HOUGHTON.

OTHER RECOGNISED PORTRAITS.

Mr. Henry E. Russell, of Kingston-on-Thames, writes that he visited Mr. Hudson, and says, "Every facility was afforded me for examining the studio and apparatus, and the whole process was carefully scrutinized by me." He obtained portraits at this sitting which he recognised as those of a deceased sister and an aunt. Mr. B. W. Pycock, of Brookes's Hotel, 33, Sussex Street, Strand, also testifies that at Mr. Hudson's he went into the dark room and saw the plate developed, and recognised on the plate the face of his departed mother; and on a second plate the portrait of a spirit which he says, "was not my mother, but one equally well known to me; it was more surprising, for she had not entered my thoughts while there." Other cases of identification of portraits taken by Mr. Hudson as those of spirit friends might be cited, but we have only space in the present number to quote the following, which appeared in the *Spiritualist* of May, 15th:—

"Sir,—Dr. Charles Cutmore, of Sussex House, Church Road, Upper Norwood, has given me the following account of how spirit-photographs of his wife's mother and his own son were obtained some short time since. As he has given me liberty to publish the same, I send it to you.

"On Monday, the 15th April, Miss Cutmore, who is a very excellent normal clairvoyant, saw her maternal grandmother in the spiritual world, who requested her to tell her mother to take her to Mr. Hudson's on the following Thursday, for she had arranged to give them photographs of herself and of her grandson (Miss Cutmore's brother, aged about 21 years when he departed this life). No circumstances were to prevent their visit on the day named.

"The day arrived. Mrs. Cutmore and her daughter went to Mr. Hudson's, and there unexpectedly met Mrs. Guppy, who, after a few friendly words had passed between them, with her usual kindness of heart, offered to act as 'medium' for Mrs. Cutmore's friends. Mrs. Cutmore then 'sat,' and on the plate, by the side of her own likeness, appeared the figure of a handsome lady enveloped in a flowing robe, but with the face uncovered, and the features distinct and clear; so distinct that

mother and daughter recognized it as a good likeness of Mrs. Cutmore's mamma (the lady who had given her granddaughter the instructions to visit Mr. Hudson's studio) : she has been a resident in the spirit-world now about seven years. Miss Cutmore then 'sat,' and upon her plate the figure of a well-formed young man appeared, whose features however, were not distinguishable.

"The foregoing is the more interesting, in consequence of the whole of the arrangements having been made in the spirit-world by their friends there ; for neither Mrs. Cutmore, her daughter, nor Dr. Cutmore knew anything of either Mr. Hudson or Mrs. Guppy, except what they had read of them in the spiritual papers.

"Dr. Cutmore, with the permission of his wife, sent me a copy of each photograph, and I can personally add my testimony as to the clearly-defined features of Mrs. Cutmore's mamma.

"C. W. PEARCE.

"6, Cambridge Road, Kilburn, N.W."

SPIRIT-PHOTOGRAPHS TAKEN BY ANOTHER LONDON
PHOTOGRAPHER.

Of course, as was expected from the first, counterfeit spirit portraits are being manufactured in various quarters, but we have seen some (taken by a photographer who does not wish his name to appear at present) which there seems reason to believe genuine. Dr. Sexton (well known in the Secularist camp) and Mr. Clark, of Glasgow, have with their portraits, taken by this photographer, a second figure. The same figure appears in different positions in the several pictures which have been taken. They recognise it as that of the late Mr. J. W. Jackson. We were present at the Spiritual Institute, Southampton Row, when Mrs. Jackson was showing them. Mr. Morse, who came in, and had not before seen them, at once said, "Why, that is Mr. Jackson!" Mrs. Jackson told us that Mr. Jackson's friends readily identified the portraits. We hope further experiments will be made under strict test conditions, and that the results will be made public.

Since the foregoing was in type a letter has appeared from Mrs. Jackson in the *Medium* of May 24th, from which we extract the following :—

"I went to Mr. Reeves, in York Road, who is not a professional photographer, and therefore has no interest or motive for producing astounding results. When the very simple

arrangements were made, I sat down, and in a few seconds longer than is usual for ordinary photos, I distinctly recognised the face of my husband standing over me. The expression and chiselling of the features, contour of head, the curling length of beard and outline of form were as perfect as when he was on earth. There could be no imposition in this instance, for Mr. Reeves never saw or knew anything of my husband during his life.

"A few days afterwards, I took a lady friend, who sat for her photograph also—a stranger to our kind friend, Mr. Reeves. On the other side of the small table at which the lady was seated, when the plate was taken from the camera, appeared two spirit-forms which were immediately recognised as two of my friend's ancestors, who had left this earth many years ago.

"Like many others, Mr. Reeves is testing these phenomena crucially, and hopes to obtain higher and better results ere long. I have no doubt that those patient searchings after truth will bring their fitting reward in a more perfect development of those spirit-forms than we have yet obtained. The art is yet in its earliest infancy, and we must not be discouraged by the many failures and crude attempts that are now appearing before the public.

E. B. JACKSON."

We learn that Mr. Reeves has been holding a circle for spirit-manifestations at his house for some time past. In August last, the controlling spirits at this circle desired that a photographic apparatus should be procured, with a view of producing spirit-photographs when circumstances would permit. At that time Mr. Reeves knew nothing of photography. The first spirit-photographs were taken February 13th. At first only positives were taken, but after a while the spirits directed that negatives should be taken, and the positives be broken up. Miss Clara Harris, who is a medium, has been quite successful in obtaining satisfactory results. The first attempt produced a cloud of curious faces like masks, in the centre of which was a cross, the likeness of an arm, a wing, and other objects. On another occasion, the likeness of an old lady with a walking-stick and a basket on her lap appeared; she has been recognised as her grandmother. Again, in like manner, she obtained a shadowy likeness of her grandfather, and lately her father, in an attitude very characteristic of him. He suffered very much from gout and walked with a stick. The children were in the habit of teasing him, and the spirit-photograph represents him in the act of leaning on his stick with the right hand, and holding up

his left as if shouting at the children who were annoying him. Other sitters have obtained figures on the plate, a number of which have been identified. Mr. Reeves and the medium with whom he co-operates make no profession as to their ability to take spirit-photographs. They are simply experimenters, and, as in the case of all other spiritual manifestations, they cannot foretell what may be forthcoming. They are yet in a state of progress, and have been promised much better results if they will obey orders and persevere. The spirits say that at present they cannot give more than three photographic sittings per day. We may state that the spirits appear like white images, their features being determined by faint lines and marks. They have not the material texture or appearance of those produced by Mr. Hudson, but more nearly resemble the spirit-forms of Mr. Mumler's photographs, which are, however, of a greyer colour and more defined in outline.

A SPIRIT-POST.

CHEVALIER KIRKUP, at Florence, has lately had some extraordinary experiences of letters being carried by spirits between himself and some friends in Leghorn. We are permitted by him to quote this fact from a letter of his to a lady in Rome.

“6, Lungarno Torrigiani.

“My dear Madam,—I am as much as ever engrossed by Spiritualism. It goes on increasing with great variety. Miss Haworth complained that there was such sameness, nothing but rapping and turning of tables. I find always something new, and now I have had one of the greatest of all the demonstrations I know of, and the most perfect, as my precautions against either imagination or fraud were complete. I think you have seen a young lady here from Leghorn with Bibi, who often comes and stays with her. I knew her sister who died four years ago, and is now her angel, named Annina. The lady is Paolina Carboni, daughter of a former British Vice-Consul at Rome. He is now in India. Paolina has become a powerful medium, and her angel is more ready to oblige than Regina, and had often taken messages to and from Leghorn, where her mother and sister live, and even letters. It appeared to me that they were carried quicker than the post, and I was desirous to know. I, therefore, asked Annina how long she was on the road. She said ten

minutes. *Non c' è male*, but Count Ginnasi was only three minutes, he said, when he took my trumpet, and frightened these very ladies by blowing it in the air, for they had never heard of spirits, and ran out of the room crying, '*c' è il diavolo!*'

"Well, I asked Paolina to write to her sister Teresa, at Leghorn, and gave her a model to copy, which I have preserved. When she had written it out, she went out, and I shut the door. There is but one door to the room—and I remained alone. I put the letter on the piano, the usual place, and watched it, hoping to see it fly away—I have seen them flying—but they don't like it to be seen; I don't know why. After two minutes, finding it did not move, I took a book, and after two minutes more, it was gone, I marked down the time, four minutes after six p.m.

"In this letter I asked Teresa to note the precise minute of its arrival, of which notice is usually given by three loud blows on the furniture. Then to write us an answer at once, and tell us that, and likewise the exact time that she places an answer on her drawers for Annina to bring us; and then to leave the room, that they may be at liberty, as they dislike being watched.

"In the meantime, I remained alone in my room with my watch on the table. It was eight minutes past seven when there came three loud blows, as with a heavy stick on the sofa. It was to announce the answer. I went to seek it on the piano—nothing—and returned to my place, and on my book was a little triangular billet, like the one I sent, without an envelope for lightness, and unsealed.

"It was an answer to my requests, giving the precise time, viz.: '*Ho ricevuto la lettera alle 6 e 15 minuti, e ti metto la risposte sul cassettone alle 6 e 25 minuti.*' That is, 'I received the letter at 15 minutes past 6, and I put the reply on the chest of drawers at 25 minutes past 6.'

"Annina must have been 44 minutes travelling the two journeys of 60 miles each, that is 120 miles, a slow coach for them, but of no consequence. Quite enough to prove that they act at too great a distance for it to be the effect of the newly invented *psychic force*. A man of science has put to the most severe proof some phenomena of Spiritualism; only two of them, however: the increase of weight in the presence of Home, which is not very interesting, and what is more so, the playing of good music by an accordion, by daylight and in a cage untouched by human hand; and in the presence of two anti-spiritualists who have invented the word *psychism*, soul-force, which may be either your souls, or the spirits, who are souls too: that is, either subjective or objective.

“Now this experiment at Leghorn is so remote from the brain of Paolina, that even by their verdict, it is *what the spirits say*, their own act and deed; quite as credible, and more so, than the subjective theory.

“Ever yours,

“SEYMOUR KIRKUP.”

In a second letter dated April 17th, Mr. Kirkup says, “Mr. Howitt is welcome to make what use he likes of my post experiment. If he wishes it I will send him copies of the two letters.” He there speaks of the great care he has taken to avoid the possibility of deception. Mentions the fact of the room from which he sent the letter and in which he received the answer having only one door, and that he sat within four feet of it, so that no one could open it without his perceiving them: and he adds, “The so-called supernatural is worth nothing if the proofs are incomplete. I am as incredulous as ever, and am of Hume’s opinion that a deception is more probable than a miracle.”

I may remark on Mr. Kirkup’s observation that the distance betwixt Florence and Leghorn, 60 miles, is too great to allow of the agency which carried the letters being mere psychic force, is nothing to the distance at which the celebrated magnetists of France, Billot and Deleuze, assert to have produced similar effects, namely 300 miles. In a later part of Mr. Kirkup’s second letter I perceive he has added, “I have since made another post experiment. Paolina has another sister living at Bologna, and I have used all the same precautions with the same success; or greater, for the journey is longer, and the answer is longer, nineteen lines, and the time is an hour exactly shorter by four minutes.”

Chevalier Kirkup has also been getting spirit-photographs very successfully. One of the spirits, Annina, who carried the letters is now before me. Her sister, Paolina Carboni, is seated facing you, and near her standing in the recess of a cabinet, is the figure of Annina, wrapped in a white bed-gown. She stands as if addressing her sister with one hand and with projecting forefinger directed towards her. Mr. Kirkup says, “The likeness of the face, the height of the figure, the sex and age are all tests of its reality;” facts, all of which were wholly unknown to the photographer.

The likeness of the two sisters is sufficiently striking, though one is a full face and the other in profile. Mr. Kirkup says, “Annina has also painted herself in this dress and position with the door locked. The colours are the same described by Judge Edmonds and others, red, blue and white, for the first order of spirits. Regina has done the same. You shall see them when

you come. They have both promised to appear in their spiritual costume."

So much for the spiritual post and spirit-paintings. As my paper offers the opportunity I shall add a fact I read the other day, and some remarks on it.

Rome, April 21st, 1872.

W. H.

SCIENCE AND OPINION.

By HUGH DOHERTY, M.D.

A CONVERSATION between Mr. and Mrs. Witt, and Mr. and Mrs. Conscience, after meeting at a spiritual *séance* in the light of day.

Mrs. Conscience.—"Well, Mr. Witt, what did you think of the *séance*?"

Mr. Witt.—"Think! I did not think at all; I knew before I went that it was all humbug!"

Mrs. Cons.—"Did you really? Well, I don't know what to think; so many people say it is all a cheat, but my husband says it is not, and that he believes in spirits being able to lift the table from the floor, as we saw it, and answer questions or give communications by means of raps indicating letters of the alphabet, as we heard them at the *séance*."

Mr. Witt.—"Raps on the table by spirits! Fiddle-de-dee! They were kicks under the table by the medium, who watched the faces of the people while they marked the letters of the alphabet, and then made kicks at the letters which seemed to interest the inquirer as he pointed to them, not only with the point of the pencil in his hand, but in every line of his expectant face as he watched for the answer to his pencil-point by raps."

Mrs. Cons.—"Do you really think so?"

Mr. Witt.—"I know it."

Mrs. Cons.—"What do you think of it, Jane?" [Mrs. Witt is the cousin of Mrs. Conscience.]

Mrs. Witt.—"Well, dear, to speak the truth, I was quite uncomfortable at the *séance*. I could hardly see what was going on. Those mysterious raps frightened me. I did not like to go to the *séance*, but Mr. Witt said I was a superstitious baby; that I must go to be cured of my silly fear of ghosts and spirits, which had no existence at all, except in the excited imagination of ignorant people. He is a member of the Royal Society you know; and he says that all the members of that society, and all

the men of science everywhere, and even all the common people who have any sense, in England, and in those countries where popery can no longer mystify the people, have a thorough contempt for every species of superstition, and have cast away all belief in ghosts; they don't believe in the existence of eternal punishment; they don't believe there is a hell; and I don't think they believe there is a heaven, although they say nothing on that point, that I know of. I cannot satisfy my mind on such abstruse questions; but I thought I would ask our clergyman about it, privately, when Mr. Witt insisted on my going with him to that horrible *séance*; after I told the clergyman what had been said, he warned me very solemnly, not to refuse to accompany my husband, but to pray earnestly not to be deceived by any lying spirits at the *séance*. 'Well but,' said I, 'then you believe that bad spirits can really come to a *séance*, and lift tables in the air, and make raps, and answer questions?' 'Yes,' said he, 'and we are warned in scripture not to consult them; but as your husband is incredulous and wishes you to go with him, you can go, by taking care not to consult the spirits yourself, and by praying inwardly not to be molested or deluded by the demons who make the raps.' So I did, and that is the reason I hardly know what occurred at the *séance*.

Mrs. Cons.—"Indeed! well I never thought of that. My husband says we should observe facts before we form opinions, and that the Scripture enjoins us to try the spirits, and see whether they be of God; and as I know that he is a thoroughly religious man, and most conscientious in all that he says and does, I went with him, never doubting any harm could happen to either of us. I will ask him to speak to the clergyman about it though, and I should like to hear him talk to Mr. Witt on all these questions; for, to tell you the truth, I did not much like the appearance of that American medium, and it also came into my mind that those little raps, were more like gentle taps *under* the table than raps *upon* the table. I whispered my doubts at the time to Mr. Conscience, but at that very instant the table rose into the air about a foot, while all our hands, as well as those of the medium himself, were upon the table, and we had to rise from our seats to keep our hands above the table; so that I was puzzled to know what to think; and after the *séance* Mr. Conscience said that, even supposing the little taps to be made under the table by the toes of the medium, while we were all sitting, the table could hardly be lifted into the air by anybody's toes, while we were all standing.

Mrs. Witt.—"Oh, yes! that is true; but then don't you think it must be something diabolical and contrary to the laws of

nature? Our clergyman says it is diabolical, and Mr. Witt, and all the members of the Royal Society, and all the men of science say it is contrary to the laws of nature. My husband shall never persuade me to go to such a *séance* any more. It is too horrible to think of."

Mrs. Cons.—"Well, I cannot say I like it, myself, but my husband says that we are bound in conscience to investigate the subject thoroughly, before we form a positive opinion, and he is a very prudent man, you know."

Mrs. Witt.—"My husband says it is not worth the trouble of investigation, and that he only went to the *séance* to satisfy our cousin Conscience that he did not wish to condemn it without actually seeing what it was, although he knew beforehand that it could be nothing but deception on the part of the pretended medium, and delusion on the part of the credulous dupes of the imposture. He also thought it might be a good occasion to show me that it was all humbug, and cure me of my belief in ghosts; but the fact is, that table rising in the air frightened me so, that I thought I should have fainted at the time."

Mrs. Cons.—"I thought you became rather pale, but I attributed it to the heat of the close room. Do, Mr. Witt, tell my husband why all the men of science say that all such facts as these are only humbug, because they are contrary to the laws of nature."

Mr. Witt.—"Oh! my dear cousin, it is a hopeless task, he is so very credulous."

Mrs. Cons.—"Now, Conscience, are you really so easily duped as Witt says you are?"

Mr. Cons.—"I think not, my dear; at any rate, I am not the dupe of my own conceit, as Witt is."

Mr. Witt.—"The dupe of my own conceit! Well, that is cool, however, when I have all the men of science in England, and everywhere else, for that matter, to back me in my opinion; not the opinion of my 'conceit' alone, as you unceremoniously term it, but the opinion of all the most learned and intelligent men of the world in Christendom."

Mr. Cons.—"I confess that the word *conceit* is an unparliamentary expression, and I am willing to withdraw it when you retract the words '*unreasoning credulity*,' applied to me and numerous others who are not of your opinion on these questions."

Mr. Witt.—"Well, but my dear fellow, can you say that you are not credulous, when you say you believe in such transparent nonsense?"

Mr. Cons.—"Transparent nonsense! How do you know that it is nonsense, and how is it transparent to you, in any

sense, true or false? What have you done to find out what it is?"

Mr. Witt.—"What have I done? Have I not been an eye-witness of the humbug of one of these *séances*, as you call them? And have I not eyes to see and ears to hear what occurs at such a *séance*? And was it not evident to any man of common sense, that the pretended medium is an impostor who made the raps with his toes under the table, when he observed the expression of the expectant features of his dupes, who pointed with a pencil to the letters of the alphabet before their eyes, sitting opposite the medium; who did not see the letters of course; not such a simpleton: he did not want to see the letters himself: he wanted the dupe to see the letters and point anxiously to them with a pencil, while he, the medium, watched the excited features, and their expectant motions, dwelling on particular letters, that he, the medium, might know when to kick the table gently with his toes, to fix upon the letters so earnestly gazed upon and dwelt upon by the expectant inquirer. And that is the whole secret of the imposture; is it not, as I said before, transparent humbug, and worse than nonsense, which nothing but unobservant and unreasoning credulity could ever mistake for the action of invisible spirits outside the circle of visible minds and bodies at the *séance*."

Mr. Cons.—"Your *opinion* seems to be very positive on all these points; but can you prove them to be true? Did you detect the medium's feet at work? or could you read off the thoughts of an inquiring mind, by such a process of observation?"

Mr. Witt.—"I did not *see his feet* move, but I watched him closely, and I observed a sort of movement of the body, as if an effort was made by the feet under the table, every time we heard the raps. I do not know that I could read the features of an inquiring person with a pencil in hand, pointing to letters of the alphabet, and knowing what answer he wanted in his own mind, all the time; but then I am not a professional conjuror or medium, and could not without a long course of training do what they do, by tricks of substitution and other feats of sleight-of-hand. We all know however, that such things are possible, and that our senses are deceived, in spite of ourselves, even when the conjuror is an honest man, and tells us beforehand that it is all deception; and in that case there is no humbug: but the case is very different with your pretended medium, who, in order to excite more curiosity and bring money to his pocket, gives out that he can call up the spirits of the dead, and put them in communication with the living, and more especially with friends and relatives. This I say is humbug; and not only imposture, but imposture of the vilest sort, dese-

crating our most sacred feelings, for the sake of filthy lucre, on the part of swindlers, who ought to be punished by the law, as a protection to those credulous people who are so easily imposed upon by mystical arts and occult sciences."

Mr. Cons.—"You travel very fast in your opinion, from thought to action; but credulous as you believe me to be, I cannot believe that you have any solid ground for your opinion, which is merely a supposition of the flimsiest description, as I shall prove if you will answer me some questions. Will you allow me to put these questions?"

Mr. Witt.—"Allow you to put questions? Certainly, as many as you like."

Mr. Cons.—"And not interrupt me by your own impatience of what you may deem irrelevant, before I have done?"

Mr. Witt.—"I'll do my best; but pray do avoid useless questions, not to waste time."

Mr. Cons.—"I will not ask any questions which appear to me irrelevant, although you may not always see their bearing at first sight. You deem all mediums impostors?"

Mr. Witt.—"I do."

Mr. Cons.—"And all believers in the reality of spiritual existence in an unseen world, dupes of such imposture?"

Mr. Witt.—"The reality of spiritual existence in an unseen world is not the same thing as a belief in communication with such spirits (if they exist) through the so-called *mediumship* or intervention of mystical conjurers."

Mr. Cons.—"Truly. May we say dupes then, of their own credulity in all such cases?"

Mr. Witt.—"Yes, certainly."

Mr. Cons.—"Then you have no hesitation in calling these mediums impostors, and accusing them of obtaining money by false pretences?"

Mr. Witt.—"That is my belief."

Mr. Cons.—"And you would like the law to be put in force against such persons?"

Mr. Witt.—"Certainly."

Mr. Cons.—"You deem the dupes of such imposture over credulous and easily deceived;—unfit therefore, to conduct a serious investigation of any kind, in any branch of science?"

Mr. Witt.—"Not perhaps in any branch of science, but certainly in any branch of inquiry into the occult mysteries of an unseen world of spirits or ghosts, which mystic lore has so deeply excited their emotions and imagination during childhood, that they cannot rid their minds of the illusions when grown to manhood."

Mr. Cons.—"Have you ever been able to prove that all

traditions and revelations with regard to the existence of invisible spirits, and an unseen world, are illusions of the human mind in all ages and all countries of the world?"

Mr. Witt.—"The proof is this, that no rational man in our day has ever seen a ghost, or received any communication from an unseen world, and those who pretend to have had such experience are very numerous in lunatic asylums as well as in the outside world."

Mr. Cons.—"And those facts are sufficient you think, to warrant you in a systematic contempt for the *intellects* of believers in spiritual communications, and the moral *consciences* of mediums?"

Mr. Witt.—"Contempt, or pity, or disgust, or indifference, whichever you like."

Mr. Cons.—"Do you not think it *unjust* to condemn mediums on the strength of a suspicion, without any positive proof; and *reckless vanity* on your part to deem your own groundless opinion superior to the cautious opinion of the credulous investigator, who observes and compares numerous facts of this order, before he ventures to form a decided opinion; and when he has formed it can bring a great variety of positive evidences of his own senses and his own reason, corroborated by the senses and the reasoning faculties of hundreds and thousands of other persons of sound mind, to substantiate his belief in the *reality* of the phenomena, and in the *honesty* of the mediums? Which is the man of science, and the honest investigator in this case?—the one who begins by acknowledging his own ignorance of such phenomena, but carefully and long continues to investigate before he forms a positive opinion, or the one who '*knows*' *beforehand*, or pretends to know, that 'all such phenomena are impossible and contrary to the laws of nature,' as if he knew already all the laws of nature; all the invisible forces of nature; and had thoroughly investigated the facts of a *supposed* imposture before he ventured to denounce them as 'humbug,' *ex cathedra*, as if from an infallible oracle of science? Is not such a man himself unconsciously a reckless impostor, who wishes to impose his crude opinion in the name of science upon a credulous public, as if the mere suspicions of 'men of science' were infallible laws of truth and justice? And with regard to 'men of science,' commonly so-called, and members of the 'Royal Society' or other learned societies, are they not generally men who devote their time to the natural sciences almost exclusively, such for instance as physics, mechanics, chemistry, geology, astronomy, geography, palæontology, zoology, botany, pharmacy, anatomy, physiology, surgery, pathology, medicine, hygiene, and all the so-called positive sciences,—while they not only neglect the in-

investigation of mesmerism and somnambulism, spiritualism, and hypnotism, religion and revelation, but almost disdain the idea of testing such phenomena and their laws, as unworthy of the serious attention of 'men of science?' And are not those men of science who investigate these facts and believe in their reality as competent as those who deny their possibility?"

Mr. Witt.—"Leave out the word religion, and I admit that the subjects you name are deemed unfit for scientific investigation, and only suitable for the amusement of puerile and credulous minds, acquainted or unacquainted with science, inclined by natural temperament to emotional excitement and superstitious wonderment."

Mr. Cons.—"Puerile, no doubt, in the sense of intense curiosity and unsuspecting confidence, as long as they have not been grossly deceived by those in whom they put their trust; not yet perverted in their consciences by false philosophies of nature and her laws, but not insane with vanity and the conceit of infallibility of judgment with regard to facts and forces, laws and principles, of which they *know* themselves to be entirely ignorant. Puerile and credulous minds they may be in this sense, honestly curious to know as much as they can learn by sedulous observation and inquiry, though not less bent upon detecting fraud wherever it occurs; and also of denouncing falsehood and imposture without hesitation, where it has been detected and can be proved by competent witnesses. The denunciations of incompetent persons, such as 'men of science' who are ignorant of spiritual facts, and who persistently refuse to investigate such facts, are not admitted by these 'juvenile minds' to be trustworthy evidence of fraud and imposture, but are regarded as mere *suspicious* and *opinions* of ignorant minds puffed up with a vain conceit of scientific infallibility, not only on subjects with which they are acquainted, but also on subjects with which they are entirely unacquainted, according to their own confessions, treating them as subjects unworthy of serious investigation. And then again, Mr. Witt, what do you say of religion; orthodox religion and Revelation; Moses and the Prophets, Christ and the Apostles;—if you do not believe in the existence of spirits and an unseen world of immortality?"

Mr. Witt.—"Pray do not mix up religion with this trumpery humbug of Spiritism; for I cannot call it anything else. I did not promise to answer questions on religion, but questions relating to this modern delusion."

Mr. Cons.—"You did not; nor should I have mentioned religion, were it not that 'many men of science,' or who deem themselves men of science and sound reason, deny the truths of Revelation as well as the facts of modern Spiritualism, and on

grounds as superficial and unsound as those which you put forth against the possibility of spiritual manifestations and communications. Our mutual friend, *Scepticus*, is very fond of this derisive pastime, and I must show him one of these days, that his contemptuous display of infallibility is not more legitimate than yours, and that credulous investigators who believe in spiritual phenomena and religious revelations from invisible spirits in an unseen world, are much more rational in their methodical modes of investigation of all spiritual phenomena, and laws of life in this world even than the men of science who limit their investigations to physical and mechanical phenomena exclusively, and think they can, from such experience alone, dictate opinions to the world, not only on subjects which they understand, and can demonstrate, but also on facts and forces which they neither know nor understand."

Mr. Witt.—"Well, Mr. Conscience, you have put many questions to me and dwelt at some length on your own views and notions of men of science; may I now put questions to you in my turn, concerning the alleged habits and morals of your so-called mediums—(the word *media* may be deemed too pedantic for our little talk)."

Mr. Cons.—"I am willing to answer your questions to the best of my ability."

Mr. Witt.—"Is it true that some of these mediums have been detected in tricks of imposture?"

Mr. Cons.—"I believe it may be true, because they have been denounced by Spiritualists themselves, but that is all I know of the alleged imposture."

Mr. Witt.—"Is it not also true that several of these mediums have been accused of immoral conduct, even where they have not been accused of imposture?"

Mr. Cons.—"I believe it is true that they have been so accused in several instances, and not without proof!"

Mr. Witt.—"How then can you have confidence in the mediumship of such immoral persons, even where they have not been detected as impostors by credulous Spiritualists themselves?"

Mr. Cons.—"The phenomena of spiritual manifestations and communications being the first objects of interest in this investigation, and the mediumistic or magnetic temperaments of the mediums, the second as a means of obtaining such manifestations, the vanities and follies of such persons were not deemed of much importance in the question; but when grossly immoral conduct became manifest, many Spiritualists were shocked, and felt inclined to attribute such conduct to the influence of evil spirits, while others who had observed a tendency in the enthusiastic

admirers of peculiarly gifted mediums, to extol and almost worship them, took a somewhat different view of the case, and asked themselves if these physically impressible persons were not more liable than others to be easily seduced by ordinary temptations; and whether such a fact might not be in accordance with the laws of nature, to prevent mediums of spiritual communication between invisible beings and mortals in the flesh from being actually worshipped by weak minds, as chosen ministers of a higher world? I incline to the latter view, while many believers are seriously alarmed by the immoralities of certain mediums; still, what conscience can venture to cast the first stone at the frailties of the spirit and the flesh of sinning *mediums*?"

Mr. Witt.—"Noting will cure you, then, of your faith in the reality of spiritual manifestations, and in their usefulness, supposing them to be genuine, which I cannot believe."

Mr. Cons.—"I cannot distrust the evidence of my own senses and my own reason with regard to facts of observation and manifold experience, but the question of moral and religious import involved in such experience is another matter, which could not be adequately dealt with in the present instance, even if you were inclined to listen to my views of religious revelations and doctrines, which I know you are not, nor am I inclined to dwell on them at present. The reality of such phenomena, and not their moral import, if true, was the subject of our conversation, which has left us where we were at first; you a suspicious sceptic, declining all investigation in the matter—I a confident observer and a humble investigator of the facts, laws, and conditions of spiritual manifestations and communications. I maintain, however, that the *opinions* of 'men of science' based on nothing but *suspicion* of imposture, are not *science*, nor are they entitled to assume the authority of infallible reason in any community, religious or irreligious, credulous or not, inquisitive or not, intelligent or not."

Mr. Witt.—"You seem very fond of your delusion, but what is the use of it after all? *Cui bono*?"

Mr. Cons.—" *Cui bono*? It is good in many ways. Hundreds of thousands of unbelievers, who had no hope of life after death, have been converted by it to the truths of immortality and the existence of an unseen world of spirits. Much light has also been given by the spirits on obscure questions of religious doctrine, showing that justice with mercy, and not vengeance, governs the spiritual world; that retribution is not eternal for the individual sinner, although the *places* and laws of retributive justice are eternal as the heavens and the hells; that after due expiation and repentance for sins committed in this life, the liberated soul progresses to a state of happiness—

although it cannot be delivered from the prison in which there is 'weeping and wailing and gnashing of teeth,' in the torments of a guilty conscience—until it has 'paid the utmost farthing' of the debts of sin due to the laws of eternal justice. Many other simple truths concerning life hereafter are taught by the spirits, which help us to a better understanding of the seeming contradictions of Scripture than the unenlightened explanations of sectarian theology. Such is the *cui bono* of modern Spiritualism."

DELIVERANCE OF THE REV. GEO. GILFILLAN.

THE Rev. George Gilfillan, well-known as a sensational preacher and flashy orator, who

Scarce his mouth could ope,
But out of it there flew a trope,

lately preached a sermon in the Presbyterian Church, Bristol, in which, according to the *Bristol Daily Post*, he delivered himself in this wise:—

"There are people now-a-days who, not contented with what they considered the dim, niggardly disclosures of the Scriptures on that subject, have gone to get news from heaven from very unexpected quarters. I refer to the modern necromancers, the spirit-rappers and table-turners who held, if they were to be believed, intercourse with the spirit-world, and produced regular missives said to be written by the dead. But the information given was not very novel, the spirit-display was sometimes suspiciously earthly, and the composition was in general miraculously bad. Some professing Christians were so ignorant of the grand genius of their religion as to patronize that quackery; and even to boast of the confirmation of their faith, which had resulted from the nonsense which issued from the lips, or rather from the fingers of the spirits who, like pugilists, conveyed their meaning by hard and heavy blows." Having quoted a text from Peter, where Christ is referred to as the Day-star, the preacher proceeded to argue that a fuller revelation was at hand.

Our friend Mr. Beattie, of Clifton, who was present at this sermon, writes that "It was preached on the induction of a minister as successor of one of the best men I ever knew, who was long ill before passing away, and seemed to have the greatest pleasure in talking over the question of Spiritualism with me, and promised if it was true to come to me if possible; and he was not two months in the spirit-world when he did so."

If Mr. Gilfillan was at all acquainted with the sentiments on this subject of the late worthy pastor of the church whose pulpit he on this occasion occupied, it was scarcely decent to thus cast insult on his memory. In any case "the information was not very novel" which he communicated; and if "the grand Genesis" of the Christian faith leads him to speak in "the house of God" with this unqualified contempt of his "professing fellow Christians," the more ignorant they are of it the better. Some of these professing Christians in their ignorance might perhaps ask him if there is not somewhere a text which says, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

We remember that some twenty years since he described in his own picturesque way, the advancing tide of unbelief, strong in learning, and crested with genius, which was rolling over the world. The new assailants of the Christian faith from every quarter combined their motley forces with those of the old desperadoes of infidelity, and all agreed that historical Christianity must go down before advancing civilization.

Bearing this passage in mind, Mr. Gilfillan's late querulous attack on Spiritualism seems to us like the case of a physician of the orthodox school of medicine, many of whose patients, finding that they daily grew worse under his treatment, had recourse to an unauthorised healer, who effected a complete cure, whereupon the physician becomes indignant at their allowing themselves to be cured by the "quackery" of an unlicensed practitioner instead of being killed in a proper and respectable fashion by a man holding a regular diploma. Mr. Gilfillan stands on the beach and preaches to the angry waves of unbelief and scepticism, as though experience had not long shown how futile were sermons to stem the advancing tide. Raving and wringing his hands in vain lamentation, he can but rail at the only effective barrier yet raised against it.

Mr. Gilfillan expects a fuller revelation to be at hand, unaware that already its light is streaming all around him, and that he is fighting blindly against it. For what is all revelation but an unveiling? And thousands can testify that to them Spiritualism has been a series of successive unveilings—of themselves—their true nature; the future that lies before them; their relations to the spirit-world; and of God's ways and dealings with man. But for the reception of this or any revelation one condition is needful—an open mind. To those who feel no need of further revelation, or are unwilling to receive it in the way God is pleased to send it, it is still and ever true that "The light shineth in darkness, and the darkness comprehendeth it not."

T. S.

NOTES AND GLEANINGS.

ROBERT DALE OWEN ON THE SPREAD OF SPIRITUALISM.

IN a speech at Terra Haute, Indiana, March 31st, on the Twenty-fourth Anniversary of Modern Spiritualism, Mr. Owen remarked:—

“The general view I take of the matter may be thus summed up: What may properly be called Spiritual Epiphany is spreading as fast as its wisest friends desire; but it is spreading not as a sect—nor ever, I trust, to become such—not as a separate church, with its prescribed creed and its ordained-ministers and its formal professors. It spreads silently, through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. Its tendency is to modify the creed and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leaven, with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, enlivening its convictions.”

MATTER PASSING THROUGH MATTER UNDER THE INFLUENCE OF ELECTRICITY.

At a meeting of the Meteorological Society some years ago, I think in 1858, a paper was read by Mr. Andres Poey, the director of the observatory of Havanna, on the photographic effects of lightning, particularly on the curious phenomena of the photographing of objects that are near other objects struck by lightning. Mr. Poey stated the fact of lightning passing down a chimney and into a trunk where without making any hole, it left an inch depth of soot, which must have passed through the wood. In his paper on lightning storms in Cuba and the United States, Mr. Poey mentioned a poplar tree in a coffee plantation being struck with lightning on the 24th of July, 1852, and on one of its dried leaves being found an exact representation of some pine trees standing at a distance of 367 yards 9 inches. This is as wonderful as the fact mentioned by Franklin in 1786, of a man who stood opposite to a tree struck by a thunderbolt, having on his breast an exact representation of that tree. These are now well-known phenomena, but this of the soot, under the influence of the electric fluid,

passing in large quantities through the substance of wood, is so much allied to matter passing through matter under the influence of spirit, as to make it very interesting. Matter passing through matter under spirit influence is now one of the most frequent and well-attested facts of modern Spiritualism. The well-known circumstance of the steel collar of much less diameter than that of the head of the medium Hughes, in the United States, being put on and taken off almost daily in the presence of Mr. Danskin and hundreds of others; the coat and other manifestations of the Davenportes and Mr. Fay, exhibited by them all over Europe and America, and the more recent and kindred phenomena occurring to Mr. Home, Mrs. Guppy, Messrs. Herne and Williams, &c., are now too familiar to need remark, yet are still sneered at by the scientific world. It is curious, therefore, that fourteen years ago this phenomenon of the lightning and the soot was stated by a scientific man before a scientific body, and received without any comment or disrespect. If the member of the Meteorological Society had suddenly called to mind the correlative action of Spiritualism, would they not have taken the alarm, and instead of so ready an acceptance, have denounced the soot in the trunk as a very black and suspicious affair? The statement here given is found in a volume entitled *The Stars and the Angels, or the Natural History of the Universe and its Inhabitants*, published by Hamilton and Adams, in 1858, p. 363, Appendix.

THE ROYAL SOCIETY.

Mr. William Crookes, F.R.S., has addressed a letter to the President and Council of the Royal Society respecting the publication, on two recent occasions, of certain proceedings of the Council, contrary to the established usage of the society. One ground of complaint is that, in an article in the *Quarterly Review*, understood to be written by Dr. W. B. Carpenter, F.R.S., the following statement occurred: "For this discovery, he (*i.e.*, Mr. Crookes) was rewarded by the Fellowship of the Royal Society; but we speak advisedly when we say that this distinction was conferred on him with considerable hesitation, the ability he displayed in the investigation being purely technical." Again, in a lecture delivered at Chelsea, Dr. Carpenter said: "Mr. Crookes' second Paper came before the Council a month ago, and a committee of two was appointed to examine it. They gave in their report yesterday (Jan. 18, 1872), and it was unanimously resolved that the Paper be returned to him, as in the opinion of the Royal Society, it was good for nothing." Mr. Crookes points out that Dr. Carpenter,

not being a member of the Council of the Society, must have founded his allegations on hearsay, and he complains that, though the worth of each paper treating of new and exciting topics must inevitably be the subject of minute and even personal discussion, yet, if what occurs is to be made public, it will have a detrimental effect on the deliberations of the Council. Mr. Crookes' letter having been laid before the Council on the 18th April, the following resolutions were passed: First, "That the President and Council regret that the statements in question should have been published, both because they are incorrect in point of fact, and because the unauthorised publication of the deliberations of the Council is contrary to the usage of the society." Second, "That the above resolution be communicated to Mr. Crookes."—*Daily Telegraph*, May 2nd.

TESTIMONIAL TO MR. AND MRS. EVERITT.

On Monday, April 29th, about fifty friends of Mr. and Mrs. Everitt took tea together at Cannon Street Hotel, to present them with a testimonial as set forth in the following Address. The chair was taken by S. C. Hall, Esq., F.S.A., who delivered a very suitable address. Messrs. Leighton, Shorter, Varley, Coleman, Jones, and Theobald spoke briefly to the object of the meeting, and Mr. Everitt acknowledged the kindness of his friends in feeling and appropriate terms. The following is the address presented:—

"TO MR. AND MRS. THOMAS EVERITT.

"Dear and valued Friends,—It has pleased the Giver of every good and perfect gift to endow you with a power which brings the spiritual world into visible communion with our own.

"By the faithful discharge of your stewardship you have been instrumental in proclaiming 'liberty to the captives,' and in 'opening the prison to many that were bound;' and many who doubted whether there were a life hereafter, have, by the incontrovertible evidence received through the mediumship of Mrs. Everitt, not only been assured of the continued existence of those dear to them who have departed this life, but also of the loving and active interest they still manifest in all that concerns their present and future welfare.

"We whose names are appended, being a few only of your many friends, desire to express our high esteem and regard for you both, by offering for the acceptance of Mrs. Everitt, a cabinet sewing machine and an Alexandra model pianoforte.

"The intrinsic value of these gifts does not represent the measure of our regard for you; but they symbolize the uses and ends of your united lives, which are most happily expressed by one dear to all who have been privileged to be present at your *séances*—John Watt, the controlling spirit of your circle, in these words:—'Industry and harmony combined promote lives of usefulness.'

"May the loving Father of All increase your usefulness here, and when He calls you higher may your works follow you.

"Signed on behalf of the contributors whose names are appended.

S. C. HALL, <i>Chairman.</i>	
MORELL THEOBALD, }	<i>Secretaries of the Presentation Committee."</i>
C. W. PEARCE, }	

HOUSEHOLD ELECTRICITY AT BOSTON.

During the extraordinary clear cold weather which prevailed in February and March the electrical phenomena observed in some houses excited much interest. In our own dwelling, for many days, no member of the family could walk across a room and come in contact with a metallic substance without receiving an electrical shock, accompanied with a spark and report. The door knobs, stop cocks, connected with steam radiators, gas cocks, registers, &c., were so electrically spiteful that they were handled with caution. Our children amused themselves in the evening by lighting the gas with their fingers, and altogether the electrical condition of the atmosphere was quite unusual. In order that this exhibition of household electricity may be witnessed in perfection, it is necessary that the weather be clear and cold, and that the rooms be carpeted with heavy carpets, and these should be insulated by paper mattings beneath. Under these favourable conditions a person scuffling or even walking across a room becomes so charged with electricity that he can ignite a gas-jet readily, by applying to it the tip of his finger.

Observing this play of one of the mysterious forces of nature, we could not help reflecting upon the fact, that with all our knowledge we to-day know no more of what electricity is, than the ancient Romans, Grecians, or Egyptians. It is an agency or force which has never been seen, measured or weighed, and in itself is as illusory, intangible, incomprehensible, as the "stuff that dreams are made of." All we know of it relates to its effects, and it is not probable that human knowledge will ever reach beyond this boundary.

It is a force that we have been able to put in harness, and by complying with the conditions under which it acts, we can compel it to serve important ends in benefitting the race. It is probable that at present we understand most of the laws or conditions which govern it, and that we have utilized the agency so far as it is capable of being utilized. Its relations to matter, and to the phenomena of life, are also quite well understood. This being conceded, it is evident that as yet we are utterly unacquainted with a sufficient number of forces to do the work of the universe. Every day the student and experimenter is brought face to face with phenomena which he is wholly incompetent to explain, and although electricity is a convenient agency to which to refer everything inexplicable, yet it is a very unsatisfactory pack-horse upon which to crowd our difficulties.

There are many things yet to be learned, and proud as we are and have reason to be of our philosophy, as the ages roll on, what we know to-day will stand comparatively as the science

and knowledge of the ancient Romans stand to the great light of the present age.—*Boston Journal of Chemistry*.

[The above is sent to us by the Rev. William Mountford of Boston who says that "By a report on electricity recently made to some scientific body in England, (I think the Royal Society), it is plain that what I send, though familiar experience to one for eighteen years, is novel information for your men of science in England. In my book on miracles, what I have stated about these phenomena at page 62, has been doubted in London."—ED.]

MR. GERALD MASSEY'S LECTURES ON SPIRITUALISM AT
ST. GEORGE'S HALL.

Mr. Massey's lectures have been in every way a success, the Hall being well filled in every part. More than a thousand persons attended the first lecture, and listened with marked attention, especially to the personal experiences of the lecturer. The attendance on the subsequent lectures and the interest in them have been well sustained. We hope they will be published in a separate form, they would make a suitable companion volume to Mr. Massey's little book *Concerning Spiritualism*. Among other letters received by Mr. Massey from persons of distinction regretting that they were unable to attend the lectures, is one from Mr. Alfred Tennyson, who said that he had read Mr. Massey's little book *Concerning Spiritualism* more than once, and had induced others to read it. He would have liked to have been present at the lectures, but was prevented by the distance of his residence from London.

A HAUNTED HOUSE.

Mr. Thomas Grant, of Shirley House, Maidstone, writes:—
"There is a haunted house in the parish of Hunton, about five or six miles from Maidstone, which is attracting much attention. Rappings are heard on the ceiling of a room for about an hour every Monday, Wednesday, and Friday evening, commencing at half-past seven to eight o'clock. Crowds of people assemble before the house, and policemen have been employed to guard it, and if possible find out the cause."

THE WESTMINSTER REVIEW.

The current number of the *Westminster Review* has an article on "Hints for the Evidences of Spiritualism, by M.P." It is a fair epitome of the work, with copious extracts. This work, which has attracted considerable notice, and was recently reviewed in this magazine, is understood to be from the pen of Mr. J. D. Lewis, M.P. for Devonport.

A NEAPOLITAN MEDIUM.

Signor Damiani writing from Naples, March 31st, says:—

“ We have here in Naples a medium of extraordinary and varied powers. Her name is Sapia Padalino, a poor girl of sixteen, without parents or friends. She is a medium for almost every kind of spiritual telegraphy known, one of which however is peculiarly her own, and consists in writing with her finger, and leaving behind marks as of a lead pencil, while no such article is in her possession or even in the room. She will also take hold of the hand of the sitters, and cause the same phenomenon of leaving traces as of lead pencil under their fingers. In her presence discharges are heard as from pistols; lights are seen across the room like the tail of a comet. She is a seer, a clairaudient, and an impressional medium.

SPIRITUALISM AT MARGATE.

We give the following extract from a letter just received:—

“ Margate, May, 27.—I have had only one *séance* since I came here, and that was through my friends the Rev. G. C. D. and his wife being here. This we held on Friday last, they leaving on the Saturday. We saw the spirit plainly, and heard four voices talking, and when it was time for them to leave the spirits brought his hat and stick and put them into my hands, notwithstanding we had joined hands at the table. After this the spirit walked across from the window and kissed Mrs. D. on the cheek.—CATHERINE BERRY.

Notices of Books.

INCIDENTS IN THE LIFE OF MR. D. D. HOME.*

ABOUT nine years since, Mr. Home presented to the public his *Incidents in my Life*. A second edition was soon called for and exhausted. This success might well encourage the author to put forth a continuation of the incidents of his strange eventful history. This he has done in the present volume. After reviewing his reviewers, he gives the more remarkable of his experiences as a medium, dwelling especially on the new phases of phenomena in connection therewith which have shown themselves since the publication of his former volume, and quoting ample testimony to the facts from witnesses whose evidence on any other matter the world would not hesitate to accept.

* *Incidents in my Life*. By D. D. HOME, Second Series. London: TINSLEY BROTHERS, Catherine Street, Strand.

The narrative of his life is continued to the commencement of the celebrated Chancery suit, "Lyon v. Home," which has done so much to stimulate enquiry into Spiritualism in consequence of the eminent position in science, literature, and the learned professions, of many of the witnesses who made affidavits to their conviction of the truth and genuineness of the facts which occurred in Mr. Home's presence, after giving to these facts the most careful attention and investigation. In the present volume we have Mrs. Lyon's affidavit in support of the Bill, Mr. Home's answer to the suit, and the answer of Mr. W. M. Wilkinson, his solicitor, who was also made a party to the suit. All this is given very fully, and it occupies nearly half the book.

Those who from the Spiritualist journals are more or less fully conversant with the experiences of Mr. Home, will be glad to have them here presented in a collected and authentic form, which is especially convenient for reference; while to those who may now read them for the first time, they must be indeed stranger than fiction, and of more startling interest than even the sensation novel of the period.

In a third volume, which we understand may be expected shortly, the author purposes to complete the history of the Chancery suit, and to give an account of the investigations into the phenomena of his mediumship made by the Earl of Dunraven, Mr. William Crookes, and other scientific gentlemen.

Correspondence.

A CORRECTION.

To the Editor of the "Spiritual Magazine."

SIR,—Mistakes in print are generally more or less annoying—therefore I hope you will do me the favour to rectify an error into which one of your correspondents has fallen.

My husband, Newton Crosland, wrote a letter which you inserted in the April number of the *Spiritual Magazine*. Mr. Atkinson answers that letter in the May number, but attributes it to my pen.

Pray suffer me to state, what is the fact, that whether I have warmly agreed with his views or not, I never contributed so much as a sentence to *any* letter, lecture, or pamphlet, on any subject whatever, which at any time my husband may have written and published.

I have the honour to remain,
Your obedient Servant,

May 7th, 1872.

CAMILLA CROSLAND.

[The volume *Light in the Valley*, has on the title page, "By Mrs. Newton Crosland:" this probably led to the mistake of our correspondent, Mr. Atkinson, as it certainly prevented our correcting it in the proof.—ED. S. M.]