

The Spiritualist.

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

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SPIRIT PHOTOGRAPHY.

FOR several years past much in the way of rumour, and a little in the way of official information has reached us about spirit photography in America, whilst there has been a total absence of such manifestations in England, but within the last six weeks in London, spirit-photography has set in like a flood. Some months since Mr. Guppy, as an amateur photographer tried to obtain spirit photographs through Mrs. Guppy's mediumship and failed, though in some instances traces of abnormal phenomena were visible on the plates, and over the picture of Mr. Coleman something appeared bearing a shadowy resemblance to a cross. Mr. Guppy discontinued his experiments till about six weeks ago, when in Mr. Hudson's studio he obtained a likeness of himself with a veiled figure behind him, as he says, "like a person dressed in a sheet." Mrs. Guppy was near him, but behind the screen used as a background when this was taken. At subsequent trials other veiled figures were obtained, and at last a portrait of the spirit "Katie" behind Mrs. Guppy and her little boy. *The British Journal of Photography* of March 28th, says of this picture:—

It is a group composed of Mrs. Guppy and her child, and behind them is seen a female figure in light clothing, gracefully posed, very sharp, and well defined, being in this respect quite different from any pictures of this class we have hitherto seen. Some "expert" professional photographic friends who have seen the picture are of opinion that the light female figure could not have been placed on the negative by any known system of double printing, and hence think that at the time of the negative being taken the figure must have been standing behind the sitters. In addition to the assurance of Mr. Guppy that no such figure was visible to the eye, we have received an affidavit (dated March 25th, the day on which it was taken) by Mr. Hudson relative to the picture that was enclosed, in which he says "that at the time of my taking the enclosed photograph, signed by me, there was no human being in my studio besides Mr. and Mrs. Guppy and their child; that Mr. Guppy was behind the dark screen the whole of the time (eleven seconds) of the photograph being taken, and that I looked at Mrs. Guppy and child most particularly when I uncovered the camera, and there was no person visible except Mrs. Guppy and child.—FRED. A. HUDSON."

The editor of the same journal also says:—

In the company of a friend—a professional photographer in the city—we called upon Mr. Hudson, who is a photographer in the Holloway-road. We here take occasion to thank him for the readiness with which he submitted for our examination everything in connection with this subject that he had, including the prints, the negatives, the studio, and the camera. He informed us that he would not lend himself to any kind of deception, and that he really had no idea how the figures came upon the negatives, which he had treated in every respect as was his wont. In reply to a question, he said that, although with strangers he usually turns his back to his sitter during exposure, in this case he did not do so, and that if anything had been projected from behind he must have seen it. We have written to Mr. Guppy, inquiring if there would be any objection to our being present with a friend when he next attempted to obtain photographs of this description, and also whether he would allow us on that occasion to operate on plates that we should bring with us.

Mr. Guppy's reply is published in the *British Journal of Photography*, of April 5th, as follows:—

DEAR SIR,—In reply to the question put by you, as soon as your health and your time and the weather permit, I will arrange for you as follows:—You shall take your own camera and glass plates, and you shall sit for a spirit photograph. I cannot answer for your getting one, but if you will give time and patience, and attend to my suggestions, it is very probable you will get one—if not at once, after a trial or two. You shall develop it yourself with your own chemicals (this I take on me to answer Mr. Hudson will allow, at my request, in your special case).—Yours, very truly, SAML. GUPPY.

The editor remarks:—"This is fair enough."

Soon after the publication of the fact of spirit photographs having been taken, other media went to Mr. Hudson's to see if they had power to get them. They were obtained through the mediumship of Messrs. Herne and Williams. They failed in the case of Mrs. Everitt and Miss Florence Cook, though with Miss Cook good pictures were produced when other mediums were near. Mr. Slater, the optician, obtained a spirit photograph. At first, most of the spirit forms were veiled, though why they should cover their faces when sitting for a photograph is a mystery. Later on, small portions of their hands and faces were uncovered, and they began to appear in front of the sitters instead of behind them. In no case was anything visible to the sitter in the place where the spirit forms came out on the plate, though Mrs. Guppy sometimes saw a flash like lightning passing before her eyes at the time that Mr. Hudson took the cap off the lens. In every case, Mr. Hudson, in accordance with his usual habit,

brought the wet negative out of his dark room, and showed it upon a piece of black velvet to the sitter, so that he or she saw the result within two or three minutes after the plate was exposed. Then he took the plate back into the dark room and intensified or "re-developed" it, so as to fit it for printing on albumenized chloride of silver paper, in the usual way. On critical examination it is evident that the spirit forms are illuminated by the same light as the sitter, and that if any other than reflected or scattered light comes from these forms, it is so small in proportion as to be inappreciable. In some cases the spirits have moved a little during the exposure, and caused just such a double impression as the movement of a mortal sitter would have done. How an invisible object can reflect so many chemical rays is at present inexplicable, and leads to the supposition that there may be greater differences between the chemical and less refrangible rays of the spectrum, than differences in wave-length.

Another point of scientific interest is that things at first seen only by seeing-mediums were photographed by the camera. How important this fact is, is proved by the circumstance that medical men in their ignorance of psychology often kill or drive mad patients who display incipient seeing-mediumship; the doctors, not understanding the subject, send the victims of these "hallucinations" to a lunatic asylum, where the seer, at first sane on all other points, is subjected to bad influences which soon drive him mad in real earnest.

Among the most remarkable spirit photographs at present obtained are two of Mrs. Guppy and Master Tommy Guppy, in which the face of a spirit is visible; a third in which the spirit "Katie" is visible in a chair near Mr. Herne; a fourth in which a sheeted figure appears in front of Mrs. Alfred Russell Wallace; two in which Miss Cook is entranced, and veiled figures are standing over her; and one in which Mr. John Jones, of Enmore Park, South Norwood, has the spirit of his daughter sitting on the floor, in front of him, by his feet.

The following letters give further details. We begin with the one from Mr. John Jones:—

To the Editor of "The Spiritualist."

SIR,—Hearing that the photographs of spirits were being obtained in London as well as at Boston, United States, instead of finding twelve reasons why they could not be done, I took it for granted there were persons in London as shrewd and observant as I was, and determined to "go and see," as I had found that nearly all the great scientific discoveries in nature in past time, had been discovered by unknown persons called unscientific, and that the knowledge was afterwards appropriated by "societies," when generally acknowledged by the public.

I went, therefore, to headquarters, and saw several photographs of persons, several of whom I knew; and above them, and beside them, draped figures and parts of figures, so overlapping the solid figures of the sitters as to show that the draped substances were partly in front. Therefore, if trickery there had been, it was with the knowledge and consent of the photographer and sitters. On enquiry, the persons solemnly denied seeing any one at the time. I, though not doubting the truth of their averments, naturally desired personal evidence.

As this phase of Spiritualism, so antagonistic to the "Psychic unintelligent force," theorists, had been suggested by Mr. Samuel Guppy of Highbury, because his wife and he had experienced of no ordinary kind, as to the personality of ghosts, I obtained the favour of Mrs. Guppy's company to Mr. Hudson's, photographer, Holloway-road, on the 5th April, 1872, at half-past three o'clock. My son Rupert (age 15), went with us, and I had given him instructions to remain in the studio during the sitting, and stand near the camera, facing and watching me and the screen, so that if any embodied or disembodied substance presented itself, he might report.

I found that the photographic room was situated in the back garden; it was a rough structure, admirably adapted to let in the cold air in winter, and let out the hot air in summer. The screen behind the sitter was a seven feet by seven frame, on which was stretched tightly a kind of felt cloth, neutral tint. Behind the screen and the outer boarding was a space about three feet wide. The room for the sitter was, say twenty feet long by nine wide.

Mrs. Guppy voluntarily went behind the screen, from which she could not get out without pushing back the screen, and holding it to prevent it from falling. By that means she was out of sight.

I sat down on a chair in front of the screen, put myself in my usual position, as when at home, which position ran nearly parallel with the screen. I then turned my head round to the west, so as to look into the camera at the end of the room, saw it, and Rupert.

A lively conversation was carried on by us all, till the moment the photographer said he was ready. Thirty seconds, and all was over for good or bad. My son and Mr. Hudson went into the developing room. Mrs. Guppy pushed aside the screen, joined me excitedly, saying, "I saw something white flash across me;" and then she hurried into the developing-room.

The photographer was excited, his hands trembling, and

then his cry came—"Oh! what is this? It is spoilt, you (Rupert) must have passed in front of the camera and spoiled it. No! It is a female figure kneeling in front of your father." The three heads, Hudson, Guppy and Rupert came out with the plate, and there, clear and distinct, was the draped figure of a young girl apparently kneeling in front of me, the forehead, eyebrow, and part of the face in profile, clearly shown. My son said, "It is Marion," his deceased sister. We were surprised and delighted. It was the best spirit picture that had been ever taken. I was, of course, cool, but the others were like parched peas, all on the jump.

Rupert states he saw no one embodied or disembodied near me during the sitting; my position was such, that I must have seen if any "body" had been near me.

A ghost, therefore, must have been in the room, and taken the position for a purpose. A ghost must have seen and heard us, and that ghost a human disembodied one. What issues involved and evolved in the fact, religiously and politically!

Now for the possibility of the "impossible." Lockyer, in his fourth lecture on Spectrum Analysis at the Crystal Palace last month, showed us on the screen the appearance of the corona round the body of the sun, at the time of the eclipse, as seen by the human eye and by the aid of instruments. It showed the luminosity shedding,—or rather flowing out in—say, five or six triangular spikes, as we have in the usual emblem of a star; and between the interstices there was no luminosity. He then proved the value of photography by giving on the screen the corona as photographed, and lo! the interstices were filled with luminosity. Lockyer said, "This proves there is a substance round the sun, so ethereal that the human eye, even by the aid of instruments, cannot see it."

If a substance so thick in volume cannot be seen by the human eye, why refuse credence to the possible invisible presence of ethereal beings called spirits?

When I reached home on the evening of April 5th, there was on the table a packet of six spirit photographs from America, sent to me by Mumler, the Boston photographer, who some time ago was accused of deception, tried, and acquitted. One of the likenesses sent was that of Mrs. Abraham Lincoln, and behind her, having his hands on her shoulder, was the shade or ghost of her husband, "the President." His son was with him.

"What a cloud of witnesses" is coming up in the sky of life. Longfellow was not wrong when he told us that his spirit wife:

"Took the vacant chair beside me,
Laid her gentle hand in mine."

JOHN JONES.

Enmore-park, South Norwood.

The following was read last Thursday night, at the meeting of the Dalston Association of Inquirers into Spiritualism:—

To the Committee of the Dalston Association of Inquirers into Spiritualism.

LADIES AND GENTLEMEN,—In presenting to you the following report of my experiences in the above most remarkable and recent phase of spirit manifestations in England, and in submitting for your inspection the accompanying copies of spirit photographs already taken, it is my wish that the attention of the members of the association should be immediately drawn to the facts, and that further experiments should be tried by individual members. THOMAS BLYTON, Secretary.

London, E., 9th April, 1872.

"In the course of conversation during an evening visit to Mr. Guppy on 12th March, that gentleman showed me some spirit photographs which he had obtained at Mr. Hudson's studio in Palmer-terrace, Holloway-road, through the mediumship of Mrs. Guppy, whom he had accompanied there a few days previously for the purpose of having her photograph taken. Mr. Guppy explained that, after the sitting was over, the idea came into his head of trying an experimental sitting to see whether any spirit friends could so far materialise their bodies as to admit of the photographing of the same, similar to the productions of Mr. Mumler, of America. The results were of a most remarkable and satisfactory character, which led Mr. Guppy to think that the spirits would succeed with other media. On the following Saturday, 16th March, 1872, I went with Miss Florrie Cook, Mr. Guppy, and a friend of that gentleman's, to Mr. Hudson's, where we placed Miss Cook, as a medium, behind a curtain, while I sat in front of the same, in the hope that we might obtain a spirit picture, but without success, although we had other indications of the presence of our spirit friends. (See photograph No. 1).

"On Saturday, 6th April, 1872, I again went to Mr. Hudson's; this time being so fortunate as to have the presence of Miss Florrie Cook and Messrs. Herne and Williams as media, the latter of whom sat first by themselves, but without any successful result. Miss Cook then went into the studio, where she was entranced in a reclining position, Messrs. Herne and Williams placing themselves behind the screen (which forms a kind of cabinet), and on developing the plate a draped figure of a woman was found standing over Miss Cook. (See photograph No. 2). Having entered the studio, I proposed to sit for a spirit-picture, and obtained the consent of Messrs. Herne and Williams to act as media; they were again placed in the little cabinet, and the screen closed up against it. On giving a glance at them, previous to taking my seat, we found them both entranced. I then seated myself close to and in front of the screen, when the spirits John and Katie King at once greeted me in their usual hearty manner, while Katie intimated her intention to try and appear with her baby. I urged them both to do their utmost to produce a good spirit picture. The plate was then exposed in the camera, when the media roused up and passed some remarks between each other, while John and Katie urged them in loud tones to keep still for fear of spoiling their efforts. Messrs. Herne and Williams were distinctly heard speaking by me at the same time as the spirits..

It must be remembered that what has taken me several minutes to record here, only took about thirty to thirty-five or forty seconds to transact between the plate being exposed and the cap of the camera being replaced. I then went with Mr. Hudson into his dark room to see him develop my plate, when there was found on my right hand side a robed figure with something in its arms, also a figure on my left, while through its robes could be clearly seen a second likeness of a portion of my face and bust. During this experiment Miss Cook was not present in the studio. (See photograph No. 3). An experiment was then tried by Messrs. Herne and Williams placing the tips of their fingers upon the surface of a small table, which actually rose bodily into the air as high as the media could reach in full view of Miss Cook, Mr. Hudson, and myself. The camera was then exposed for upwards of thirty seconds, when the table fell to the ground, and was broken, while the media appeared to be considerably exhausted. Miss Cook stated that during the time the camera was exposed she saw a white figure apparently sustaining the table, and upon developing the plate we found a white-robed figure between the media, apparently sustaining the table; and a chair, which had been thoughtlessly placed back one side of the screen, was found occupied by a spirit form, which was invisible to me at the time the experiment was being made. During this experiment both Miss Cook and myself were at one side, and close to the camera; while the media were at the screen end of the studio, and in full view of us. (See photograph 4.) I then sat twice in succession for a private photograph, when in the second sitting, while Miss Cook and Messrs. Herne and Williams were in front at one side, in full view of me, a flower was seen by them fluttering over my head. On developing the plate a hand with a flower in it was observed over my head. (See photograph No. 5).

We have also received the following from Mr. Guppy:—

SIR,—Many personal friends, and also friends whom I have not yet the pleasure of being personally acquainted with, have sent money to Mr. Hudson and requested me to select *psychic-force cartes* for them. These orders are in course of execution as fast as the printing allows, but the demand has been such that I have been unable to get copies for even my most intimate friends. Several Americans have been to Mr. Hudson and carried them away. I wish to state to those friends that they do not lose by the delay, as every two or three days some more striking spirit-photographs have been obtained. The way I have managed is this: Mr. Hudson sends me the first-proofs immediately, and I put them under a glass and number them, so as to be able to select. Underneath, I give you the list you asked for of the spirit cartes already taken.

I wish to mention that the getting these pictures is not the plain straight-forward work of taking portraits. It is subject to all the vicissitudes, which Spiritualists know, are connected with every spiritual *séance*. No one can determine what sort of manifestations will take place. Miss Houghton has sat nine times, and at each time a different manifestation (I suppose I must call it) has occurred. It is very fortunate that I had two taken of the most remarkable photograph of my wife, child, and Katie, for it is one thousand to one against exactly such another occurring. In the one my wife's face is turned towards the spirit, she says that at the moment of taking she saw a light, and involuntarily turned her head to it; in the other her face is turned towards the child. It was very unfortunate that Mr. Hudson used a new bath, and so (artistically) spoiled a very beautiful picture. Not only that, but if he had had a bath, the working of which he knew, there is no doubt Katie's face and hands and drapery would have come out much better. However, there it is, and can't be amended. If a photographer takes a passing cloud with a bad bath, he can't get the cloud back again to amend it.

SAMUEL GUPPY.

List of *Psychic Cartes* taken by Mr. Hudson, Photographer, 117, Holloway-road.

- 1.—TAKEN March 4, 1872, No. 1, the first in England, Mr. Guppy with wreath and veiled figure.
- 2.—March 4, taken quarter of an hour afterwards, Mr. Guppy with another singular white figure.
- 3.—March 4, taken quarter of an hour after, Mr. Guppy's curious figure after altering the curtains to admit of their opening.
- 4.—March 7, Miss Houghton, with spirit figure and hand, which Miss H. felt pressing her shoulder while taken.
- 5.—March 7, taken quarter of an hour after, Miss Houghton, with spirit figure, in which traces of face.
- 6.—March 7, taken quarter of an hour after, Miss Houghton, with handle of dagger, in points, over her head.
- 7.—March 14, Miss Houghton, with dim figure behind, and a white tablet on her lap which the spirit brought from outside while she was being taken.
- 8.—March 14, Miss Houghton, curious white figure behind her head.
- 9.—March 14, Miss Houghton, with a hand over her head, the thumb pointing to a family ring on the third finger connected with a relative she lost at the wreck of the *Carnatic*.
- 10.—March 20, Mr. Harrison, with a very distinct hand over his head.
- 11.—March 20, Mr. —, with rose on his shoulder and traces of spirit hand holding it.
- 12.—March 25, Mrs. Guppy, little Tommy, and Katie.
- 13.—March 25, Mrs. Guppy, ditto, in different attitude.
- 14.—March 28, Miss Houghton, with willow palms in her hair.
- 15.—March 28, Miss Houghton, with bright spirit cross over her head.
- 16.—April 1, Mr. Herne, with table and flowers in the air.
- 17.—April 1, Miss Cook, entranced, spirit figure.
- 18.—April 1, Miss Kislbury, with strange figure very bright.
- 19.—April 3, Dr. —, with female figure, very remarkable.
- 20.—April 3, Mr. Herne, with most remarkable figure.
- 21.—Mr. Herne, with most remarkable female figure, the features and hair well defined.
- 22.—Mr. Herne, with distinct spirit figure of his brother; a beautiful specimen.
- 23.—Miss Houghton, entirely obscured by a veiled figure with flowers singularly beautiful.
- 24.—Miss Houghton and veiled figure, curious.
- 25.—Mr. Slater, optician, nearly covered by fine spirit figure.
- 26.—John Jones, Esq., with singularly bright figure and face.
- 27.—Miss Cook completely entranced, with figure in black, dress covered with something like white muslin over it.

In a note which we have just received, Mr. Guppy says that he will once more fit up his own apparatus, and

with a large lens and large plates, will try at home to ascertain the best conditions for obtaining spirit photographs.

Mr. J. F. G. Whiting, of 224, Kentish-town-road, N.W., informs us, by letter, that a medium of his acquaintance has just begun to obtain spirit photographs. Up to the time of going to press we have received none of the pictures, and received no detailed particulars, so are unable to give any statement or opinion on the subject. We called on Mr. Whiting, but he was from home, and had taken the pictures with him.

THE RELATIONSHIP BETWEEN MATTER AND SPIRIT.

THE following address, given by the guardian spirit of Mr. J. J. Morse, trance-medium, was delivered at a private circle at Croydon, on the 14th February last. It was taken down at the time by a member of the Society of Friends, Mr. Edward T. Bennett, of The Holmes, Betchworth, and was published by him in the last number of *The Christian Spiritualist*, from which journal we quote it:—

It is all important that we should understand the mystery of ourselves; who we are; and why we exist. The stone of the alchemist is still to be discovered; and will yet be found in the hand of every individual man. The touchstone of knowledge turns all into gold.

The physical theory that life is a compound of matter, and the result of organism, is absurd on the face of it. There is a power within the organism which works it. The intelligent principle in man works the physical organism. It is by means of the organism that the man himself comes into relations with the physical sphere. But the physical organism has other purposes, besides those which relate to the fulfilment of its duties in reference to the present life.

If the man continues to live after the death of the body, it is necessary that he should be the same individual; else where would be the good of the experiences and lessons he learnt in bodily life? It is necessary that there should be a rational state of existence, and an intelligent appreciation of existence. It is still necessary that there should be some means by which the real man should come into relations with his surrounding conditions. Hence the necessity for a spiritual body.

The elaboration of this spiritual body is a function of the physical organism. This is the most important of its other purposes to which we alluded.

The most refined process which is ordinarily recognised as going on in the physical organism is the elaboration of nervous force. But is it really so? No. We have often asserted that matter is continually refining and subliming itself. Every atom may be said to be struggling upwards, and to be glowing with the eternal divinity within it. Atoms of matter in the body are continually refining and subliming themselves. The nervous forces are but the pointings towards Spiritual realities. A still further refinement is going on, resulting in an elaboration of what we must call the essences of matter; and which essences are deposited or precipitated in a form which appears as a silver lining within the mortal frame. This silver lining begins to be deposited before birth, and proceeds all through life, until a perfect image is formed from head to heel. This is the spiritual body.

As old age comes on, the vital energies retreat more and more from the external. The aged do not lose intellectual power. The loss is only apparent. The life withdraws inward. Then when the physical body can no longer hold the spiritual, death takes place. The body yields up the departing spiritual form. In the spasms of death there is no pain. That is, in normal death. But how few die naturally and normally! The spiritual body passes away from the dying body. Were our spiritual eyes now opened, we should see the atoms of the spiritual body falling into harmony according to their elective affinity—head and features arranging themselves into an organism analogous to the physical. The man is the same individual as he was before. Were it not so, the lessons of his past life would be valueless.

Actual defects and malformations of the physical body are not reproduced in the spiritual; because they are the result of external causes, not of internal life, whereas the spiritual body is the result of principles acting upon essences.

The new organism is substantial, is material. Therefore it must have a world to exist in. This necessitates the existence of an interior state of being—not interior in position—but interior in principles. This state of being does exist, and is what we call the spiritual world. Where is it found? How is it formed?

Refined particles of matter are continually being thrown off in immense quantities from the physical earth. The processes which we call life, in all its forms, higher and lower, result in the conversion of matter, from its gross physical form, into its refined spiritual form. Matter, and, indeed, every element—oxygen, hydrogen—may be said to have its material and its spiritual side. From the sphere of physical life, the material side only is perceived; but those who have passed over to the spiritual side and who are living on the spiritual plane, perceive the spiritual side, and realise it as a higher condition. The tendency of the refined matter, that has been thrown off from the physical earth through long ages, and which process is now going on, is to form itself into a zone, which surrounds the earth, and is in reality part of it. This is the spiritual world which man enters at the death of the body. Life and all that makes life glorious ultimates itself there again into form. There, as well as here, the world is of necessity denser or more gross than its inhabitants.

There are several methods by which humanity may find this out for itself, and become satisfied of its truth. In the first place every man possesses an immortal spirit, and therefore a direct knowledge is possible. Secondly, the spiritual beings existing in the interior condition have but to bring about the old conjunction between themselves and the physical world, in order to be able to manifest their presence and power, to the physical organs of those still living on the material plane: that is, to produce 'spiritual manifestations.'

If it be asked, is it desirable that the mortal should now see into immortality, and that the powers of man's interior nature should even now come into active play—we must answer—Yes and No. It is desirable only for true men and true women. But where are they to be found? The exercise of the normal faculties of the spirit in the mass of mankind would lead to the most disastrous consequences and would be productive of a fearful amount of idiocy and insanity. But still we look

forward to the time, when men will be so raised above their present state and condition, that they will be able to realise that they walk hand in hand with angels.

In thus endeavouring to tell you of things which may seem new, and which you may not be able to accept, we ask you to bear with them, and claim your indulgence for our imperfections and obscurities. We, as well as you, are children studying the mysteries of creation, and oftentimes feel high overwhelmed with a sense of the majesty of being.

DR. CARPENTER ON BLUSH-WRITING.

Mr. T. BLYTON, Secretary to the Dalston Society of Enquirers into Spiritualism, has sent us the following letter for publication:—

56, Regent's-park-road, N.W.

March 16, 1872.

SIR,—I cannot but feel extremely surprised that you have thought yourself justified in giving publicity, without my express sanction, to a correspondence in which I allowed myself to be drawn, in the belief that you were simply and honestly seeking for scientific information.

The last of my letters was the only one you had any right to publish; since it was *this only* which had reference to the subject of your original inquiry, as specified in the concluding paragraph of your first letter. And even this you ought not to have published, until you had applied the information to the purpose for which it was given, namely, the detection of a suspected fraud. By its premature publication, you have put it out of your power to utilize it in the manner specified in its last paragraph; since, if "blush writing" be a trick, the performers will not now subject themselves to the detection of it.

I think it well to add that the Editor of the "Spiritualist," in the note he has appended to my letters, misstates what he calls my "theory." On the two occasions on which I saw Mr. Foster produce the "blush-writing," the names had been previously written on papers at the table at which he was sitting, and in both instances the names were those written by the person directly opposite to him, the movement of whose pencil he could easily follow, even if the writing was concealed from him. When the names were written on another table, the backs of the writers being turned towards Mr. Foster, no "blush-writing" was produced.

These being the simple facts of the case, every one can draw his own deductions from them.

As you have published my previous letters, I should wish the same publicity to be given to this one.

I am, Sir, your obedient Servant,

THOS. BLYTON, Esq. WILLIAM B. CARPENTER.

On reference to the correspondence in our last it will be seen that Mr. Blyton in his first letter told Dr. Carpenter he corresponded with him for the purpose of publication, and in a subsequent letter it will be seen that he again reminded Dr. Carpenter of that fact. It will also be seen that Dr. Carpenter refused to reply to the first letter, and would only reply to one of the intermediate ones; therefore it was necessary to print those intermediate ones, for Dr. Carpenter's last letter could not have been given as a reply to the first one, which he had refused to answer. Further, to any unbiassed reader the whole correspondence appears to be interesting and to be intended for printing; it is not clear to any such reader what Dr. Carpenter wishes had been kept back. The best way to stop tricks is to publish how they are done, and upon this plan the Dalston Society has always acted.

Mr. Blyton sent a courteous reply to Dr. Carpenter, in the course of which he said:—

The Committee did not think for one moment, from the tone of your letter, that you would object to the publication of the entire correspondence. The "private" communication of 13th inst., addressed to me, was of course retained in my possession; and, in the concluding paragraph of the same, I now read: "This is for yourself alone—of the other you can make what use you think proper." But previous to the receipt of your letter of the 16th inst. the word *other*, in the above extract, had been construed from the peculiarity of its finish as *others*; which on my reporting to the Committee induced them to resolve on publishing the correspondence complete for the benefit of enquirers.

In that part of the *Quarterly Review* article which brings unfounded charges against an innocent man, Foster is alleged to have had two ways of getting at the names of deceased relatives of strangers whom he met for the first time. In the one case it is asserted that when the stranger called over the letters of the alphabet, when he came to particular letters he gave unconscious indications, which Foster could read, of those letters being the right ones. The other assertion was that he got the names by watching the motions of the top of a pencil while the bottom of it was concealed from view. People who made real investigations into the nature of Foster's mediumship wrote the names before they went to him, and took them in their pockets.

In the last number of the *Quarterly Journal of Science*, Mr. A. R. Wallace says:—

"Mr. Owen also saw much of Mr. Foster, the medium, who has names written on his hands and arms. On one occasion Mr. Foster extended his hand upon the table; it was perfectly free from any mark whatever. Gradually a faint red mark appeared on the wrist, which increased till it formed the letter F, remained visible two or three minutes, and then faded away. This was the initial letter of a name Mr. Owen had secretly written on a piece of paper, and folded up tightly, and which was mixed with about twenty others on the table. Dr. Carpenter tells us (in a letter published in *The Spiritualist* of March 15, p. 21) that this is done by first tracing the writing on the tense skin with a

hard point, and then rubbing the place to bring out the red blush. But unless we are to believe that Mr. Owen and the late Dr. Robert Chambers, as well as many other careful observers who have narrated their experiences with Mr. Foster, all make grossly false or imperfect statements, this explanation by no means covers the facts; as will be admitted by all who read Mr. Owen's narrative, or the evidence of Mr. E. L. Blanchard given at page 135 of the "Report of the Committee of the Dialectical Society.

SPIRITUALISM IN NORWICH.

A LECTURE on "The Influence of Spiritualism on Religious Life" was delivered at Norwich, in the large room of the Free Library, on Tuesday evening, March 26th, by Mr. C. W. Pearce, of London. The audience was a large and intelligent one, and great interest was manifested throughout. The chair was taken by Mr. Thomas Everitt, of Penton-street, London.

Mr. Pearce said—In order to mutually understand each other, it will be well to define at the outset both Spiritualism and religious life; and as you will be asked by my friend the chairman to question me, should you so wish, upon any portion of my address, after it is ended, you must bear in mind the definitions advanced; as questions only in accord with these definitions can be entertained. It is necessary to be thus careful, because there are many here who hold dissimilar views concerning both Spiritualism and religious life; and they might propound questions based upon their opinions which might not be in harmony with those upon which this address is founded, thus the object of this address might be frustrated. The term Spiritualism, as used to night, is intended to mean the active acceptance of the doctrine taught by Paul, of the ministry of angels. By religious life is not meant a formal adherence to any of the four or five hundred sects into which those professing religion have separated themselves, which profession often covers a hollow heartless mockery of all true religion, being made to advance self and not the brotherhood; but an actual loving the neighbour as we love ourselves, manifested by doing to them as we would they should do to us. All who do so, whether they be heathen or Christian, so-called, live a true religious life, and belong to Christ's Church, though the heathen (?) may never have heard of His name. This doctrine of the ministry of angels is enunciated by Paul in the opening of the Epistle to the Hebrews, and has been theoretically believed in by the Christian Church since its establishment; but for centuries past it has been, except to the very few, a *dead letter*. If the knowledge that spirits minister to us were of no real use, the great Apostle would not have enunciated it in the opening of his epistle. Its use is found in the influence which a knowledge of the realities of the after-life brings. Of this use we may be assured; all scripture being given by inspiration of God, and it is profitable for instruction, that the man of God may be perfect and thoroughly furnished. It is well that you should know the relation which angels, spirits, and men bear to each other. A reference to Heb. i. 13, 14, will show you that the Apostle uses the terms angel and spirit synonymously. Men, after death, are termed spirits, therefore angel, spirit, and man, are but terms which express different degrees of one and the same being of man. In Revelations xxii. you will find this clearly shown. The Apostle John had been shown the New Jerusalem by a being designated an angel, and he fell down to worship the glorious being. This worship the angel refused, saying he was but one of his brethren, one who had once been a prophet. Evidences of the presence and ministrations of spirits amongst us, similar in kind to the evidences given by the spirits or angels of Bible times, are being frequently given by our friends who have passed through the change called death. These evidences, which the Church, calling itself Christian, so generally either refuses to accept as facts; or accepting, refers them wholly to satanic agency, afford the most powerful arguments to convince the sceptical world of the truthfulness of the Bible records of similar occurrences. Who can deny the carrying of the Apostle Philip through the air, a distance of over twenty miles, as mentioned in Acts viii. 27, when the levitation, or transportation, of Mr. Home, Mrs. Guppy, Mr. Herne, Mr. Williams, and Miss Fowler, is vouched for by a score or more of trustworthy witnesses, myself being one of them. The possibility of the handwriting on the wall is seen, (Dan. v. 5), when communications on the truthfulness of the Christian religion have been written at the rate of 100 to 150 words in a second of time in the house of your chairman, and in the presence of eight or nine witnesses, myself being of the number, and all testify that no mortal hand touches either the pencil or the paper. The lecturer read from the *Spiritualist* of March 15 one of these communications, numbering 538 words written in sixty seconds. No difficulty in believing that the Lord Jesus Christ entered into the room in which His disciples sat at supper, mentioned in John xx. 19, need now be entertained, seeing that many times within the past twelve months absolute evidence that the body of a man can be passed through a brick wall by the power of spiritual beings, as easily as we can push our fingers through a paper hoop, has been given by the spirits passing Mr. Herne, Mr. Williams, and others from one room to another—and from one house to another—the doors being shut and locked. That an angel could cause the iron chains with which Peter was chained when in prison, to fall off from him (Acts xxii. 7), and that an angel could cause such a shaking of a building as would open all its doors, as one did when Paul and Silas were imprisoned (Acts xvi. 26) can now be made apparent to even the scientific sceptic; for solid iron collars, only just large enough to fit the neck comfortably, have been put over the head of a man, and they have had to be filed through, to release the medium; and your chairman here has had his house so violently shaken that he has had to rebuild the front. And all the records of angels speaking to mortals are paralleled in the present day. In the house of your chairman, between one and two hundred persons have at various times conversed with one or more spiritual beings in a voice as audible as that in which I address you. These are only some of the many evidences of the nearness of those who have gone before, and their power to minister to us, with which the present generation is favoured by the providence of the Lord. Men see that there is no death; families remain united, though part are here, and part have gone before; and true Spiritualists, in view of the awful realities of the hereafter, strive to do the Lord's will, that His kingdom may come, and His will may be done, on earth, as in heaven.

After the lecture, questions were asked by the audience. Some of the answers appeared to give satisfaction, others did not. Many persons warmly thanked the chairman, and said they should like to hear more.

MR. WALLACE ON SPIRITUAL PHENOMENA.

THE last number of *The Quarterly Journal of Science* contains a long and interesting review by Mr. A. R. Wallace, the eminent naturalist, of the Hon. Robert Dale Owen's new book, *The Debatable Land* (Trübner and Co.) From that review we make the following extracts:—

"Mr. Owen spent an immense deal of time in trying to discover that gross imposture, the spirit rap, but in vain! For this purpose he once lived for a week in a medium's house, with full power to investigate. He walked all over the house with the medium, but the raps came everywhere. They sounded on the floor, walls, or ceiling of every room, on every article of furniture, on doors and windows, on the marble mantelpiece, and the steel grate. With the same medium they occurred on board a steamer, on the stool he sat on, on the keel of a small boat in the water, on the ground out of doors, on trees, and on rocks by the sea-shore. With every test that he could apply, he could find no physical cause for these sounds. Sometimes they occurred as delicate tickings, at others like blows of a sledge hammer—so tremendous that it seemed impossible any article of furniture could resist them: yet the table on which they resounded showed not a scratch! On almost all these occasions the rooms were searched, the doors were locked, and the mediums were held fast; yet Mr. Owen could never find out the trick! How strange, when the thing is said to be so simple that our men of science will not even take the trouble to refute it!

"In the matter of table moving he had no more success. When Faraday exposed table-turning, he remarked that experimenters who thought tables even rose in the air should suspend them in a balance, and see if the weight was affected by this supposed force. Mr. Owen, at the suggestion of the late Dr. Robert Chambers, did this. Together, they suspended a table, weighing exactly 121 lbs., about 8 inches from the floor, by a powerful steelyard: two mediums were present, whose feet and hands were attended to; yet, without any contact whatever, the table, when requested, became lighter, coming down to 60 lbs., having thus lost half its weight; when requested to be made heavier it weighed 144 lbs. What are we to make of this? Two thoroughly reliable witnesses and a balance tell us one thing; but men of science say it can't be true: which are we to trust?"

"We have devoted so much space to a sketch of Mr. Owen's book, because, in the first place, it merits notice as a literary work of a high class; and in the second, it brings prominently before us what is either the most gigantic and mysterious of delusions or the most important of truths. In either case it deserves a full and fair discussion. Neither is such a subject out of place in a scientific journal, for, in whatever light we view it, it is really a scientific question. If a fallacy or a delusion, it is of so wide-spread a nature, and influences such numbers of well-educated and even scientific men, that we have a right to demand of science a full and satisfactory exposure of it. If a truth, then it is certainly, as Mr. Owen maintains, a science of itself; a new science, and one of the most overwhelming importance in its bearings upon philosophy, history, and religion. It is now becoming almost a common thing to acknowledge that there is a certain amount of truth in the facts; with a proviso, always, of the writer's repudiation of the spiritual theory. For my own part, the only thing that makes the facts credible on evidence is the spiritual theory. Mr. A., or Prof. B., or Dr. C., may state that *they know* certain of the facts are true, but that all these facts can be explained without calling in the aid of spirits. Perhaps they can. But why should I, or any other reader, accept A., B., or C.'s, facts, and reject Mr. Owen's, when the former are not one whit more intrinsically probable, or supported by one iota better testimony, than the latter? Yet these latter actually *force* upon us the spiritual theory, just as the facts of geology *force* upon us the belief in long series of ancient living forms, different from those now upon the earth. I must accept all the equally well-attested facts, of equal intrinsic probability, or reject all. I cannot believe in Cretaceous fossils as realities, and reject Silurian as freaks of nature; neither can I accept the facts B. may have witnessed, and reject those of the rest of the alphabet. Yet if all the main classes of facts are admitted, the spiritual theory appears as clearly a deduction from them as the theory of extinct animals follows from the facts presented by their fossil remains. The position of the *Quarterly Reviewer* is, that there are no facts worth speaking of, and, therefore, no true spiritual theory can be founded on them. This is safe ground, as long as all the evidence for the facts is carefully denied, misrepresented, or ignored. But when there are ten thousand witnesses to these facts, of whom say nine thousand are as good and competent as A. or B., it is not safe ground for A. or B. to admit just so much of the facts as they have witnessed themselves, and reject the rest. The problem we have now to solve is—how much of the facts are true. Till this is done by some better test than individual ex-

perience, it is premature to discuss what theories may or may not explain them. In the meantime, let no one prejudge the question till they have studied Mr. Owen's facts, and carefully weighed his arguments.

"ALFRED R. WALLACE."

A NEW MEDIUM.

We extract from *Human Nature* for March some particulars about a new painting medium, Mr. Charles Swan, aged fourteen, the nephew of Mr. Thomas Wilson, ironmonger, Market-square, Aylesbury, who gives the following account of his relative's development:—

"The mediumship of my nephew commenced about six years ago, in the following accidental manner. He was suffering very much from toothache, and, having just read something of Spiritualism and healing mediumship, I said, in sport, to my wife, that I would try my healing powers on the boy. I accordingly placed one hand on his head, and with the other commenced stroking down his face on the side where the aching tooth was located. In a few minutes he dropped off to sleep, and I laid him on the sofa. In a short time I perceived his hand moving about in an extraordinary manner; but having read Barkas's *Outlines of Spiritualism*, given me by a relative from Newcastle-on-Tyne, I had made myself acquainted with some of the phases of mediumship—that of writing amongst the rest. I accordingly put a pencil into the boy's hands, and immediately there was rapidly written, 'Let the boy alone; he is all right.—Mary.' I asked the lad what he meant, when he replied through the pencil, 'It is not the boy who is writing, but I, your sister, dead now about twenty-two years!' After he had lain on the sofa about two hours, his hand again wrote, giving me instructions how to awake him. I did so, and the first question the boy asked was, 'Where is that lady who has been laying hold of my hand?' I desired to know what he meant; and he described the form, features, and every particular of outline, height, and size of my deceased sister, as accurately as I could have done myself. The toothache had also vanished. Since that time he describes the particular controlling spirit who influences his hand as standing by his side, and placing one hand upon his. Though entranced, he knows that his hand moves about, but he cannot tell afterwards whether he has been writing, drawing, or painting. After discovering his mediumship, I got a few friends to assist me from time to time in sitting at the table. One of these friends, Mr. Parker, has continued to sit with us very regularly from the first down to the present time. In this way nearly all the various phases of mediumship have been produced—table moving, rapping, seeing spirits in the trance, and so on."

In April last the boy commenced painting, and since then he has produced upwards of fifty works, some of which are found to be copies of Turner's paintings in the National Gallery.

The editor of *Human Nature* says:—

"The works are done in quick time. The large copy of Childe Harold's Pilgrimage, 4 feet by 2 feet 4 inches (half the size of the original in Turner's collection), was done between the 14th and 24th December last, and eight other smaller ones were done in the same time. Turner said he painted them to use the paint on his brushes after working on the large picture.

"The mediumship of Charles Swan, when compared with that of David Duguid, presents many dissimilarities. In Charles's case it is highly abnormal, as the organism of the medium seems to be used almost automatically without any independent intellectual effort on his part, and he does not speak in the trance, but acts like a machine. In the case of David there is an apparent exaltation of the faculties of the medium, and an approximation to normal action. He speaks in the trance, his face indicates various emotions, and the process of control is understood to exercise an educational influence on him as a medium."

We have not seen anything of this medium, or of the paintings, but have received the following letter about them from Mr. Swinton, of 5, Cambridge-road, Kilburn:—

To the Editor of the "*Spiritualist*."

SIR,—In the remarkably clever and deeply interesting collection of "Spirit paintings" done by the youthful Charles Swan whilst entranced, at the house of his uncle, Mr. Thomas Wilson, of Market-square, Aylesbury, may now be seen a beautiful life-sized ideal of a Grecian maiden, said to have been painted under the inspiration of the late Sir Charles Eastlake. The writer is not sufficiently conversant with that distinguished painter's style to speak of the similarity to it of the charming work referred to; but for chaste conception, harmony, and delicacy of colour, refinement and grace of form, the picture seems to me admirable.

It is a three-quarter face and bust, of the Grecian type, with a light clear complexion, ample dark hair, and well-defined eyebrows. The tenderly-refined, regular features, somewhat pensive soft hazel eyes, and rather drooping eyelids, have a singularly attractive sweetness. The hair is simply bound close to the finely-arched head, without ornament of any kind. To the small right ear visible, a tasteful little blue pendant is attached, and a brooch of similar colour, and equally elegant form, holds together a finely-worked white vesture that conceals the bosom, and covers rather high (but not too high) the neck of the maiden. Her light pink-coloured dress is covered, by a shawl of silvery grey colour, which drapes the well-sloped shoulder. It is a picture, the spirituality of which grows upon one greatly by contemplation, and its dull blue background, darkened at its lower part, seems remarkably well-toned and appropriate.

The prepossessing young medium, through whose agency the varied pictures forming the collection named have been painted, is only fourteen years of age, and he certainly displays a power in art that might shortly do honour to the walls of the Royal Academy. A. C. SWINTON. Aylesbury, March 1, 1872.

SPONTANEOUS GENERATION.—The decision of English philosophers who have recently given attention to the subject is against the hypothesis of spontaneous generation, and in favour of the hypothesis that living organisms are produced only from other living organisms. A recent number of *The Proceedings of the Royal Society* contains a description of some chemical experiments by Mr. Walter Noel Hartley, F.C.S., tending to prove that the continental supporters of the former hypothesis based their opinions upon imperfect data. The spirits, through Mr. Morse's mediumship, teach that all things live and grow, but that minerals relatively grow so slowly, that modern philosophy erroneously concludes they contain no life within them.

THE THEOLOGICAL AND THE SPIRITUAL ASPECTS OF DEATH.*

It can scarcely be doubted—so I think the future apologist might very fairly argue—that at the period when Spiritualism is said to have been introduced into the modern world as a new system of belief, the popular faith in the immortality of the soul had, to say the least, become extremely vague. It is true that sermons by the cartload were preached on the subject, and prayers were offered up, and inscriptions were carved on tombs, and resurgams put up in front of houses, and the tenet was nominally held by hundreds of Christian sects; but to those who penetrate beneath the surface, it is clear that the kind of belief evidenced by these facts was of a very loose and unsatisfactory character—that it did not come home to the hearts of men with a sense of definite reality. The literature of the period, when carefully examined, and still more the language and the habits of everyday life, will confirm this view. For all that men talked of immortality, they had not risen much above the savage theory of death, that it is an unmitigated evil. It was not merely that men as a rule carefully avoided putting themselves in the way of death, and that even the bravest among them used their utmost efforts to escape from it when imminent and when escape was honourable; for to do this much would appear to be a duty, having a natural instinct for its motive power; but that they treated death, when it had fallen on one of theirs, as the end of all things, as an irreparable misfortune, as an event which the survivors were never to cease deploring till time had in some degree mitigated their sufferings. It would be impossible to explain on any other theory the sorrow, often ending in a settled melancholy, of a Christian parent at the loss of his baptized infant child—an event which must necessarily be viewed as an infinite gain to the child so removed. Nor can we otherwise explain how a believer alleging himself to have a settled assurance of eternal happiness, and with no ties to bind him to the earth, should so generally have exhibited the greatest disinclination, and even loathing, to exchange a bed of suffering for a throne of glory. “Resignation to God’s will,” “Kissing the rod,” “Bowing beneath the stroke,” was the kind of language used to designate the spirit in which the invitation to eternal glory should be accepted. Every sentiment and expression connected with death will be found deeply tinged with this sort of scepticism. If two religious missionaries were upset out of a boat into the Ganges, and one reached the bank, he was providentially saved: it would have been a sort of blasphemy to assert that the other was providentially drowned; life being the gift of God, and death, as it would seem, being sent specially by the evil one. This erroneous philosophy of life and death leavened everything. With many, not to be in the flesh, *i. e.*, not to be in this world, was to be non-existent, if there is any meaning in words. How this crops up in countless passages, which seem to come from the writer’s inmost soul without his noticing it! The motto of many of them seems to be that of Mæcenas, “Vita dum superest, bene est.” This casual reference to antiquity may remind the reader that many Christian apologists have quoted passages from the Greek and Latin authors as evidencing their disbelief in a future state, and the consequent necessity of a revelation.† But every single passage that can be so quoted may be readily paralleled by one from a so-called Christian poet. If Moschus says “*Ευδομες εὐ μάλα μακρὸν ἀτέρμονα, νήρηρον ἕπρον*,” and Catullus, “*Nobis . . . nox est perpetua una dormienda;*” in Sir Walter Scott will be found almost precisely the same expression—“*Soldier, rest: thy warfare o’er, sleep, the sleep that knows no waking.*” If in Seneca’s tragedies we find, “*Post mortem nihil est;*” Byron describes the day of death as “*The first dark day of nothingness.*” The ancient poet who sang “*Ἄλγος γὰρ ὅπως οὐδὲν ἀπτεται νεκροῦ,*” is almost literally rendered by the writer in “*Keith’s Elocutionist,*” so extensively used in schools—“*How sweet to sleep where all is peace, where sorrow cannot reach the breast.*” And this light might be extended indefinitely. Bryant, in one of his poems, speaks of himself by anticipation, when no more, as one “*Whose part in all the pomp that fills the circuit of the summer hills, is—that his grave is green.*” No such idea as this could ever have come into the head of a Spiritualist poet. In every poet and prose writer of the period similar passages will be found, and the language of everyday life was replete with sentiments of the like kind. The dead man was spoken of as “*Poor Mr. So-and-so.*” The grave was “*The last long home.*” “*The sleep of death*” was a common expression. “*If poor So-and-so could only see this!*” a form of words used every day, was by implication an affirmation that under no circumstances could the spirit of the departed be conscious of what is going on in this life. No wonder that when these views were prevalent, the grave was surrounded with everything calculated to inspire horror and melancholy, and that just as the Romans marked an auspicious day with a white stone, and clad themselves

in white for their festive ceremonies, so the deepest black should be used to stamp death as the most inauspicious of events on the Christian mind.* Even putting it that there was a general belief in a hereafter, there was no definite realisation of what the term meant, no bringing home to one’s self that the friend who departed from this world yesterday was really as much alive as those he left behind him. There was even a doubt among many religious people as to whether there was any conscious existence at all between death and the resurrection.†

Nor, in considering this subject, can we fail to notice that there had arisen about this very time a considerable number of persons who altogether denied the truth of divine revelation, and, by consequence, anything like an assurance of a future state. Only a few years before the rise of modern Spiritualism, a nation, in many respects the foremost in the world, had gone a step further, and on the walls of the capital of Europe might be read the words, “*Death is an eternal sleep.*” “*Ma demeure sera bientôt le néant,*” said Danton, when asked for his address before the Revolutionary Tribunal. The teachings of the Great German philosophers Hegel, Schelling, and their disciples, Fuerbach, &c., were fatal to any conception of *individual immortality*. The old beliefs which had sustained the Christian world for eighteen centuries were evidently enfeebled, and the attacks on them had increased in number and in power. What is still more remarkable is, that these attacks, for the first time, came in great measure from within. Of the celebrated Essayists and Reviewers, six were clergymen of the Established Church. A colonial Bishop and an Independent minister assailed the whole Pentateuch, which means that they assailed the whole Christian system; for with the fall of Adam goes the necessity for the atonement, and, indeed, everything that is distinctive in the Christian dogmas. Well might the Dean (Goulburn) of Norwich exclaim—“*The frightful prevalence of sceptical views among all classes of the community, and the alarming fact that even among the clergy themselves insidious objections to the ‘things which are most surely believed among us’ are gradually winning their way, seem to make it imperative upon all persons and societies entrusted with the guardianship of the faith to make some definite effort to stem the evil*” (Preface to “*Pleadings for Christ,*” three discourses by the Bishop of Peterborough). At or about the very time when the worthy Dean was bemoaning himself in this fashion, an ex-Bishop of his own diocese was publishing pamphlets under the headings “*Free Discussion of Religious Topics,*” “*Another Reply to the Question, ‘What have we got to rely on, if we cannot rely on the Bible?’*” “*A Reply to the Question, ‘Apart from supernatural Revelation, what is the prospect of man’s living after death?’*” &c., in a series of publications, where his name figures by the side of those of Professor F. W. Newman, Mr. Voysey, Mr. Moncreu Conway, Dr. Kalisch, and other equally well-known Free-Thinkers. Wherever we look we shall find evidence of the rapid progress of infidelity, and the testimony is strongest, not in the pages of professed sceptics (who might be expected to magnify their own success), but in the utterances of orthodox watchmen like Dean Goulburn. Mr. Farrar, in his “*Witness of History to Christ,*” tells us that in the previous century the attacks on Christianity were rare. “*It is not so now,*” he writes in 1871; “*we are, as it were, in the very focus of the storm. It is not that every now and then there is a burst of thunder and a glare of lightning, but the whole air is electric with quivering flames.*” He adds, further on, that the most vital principles of Christian doctrine have to be defended *against whole literatures, against whole philosophies*” (p. 6). And so Mr. Mozley speaks of the “*intellectual movement against miracles*” (“*On Miracles,*” p. 2), and Mr. Liddon informs us that “*No one can doubt the existence of a wide-spread unsettlement of religious belief*” (Preface to second edition of “*Divinity of our Lord,*” p. 15); and again, in terms as strong as those used by Mr. Farrar, he exclaims, “*Never, since the first ages of the gospel, was fundamental Christian truth denied and denounced so largely, and with such passionate animosity, as is the case at this moment in each of the most civilised nations of Europe*” (p. 498). Every one in the least degree acquainted with that age must know that cries like these were constantly heard from the clergy and ministers, and, moreover that they were justified by facts. To allude to only one more authority: The most intellectual people

in Europe at that day are generally supposed to have been the Germans. A competent observer, writing in 1870, represents the middle, and even a large portion of the lower classes in Prussia, as “*estranged from the religion of their ancestors.*” Public opinion in Protestant Germany denied miracles, and had even gone so far as “*to negative the efficacy of prayer, and with it the interference of the Almighty in the course of events*” (“*Religious Thought in Germany,*” pp. 11—15). And, as relating more particularly to our present subject, I must notice a passage at p. 27: “*Most, indeed, profess to believe in God and immortality; but if you examine their opinions more closely, you will easily discover they have but confused notions on the relations between the Creator and mankind, and even deny or ignore the duty of aspiring to a more definite knowledge on the subject.*” “*Men who have had a university education scarcely dare go to church, lest they be taken for hypocrites or sentimental enthusiasts*” (p. 37).

PROFESSOR PEPPER ON SPIRITUALISM.

MR. J. H. PEPPER, F.C.S., is now giving some scientific entertainments at the Egyptian Hall, Piccadilly, and the following is an extract from one portion of his advertised programme:—“*Professor’s Pepper’s dark and light séances.—Is Spiritualism a reality?—A violin and other instruments, and a hand, icy cold, float mysteriously amongst the audience.—The spirits reply from the furniture.—Genuine scientific investigations.—Other mysteries and unfathomable contradictions, which time alone can solve.*” Accordingly, it was with a certain amount of interest we responded to his invitation to be present at a private rehearsal on Saturday evening, March 30th. One of the lecture-rooms at the Egyptian Hall had been tastefully repaired and redecorated, and fitted up as comfortably as a drawing-room, to make it suitable for the entertainment which in future will be given therein.

Mr. Pepper said that he and Mr. Tobin were going to carefully take up the subject of Spiritualism, and to go into it very fully, but before dealing with it on that occasion, he would first show how the eyes could be made the fools of the other senses. He then described the nature of light, telling how Newton adopted the idea that light consisted of small particles shot out with amazing velocity from the luminous body, and so great was his authority that his “*emission*” theory of light had it all its own way among philosophers all over the globe. Dr. Thomas Young, however, believed the “*wave*” theory to be the right one, and that light consisted of the wave-motion of the interstellar ether. Young did not confine himself to mere words, but made experiments which finally demonstrated the truth of the wave theory. How, said the lecturer, was it known that this ether really existed, as it cannot be seen, weighed, or measured? When the electric light is produced under the vacuum of an air-pump, the waves of light find their way through the vacuum to the eye, so there must be something inside the glass bell-jar to transmit the wave-motion. Encke’s comet, a very light body, is gradually drawing nearer to the sun, as if by the loss of energy caused by the influence of a resisting medium in space. Dr. Balfour Stewart had made some experiments at Kew Observatory with a disc of aluminium, which he made to rotate rapidly under the vacuum of an air-pump, and a certain amount of heat was developed in the disc, a part of which heat was apparently caused by the friction of the metal against the ether. Dr. Balfour Stewart did not commit himself by asserting that explanation of the fact to be the true one, although it is at present the best hypothesis to account for the inexplicable result. Mr. Pepper then made several brilliant experiments on the retention of vision by the retina, proving that luminous objects seen by the eye leave an impression for a fraction of a second after the object itself is removed, and these impressions of unreal things might be described as spectra, or ghosts. At the conclusion of the experiments on the retention of vision, which were good ones, and made chiefly with burning magnesium, he called attention to the curious property possessed by Bologna phosphorus, of glowing beautifully in the dark for several minutes after it has been exposed to a strong light. He said that the manufacture of this substance was to some extent a secret, as the best varieties could not be made in England, but were imported from abroad. He then turned to the subject of Spiritualism, stating that from what he had to say on this head, his friends might think that some sudden change had occurred in his own opinions about Spiritualism, so as to throw a doubt upon his previous teachings; but, to use Faraday’s expression, his utterances were always guarded by the proviso, “*So far as we know at present.*” He supposed they knew that the subject was one which must be approached with caution and diffidence; it was well-known how he had previously ridiculed and despised Spiritualism, but from the fact that there were ten millions of Spiritualists in America, and one million in England, it was evident that it deserved very careful attention. It did not follow that if scientific men said it was nonsense, that it necessarily was so. He proposed to separate Spiritualists into three divisions. First into those who perform for the sake of gain or money,* who are tricksters and impostors, and who should be taken into a court of law. Professor Pepper added, “*I have only been once to a séance of this kind, where tricks were performed for the sake of money. On another occasion, I was invited by a gentleman of wealth to go and see a medium, because, said he, ‘I have been disgusted with what you have said against Spiritualism.’ ‘Anything to pay?’ ‘Nothing to pay, all ladies and gentlemen.’ I accordingly went with Mr. Tobin, thinking it best to take a witness. Three ladies and three gentlemen were present, and when I entered the room my risible faculties were excited, because just at that moment Mr. Tobin, who was behind me, gave me a poke in the back. I was introduced not by my own name, but as Mr. Pope. They took up the carpet and gave me every opportunity of examining everything; then they put down the carpet, and put us in darkness. It was pitch dark, for I found that I could not see my*”

* Compare with all this the account given of Mrs. Mowatt’s funeral in the *Spiritualist* of August 15, 1870. She was a distinguished American actress and authoress, whose remains were interred in Kensal Green Cemetery on the 25th of the preceding month. “*In accordance with her own wishes, all the grim paraphernalia of death were dispensed with. A simple snow-white coffin was borne to the grave, followed by a band of loving friends, who wore no external sign of grief, and who strove rather to rejoice over her triumph than selfishly mourn their own loss. The grave was decked with flowers, and the coffin strewn with lilies, in remembrance of the ‘Lily’ that had been gathered from the garden of earth to bloom henceforth in heaven.*” The lady’s death is announced in these terms—“*On Thursday, the 21st of July, the spirit of one who was beloved by a wide circle of friends, both in England and America, was tenderly removed to a higher world.*”

† Of course the state of feeling with regard to death, adverted to in the text, was not confined to the nineteenth century. But it is not here alleged that Spiritualism would not have met a want, if it had been introduced at any previous time; simply that it met a want at the time when it was introduced, and it is shown further on that there were some particular circumstances in that age which would render its appearance specially welcome to mankind.

* Manifestations draw upon the vitality and nervous energy of a medium to a very large extent, so that those who sit very often have no strength left for other work; neither Professor Pepper nor anybody else has a right to take away the time and strength of poor mediums without paying them, any more than to take a pair of boots from a shoemaker without paying him. There are only two or three paid mediums for physical manifestations and two or three paid trance mediums in the whole of the United Kingdom. If the little remuneration they get—who can show that they have powers conferred upon them from the higher world—proves them to be impostors, what must be the moral condition of paid preachers, who have no such powers, yet receive millions of pounds of public money, and hold vast tracts of British land?—Ed.

* We quote this from *Hints for the Evidences of Spiritualism*, a valuable little book written by a well-known Member of Parliament, and published by Messrs. Trübner and Co.

† See Gregory’s “*Evidences of the Christian Religion,*” Bohn’s edition, pp. 29, 30.

own hand when it was placed a few inches before my eyes. They said, 'Oh, I hope the spirits will come to us to-night. Dear spirits!' My friend fully expected to see his deceased wife. Presently one said, 'There is the spirit of Katie near you.' Another said, 'Look at that star on the carpet.' I looked, and there was a spot of light. The medium, who had just arrived in London, I will call 'Clara.' There were trains of fire passing through the air from the spot where Clara was sitting. Anybody may do this by dipping a finger in a concealed bottle of phosphoric oil; when you go home try it for yourselves. Moreover, if a drop of it falls on the carpet and you stare at it hard, it will appear to move. My friend said, 'My wife's spirit has kissed me.' Then commenced what was to me the most blasphemous part of the proceedings, for they began singing hymns, and some of the voices were rather strong. Somebody had risen from a chair and got upon the table, and I was told that Clara was going to float. As she got upon the table she drew her chair up after her. I first felt over the table for the legs of the chair, and found them; then I felt for Clara's feet, but did not find them. It was a chair with a skirt over it, and the proprietor of the garment was standing on the chair. She had slipped down her skirt. Somebody said, 'Clara is going up to the ceiling.' Candles were lighted, and there was poor Clara at full length on the floor, for she had slipped and come down, probably, upon a soft part of her person and not upon her legs as she intended. 'Oh, Clara, why did you not have more faith in the spirits, and they would have floated you?' Clara's boots were in one corner of the room, and their fall had made two loud thuds which we had previously heard. They put out the candles, and sang again. She took a pencil from me, and in a few minutes there was some tapping upon the ceiling in one corner of the room; she might have scrambled up by the shutters and made the marks which resulted. I reached over and touched a lady with two of my fingers. She said, 'The spirits are touching me.' I did that three times, and each time she said that she was touched by a spirit she knew. Then another garment belonging to a lady was in Mr. Tobin's lap, not mine. This class of Spiritualism I mean to take up first, and to deal with it as fortune-telling. Next I will speak of those who do not perform for money. Are there not other motives? A desire for applause? A desire to create wonderment? A desire to feed vanity? My sister, who is the wife of a clergyman in Hampshire, recently wrote to me that their bells rang every night. I said, 'It is the servants.' A woman was taxed with it; she confessed that it was so, and it was found that at her last place she had done the same thing. The mystery of the Stockwell ghost who threw plates about, was explained in the same way. Unpaid mediums have their vanity fed by hearing it said, 'Do you know that celebrated person who converses with spirits?' The affidavit which Mr. Home made before the Lord Chancellor is remarkable; it begins thus:—"I was born in Scotland on the 20th March, 1833, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever; they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I was a year without them." The last remark shows that this is a very slippery subject; if a Spiritualist puts himself in my hands for experiments, he might say, "My power left me while I was with you." Mr. Home further said in his affidavit:—"Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them." Mr. Novra published an excellent article in *Once a Week*, in 1860, describing various methods of getting raps, which methods we are going to show our screen. The modes of getting raps are legion, and the ear is very deceptive as to the direction from which the sounds come. The third division of my subject will deal with experimenters who do not declare that they are believers in Spiritualism, but who are searching after any facts which may underlie it. One of these searchers after truth is my friend Mr. William Crookes, a fellow of the Royal Society, whom I have known for twenty years; he is the editor of the *Chemical News* and of the *Quarterly Journal of Science*, and in a recent number of the *Quarterly Review* he has been very unfairly and severely handled, because of his recent experiments. He is a philosopher. Mr. Varley, Mr. Wallace, and Lord Lindsay, who testify to very strange things they have seen, are also men beyond suspicion, and they are experimentalists who are quite willing to work it out to the end. If they will allow me and Mr. Tobin to join their committee of inquiry, we are ready to investigate fairly, and to publish the results in the newspapers. Those who have the alleged powers ought to assist scientific men; but what is to be done, if they say, "We have lost power for three months." That, to my mind, is the greatest difficulty we have to encounter, but it might perhaps he got over by calculating an average for the year, showing the proportion of time during which, according to past experience, they ought to be in power. Mr. Crookes's experiments were wonderful. The power passed through a basin of water to a board, and afterwards exerted pressures of ten or twelve pounds on that board, and an accordion was played in his room without hands. A luminous hand has been seen to float through a room, a coral necklace has reared itself on end like a serpent, and a lath raised itself and floated in the air in the front of the observer—a friend of mine, whose veracity I cannot doubt. The same friend told me that he had seen Mr. Home in his chair floating about an inch from the ground; he had also seen a curious light illuminating a nosegay. His veracity is undoubted. I should say to a medium, "Meet me in a philosophical spirit. Meet me in the presence of two medical men, who shall undress you, and you shall put on a garment which I will give you, through which we can see your arms and bones, and then let us see if we can get raps." Mr. Tobin and myself are prepared to go into this question, to give our attention to it; as a scientific practical man, I will go fully into it, and put what I see in the public journals. Mr. Tobin tells me that it is now so late we had better not attempt to give the rest of the entertainment to-night, but come next week and see what we can do in the shape of spiritual manifestations.

Last Thursday week we went again to see Professor Pepper's dark séance. There was a good attendance. His lecture was

We advise Professor Pepper to sit for manifestations with his own family, as the members of the Dialectical Society did, and when mediumship appears in one or more of the members of his family, then he can apply those tests which he mentions above, provided his relations meet him "in a philosophical spirit." Mr. Tobin may be a medium, for he looks like one; if so, let him develop his powers by forming a circle in his own home, then go before Professor Pepper's medical friends, and don the garment which is said to have the remarkable optical power of making his bones visible.—Ed.

much the same as that delivered on the previous Saturday. He said that he did not approach Spiritualism in a spirit of dogmatism, or in a spirit of scepticism, but in a spirit of honest inquiry. He was surprised to find out, though, that Spiritualists could not agree among themselves, for a lady from America, who, he was informed, was a greater medium than Mr. Home, told him that they did not believe in things floating through ceilings. He had recently been introduced to a lady medium in the Egyptian Hall, and while she was talking to him raps came from under his own feet, then from other places, including the gallery opposite. They told him that this lady had the power of producing raps where she pleased.

He then said that he would give what might be called imitations of spiritual manifestations. He placed a table and drum in a conspicuous position by themselves, then put the theatre in pitch darkness. Raps and scratches then came from the table and the drum, probably because an assistant, concealed near them, tapped and scratched them with his fingers. Then, in the light, a violin was cleverly suspended, apparently in mid air, over the platform, a long way from the observers, and a hand, stuck at the end of a rigid rod coming from the ceiling, was made to rub the fiddle with a fiddle-bow fixed in the fingers. Somebody behind the scenes then played a second violin, as if to make the listeners believe that the sounds came from the instrument before them. Next, with the theatre in darkness, a luminous hand was seen swinging about over the platform, and a little in front of it. It was probably a glove, stuffed with sawdust, then dipped in phosphoric oil, and moved about at the end of a stick. It was very slightly luminous, perhaps because the glove was too cold, and it gave off volumes of luminous smoke, which would have suffocated the company had the experiment been performed in a small room.

He said that in future entertainments he should introduce fresh Spiritualistic experiments, but as yet the preparations were not complete.

MESSRS. HERNE and WILLIAMS now hold their public séances at 61, Lambs Conduit-street, on Monday and Tuesday evenings.

ONE or two séances at which spirit faces have been seen, have been held at Mr. Guppy's house since last month, but the manifestations were less striking than those already recorded.

LAST Saturday Mr. Jones and his two daughters obtained a very remarkable spirit photograph through Mrs. Guppy's mediumship. Two spirits appear on the plate in front of the sitters, and the faces of the spirits are well defined.

THE delay in the formation of the Psychological Society has been caused chiefly by the absence of Lord Lindsay in Italy; it proposed to invite him to take the presidency of the Society. Mr. Serjeant Cox is working actively in the matter of the formation of the council.

SPIRITUALISM IN DALSTON.—Last Thursday night, at the general meeting of the Dalston Society of Inquirers into Spiritualism, 74, Navarino-road, Dalston, E., Mr. T. Wilks, president, occupied the chair. After the transaction of much routine business, it was resolved to hold public meetings for the discussion of subjects connected with Spiritualism, or public séances with powerful mediums, once a month. It was also resolved that the terms for honorary membership be a life payment of three guineas, or a quarterly subscription of five shillings. Mr. T. Blyton, the Secretary, read a report on spirit photographs, which will be found in another column; the photographs themselves were exhibited and examined with considerable interest. There was a large attendance of ladies and gentlemen, and the proceedings were characterised by great unanimity.

MR. J. W. JACKSON.—About a fortnight ago, Mr. J. W. Jackson, one of the pioneers of mesmerism in England, and a fellow of the Anthropological Institute, passed to spirit life. His labours on behalf of mesmerism have made their influence felt throughout the whole nation, and to this day the lectures he delivered several years ago in the leading towns in Wales are remembered and spoken of by those who heard them as having removed many popular prejudices against mesmerism throughout the whole principality. He was a co-worker with Dr. Elliotson and the late Professor Gregory of Edinburgh, and Mrs. Gregory proved to be one of the firmest friends he had in his declining years, for it is sad to relate that there is no doubt that anxiety about pecuniary matters hastened his decease. It is thought desirable that Spiritualists should take charge of his son, a little boy, and keep him at school for some years, thereby also greatly aiding Mrs. Jackson; and those who will contribute annually towards this object are requested to communicate with Mr. J. Burns, 15, Southampton-row, London, W.C.

MR. GERALD MASSEY ON SPIRITUALISM.—Mr. Gerald Massey's forthcoming lectures on Spiritualism will be delivered on four successive Sunday afternoons at St. George's Hall, Langham-place, Regent-street, commencing at three o'clock precisely. The first one will be given on Sunday, May 12th. As these lectures will be delivered during the time of the "May meetings," when there are many provincial visitors in London, and as Mr. Massey possesses such high abilities as a lecturer, there is reason to expect a good attendance not only of Spiritualists, but of persons unacquainted with the matter. The subject of Mr. Massey's first lecture will be "Facts of my own Personal Experience narrated and discussed, together with various Theories of the alleged Phenomena." The charges for admission will be found in our advertisement columns. Mr. N. F. Daw, Portman Chambers, Portman-square, is Secretary to the committee. Exertions should be made by Spiritualists in all parts of London to secure a large attendance.

NEW MANIFESTATIONS.—Last Saturday night, at a semi-public dark séance at Messrs. Herne and Williams, 61, Lambs Conduit-street, streaks of bright light from two to three inches long, and of a phosphorescent character were seen rising from the tops of the heads of the mediums. Then the light gradually spread over their heads till all their hair was visible, and dark hands were seen in the luminous smoke, apparently drawing the brighter streaks of light out of the centres of their heads. Then near Mr. Williams the name of a spirit was written in the air in large letters of light, and Mr. Clifford Smith, who was present, knew both the spirit and the handwriting. While some more letters were being written with great velocity, there was a flash and a sharp snap like an electrical discharge, and the whole room was lit up for an instant. Then for a time all was in darkness, after which, behind Mr. Herne, one of the veiled figures seen in the spirit photographs became visible from head to waist, the drapery being all phosphorescent, but the appearance lasted only a few seconds. The spirit Katie said that before long she would make herself and her face visible to the whole circle.

Poetry.

IN MEMORIAM.

FOR him no minister's chant of the immortals
Rose from the lips of sin:
No mitred priest swang back the heaving portals
To let the white soul in.
But age and sickness framed their tearful faces
In the low hovels door,
And prayers went up from all the dark bye-places
And shelters of the poor.
Not his the golden pen's or lip's persuasion,
But a fine sense of right,
And truth's directness, meeting each occasion
Straight as a line of light.
The very gentlest of all human natures
He joined to courage strong,
And love out-reaching unto all God's creatures,
With sturdy hate of wrong.
Men failed, betrayed him, but his zeal seemed nourished
By failure and by fall,
Still a large faith in human kind he cherished,
And in God's love for all.
And now he rests, his greatness and his sweetness
No more shall seem at strife;
And death has moulded into calm completeness
The statue of his life.
Where the dew's glisten and the song birds warble
His dust to dust is laid,
In nature's keeping, with no pomp of marble
To shame his modest shade.
The forges glow, the hammers all are ringing;
Beneath its smoky veil,
Hard by, the city of his love is swinging
Its clamorous iron flail.
But round his grave are quietude and beauty,
And the sweet heaven above;
The fitting symbols of a life of duty
Transfigured into love.

Whittier.

Correspondence.

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

THE EFFICACY OF PRAYER.

Sir,—The space placed at my disposal last month was barely enough to enable me to answer one of the questions put—"What can be expected from the prayers of one single individual?" That question was answered by my personal experience. I could have added very many narratives placed at my disposal, but Secularists are so fond of their "buts" and "ifs" that I avoided travelling beyond self.

The power of individual prayer being proved, the logical sequence is, that the second question—"What can be expected from the prayers of a small congregation?" has its answer through the proved power of one person; therefore, when two or three, or three hundred join as one, the power cannot be less.

During the period of the "Revolutions in Ireland," in 1858, signs and wonders were felt and seen. One wonder was,—In the air was seen a "red cloud." It floated along, stayed, and rested over, and then descended on a crowd of people praying for the Divine blessing. The cloud re-ascended, floated on, again stayed over, and then descended on another crowd of praying people; and so it continued. This floating, descending red cloud was seen by all the people, and by others from the windows of their houses. It descended only over the supplicants.

These facts were attested by the Moderator of the Presbytery and by other ministers and witnesses. So much for small and large congregations.

During those Irish revivals, some English Christians in London determined to pray to God for the "conversion" of their relatives and friends. Full of faith, full of love, they made a list of those they felt most anxious for. They took the first names on the list. Those persons were somehow seized with "awakenings." As the original list became thus reduced, other names were added: children and adults were seized when by themselves, and the results were—answered prayers. Those earnest Christians were persons moving in the upper classes of society.

With such facts, think you that the querulous sneer of Secularist "bigots" can have any power to mar confidence in the "unchangeable" love of our Father, who has given the inanimate elements of Nature for the use of the animated intelligences He is ever supporting?—for man, who has a continued existence as a spirit, after disruption from his present body? I say, No.

The fact that a man knows how to make a chest of drawers, or a machine; or to perceive a law in action, weaving itself through chemical substances; animate or inanimate, does not make him the perceiver of all laws, all substances, all intelligences. Science envelops all substance, but the partial knowledge by any man of a minute division, does not give him the right to talk and write, as if he were a living embodiment of all knowledge. As a rule I have found scientific men narrow-minded. It is with them,—"Nothing like leather," and the leather is their finite division of the Infinite. The Royal Society Fellows are at present a type of the class.

The "Unchangeable" no more alters His laws to answer prayer, than a doctor alters the laws in Nature, by giving one inanimate substance to his patient to destroy the unhealthy action of another inanimate substance.

I cannot refrain from referring to Mr. Varley's sentence,—
"The nation is awaking out of the darkness of bigotry and superstition into the daylight of pure reason." Reason would seem to our friend to be a globe with an atmosphere, working in its orbit, instead of a mere human faculty, or judge-power, which decides according to the evidence put before it. Give it fresh evidence, and it may reverse its judgment.

No man has a right to brand other men with "superstition," till he knows all mystery. As to "bigotry," every man has an equal right to remain firm to the judgment he has formed from the evidence his faculty of "pure reason" has had put before it. Has Mr. Varley's reason not decided that things he once called superstitions are not so to him now? He has no right to call others superstitious, because he has not their knowledge. It behoves us all to be less dogmatic till we know all things.

Enmore Park, S.E.

JOHN JONES.

SIR,—I am much interested in the correspondence concerning the efficacy of prayer, and I beg to offer my mite should it prove of any use or value, to those of your readers, who, like myself, know but little of the manifestations of modern Spiritualism.

I was sitting some few evenings ago, by myself at a table; my wife in the room sitting apart. I had very strong move-

