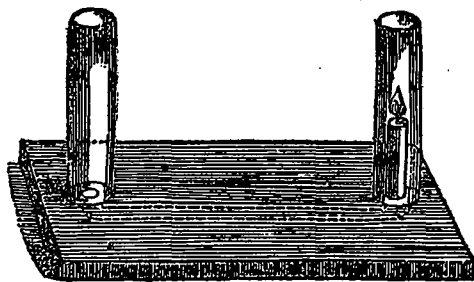


but suppose I burn the piece of wood in the air of that bottle. You, of course, know I get water. Do I get carbonic acid? [The experiment was performed.] There it is you see, that is to say, the carbonate of lime, which results from carbonic acid, and that carbonic acid must be formed from the carbon which comes from the wood, from the candle or any other thing. Indeed, you have yourselves frequently tried a very pretty experiment, by which you may see the carbon in wood. If you take a piece of wood, and partly burn it, and then blow it out, you have carbon left. There are things that do not show carbon in this way. A candle does not so show it, but it contains carbon. Here also is a jar of coal gas, which produces carbonic acid abundantly,—you do not see the carbon, but we can soon show it to you. I will light it, and as long as there is any gas in this cylinder it will go on burning. You see no carbon, but you see a flame, and because that is bright it will lead you to guess that there is carbon in the flame. But I will show it to you by another process. I have some of the gas in another vessel, mixed with a body that will burn the hydrogen of the gas, but will not burn the carbon. I will light them with a burning taper, and you perceive the hydrogen is consumed, but not the carbon, which is left behind as a dense black smoke. I hope that by these three or four experiments you will learn to see when carbon is present, and understand what are the products of combustion, when gas or other bodies are thoroughly burned in the air.

Before we leave the subject of carbon, let us make a few experiments and remarks upon its wonderful condition, as respects ordinary combustion. I have shown you that the carbon in burning burns only as a solid body, and yet you perceive that after it is burned, it ceases to be a solid. There are very few fuels that act like this. It is in fact only that great source of fuel, the carbonaceous series, the coals, charcoals, and woods, that can do it. I do not know that there is any other elementary substance besides carbon that burns with these conditions, and if it had not been so, what would happen to us? Suppose all fuel had been like iron which, when it burns, burns into a solid substance. We could not then have such a combustion as you have in this fire place. Here also is another kind of fuel which burns very well—as well as, if not better, than carbon—so well, indeed, as to take fire of itself when it is in the air, as you see. [Breaking a tube full of lead pyrophorus.] This substance is lead, and you see how wonderfully combustible it is. It is very much divided, and is like a heap of coals in the fire-place: the air can get to its surface and inside, and so it burns. But why does it not burn in that way now when it is lying in a mass? [Emptying the contents of the tube in a heap on to a plate of iron.] Simply because the air cannot get to it. Though it can produce a great heat, the great heat which we want in our furnaces and under our boilers, still that which is produced cannot get away from the portion which remains unburned underneath, and that portion, therefore, is prevented from coming in contact with the atmosphere, and cannot be consumed. How different is that from carbon! Carbon burns just in the same way as this lead does, and so gives an intense fire in the furnace, or wherever you choose to burn it; but then the body produced by its combustion passes away, and the remaining carbon is left clear. I showed you how carbon went on dissolving in the oxygen, leaving no ash; whereas, here [pointing to

the heap of pyrophorus] we have actually more ash than fuel, for it is heavier by the amount of the oxygen which has united with it. Thus, you see, the difference between carbon and lead or iron, if we chose iron, which gives so wonderful a result in our applications of this fuel, either as light or heat. If when the carbon burnt here the product went off as solid body you would have had the room filled with an opaque substance, as in the case of the phosphorus; but when carbon burns everything passes up into the atmosphere. It is in a fixed, almost unchangeable condition before the combustion; but afterwards it is in the form of gas, which it is very difficult (though we have succeeded) to produce in a solid or liquid state.

Now I must take you to a most interesting part of our subject—to the relation between the combustion of a candle and that living kind of combustion which goes on within us. In every one of us there is a living kind of combustion going on exactly like that of a candle, and I must try to make that plain to you. For that is not merely true in a poetical sense—the relation of the life of man to a taper, and if you will follow, I think I can make this clear. In order to make the relation very plain, I have devised a little apparatus which we can soon build up before you. Here is a board and a groove cut in it, and I can close the groove cut in it, and I can close the groove at the top part by a little cover; I can then continue the groove as a channel by a glass tube at



each end, there being a free passage through the whole. Suppose I take a taper or candle (we can now be liberal in the use of the word "candle," since we understand what it means), and place it in one of the tubes; it will go on, you see, burning very well. You observe that the air which feeds the flame passes down the tube at one end, then goes along the horizontal tube, and ascends the tube at the other end in which the taper is placed. If I stop the aperture through which the air enters, I stop combustion, as you perceive. I stop the supply of air, and consequently the candle goes out. But now what will you think of this fact? In a former experiment I showed you the air going from one burning candle to a second candle. If I took the air proceeding from another candle, and sent it down by a complicated arrangement into this tube, I should put this burning candle out. But what will you say when I tell you that my breath will put out that candle? I do not mean by blowing at all, but simply that the nature of my breath is such that a candle cannot burn in it. I will now hold my mouth over the aperture, and without blowing the flame in any way, let no air enter the tube but what comes from my mouth. You see the result. I did not blow the candle out. I merely let the air which I expired pass into the aperture, and the result was that the light went out for want of oxygen, and for no other