



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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SPIRITUALISM AT THE BRITISH ASSOCIATION.

The meetings of the British Association for the advancement of science held at Glasgow this year, are said to have been the most uninteresting that have taken place for many years. Nothing startlingly novel has recently come to light in the world of science. Variations of phenomena are continually observed, new species are being discovered, and fresh experiments add a new interest to specialists; but, to the general mind, new fields of absorbing interest are not on the lists of fresh discovery. The most important addition made of late to scientific research has been the radiometer of Mr. Crookes, for which, as has been stated, some credit is due to the investigation of spiritual phenomena. Science pants for a domain entirely new. The intellect of man has exhausted itself on the old plane, and fresh enthusiasm must be derived from tasks of another kind, giving promise of results which the ever-increasing development of mind demands. Nearer and nearer in his studies does man come to himself—body, mind, soul; his present environment and his future destiny in turn challenge his attention. New facts do not impair the value of that which was known before, but rather enhances them; the mind grows strong for further exploration on that which it has accomplished, and its new acquisitions enable it to retain that which it formerly possessed. The march of intellect can never become stationary, or it, from that moment, begins to retrograde. Imperfect knowledge as a finality is superstition in its worst form, and contains within itself the seeds of decay.

It is not to be wondered at that the most eminent men of science have given serious attention to the investigation of spiritual phenomena. To such men all phenomena are sacred, and leaves of the mighty volume whence they derive their learning. Eager to know more and communicate to others that which they already possess, the scientific teacher knows no other impulse than to seek every opportunity of fulfilling his mission. What matters it though the superficial sneer, the ignorant scoff, and the bigoted oppose? All truth has had to brave the battle against these common enemies, and they have on every field been beaten to the dust and forgotten, while their conquerors live for ever in the grateful memories of a benefited humanity.

The advent of Spiritualism at the British Association meetings was the one redeeming feature of a tedious and uninteresting programme; and the overwhelming attraction presented by Spiritualism over all other subjects there brought forward for discussion was unmistakably evident. To understand this, it is necessary to state that the meetings at Glasgow were attended by some 2,500 members, all more or less interested in science, and containing amongst them some of the most eminent men of the day. The business is divided into various Sections, which hold their meetings simultaneously in halls of different sizes, apportioned according to the relative interest attached to the proceedings of each Section. As an illustration, Professor Barrett's paper, and the discussion thereon, took place on Tuesday, the 12th instant, in one of the larger halls appropriated to the use of the British Association. It had not been stated that the subject was to be Spiritualism, but it was generally known that Spiritualism would be discussed—a testimony to the desire for information thereon.

As the hour of eleven drew near, the hall in which the paper by Professor Barrett was to be read began to fill rapidly, and ultimately became crowded. The other Sections were comparatively deserted, the absorbing interest of the Anthropological Department occupying the general attention. Dr. Carpenter desired to hear

the opening paper, but his presence was required in another Section. He therefore asked that the paper might be deferred till a time more convenient to himself. This was met with cries of "No! no!" from the body of the hall, the large audience declaring that they had assembled on purpose to hear the paper, and they would not be put off. The Chairman, therefore, had to state that the reading could not be postponed. When Dr. Carpenter returned, Professor Barrett's paper had been read, but Dr. Carpenter, after taking his seat on the platform, took it up and read it eagerly.

Of the paper it is not necessary to speak particularly, as the essential portion of it appears in the report which we give this week. It must be confessed that scientific men in dealing with Spiritualism and allied phenomena behave remarkably like ordinary individuals. Professor Barrett's paper is a cautious record of commonplace facts, similar to those that crowd our columns from the beginning to the end of every volume. The Professor has not given much time to the subject, yet he deals with it in a fair spirit. He is author of the "Review of Spiritualism," which appeared in the *Nonconformist* some time ago, and necessitated a second edition. He is a genial, unpretentious, active man, and all lovers of the new science are deeply indebted to him for his courage, assiduity, and the propriety with which he has written and pushed his paper into such prominent notice. It will be observed that he alludes to the possibility of the supernatural impinging upon the ordinary physical domain, which is a step in the direction of true spiritual science.

Of the Chairman, it need only be said that he was Mr. Alfred Russel Wallace, author of "Miracles and Modern Spiritualism," and therefore known to all as an out-and-out Spiritualist, and and yet none the less a man of science of the highest rank. That he was chairman was a felicitous circumstance, for had it been otherwise, the discussion could not have been of such a profitable character. He conducted the business like a man who knew the truth, and was determined to do it service. In this important work he did not act as a partisan, but as a man of science, who was in his place to extend its domain, rather than bend to popular unscientific clamour. It would have been a pitiful sight had the Chairman of such a Section been ignorant of the important fact which that Section had met to discuss.

Mr. Crookes's position in defending the testimony of other experimenters is exactly that with which Spiritualists met him a few years ago, when he commenced his earnest inquiry into the subject. It is a feature of spiritual investigators that they think much more of self-acquired experience than that derived at second-hand; it is only after a man has acquired extensive knowledge by his own efforts that he is able to appreciate the labours of others. Mr. Crookes prefers having the full services of any medium with whom he investigates, and at his own house. This course Dr. Slade's public engagements would not permit him to accept, and thus Mr. Crookes has not acquainted himself with Dr. Slade's mediumistic peculiarities.

Dr. Carpenter speaks in an improved tone, and like a true man of science, albeit one who knows but little of the subject upon which he ventures to offer an opinion. His speech may be regarded as an evidence of the dense ignorance which prevails at the present day respecting the more obscure functions of the nervous system. The intuitive power to read character possessed by detectives, alluded to by Dr. Carpenter, is only the shadow of a great truth of which Dr. Carpenter does not appear to have the slightest conception. What would he say of persons who can tell character from handling

a letter or other article touched by the person delineated—who can give a correct diagnosis of disease from a lock of hair,—when the case has baffled the most eminent in the medical profession. The triumphs of psychometry and clairvoyance, and the peculiar functions of sensitives generally, are the means whereby the nervous system can be alone understood. The physical method followed by Dr. Carpenter, as indicated by his theory of observing winkings of the eyes and movements of muscles, is absurd. As if muscle could see muscle, or know anything of each other! The power resides not in muscle, but mind; and the cases of mind-reading to which he alludes do not refer the percipient principle to the features observed, any more than intellect is possessed by alphabets. A further extension of that sensibility which can see thought in words and motives in movements, can grasp mind more interiorly by a stricter community of nervous function. Such being the real interpretation of the intercourse of mind with mind, the explanation of mediumship offered by Dr. Carpenter, of the medium watching his expression as he called over the alphabet, is baseless. What becomes of his brain-wave and unconscious cerebration theory? Is it not possible for the brain to think without a muscle being moved, and is it not also possible that the thought may be read by a person who does not even see the thinker? Experimenters in Spiritualism can answer in the affirmative, as the common phenomena of electrical psychology reported by Professor Barrett, show. It is quite evident that Dr. Carpenter is not at all informed on a subject on which he is regarded as an authority.

Mr. Groom Napier's experiences were in favour of the subjective phenomena questioned by Dr. Carpenter. His facts were too far beyond the reach of many in his audience, who laughed when they ought to have thought deeply. The braying noise of a few laughers may cause the reporter to make a mark when the weight of appreciation is on the side of the silent majority. Mr. Groom Napier introduced an important element into the discussion.

We have to thank Miss Lydia Becker, the famous woman's suffrage champion, for introducing into the discussion the MEDIUM, which was frequently alluded to during the morning's debate. If our scientific brethren will base their labours upon the plan adopted in our columns, we can promise them success. Our paper is the organ of the only class of inquirers which has thrown the slightest light upon Spiritualism, and the most scientific of the investigators do nothing but follow the well-approved example which Spiritualists in general set forth. We need not tell Miss Becker that it was gratuitous on her part to suppose that spirits come back to teach mankind the use of gin and water. Mankind are already acquainted with the art of imbibing intoxicants, and hence spirits at Mr. Champenowne's meetings partook with the friends, to impress them with the power of spirits over material conditions. The lesson was not conveyed in the character of the liquor drunk, but in the fact that the spirits could act like one of themselves, and enter with them into their hospitable enjoyments, thus proving them to be human beings of a like nature with physical man, and able for the time being to supply themselves with the physical organism. We being teetotallers, never have the spirits recommend to us the use of alcohol.

With regard to the £500-note discussion, we may state that experimenters have found that a clairvoyant could tell the number on a bank-note or writing quite readily at one time, and yet could not do so at another when the conditions were apparently the same with the exception that some bet or challenge was introduced.

We think it extremely silly that a man should require to adopt such tricks in order to be convinced of such a fact as that of clairvoyance. By prayerfully seeking for the truth it may be found, but the fool who pledges his ignorance upon the accomplishment of that which is no better than a trick in the way he puts it, is not a truthseeker, and he cannot expect to find it. We have had plenty of people come and offer money to clairvoyants if the numbers of notes or cheques could be told, but we have unfailingly given such men a summary dismissal. A knowledge of clairvoyance can be gathered by means of a profitable kind, and the spiritual law of use may prevent the success of those betting tricks which some would institute in place of scientific research.

The objectors to the knowledge of that which is spiritual, those of long-time-and-wont opposers of progress, the reverend gentlemen, must not be overlooked. Every play has its comic characters, and these were ably sustained by the gentlemen styled reverend; their logic was perfect as their charity was sweet. Mr. M'Ilwaine could not take a man's testimony who differed from him in religious faith, and possibly the heretic in question has a similar regard for the intelligence and veracity of Mr. M'Ilwaine. He had, however, some difficulty in keeping his children from being mediums; this confession proved too much. Mediumship is an organic endowment; this gentleman's children have it by nature, for he has to take steps to suppress it.

The applause which greeted the most salient points on behalf of Spiritualism, showed that there was a genuine sentiment in favour of Spiritualism in the meeting. The strength of intellect is more evident on behalf of Spiritualism than against it. If all the features of the event be taken up and classified, either for or against Spiritualism, there will be no need for Spiritualists to be ashamed at the result.

HALIFAX.—Mr. R. Harper gave two lectures on Sunday, Sept. 10th, and also two lectures on Sunday 17th. All of them were well attended, and highly appreciated. The concluding subject was, "Spiritualism and Secularism Contrasted." Questions were answered at the close.

SPIRITUALISM AT THE BRITISH ASSOCIATION.— MEETING AT GLASGOW.

At the meeting of the "Department of Anthropology," Section D, on Tuesday, Sept. 12, Mr. A. R. Wallace in the chair, a discussion took place on mesmerism, clairvoyance, and spiritualism. Professor Barrett, F.R.S.E., Dublin, read a paper on "Some Phenomena Associated with Abnormal Conditions of Mind." In the outset the author stated that there were certain conditions of the mind, either temporarily induced or habitual, which appeared to be associated with many remarkable phenomena, that had hitherto received but partial attention from scientific men. On various occasions during the last ten years he had had the opportunity of observing some of those singular states, and in the hope of eliciting further information, or of stimulating inquiry by those more competent than himself, he ventured to bring the following facts under the notice of the British Association:—The observations first described belonged to the class known as mesmerism. Whilst staying with a friend in Westmeath some years ago, he had the opportunity of witnessing some phenomena that were usually denied by eminent physiologists. Selecting some of the village children and placing them in a quiet room, giving each some small object to look at steadily, it was found that one amongst the number readily passed into a state of reverie. In that state the subject could readily be made to believe the most extravagant statements, such as that the table was a mountain, a chair a pony, a mark on the floor an insuperable obstacle. The girl thus mesmerised passed on the second occasion into a state of deeper sleep or trance, wherein no sensation whatever was experienced, unless accompanied by pressure on the eyebrows of the subject. When the pressure of the fingers was removed, the girl fell back in her chair utterly unconscious of all around and had lost all control over her voluntary muscles. On re-applying the pressure, though her eyes remained closed, she sat up and answered questions readily; but the manner in which she answered them, her acts and expressions, were capable of wonderful diversity, by merely altering the place on the head where the pressure was applied. So sudden and marked were the changes produced by a movement of the fingers that the operation seemed very like playing on some musical instrument. On a third occasion, the subject, after passing through what had been termed the biological and phrenological states, became at length keenly and wonderfully sensitive to the voice or acts of the operator. It was impossible for the latter to call the girl by her name, however faintly and inaudibly to those around, without at once eliciting a prompt response. Even when the operator left the house, and at intervals called the girl's name, at the same time indicating the fact by signs to those within sight, she still responded, more and more faintly, it was true, as the distance became greater. This extraordinary and unnatural sensibility surprised him greatly, as it exceeded everything he had heard or read. He noticed that if the operator tasted, smelt, or touched anything, or experienced any sudden sensation of warmth or cold, a corresponding effect was produced on the subject, though nothing was said, nor could the subject have seen what had taken place on the operator. To be assured of this, he bandaged the girl's eyes with great care, and the operator having gone behind the girl to the other end of the room, he watched him and the girl, and repeatedly assured himself of this fact. If he placed his hand on the lighted lamp, the girl instantly withdrew hers as if in pain; if he tasted salt or sugar, corresponding expressions of distaste and approval were indicated by the girl. When the subject was in the state of deep trance or profound hypnotism, he noticed that not only sensations, but also ideas or emotions occurring in the operator, appeared to be reproduced in the subject, without the intervention of any sign or visible or audible communication. Having mesmerised the girl himself, he took a card at random from a pack that was in a drawer in another room. Glancing at the card to see what it was, he placed it within a book, and in that state brought it to the girl. Giving her the closed book, he asked her to tell him what he had put within its leaves. She held the book closed to the side of her head, and said, "I see something inside with red spots on it;" and she afterwards said there were five red spots on it. The card was the five of diamonds. The same result occurred with another card; and when an Irish bank note was submitted for the card, she said, "Oh, now I see a number of heads—so many I cannot count them." He found that she sometimes failed to guess correctly, asserting that the things were dim; and she could give no information of what was within the book unless he had previously known what it was himself. More remarkable still, he asked her to go in imagination to Regent Street in London and tell him what shops she had seen. The girl had never been out of her remote village, but she correctly described to him Mr. Ladd's shop, of which he happened to be thinking, and mentioned the large clock that overhangs the entrance to Beak Street. In many other ways he convinced himself that the existence of a distinct idea in his own mind gave rise to an image of the idea on the subject's mind, not always a clear image, but one that could not fail to be recognised as a more or less distorted reflection of his own thought. Every care was taken to prevent any unconscious muscular action of the face, or otherwise giving any indication to the subject. Some asserted that this state extended even further, and that subjects in this condition were able to perceive occurrences at remote distances which were not known to any person, and yet were subsequently verified. He had had cases of that kind described to him by careful and conscientious observers, but as nothing of the sort had ever come under his own observation, he refrained from stating what he could not vouch for himself. Even as regarded the facts he himself witnessed, he did not pretend that they did more than justify further inquiry, as a large amount of similar evidence must be obtained by well-qualified men before they could be accepted unreservedly. Referring next to the so-called spiritualistic phenomena, Professor Barrett divided these into two classes, one in which the phenomena occurred either in darkness or subdued light, usually occurring to a few, when a state of expectancy was aroused; and the other, which occurred in broad daylight, unexpectedly, and beheld by all sorts and conditions of men, the most sceptical as well as the most credulous. He might instance the well-known case of Mr. Home's floating from one room to another, the elongation of his body till it assumed gigantic proportions, his power of handling live coals with impunity, and of his even thrusting his head into a glowing grate without any injury. These facts were testified to by eminent men whose word one could not for a moment question. The narrators saw the things they described, or thought they saw them.

Without wishing to dogmatise, and willing to accept any correction that might be given, it seemed highly probable that the latter was the true explanation. He hypnotised a young lad, and the lad while in that state readily believed any assertion he made with evident relish, going through the farce of eating and drinking because he suggested the act, though the only materials he gave him were a book and an empty vase. When subsequently he fully awoke, he was under the conviction that he had had his tea, yet could not understand how it was, as he associated the actual book with the forced idea of bread and butter, and the struggle of reason and memory was curious to witness. On another occasion, when the same lad was hypnotised, Professor Barrett placed his own shoes on the table, and forcibly drew the lad's attention to them, and suggested that he was standing in them; and after he had given his assent, the Professor said, "Now, I am going to rise up and float round the room." So saying he raised his head, and directing his sight upwards, pointed out the successive stages in his imaginary flight. The lad followed the direction indicated with intense and anxious interest, and on the Professor slowly depressing his hand and asserting that he was once more on the ground, the lad drew a sigh of relief. On awakening, he held to the belief that the Professor had in some indistinct way floated round the room and pointed to the course he had taken. He had not the slightest doubt that, after a few trials, this extravagant idea might have been induced in the lad with the greatest ease. As to the second class of facts which occurred in daylight, it was usual to say that they were clever conjuring. This might be so in many cases, but he was firmly convinced that a dispassionate investigation would ultimately prove that it was not so in all. About twelve months ago he was told that a daughter of a gentleman of good position in society, a child not quite ten years old, was troubled with knockings for which no cause could be assigned. These sounds apparently displayed some intelligence, as they would keep time and tune, and would spell out words. He obtained permission to examine these extraordinary knockings, and he found that in the full clear sunlight, when every precaution was taken to prevent deception, still these taps would occur in different portions of the room, entirely out of the reach of the child, whose hands and feet he was watching closely. A dozen times he had tested these phenomena in every way that the ingenuity of sceptical friends could suggest, and the result was that he could come to no other conclusion than that the sounds were really objective raps displaying intelligence, and not produced by any physical cause. He had often heard sounds occurring on a small table above and below the surface on which his hands were placed, and had felt the jarring of the taps on that part of the table enclosed between his hands. He had taken the most sceptical friends to witness these phenomena, and their testimony entirely agreed with his own. It must be borne in mind that the conditions of the experiments were singularly inexplicable either by fraud or hallucination. To avoid the possibility of the former, he had held the hands and feet of the child, and still obtained the knockings. They had occurred on the lawn, in an umbrella, far removed from the possibility of fraud on the part of the child, or of deception on the part of the servants. As regarded hallucination, the impressions made on the senses by the bright sunlight and the conversation of those in the room were perpetually correcting any tendency to fall into a state of reverie, even had he not, specially guarded himself against this danger, of which he was fully aware. He could give no explanation of the occurrence, but it was a most curious fact that these manifestations, after rising to a maximum in the case of the child, gradually fell away, and had now entirely ceased. All that could be said concerning the child was that her health was stronger now than when subject to this curious malady, and had it been imposture on her part she would now be more likely to produce these manifestations, as the interest of friends having been excited, the temptation to deceit or the desire for notoriety were far stronger now than during his investigations, when scarcely any one except the family and a few scientific men knew of the facts. Although facts such as these had been testified to by hundreds of witnesses, including many scientific men, yet all who had not seen them, and who were trained in scientific habits, refused to give credence to them, nor would any amount of testimony be convincing to such men. While, therefore, he was conscious of the uselessness of his testimony, yet he thought it his duty to put on record the facts he had narrated. Within the last month he had an opportunity of examining another so-called medium who also obtained physical action, such as writing on a slate at a distance from him, and in such circumstances that the most careful examination could not detect imposture. Day after day in company with several scientific men, none of whom had at first any bias towards a belief in the genuineness of these phenomena, he had examined the master and had failed to detect anything that could account for this remarkable writing. The name of the medium was Slade. He (Professor Barrett) had received numerous letters from scientific men to the effect that they could not detect imposture, and he would read a passage from a letter by a scientific man who was lately president of one of the sections of the British Association, whose whole habit of mind was entirely opposed to a belief in the phenomena of Spiritualism. He said:—"The most remarkable point in the proceedings was that I got a slate in my left hand, and both Dr. Slade's hands were at a distance in contact with my right hand, and his feet were at a distance from me. The slate was absolutely free from contact from anybody but myself, and I heard the grating of the pencil while the process of writing was going on." He added, "I am still unconvinced, but I cannot suggest any conceivable explanation of what I have seen. I am, however, prepared to swear that the facts really took place, and that no visible machinery was employed." He (Professor Barrett) thought that if after the closest scrutiny they failed to detect fraud it was neither honest nor philosophical to say that it must be fraud, simply because they could not understand how these phenomena occurred. Was it not possible that there might be some foundation for the stories of occasional eruptions of the supernatural into the present physical universe that were so current, or for the numberless cases which floated in families wherever they went? Many of them were hallucinations, no doubt, but still a formidable residue existed which could not be explained away. He quoted from the "Unseen Universe" to show that its eminent scientific authors admitted that the unseen might have a very widely-felt influence upon the seen, though its working was not easily discernible by the eye of science. Professor Barrett concluded by deprecating any attempt to view such phenomena as those to which he

had been referring with contempt, or to cast ridicule upon them; and by insisting on the importance of scientific men carefully investigating the subject. If they admitted the facts he had stated, surely the manly and straightforward course seemed to be to appoint a committee to inquire into the matter leisurely and systematically, and not to allow thousands of people to be deluded if a scientific explanation was possible. There might be a scientific explanation, or there might not be—he could not say as yet. The usual source of confusion, one which was in his own mind at present, was that those who examined these phenomena had not made up their minds in which class, whether natural or supernatural, they are prepared to consider them. Let them be careful lest by a hasty rejection of phenomena that seemed incredible and inexplicable, according to received opinions, they were not laying themselves open to the same spirit of bigotry that persecuted Galileo. Surely the motto of every man of science ought to be found in Sir John Herschel's words, "The natural philosopher should believe all things not improbable, hope all things not impossible." (Applause.)

The Chairman (Mr. A. Russel Wallace) said he believed they had not heard in that room any paper which, whatever they might think of its matter, had been treated in a more careful and truly scientific manner than the one now read. (Applause.) They need hardly wonder at that when they considered that the author was a thoroughly trained man of science, having been trained under the eye of one of the most distinguished physicists of the present day, Professor Tyndall. As the subject was one which would excite considerable discussion and some feeling, he hoped the meeting would support him in endeavouring to restrict the discussion within certain limited bounds. He thought it was absolutely necessary, as the paper was a record of facts, that they should allow no one to speak unless he had facts to state. He begged no one to rise and say that he did not believe the facts stated merely on any *a priori* grounds.

Colonel Lane Fox, Guildford, read a letter which he had written to the author of the paper, in which he stated, respecting a visit paid to a well-known professional medium, that he did not go so far as to say that he was convinced of the genuineness of everything he saw there, although the writing was very puzzling to him. Nothing that he has seen done by professional mediums convinced him in the slightest degree, and he would discard the whole thing as legerdemain were it not for certain phenomena that he had witnessed in his own family during the last four years in connection with the use of the planchette, which answered questions which were put by members of his family. The seances had been confined to himself and his children, and he had observed their surprise as, one after another, they witnessed the appearance of the writing on the paper. His eldest daughter, seventeen years old, was evidently the one whose presence was chiefly necessary for the success of the seances; and she disliked them because they gave her a headache. She was not particularly imaginative, nor excitable, and had no particular views on the subject beyond expressing the opinion that it was rather a bore. She was not in the least degree in any abnormal condition during the time of the seances. Two of his sons appeared to have in a less degree the same power as his daughter, and it was only when one or two of them held the planchette or pencil that a sentence was written, and when two persons held the pencil, it did not matter which hand was uppermost, this result was the same, and the one was under the impression that the movement might be made by the other. These facts appeared to him to discredit, if not to disprove, the theory of unconscious cerebration. No one holding the pencil knew what was written. They had even sat in such a position with respect to the writing that it would be very difficult for them to write. He had watched the position of the hands and arms, and found that the motion was imparted from the joint hands to the arms, and not from the arms to the hands; but this was very difficult to determine. The writing was often confined to a simple yes or no, in reply to a question asked; sometimes it was a whole sentence, but never more than a single line. Sometimes objects were drawn by the pencil, such as a rude figure of a house that a child might draw, but the drawings were meaningless, and had no reference to the question asked. All their questions had been put as if addressing an invisible agent, although none of them had any particular faith as to the existence of spirits. No information of the slightest value or interest was given in any of the replies, and no answer had been given which might not have been given by any one present, except on one occasion when the age of a visitor was given which they did not know: but that might have been accidental. On several occasions the seances had ended with the pencil writing, "No more to-night," and after that was written the pencil would not move any more. They asked for raps on several occasions, but they were never obtained. The supposed spirit wrote its name as "Minnie." The whole value of these experiments consisted in his confidence in his own children. There could be no motive with them for deceit. All through the experiments, however, the answers were trivial, and to suppose that such answers would be given from the unseen world appeared to be so stupid that one might be ashamed of investigating were it not that important biological results might ensue from the investigation.

Mr. William Crookes, London, said he had listened to the latter part of Mr. Barrett's paper with very great interest and approval; but one or two of his arguments he thought were scarcely correct. Everything that Mr. Barrett had seen and investigated himself he believed thoroughly, and he asked his audience to believe; but what he read or had told to him by others persons who had investigated much more wonderful things, he was rather inclined to give the explanation that the observer had been in some extraordinary manner hypnotised, or electro-biological, or mesmerised, and instead of seeing things only thought he saw them. Now, that was an argument which, if carried out to its legitimate extent, would entirely stop the whole progress of research in any branch of science. The physicist showed an experiment before Section A. A person might say—"Your audience think they see that. You have wonderful electro-biological powers. You are throwing a glamour on your audience. Nothing takes place, but you make them think they see these things." Now, that applied to physical science was absurd, and it was exactly the kind of reasoning he heard applied to very remarkable phenomena which he (Mr. Crookes) had been investigating for some years, and which Mr. Barrett was just nibbling the edges of. The explanation of the phenomena which Mr. Barrett had mentioned in connection with Mr. Home that persons only thought they saw things, would not stand the test of reasoning. In the first place, Mr. Home had always refused to have anything to do with darkness. The levitation of Mr. Home had not

occurred once in a dim light, but had occurred over a hundred times under all imaginable conditions—in the open air, in broad sunshine, in a room, in the evening, and sometimes in the daytime—and on each occasion it was witnessed by a separate number of persons. He (Mr. Crookes) had only seen it once, and it was night, and it occurred very faintly. Therefore he did not wish to give anything from his own experience. But the evidence in favour of that was stronger than that in favour of any phenomena which the Association could investigate. The phenomena which Mr. Barrett had referred to as connected with Dr. Slade, the American so-called medium, he (Mr. Crookes) was asked to investigate, when he first came over to this country; and he then mentioned the only conditions under which he would investigate the matter—conditions which he invariably laid down. The investigation must be in his own house, with his own selection of spectators, and with liberty to do whatever he liked as regarded apparatus. He had always tried, where it had been possible, to make the physical apparatus test the things. He had not trusted more than was absolutely necessary to his own senses; but, when it was necessary to trust his own senses, he must dissent from the opinion of Mr. Barrett that a man trained in physical science would not be able to investigate the matter so well as a trained conjurer. Of course, if a professional conjurer, standing on his own platform, with his own apparatus, conducted experiments and challenged discovery, that was not investigation. The conjurer would never allow himself to go to another person's house and there perform his wonders. They never did any of these things except under their own conditions, and he did not believe that any of those trained conjurers would stand the scrutiny of a trained man of science who was allowed to investigate them under his own conditions.

Lord Rayleigh said it was wrong to cast ridicule on those who wished to inquire fully into the matters referred to in Professor Barrett's paper. Certain supposed phenomena might be capable of explanation on the theory that those who were connected with them were subject to delusion. He would not deny that to be a possibility, but he was confident that anyone who would attend a seance would go away perfectly satisfied that that was not the explanation. Anyone going to Dr. Slade and witnessing his phenomena would go away perfectly satisfied that hallucination at least had nothing to do with the matter. He went himself to Dr. Slade with a professional conjurer, when the phenomena happened with very considerable perfection, and the result was that the conjurer could not form the very remotest idea as to how the facts were produced.

Mr. Charles O. Groom Napier said he had had 25 years' experience of spiritualistic phenomena. He kept a large number of tame birds, and having read in an old German work that if a person passed his hands over birds from the right to the left these birds would fall off their perches, he tried the experiment, and the birds did fall, and as soon as his hands were taken off, the birds went up to their perches as before. (Laughter.) He had adopted the same system in taming horses and dogs. It was not necessary for him to touch them; it was done by merely passing his hands over them, and he believed that to be a spiritualistic law. (Renewed laughter.) He could confirm what had been said as to the power some persons had for throwing themselves into a state of reverie, during which they were open to receive impressions from the unseen world, and to become acquainted with distant parts. Since he came to the meeting of the British Association he fell into a state of reverie in the reception-room. (Much laughter.) He felt as if there were some one in the room he would like very much to know. Well, he recollected certain names, and he went and addressed an individual he knew by name, and whom he had never seen, but whom he identified by his spiritual consciousness. (Renewed laughter.) He mentioned that as a fact in the line of the observations of Professor Barrett. When he found persons with whom he sympathised, he knew what they were doing when they were absent, and when he had no communication whatever with them. There was a friend of his with whom he had great psychological sympathy, and he knew when he wanted him to come to him. He told him that he would and wished him to come and that he would come whenever he wanted him; this he did four or five times.

The Chairman—How far off?

Mr. Groom Napier—That was about four or five miles away. He wanted him (the speaker) to go with him to a lecture. He did not know where he was and could not send him any message, but he wished him to go and he went. He (Mr. Napier) had no certain knowledge of where he was, but he had a feeling that it was to go and he went. (Laughter.) He was a gentleman who had lectured forty or fifty times on physiognomy in London. He was a well-known Spiritualist, and had some knowledge of mesmerism and other allied subjects. He had introduced him (Mr. Napier) to the spiritualistic and mesmeric method of reading characters. He gave to his friend the handwriting of ten or twelve individuals in a sealed envelope; and though he had never seen them, and though they were enclosed, he showed that he knew what was written. The first one he read exactly. It was the speaker's own handwriting. This person had extraordinary sympathy with him—(laughter)—and he had the greatest sympathy with his friend of any human being. His friend told him his age, his habits, and all about himself with as great accuracy as his mother could have done. (More laughter.) He tested him with ten more cases of a similar kind, and they were all equally correct. He shut his eyes, and put the envelope up against his forehead, and by the magnetism or sympathy that came from the writing and from the paper described the characters. He did not test him as to the physical characteristics of the individuals, except in his own case, and he told him his own weight. (Much laughter.) He had some remarkable spiritual phenomena some two years ago in connection with this same gentleman (Dr. Simms). He (the speaker) was very anxious to help him in his course of lectures in London, as he had not much experience of London life. He went to bed, and some time after he retired he saw a light on the wall. It was somewhat in the style of Rembrandt's Vision of Dr. Faustus. He saw handwriting—he did not recollect the words, but it looked to him like a plain intimation of what he was to do to aid Dr. Simms. He went and did what was intimated to him, and the result was that Dr. Simms had a most successful course of lectures. (Great laughter.)

Rev. R. Thomson, Glasgow, said that science rightly defined ought to be certainty, and they wanted to obtain some certainty.

The Chairman (interrupting)—We cannot have opinions; we must have facts. If you cannot state facts you must sit down.

Rev. Mr. Thomson—I am a fact—(laughter)—and if the President will just tolerate, I will state—

The Chairman (interrupting)—Facts, and not opinions, are wanted.

Rev. Mr. Thomson—Well, I must take facts. (A laugh.) I think I ought to be heard; I am the first to lead the opposition view to the facts which have been stated by giving counter facts, or showing the weak points of these facts. He now stood in the position of giving facts, and these facts were:—First, in all his experience and in that of his friends they had never found facts to be true, such as those related in the paper now read. He had had opportunities of studying this science for thirty-five years, and he had offered himself as a subject for investigation and they never could produce any of the phenomena with him. (Laughter.) Now, Mr. President, that is one fact. (Renewed laughter.) The gentleman who had just spoken had told them he had the power of sympathy; in other words, that two persons who sympathised with each other could ascertain each other's ideas; and he stated as a proof that when he went to a meeting—

The Chairman (interrupting)—I think, in order to limit this discussion within reasonable bounds, it should be made a rule that the speaker should reply to the paper, and not to incidental remarks of speakers. I shall rule that no answer be made from one gentleman to another.

Rev. Mr. Thomson—Well, I shall confine myself to the paper. It spoke of those things being science. Now science admitted demonstration; and if it was science, why not bring it to the halls of the University, and then they would believe it? If they were really facts, why not bring them before the whole community, and allow the public opportunities of testing the question?

The Chairman again called Mr. Thomson to order as not speaking to the point, and Mr. Thomson gave way, complaining of his not being heard.

Mr. C. W. Cooke said he had been at one of the meetings with Dr. Slade; and he wished to suggest to those who had difficulty in believing that these phenomena were real, whether it were not as difficult to disbelieve men whom they had known for years, whom they knew to be men of the highest honour and integrity, and men who had the highest reputation for scientific research. He thought that no harm could be done, but probably much good, if these phenomena were referred to scientific men to investigate; and there could be no better body of persons to make that investigation than a committee appointed by the British Association.

Dr. Carpenter said he never meant in any of his works to assert that we knew everything in relation to these phenomena, and he had always expressed himself as to there being a reserve of possibility. Any strong remarks he had made in his writings on this subject were simply as to the credence given to phenomena upon what he considered very inadequate evidence. He held that there was in some persons a very curious power of what was called thought-reading. The way in which that power was exercised he had not adequately investigated; but they had a clue to it in this. It was quite certain that there were individuals who, by long practice and experience—based on a faculty which all people had, but which was predominant in some persons—had the power by a sort of intuition of reading the minds of some other persons. That was one of the special gifts of a detective policeman. Partly by practice and partly by original gift, detectives had a great power of seeing into the minds of others. He believed that a first-class detective was almost sure to find out whether an accused party was guilty or not. A few years ago a manager of a branch bank in Leeds lost the key of all the safes in the bank, and a first-class detective was sent from London, who had every person in the bank before him, and who then said to the manager, "Make yourself quite easy about this; no one in the bank knows anything about this. You have been worried; if you will only get a good sleep, you will remember to-morrow morning where you put this key." The detective proved to be right, and the key was found as he had said. In the case of Constance Kent, where the evidence was inadequate, a first-class detective said he was perfectly sure that she was guilty, and she confessed it in a few years. He believed that this knowledge was gained by certain unconscious revelations made in tone, gesture, expression of face, and so on; and these were interpreted intuitively by men practised in such matters without their being able to say how they gained the knowledge. They had no doubt played at putting a person out of a room, and after hiding some object, the person was brought back into the room, and two persons walked round the room with him, one with a finger on the right hand and the other with his finger on the left hand, and the person so walking round the room would come to find where the object was hidden. A medical friend of his experimented upon this, and he found it was directly due to a slight pressure of the finger made by the one or the other. None of them knew how such knowledge was gained—they seemed unconsciously to be led by the slightest indications—the crook of a finger, the slightest facial expression. He had often been told himself of things seen in his countenance. The best subjects for the thought-readers were those who were demonstrative in some way or other. He believed that that was the clue to what was called thought-reading. He remembered one case—the case of Mr. Foster—where he asked the date of the death of a valued friend of his early life, Dr. John Reid. The year was correctly given. Then he said, "Take the pencil." He (Dr. Carpenter) went on as regularly as he could. The medium stopped at "J," and again at "U." This showed that the month must be June or July. But when he went on as far as U he had to repeat it again and again, and the medium at last gave it up, saying that he could not tell the month, but it was either June or July. He had seen some little wink of his (the speaker's) eye, or observed the play of his face, or something that indicated what he knew; but he did not know the month on which his friend died, and so the medium could not tell. (Applause.) These were examples of what he believed to be the interpretation of a large part of these phenomena, the phenomena of what was called mind-reading—that it came from the power of some individuals, got partly by practice and partly original gift, of observing through our corporeal organisms that which was passing in our own minds. He thought this was a more likely explanation of those facts than that there was any direct communication between the nervous system of one individual and another, although he did not by any means deny that—he only said that the one was more probable than the other. In regard to the large series of

phenomena referred to in the paper, one had to make allowance for the extraordinary tendency to deception in individuals—which none but medical men knew fully—especially, he was sorry to say, among women. Medical men were perfectly familiar with the fact that there was this curious tendency to deceive for the very enjoyment of deceiving. He could give no end of stories of that kind. Every medical gentleman knew that there were young ladies who manufactured illnesses, and, he was sorry to say, liked to humbug other people. Then there was the tendency of professionals who make their living by it, and who imposed upon others; and they must guard against these things. He did not say that this would entirely explain the phenomena; and he was not unwilling to investigate if only a case was presented in a way that would enable them to investigate. He had been asked to take part in dark seances; he was asked to investigate the performances of the Davenport Brothers; but he always declined to take part in any investigation unless he had the use of his eyes and his hands. But a gentleman lately wrote to him to tell him that Dr. Slade was coming to London, and that his manifestations were given in daylight, and that the presence of sceptics did not prevent them. He went in open daylight to Dr. Slade, and he did not hesitate to say that he saw things that very much astonished him, and he told Dr. Slade at the end of his meeting with him, "If you will come to my house when I return to London, I shall be extremely glad to go into this matter further." But he now said that if Dr. Slade would show in his (Dr. Carpenter's) own house, with his chairs and tables, and with slates not previously prepared, what he had shown him in his own room, he would then honestly say that was a case for full investigation. (Applause.) But if Dr. Slade came to him, and if nothing happened—if the chair did not jump up against the table, and the table did not jump against his hand, and the writing was not made on his own slates—why, then, they might fairly say there was no case for scientific investigation, notwithstanding all that was done in the man's own room on chairs and tables which were not allowed to be handled or tested with regard to any hidden mechanism, and with respect to slates which might be previously written on, and the writing apparently sponged out, but sponged out in such a manner that the writing would appear again.

Miss Lydia Becker said she thought the Section was to be congratulated on having a paper brought before it such as had been read on this occasion. Whether these things were real or not, they occupied such large attention that they ought to be investigated in a scientific spirit, and she hoped that a committee of this Association would be appointed for the purpose. She rose to bear testimony to a few facts in a purely unscientific spirit. She was an unbeliever in spiritual agency—at least in the agency of disembodied spirits. When she was a young child, she had a companion who was in a peculiar nervous condition. She would lie down on a sofa, and go into a kind of trance, and while in that state she would instantly reply to any questions which were put to her. When she awakened out of this condition she had not the slightest recollection of any question having been put to her, and scolded them for playing on her nerves. She was in the house of an eminent surgeon in Manchester, sleeping with his daughter, and while there violent knocking and rapping were heard along the room. Spiritualism was not known then, and the whole family were very much puzzled to account for these knockings. At last they began to call the knocking Nebuchadnezzar, and when they called, Nebuchadnezzar would answer by a knock. This continued for some months, and the girl removed, and the knockings ceased to visit the house. No explanation was ever given of them. The surgeon would not be convinced it was not the girl unless he held both her hands. There was something in that case beyond hallucination or imposture. She (Miss Becker) had herself occasionally used the planchette, and the moment she put her hands on it the thing moved itself without her influence. On one occasion the planchette began to write, and when she read what was written it was the name of a person who was not the least in her thoughts. She did not know what had been written until she had taken up the paper and read it. Whenever she took up the planchette it instantly went on in that way. It would be quite impossible to convey to anyone who looked at it the impression that she was not moving it herself, and if anyone else had their hands on it she could not disabuse her own mind of the impression that they were writing. But she could not admit the conclusion that the spirit of the dead person did her the honour of haunting her planchette, and she could only say here was something which to her mind was undoubtedly real, and for which she had no intelligible explanation. Now she thought they were entitled to ask about some things, what they led to. She did not think anything of this kind could be put down by ridicule. But when she read in the spiritualistic MEDIUM that a spirit poured out tea at a party, took two cups of tea, and ate a round of buttered toast—(laughter)—she must say such experiences were very difficult to investigate, even by a committee of the British Association. (Laughter.) But last week's MEDIUM contained something more surprising still. It told of a Christmas party in which one of the spirits called for a bottle of gin and hot water. (Laughter.) And if they were seriously called upon to believe that disembodied spirits visited this earth, she thought they might say that they did not need spirits to come from the other world to teach men to drink spirits and water. (Laughter.) The subject was one that should not be treated with ridicule. It was a grave and serious one, especially if it should lead to a very morbid and unhealthy development of mind; still the way to check this on the part of those who should be the leaders of scientific thought was carefully and seriously to encourage such research as seemed likely to do good, and to discourage idle and unscientific investigations, which only did mischief to those who conducted them. (Applause.)

Mr. Park Harrison quoted, amidst some interruption from the Chairman and the audience, the description of a case in an American newspaper in which Mr. Owen stated that he had been imposed upon by a woman in connection with some phenomena which were for some time supposed to be genuine spiritualistic phenomena.

The Chairman said that he was well acquainted with the facts of the case referred to by Mr. Harrison, and he happened to know that since Mr. Owen wrote the statement quoted by Mr. Harrison, the woman had confessed that her allegation as to deceiving him was all false. (Applause.)

Rev. Mr. M'Ilwaine, Belfast, said he was there to impeach the credibility of Professor Barrett's witnesses. He knew the most of them,

and the principal one was a connection of his own. (Cries of "Oh, oh.") He believed that he was a thoroughly unreliable witness. (Hear, hear.) He did not dispute his honesty or integrity; but he was not fit to give evidence in this case. Most of the persons referred to in support of these phenomena were females, chiefly young girls; and they were not the proper persons on whom to base such superstructure as had been proposed. Any man that rejected Christianity was—

The Chairman—I cannot allow theology to be introduced into this discussion.

Mr. M'Ilwaine then referred to the danger of experimenting in mesmerism upon susceptible women. He regretted to see that most of the subjects of these experiments were girls. He was the father of fourteen children himself—(Laughter)—and they would all have been mediums if he had not kept a careful watch over them. (Laughter.) He concluded by urging that the case referred to by Professor Barrett as occurring in Westmeath should be fully investigated when the Association met in Dublin. He was proceeding to give a case in which these phenomena were investigated, when—

The Chairman said—Were you present?

Mr. M'Ilwaine—No; but I can give the names of the gentlemen who were present.

The Chairman—That won't prove them to be trustworthy.

Mr. M'Ilwaine—They examined into one case, and it was seen to be the merest amusement. He had himself investigated the matter, and he believed that a great deal of the supposed clairvoyance was to be attributed to susceptibility, credulity, and imposture.

Professor Barrett explained that the relative of Mr. M'Ilwaine to whom he had just referred was not the child of whom he spoke in his paper. It so happened that that person was an Englishman who had not the remotest connection with Mr. M'Ilwaine, and that gentleman did not even know his name. (Applause.) As to some mesmeric experiments which had occurred in the house of a brother-in-law of Mr. M'Ilwaine's, the reason why that gentleman refused to believe these facts was not because he had himself disproved them, but because he had no connection with that family on account of their having different religious opinions. (Hear, hear.) Moreover, he (the speaker) saw the things himself in his own house, and the phenomena did not occur merely with young girls, but with persons of all ages and of both sexes.

Mr. Walter Weldon narrated a case in which a large dining-room table in his own house, weighing 3½ cwt., moved under the influence of a powerful medium from the east of London, a shoemaker, so that it beat time to a tune. To show that there was no hallucination in the case, he stated the fact that his servant came up next morning and stated to his wife that the spirits had made holes in the dining-room carpet, and on examination it was actually found that the carpet was full of holes by the movement of the table, and that the floor underneath was indented. He also stated that he received a planchette from his friend, Mr. Howitt. For some time he tried it on his table, but could get no motion, but when he tried it latterly on his desk at which he usually wrote, the planchette began to move and wrote freely.

Mr. Hyde Clark, said Professor Barrett, had not presented the facts in his paper in any new light—that similar phenomena had been known for a hundred years. He expressed his entire concurrence with the views of Professor Carpenter on the subject, and thought that if investigation was required, they could well afford to leave it in the hands of such able men as Professor Barrett, their Chairman, and other scientific gentlemen.

Dr. Heaton, Leeds, warned the audience of the danger of experimenting upon females, stating the case of a friend of his own, who, for amusement, had mesmerised a young lady, who became insensible, and remained in a state of perfect unconsciousness for three days. He noticed the case of a dining-table moving in his presence, and referred to Dr. Huggins as having informed him he had also seen tables moving. His own mind was in a state of uncertainty on the subject, and he thought scientific investigation was wanted.

Dr. W. B. Carpenter said the reason why they had accepted the Crookes experiment on the radiometer was because it could be reproduced at any time and shown to any person, which was not the case with these phenomena.

The Chairman said that as he was himself more or less acquainted with the series of phenomena referred to for thirty years, he would say a few words on the subject. When he was in a school and had the charge of a great number of boys, he on one occasion made a boy rigid, and during the experiment the dinner-bell rang, and he made passes and took the boy out of the mesmeric state—as they both thought—and went down to dinner. While they were at dinner the boy found that his left hand was fixed to his side, and he could not raise it to use his fork until he (the Chairman) made passes and relieved him. In South America a curious thing happened to himself and his younger brother. His brother was in the habit of putting Indian boys into the mesmeric state, and one day when they were going for a walk in the forest they went into a hut, and his brother caused an Indian to lie down his full length on the floor while in the mesmeric state, and telling him he was not to move, left him in that state, trying to move, but unable to do so. They were away an hour, and although the man was perfectly conscious, he had not been able to raise himself up, and could not do so until his brother took him out of the mesmeric state. After relating certain cases in which community of taste and feeling were manifested by parties in the mesmeric state with the person who mesmerised, the Chairman maintained that these phenomena had never been satisfactorily explained. He had never seen a perfect case of clairvoyance himself, but he must remind them that Professor Gregory, of Edinburgh University, many years ago wrote a volume on the subject, in which he related numerous cases of true clairvoyance. Among these were cases of persons to whom nuts were taken containing mottoes, and the mottoes inside the nuts were read quite correctly. In one case the motto consisted of ninety-six words, which were all correctly read by the clairvoyant. These things were published by scientific men forty years ago, and surely they should not be entirely thrown aside. For many centuries the fall of meteorites was denied, and it was only after a considerable number were recorded that scientific men admitted the fact. That was an analogous case with the present. The Chairman concluded by referring to the case of one of Mr. Howitt's seances, at which Mr. and Mrs. S. C. Hall were present, and at which Mr. Howitt took up a piece of heated coal, and not only was himself unhurt by it, but he also put it on Mr. Hall's head without

his feeling any pain. That there was no hallucination in the case was proved by Mr. Hall brushing a part of the cinder from his hair next morning.

Professor Barrett, in reply, expressed his gratification that his paper on this obscure subject had been received by the British Association, and had elicited so much discussion. He had formed no opinion himself as to the cause of the phenomena. The leap into Spiritualism was a leap in the dark, and he was not prepared to make it; but he thought the phenomena should not be denied by scientific men, but thoroughly examined. They recognised already an unseen environment which was not grossly material. Scientific men also recognised an unseen existence which they called consciousness; and it seemed highly probable, from the facts stated in the paper, that we possessed an unseen nervous effluence; also that there might exist in some persons an unlocalised sixth sense which was generally latent, but which could be called into existence. He quite concurred in the statements which had been made as to the danger of such experiments as he had made, and he might say he had only made his experiments in presence of medical men. He suggested that the section should not break up without sending the following resolution to the Committee of Recommendations for the approval of the Council of the British Association:—"That, in view of the facts recorded in the paper of Professor Barrett, and the discussion thereon, it is desirable that a committee composed of scientific men should be appointed to inquire into the so-called phenomena of Mesmerism and Spiritualism, so as to remove the matter from the present uncertainty of opinion which prevails on this subject."

Dr. Carpenter, referring to the statement of the Chairman as to Dr. Gregory's cases of clairvoyance, said that when these were published, his late friend Sir James Simpson placed a £500 note in a box sealed up, in the hands of a neutral person, and Dr. Gregory admitted that nothing should prevent a clairvoyant from telling the number of the note. Yet although Sir James Simpson had promised the money to any clairvoyant who could tell the number of the note, it lay for several months in the box, and never was claimed. None of the clairvoyants, who could read long mottoes in the nuts, could read the number of the note in the box. He did not say that that was disproof; he only said it threw doubt upon all these other cases.

The Chairman—With regard to the £500 note, one negative will never disprove established facts; and even if the number of this £500 note was not read, that does not disprove the cases in which the mottoes were read. You cannot disprove an affirmative by a negative. Again, why should we be asked to believe that there ever was a £500 note? They disbelieve our facts; why should we believe theirs? They do not believe the statements of Spiritualists to be true; how do we know that this was not a dream, that it was not a piece of blank paper? We are asked to take these things on hearsay, and when we state facts we are told "Oh, it is mere hearsay." (Applause.)

Dr. Carpenter—I think the imputation on Sir James Simpson is altogether unwarranted. (Hear, hear.) As to what I stated, it was a matter of public notoriety at the time, but the Chairman was absent from the country on his exploration at the time. To the best of my remembrance, Professor Gregory was shown the note, or at all events he and all the members of the profession in Edinburgh were perfectly cognisant of the fact to which I have referred. (Applause.) I will not stand here and allow the character of Sir James Simpson to be called in question. (Renewed applause.)

The Chairman—I call no man's character in question. (Cries of "You did.")

Dr. Carpenter—You did. You said, how did you know that it was a genuine note? (Hear, hear.)

The Chairman—I say again, how do we know? we have no documentary evidence—merely recollection. I think we have no right to receive any statements of that kind unless they are authenticated. (Applause.)

Professor Barrett—I do not think we are called upon to believe or disbelieve this statement. Don't let us break up in anger. (Hear, hear.) There has at least been sufficient evidence to show that full inquiry ought to be made.

A gentleman in the body of the hall essayed to continue the discussion, but the audience became very impatient; and, amidst cries of "Pass to the next paper," the subject dropped, no reference being made to the resolution suggested by Professor Barrett.

LETTERS AND COMMENTS ON THE GLASGOW DISCUSSION.

We present under this heading a few of the more important communications and newspaper articles which have reached us. The first we quote from a Glasgow newspaper:—

PROFESSOR BARRETT AND SPIRITUALISM.

Sir,—Before I leave Glasgow, will you permit me to correct a wrong impression which prevails in some quarters concerning the drift of my recent paper read at the British Association, on "Certain Phenomena associated with Abnormal Conditions of the Human Body"? Mesmerism I need not allude to, for nearly all its associated phenomena, so long ridiculed by medical men, are now undisputed by physiologists of the present day. Concerning Spiritualism, my attitude is not that of a believer, but of an inquirer, and the object of my paper was to express my own conviction that there was now legitimate ground for scientific investigation into the matter. Even if such inquiry proved that the best attested of the phenomena in question had no objective existence—that they were due to the hallucination of the observer—the result would be useful, as it would help to dissipate a dangerous and widely-spread delusion. If, on the other hand, some of the facts were established beyond all doubt, then the ground is made clearer for their explanation, and it is to be hoped that ere long the phenomena would be removed from their present region of disorderly mystery, which is ignorance, into the realm of orderly mystery, which is science. Thus the existing confusion of thought on this matter would quickly be brought to an end.

In support of my plea for inquiry I adduced certain observations of my own extending over a lengthened period. These standing alone might be of no great value, but added to the independent testimony of men like Mr. Crookes, Mr. Wallace, Dr. Huggins, Mr. De Morgan, Mr. S. C. Hall, Mr. Howitt, Serjeant Cox, and Lord Adare, Lord Lindsay,

Lord Rayleigh, and many others, furnished a body of evidence as difficult to resist as it is to explain. At the same time I pointed out the chief sources of deception which have to be guarded against in an experimental investigation of the phenomena known as Spiritualism: adducing the case with which I made a young lad believe I was floating round the room as a possible key to the numerous records of levitation, elongation, &c., on the part of Mr. Home, and further, quoting a little from these skilful thaumaturgists, Maskelyne and Cooke, to show how readily inquiry can be baffled by a clever conjurer. This brief explanation may indicate how far my critics have misunderstood my position, and how entirely pointless, as well as grossly incorrect, were some of the personal remarks made at the discussion, and which, I regret to see, still form the subject for leading articles and letters in some of your contemporaries. For the present may I beg the public simply to suspend their judgment on the question whether or not the miserable superstructure of fraud, delusion, and blasphemy known as Spiritualism rests on any foundation of fact belonging to the seen or to the unseen universe? Were I at liberty to publish the names of the many honoured and eminent men who have either written or spoken to me in approval of the course I have taken, and urging further inquiry, I think every reasonable man would feel the propriety of this mental reserve till the question had been systematically and exhaustively investigated.—I am, &c., W. F. BARRETT.

Hold hard, Mr. Barrett! We did not think that Anathema came within the domain of science. Once the foundations were doubted; now, when these have been proved to be solid and firm, the superstructure comes in for denunciation. Has Professor Barrett paid too dear for his whistle, and is he doing a little mild swearing to set himself right with the old-lady section of society?

MR. WALLACE ON THE GLASGOW MEETING AND DR. SLADE.

(To the Editor of "The Times.")

Sir,—In the *Times* of the 16th inst. Professor E. R. Lankester states that I am personally responsible for the reading of Professor Barrett's paper before the Anthropological Department of the British Association, and that my supposed conduct is "more than questionable." May I be allowed to show that this accusation (for such it amounts to) is wholly without foundation?

The paper in question was brought before the committee of Section D by the Secretary, before which time I had never seen it. A member proposed that it should be reported on, but after a full discussion this was negatived. The Paper then passed to the Departmental Committee, where it was again discussed, and, on division, was left to be read in due course. Professor Lankester is evidently ignorant of the fact that the reading of this paper was decided after a vote taken in two committees, and he was, therefore, not justified in making the unqualified statement that, "in consequence of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of Spiritualism." As to Professor Lankester's opinion as to what branches of inquiry are to be tabooed as "degrading," we have, on the other side, the practical evidence of such men as Lord Rayleigh, Mr. Crookes, Dr. Carpenter, and Colonel Lane Fox—none of them inferior in scientific eminence to Professor Lankester, yet all taking part in the discussion, and all maintaining that discussion and inquiry were necessary; while the close attention of a late President of the Association and of a crowded audience showed the great interest the subject excited.

As I have now shown that Professor Lankester commenced his letter with an erroneous statement of fact, and a "more than questionable" statement of opinion, it is not to be wondered at that I find the remainder of his communication equally unsatisfactory. His account of what happened during his visit to Dr. Slade is so completely unlike what happened during my own visit, as well as the recorded experiences of Serjeant Cox, Mr. Carter Blake, and many others, that I can only look upon it as a striking example of Dr. Carpenter's theory of preconceived ideas. Professor Lankester went with the firm conviction that all he was going to see would be imposture, and he believes he saw imposture accordingly. The "fumbling," the "manœuvres," the "considerable interval of time" between cleaning the slate and holding it under the table, and the writing occurring on the opposite side of the slate to that on which the pieces of pencil was placed, were all absent when I witnessed the experiment; while the fact that legible writing occurred on the clean slate when held entirely in my own hand while Dr. Slade's hands were both upon the table and held by my other hand, such writing being distinctly audible while in progress, and the further fact that Dr. Slade's knees were always in sight, and that the slate was never rested upon them at all, render it quite impossible for me to accept the explanation of Professor Lankester and Dr. Donkin as applicable to any portion of the phenomena witnessed by me.—Yours faithfully, Alfred R. Wallace.

Glasgow, Sept. 18.

ALFRED R. WALLACE.

COLONEL LANE FOX.

(To the Editor of "The Times.")

Sir,—In your report of the meeting of the British Association on the 13th inst. I am stated to have said that I had witnessed the manifestations of Spiritualism. I should be sorry that as President of the Anthropological Institute I should be supposed to have jumped at any such conclusions from the data that are now before us. Will you, therefore, kindly permit me to say that the experiments to which I briefly referred had reference to certain psychical phenomena connected with unconscious writing, and did not necessarily involve any conclusion of Spiritualism. The expediency of inquiry into this subject appears to have been fully shown during the recent discussion at Glasgow. When at the present time a case of belief in witchcraft occurs among the lower orders, and some old woman is thrown into a pond for putting a spell on another, it is usual to record the circumstance as a survival of ancient superstition, and a whole district has been condemned as an abyss of ignorance through the existence of one such case; but among the upper classes of society the allied belief in spiritual manifestations, through the agency of mediums, is now as widely received as witchcraft was in the seventeenth century, and is continuing to spread rapidly. One of the main functions of the science of anthropology consists in interpreting

the past by the present, the unknown by the known. It is rarely that any popular belief is so entirely devoid of truth as to be destitute of some few grains of fact upon which the belief is founded, and the work of anthropology consists in sifting these facts from the large volume of credulity and some imposture with which they are associated. But although the reading of Professor Barrett's paper at Glasgow may have done good by drawing attention to the prevalence of Spiritualism and to the fact that some of our most eminent men of science are believers in it, it is, I think, rather by a committee of inquiry that this investigation should be conducted than by public discussion, which, even if it could be restrained within the bounds of reason, is liable to be discredited by the unintentional misrepresentation of the views of the speakers.—I remain, &c., A. LANE FOX.

Col. Lane Fox, with all his wariness, can be deliciously illogical and self-contradictory. He would interpret the past by the present. That is what Spiritualism, as a department of Anthropology, is successfully accomplishing. Col. Lane Fox's stale negations are of the past. A wider knowledge and clearer views entertained by enlightened Spiritualists are the rising present. We agree with the closing opinion expressed in the above letter. Let the writer thereof give up discussion, take his own advice, and acquire further knowledge by investigation.

MR. T. P. BARKAS, F.G.S.

To the Editor.—Dear Sir,—I am glad to see by the MEDIUM of this week that it is your intention to give a full report of the paper read by Professor Barrett before the members of the British Association, and the discussion which followed. Professor Barrett's paper was a very cautious production, and properly cautious, because the prejudices among the vast majority of the members of the Association are so strong, that nothing but "milk for babes" was really suitable for them, and even then the milk supplied by Professor Barrett may prove a little indigestible to many of the "know-nothings" who heard his statements. In one sense the Professor cautiously indicated the facts that had come before his own observation, and held at long arm's-length much more advanced phenomena that had been witnessed by observers quite as capable and credible as himself. I do not find fault with him in that course, because I suppose we all find it somewhat difficult to accept extraordinary phenomena we have not witnessed—at least I know, speaking for myself, that such is my case.

The discussion that followed the paper, although desultory, will do good, although I regret that there was not a more complete and systematic exposition of the alleged spiritual phenomena given at the meeting. Such a statement, by a little pre-arrangement, might easily have been forthcoming. But let us be thankful for the very small mercies we have obtained. The question has now been opened in the British Association, and time only can show how that small opening may spread and deluge with psychological facts at present generally ignored, every scientific society in the world.

I shall look with interest for the replies of scientific men who have observed Dr. Slade's phenomena, to the letters by Drs. Lankester and Donkin which appear in the *Times* of Saturday. All that Dr. Lankester says may be true, and yet spiritual phenomena, as explained and defended by intelligent Spiritualists, be a great fact.

Is Dr. Lankester diaphanous, and did the invisibles read him through and through, and lead him into the "mare's nest" into which he has fallen? All that he says he saw may be true, and yet his inferences may be totally false.

I have not seen Dr. Slade, but I have seen phenomena more extraordinary than any produced through him, in private circles.—I am, yours truly, T. P. BARKAS.

Newcastle-on-Tyne, September 18.

REV. MAURICE DAVIES, D.D., IN THE KENSINGTON NEWS.

Spiritualism is advanced to the dignity of a science; there can be no doubt about that. The British Association met at Glasgow definitely for the advancement of science. Spiritualism has been advanced at Glasgow: ergo Spiritualism is a science. True, the Section was not termed Spiritualistic, but Anthropological—science is nowhere without a long name—and the paper was about abnormal states of mind; but this was only a fluke. The subject was Spiritualism pure and simple, and it was advanced by the British Association. Like or dislike it, that is a fact.

It was our pleasant task, a week or so since, to announce that Dr. Carpenter, once the most anti-spiritualistic of savants, was "advancing." He made his *confessio fidei* on Tuesday. To see him fraternising with Mr. Crookes must have been positively millennial. He frankly owned that his advancement was due to Dr. Slade, the high-priced American medium, who is to Spiritualism what the Transatlantic Evangelists were to Evangelicalism. Dr. Slade is a kind of mediumistic Moody and Sankey rolled into one, and he will go down to posterity with his *entrepreneur* in the Midlands as the man who made Dr. Carpenter to advance. This is what the philosopher says:—"As to Dr. Slade, he frankly confessed that that gentleman had done things which had astonished him, and just before leaving London he had challenged him to repeat them in his own house, in the company of his own friends, and with nothing but his own furniture in the room. Dr. Slade had agreed to do so, and therefore he considered him on his trial, and refrained from saying more of him at present." This is guarded; but it is a good deal for a philosopher. But there is a more illustrious convert than even Dr. Carpenter.

Mr. Maskelyne is said to be advancing. The reader of the paper said he had asked Mr. Maskelyne, one of the cleverest conjurers of the day, and a gentleman who was engaged in an attempt to disprove the reality of Spiritualism, to see some of these phenomena with him, and he had since received a letter from Mr. Maskelyne's manager, in which he said, "In matters of this kind, your best men of science are more easily deceived than the men of ordinary talent." (Laughter.) Then he added: "You are quite right in saying there is something in Spiritualism which we have not touched." So that one of the most skilful conjurers of the day admitted that there was something in Spiritualism he could not imitate. Miss Lydia Becker, the strong-minded lady, and a real live

lord—Lord Rayleigh—thought the thing ought to be looked into. There was a row, of course. Spiritualism is never advanced without somebody going off their heads. There was the prolific clergyman, father of fourteen children, who had with difficulty rescued his quiver-full from the dangers of mediumship. There was another excitable person, too, who idiotically flourished a bank-note during the proceedings; but these were only minor drawbacks, which served to keep things alive, like the Home Rulers and Nationalists at the Free Trade Hall, Manchester, last Sunday. Spiritualism has made a decided step in advance. It has taken rank as a science.

And we must never forget that if it is a science, it is something more. It is a branch of the queen of sciences. You may christen it Anthropology if you will; but it is a theology—a religion. You cannot set aside this aspect, whether you like it or not. Spiritualism is either less or more than an ordinary science. It claims to be a revelation of the future, or demonstration of "the doom we have imagined for the mighty dead." While the suspicion of charlatanry rested upon it, this aspect might be ignored, and the whole thing set down as *hocus-pocus*. Mr. Maskelyne says it beats conjuring; Dr. Carpenter and the British Association say it is a science. Then it is more than a science. Let the father of fourteen, or the unapostolic waver of bank-notes protest as they may, Spiritualism, having once broken rank as a science, must advance, *pari passu*, into a higher position still. We are not saying whether we would have it so or not. We simply state facts, and rely on logic. The scientific status of Spiritualism might have been questioned up to last Tuesday; it can be questioned no longer. Admit that status, and can we stop there? Can that be only a science which has for its subject-matter the condition of the departed—the communion between the two worlds? We have written lightly, for the subject has its grotesque side; but it affords matter for very serious thought indeed. We cannot any longer *pooh-pooh* the matter—even strong-minded ladies see that. The great question we have to settle now is—In what spirit we will now approach it?

MATERIALISATION THROUGH THE MEDIUMSHIP OF MR. HERNE.

Mr. Editor.—Dear Sir,—Will you please insert the following account of our meeting on last Tuesday evening? We met at our usual time, and shortly after taking our seats—not at the table, as on previous occasions, but in the form of a half-circle opposite to the cabinet—Mr. Herne was entranced by the spirit "Cissy." She spoke to us a short time, and then left control, but to be followed by a succession of other spirits, all of whom had something to say to us. Before the last of these had left, we received information that when Mr. Herne had regained consciousness we were to change the atmosphere of the room, and he was to go into the cabinet. As soon as these instructions had been obeyed, "Peter" denoted his welcome presence by asking with the direct voice if we were all in good health, to which question he was answered in the affirmative. He told us he intended to materialise himself, which he did shortly after, and walked into the centre of the room. He spoke to us some little time, and then returned to the cabinet, when, to our surprise and gratification, out walked "John King." Now, this particular circumstance will not admit of trickery, for "John" is considerably taller than Mr. Herne—in fact, much larger proportioned in every way, so that it is impossible to doubt the mediumship of Mr. Herne. "John" showed us his beard, and likewise his bare flesh, and seemed to take particular interest in giving us every satisfaction, so that it might remove any doubts that were still lingering in any of the sitters' minds. After staying with us some minutes, he left for the purpose of "Cissy" materialising, but unfortunately there was not sufficient power for her to do so. This we were informed of by "Cissy," stating at the same time that "John King" had used up all the power when showing himself. In a short time we heard "John" peremptorily order "Peter" to leave, as the boy (meaning Mr. Herne) was thoroughly exhausted. This brought our most interesting seance to a close, and considering there were strangers present on this occasion, I think the phenomena obtained were really wonderful, every one present being perfectly satisfied that the manifestations witnessed were genuine.

"John King" has promised to do more for us on the next occasion that we meet, providing that nothing intervenes to disturb the conditions required; and according to his account, and the account of other spirits, Mr. Ralph, one of the sitters, will develop into one of the best mediums there ever was, so that the members who form this genial circle have something promising to look forward to.—I remain, Sir, your obedient servant, JAMES CLARKE.

71, Stamford Street, Blackfriars Road, Sept. 13.

CONDITIONS.

Mr. Editor.—Dear Sir,—If proof were needed of the necessity for supplying our spirit-friends with good conditions to assist them in manifesting to us, a more striking one could hardly be given than that received by us at our usual seance on Friday night last at Mrs. Bullock's Hall, 19, Church Street, Islington.

We had a very large company, with a good sprinkling of strangers, but the manifestations were the most "stale, flat, and unprofitable" I have witnessed here for a long time, many of us feeling that some unfavourable influence was present. This was confirmed by the controlling spirit giving us instructions to dismiss the general company and to form a private circle of our own people principally. This was done, twenty persons staying to sit. We had scarcely seated ourselves and adjusted the light than the manifestations commenced with greater force and variety than usual, hands and faces being rapidly and plentifully shown, and culminating in the materialisation of the full form of "Daniel Watts," who came out on to the platform four or five times, bowed, and walked up to our friend Mr. Swindin and shook hands with him, and, if I recollect rightly, kissed him on the forehead. The spirit then retired into the cabinet, and, speaking through a paper tube, said very distinctly, "Good night, friends; God bless you all," and departed.

I am informed that some persons were present at the first seance, who, though Spiritualists, disbelieve in this species of manifestation, and that consequently the spirits refused to do anything of importance in their presence. So much for "Conditions."—I am, dear Sir, yours truly, G. STARNES.

22, Sparsholt Road, Crouch Hill, N., Sept. 18th.

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In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at small price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 22, 1876.

THE DR. SLADE NUMBER OF THE MEDIUM.

Next week we propose issuing a special number devoted to an account of the mediumship of Dr. Slade. A handsome portrait—and he is a good-looking fellow—will grace the first page. An artist of high eminence has been entrusted with this important department. A memoir of Dr. Slade will be given, comprising a history of his wonderful mediumship, with the great variety of remarkable phenomena which have occurred in his presence. Altogether our next number will be one of the grandest testimonies on behalf of the phenomena of Spiritualism that has ever been published. Its extensive circulation will do more good than any other form of action at the present moment. The groundless slanders that are being published against Dr. Slade are a source of personal annoyance to every Spiritualist, and are used by the ignorant detractors of Spiritualism to show that there are no grounds on which the truth of the phenomena can be established. Now is the time for every Spiritualist to defend his position and promote the truth. If all Spiritualists will do their best to circulate this Dr. Slade number, more may be done for Spiritualism in one week than by months of expensive labour in the ordinary methods.

CALL SPECIAL MEETINGS.

To secure the help of all, we would recommend that every society, circle, or active Spiritualist, call a special meeting of friends and enlist them all in this work. "How many copies will you take?" should be asked of everyone, and, "no," should not on any account be taken for an answer. By concerted and prompt action, we may, in one week, teach such a lesson in Spiritualism, as the people have not yet received. The ground is now ready to receive the seed, and let us not withhold it with a niggardly hand.

HAVE A PARCEL DOWN BY RAIL.

A hundred or more copies of the MEDIUM can be sent to almost any railway station for one shilling. Spiritualists had better club together, and depute one of their number to order a good parcel for the whole. Some individual Spiritualists will be able to use 100 copies, some one dozen, but it is hoped all will do their best to use as many as possible.

The next number of the MEDIUM will be supplied on the following terms:—

Any number over six copies, post free, one penny each.

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Any number of dozens, post free, at 1s. per dozen.

100 copies per rail, 6s., carriage extra.

Send in orders as early in the week as possible, that no disappointment may be incurred.

THIS WEEK'S NUMBER OF THE MEDIUM.

We have printed an extra quantity of to-day's issue, that our friends may not be disappointed in obtaining supplies during the next few days.

TO CORRESPONDENTS.

On account of the great amount of space occupied by the special contents of this issue, a large number of communications unavoidably stand over, for which we crave the indulgence of our correspondents.

DR. MONCK'S WORK.

We regret that space forbids us giving an account this week of the seance given to Nottingham editors, and the favourable reports which have appeared in the local papers. This we shall give in the Slade number, next week. Dr. Monck has gone to Keighley, as he informs us. Address—Temperance Hotel. He says he is not in ill health, only exhausted with many heavy sittings given gratis mostly, to promote inquiry.

THE SUFFERERS BY THE WAR IN THE EAST.

On Sunday evening a special service will be held at Doughty Hall, to express sympathy for the sufferers in the East of Europe, and afford assistance by a voluntary contribution at the close. It is not intended that the meeting should take up any form of politics. Colonel Greck will preside, and various speakers will take part in the proceedings. The promoters of the meeting cordially invite their brother Spiritualists to be present.

HEALING MAGNETISERS.

To the Editor.—Dear Sir,—I am constantly receiving letters from invalids in the country who feel they require curative magnetism, or at least would like to try if they could derive benefit from it, but they do not know whether there is a healing magnetiser in their town, and they are unable to pay the heavy expenses that would be incurred by my travelling so far, or I cannot spare the time their attendance demands. I have been thinking that if a standard list of healing magnetisers residing in Great Britain was to be found in your paper, it would be of value to both operators and invalids. The expense would not be great, as the name and address only takes from one to two lines, and each operator would pay for the amount of space occupied, which would be reduced to very little when made a standing announcement. From this plan I can conceive that a kind of magnetic network might be spread over England, and many non-existing opportunities opened for the growth of knowledge, more especially now that the British Association has given the subject a fresh wave of interest to outsiders, as may be seen by the article in to-day's Telegraph.—Yours respectfully,

CHANDOS LEIGH HUNT.

17, Brunswick Square, W.C., September 13.

P.S.—I could recommend a patient to a healing magnetiser living in Tiverton if he would send his address to me.

[We have made the attempt to collect such a list, but in doing so we were sometimes brought into contact with professors who were not in all respects commendable. The suggestion is, however, worthy of further attention.—ED. M.]

OLDHAM.—Miss Longbottom will speak on Oct. 1. On Sept. 30 a tea-meeting will be held.

MERTHYR.—Mr. Willie Eglinton commences a series of light and dark seances on Monday, Sept. 25, at 2, High Street, Merthyr.

MRS. HOCKER regularly attends the seances at Quebec Hall on Sunday evenings, and Mr. Webster on Monday evenings.

ROCHDALE.—On Sunday Mrs. Butterfield will give two addresses at Mr. Dyson Elliot's, Trafalgar House, Tweedale Street, at 2.30 and 6.30.

MR. T. BROWN will remain at Cleckheaton for another week—Care of Miss Walker, North Gate. He will then return North by Selby and places on the way.

BIRMINGHAM.—On Thursday the 28th inst. an entertainment will be given at the Priory Rooms, to commence at 7.30. Miss Longbottom of Halifax will give an address in trance; songs, recitations, ripe fruits. Adults, 1s.; children, 6d.—R. HARPER.

MR. COGMAN's quarterly tea-meeting will be held at his rooms, 15, St. Peter's Road, Mile End, on Sunday, Oct. 1; tickets 1s. each. Tea on tables at 5 o'clock. After tea there will be a public meeting, with which to start the winter's campaign. There will be controls through various mediums, and speeches by well-known friends of the Cause.

MR. MORSE AT WIGAN.—To the Editor.—Dear Sir,—On Sunday last Mr. J. J. Morse gave two addresses in the Miners' Hall in this town, which were very well received, and will no doubt have created a very good impression in favour of Spiritualism amongst the Wigan people. These were the first public meetings of this character which have been held here, and on both occasions the room was well filled by a very intelligent audience. Some slight dissatisfaction was expressed that, being Sunday, no questions could be allowed, but we hope before long to get Mr. Morse here again, on some week-night, so that inquirers may have opportunities for satisfying their doubts. On the whole, we have every reason for being satisfied with the manner in which everything went off.—Yours truly, SAMUEL RIGBY, 10, Lindsey St., Whalley, Wigan, Sept. 19.

MR. LAWRENCE'S SEANCES.—We have had a visit from Mr. Lawrence and Mr. Chandler in relation to the paragraph which appeared in last week's MEDIUM. We have also had a testimony, signed by eleven sitters, one of them a member of the committee who searched Mr. Lawrence and held Mr. Chandler during the materialisation. This document testifies that nothing suspicious of the truthfulness of the medium was observable at the seance in question. We have at the same time received a letter from Mr. Lawrence, written to him by Mr. William Parsons, which we think Mr. Lawrence would have done well to have kept to himself. If he means to imply that he participates in the ungentlemanly insinuations which that letter contains, then he has made a mistake in supposing that he will by such conduct intimidate us in the exercise of our duty. We said that visitors to these seances had been dissatisfied because of the want of opportunity to know whether the phenomena were genuine or not. This is not to be wondered at in an assembly of over twenty sitters. Our Limehouse friends must either limit their seances, so as to give all an equal opportunity, or put up with complaints. Public opinion of public events must find expression,

MISS FOWLER'S RETURN TO AMERICA.

We understand that Miss Lottie Fowler cannot close her engagements in London till the 28th inst. She has nearly completed her arrangements for visiting provincial towns. Those who desire to consult her in London should lose no time in doing so, as she is rather busy and the pressure will undoubtedly increase towards the last. It may be the only opportunity for London friends to avail themselves of her powers.

DR. MACK AT BRIGHTON.

On Saturday (to-morrow) Dr. Mack will be at Harrison's Hotel, King's Road, Brighton, for the purpose of treating patients. He will remain over Sunday, and on Monday morning will be in London, at his new rooms, No. 6, Southampton Row, three doors from Holborn.

DR. MACK'S REMOVAL TO No. 6, SOUTHAMPTON ROW.

We call attention to the alteration in Dr. Mack's advertisement intimating that he has left Mrs. Burke's, and is now located at No. 6, Southampton Row, nearly opposite the Spiritual Institution. Dr. Mack has found this change to be expedient on grounds which every psychologist will appreciate. It is difficult to isolate various forms of mediumship when in operation in the same building—the one necessarily affects the other, and the healing power requiring such an incessant demand upon the vital energies, it is imperative that it be conserved to the utmost. Dr. Mack, in making this change, does not desire it to be understood that he has any fault to find with Mrs. Burke or any of her guests, from all of whom he has experienced much kindness.

COPIES OF "ART MAGIC" FOR SALE.

A few copies of "Art Magic," edited by Emma Hardinge-Britten, have fallen into our hands, which are being sold at 25s. per copy, post free. As much as 30s. have been freely paid for a copy, and very soon it will be impossible to procure one at any price. Early application should be made to secure a copy. Post-office orders payable to J. Burns, 15, Southampton Row, London, W.C.

NORTH OF ENGLAND CONFERENCE COMMITTEE.

QUARTERLY MEETING.

The executive of the above held a meeting on Sunday, Sept. 3rd, in the Freemasons' Hall, Newcastle-on-Tyne. Among other matters passed was the following resolution:—Resolved, "That our next quarterly conference be held in this hall on Sunday, Oct. 1st, at 10.30 a.m., and 2.30 p.m., the morning meeting to be devoted to receiving the reports of the officers and representatives, and discussion thereon; the afternoon to be devoted to the re-election of the general and executive committees and their officers. Also that a public tea be provided at 4.30 p.m., at a charge of 1s.; and also that these meetings be held subject to arrangement with the committee of the Newcastle Association of Inquirers into Spiritualism, as the hall is rented by them."

The committee of the Newcastle Association, on being consulted as to the terms on which the conference committee could obtain the hall, very generously consented to grant the use of it free of cost, and also to loan the conference committee the furnishings for the tea free of cost also.

The members of the conference general committee, and all friends are cordially invited to be present, to assist the conference with their advice, suggestion, or criticism. The conference is a strictly democratic body, and it is hoped the district that elected the conference committee three months since will attend in full force to elect its successor.

On behalf of the executive committee, J. J. MORSE,
30, Tynemouth Road, Newcastle-on-Tyne. Hon. Sec.

SUNDAY EXHIBITION OF DESIGNS.

We are glad to be able to continue the invitation to the readers of the MEDIUM to inspect Mr. F. Wilson's designs, which he exhibits at Cambridge Hall on Sunday afternoons, representing the thinker's pathway to Comprehension through the medium of colour, form, and number. The explanation will be assisted by the occasional insertions we have given of the system of teaching Mr. Wilson advocates. Without accepting his opinions, we may say the designs are ingenious and artistic, and will well repay the trouble of a visit to Cambridge Hall.

MISS WOOD AT DARLINGTON.

To the Editor.—Dear Sir,—Be so good as to announce in your most excellent paper that Miss C. Wood, of Newcastle-on-Tyne, will give three materialisation seances per week, for the ensuing four weeks, commencing Tuesday, Sept. 19th. The seance evenings will be Tuesday, Thursday, and Saturday, each week, at 7 p.m., prompt each evening. Tickets, weekly, 2s. 6d.; single tickets, 1s. 6d. Tickets not transferable, except the weekly ticket, which may be transferred to wife or husband only. Tickets may be had of D. Richmond, 18, Chapel Street, Darlington, or at the door of the seance room, 1, Mount Street, adjoining the Turkish Baths. All friends are invited.

On behalf of the friends, D. RICHMOND.

HELP TO MR. WOOD.

My dear Mr. Burns,—From your accounts of Mr. Wood, of Halifax, he must be in need of assistance, therefore I feel it my duty to put a helping hand forward for his necessities, and wish you would kindly give public notice to all committees and institutions of Spiritualists, within easy reach by rail, that I am willing to give my services as medium and to address public meetings or religious services on Sundays, or give private seances—the collections to go to Mr. Wood's help in this time of need.—Yours truly,
W. HESKETH.
23, Sowerby Street, Moss Side, Manchester, Sept. 18.

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THE NEWSPAPER DISCUSSION ON DR. SLADE'S MEDIUMSHIP.

On Saturday last, two letters appeared in *The Times*, which alike startled Spiritualists and non-Spiritualists, for whatever differences of opinion might exist as to spirit-communion, there was no ground of dispute in the public mind as to the genuineness of the phenomena witnessed in the presence of Dr. Slade. The writers of these letters were "E. Ray Lankester, F.R.S., Fellow of Exeter College, Oxford, and Professor of Zoology in University College, London." The second letter was by "Horatio B. Donkin, M.B., Oxon., Assistant Physician to the Westminster Hospital." On Monday, a letter from the pen of Dr. Donkin, containing allusions to Professor Lankester's testimony—so that it may be regarded as a joint production—was received at this office, accompanied by a letter addressed to Mr. Burns personally. Mr. Burns's reply will convey a true idea of the epistles, to which it is an answer, without our wasting space on their reproduction here.

J. BURNS'S LETTER TO DR. DONKIN AND PROFESSOR LANKESTER.

SPIRITUAL INSTITUTION, 15, Southampton Row, W.C.,

GENTLEMEN,—

Sept. 19, 1876.

I have received a letter from you intended for publication setting forth that Dr. Slade writes his spirit-messages on his knees before placing the slate under the table with the view of receiving spirit-writing, or writes them with a piece of pencil under the nail of his finger while the slate is in position close to the under surface of the table-top. As you also enclosed a letter addressed to myself personally, I return the compliment by acknowledging your attentions in this communication.

Your letter is to my mind so very ambiguous that it is explainable on more than one theory, neither of which is consistent with the ostensible purpose you have in view—"the search for truth." I will state to you my difficulties.

First theory.—That your letter to me for publication in the MEDIUM is a hoax, either with the intention of gratifying a love for practical joking, or to see if Spiritualists really have any abiding and steadfast faith in the pretensions of mediums. Addressed to the *Times*, such a letter as yours was quite in order. As the leading journal of public opinion—being representative of the ignorance, prejudice, and vindictive feeling which it is fashionable to entertain in respect to Spiritualism—it could not possibly protect itself by judging of the merits of a matter which is beyond its experience. A journalist who acts on behalf of Spiritualism may, with reason, be supposed to know what he is about, and can scarcely avoid regarding the hasty conclusions of utter strangers to the subject as an impertinence,—to use the very mildest form of expression.

The second theory is that your letter betokens a conspiracy to injure Dr. Slade's reputation as a medium, to shake public opinion in the reality of the spiritual phenomena which the foremost scientific men now regard as a fact, and thus to keep yourselves in good company by preventing your betters from advancing to that higher position in science which you are at present unable to reach. As my interests and experience in this matter are not quite identical with yours, you can scarcely expect me to see with you, eye to eye, in your little scheme. To be frank with you, I consider it would be a crime to give publicity to your libels, knowing, as I do, that your statements are totally at variance with the easily ascertainable conditions under which these phenomena take place. To my brother journalists whom you have fooled with your baseless assumptions, I would repeat the well-worn adage, "Where ignorance is bliss, 'twere folly to be wise."

The third theory may derive its elements from your ignorance of the subject and thoughtlessness in supposing that your five minutes' investigation was sufficient to throw a blaze of light on the dark gropings of able men during the last quarter of a century. Such an idea is most fascinating to the egotistical mind, and once having become the victim of such a notion, it is hard for some people to find release. All sufferers from mistaken ideas and mental aberrations of various kinds are anxious to make it appear that all the rest of mankind are at fault, and that they themselves are alone sane and intelligent; hence your great zeal in not only proclaiming your views to the outside public, but even essaying to instruct the Spiritualists themselves.

Did time permit, your letter might be exhibited in other lights, all of them so unsatisfactory as to deny it a place in the columns of the MEDIUM. You must content yourselves as to which explanation or theory does you the greatest amount of credit, and take from it all the comfort in your power.

You are specialists in science, and know how you would accept the advice of a clodpole who had not studied your department, but ventured nevertheless to set you right. In Spiritualism I occupy a position similar to yourselves in respect to your professions, and by your imagining a transposition of individualities for the time being you will know exactly how I receive your services on this occasion.

I well know that these phenomena are so extraordinary as not to be accepted hastily, and therefore they are not to be rejected without due examination. The character of Dr. Slade is quite as dear to him, and he has feelings as tender, as if he were an eminent member of even your

professions. His reputation is not so insignificant that it may be sneered at by youths of your experience, however well-won your laurels may be. Dr. Slade has been for fifteen years favourably known as a medium, and now is at the top of his profession. He has received an invitation to visit St. Petersburg from a quarter with which it would flatter either of you immensely to be placed on a similar relationship. The profession of medium is not in itself to be despised, seeing that it has evoked the curiosity of even your sapient selves, in addition to many men of eminence and experience in the learned professions. Dr. Slade's phenomena formed an item of discussion at the British Association meeting at Glasgow, and are about to be submitted to further examination by a man of science no less famous than William B. Carpenter. I think you must admit that if your professional services were the subject of like inquiry, you would not consider yourselves either unworthy or unknown.

In your attempt to do Dr. Slade an injury, you have done him great good, by causing a sympathy to be extended to him of which he could not otherwise have been the recipient. His rooms are more thronged than ever by inquirers and sitters. While you have thus benefited him, you are the only real sufferers. Put a needful plaster on the wounded part by apologising through the same channel in which you attacked Dr. Slade, and make the amend personal in the same place in which you so hastily committed the first rudeness. By doing so you will merit the esteem of all right-minded people, in common with that of your obedient servant,

J. BURNS.

To subject this slate-writing manifestation to the strictest scrutiny, Mr. and Mrs. Burns waited on Dr. Slade on Monday morning and had another sitting with him, for the express purpose of investigating the phenomena discredited by Dr. Donkin. It was just after 12 o'clock, and the room was fully lighted by the open window. The table was examined in the most sceptical fashion. Two slates which lay on the table ready for use were also examined and found to be free from writing. One of these was specially sponged over on both sides, to make sure that it was not already written on. One of many small pieces of slate-pencil which lay on the table was placed on the top of the slate, and it was held by Dr. Slade under the corner of the table, just under Mr. Burns's left elbow. Dr. Slade's knees and feet were in full view, close to Mr. Burns's left. Mrs. Burns occupied the opposite side of the table to Dr. Slade. While in that position raps were heard on the table close to Mrs. Burns. Dr. Slade was in full view from head to foot, and quite motionless. The knockings were of a peculiar kind, the quality of the sound being extremely difficult of imitation. It was particularly observed that the explanation of Dr. Donkin and Professor Lankester in *The Times* was utterly false, both in respect to the manner in which the sounds were produced and the character of the sounds themselves. It is a loose way of describing a fact to state that sounds of a certain kind might be caused by Dr. Slade's feet, &c. In a matter of this sort we have to observe that while sounds "might" be caused by Dr. Slade's feet, or the feet of anyone else, in this particular instance it was impossible for such to be the case, as Dr. Slade's feet and limbs were in view at the time, not under the table or near it, and quite motionless. As to the sounds themselves, it should be observed whether they are of a kind that would be produced by ordinary percussion. On this one point we state that there is nothing so unscientific and unsatisfactory as the reported observations of so-called scientific men—men whose science is an utter stranger to the subject which they venture to discuss.

But this is a digression, nevertheless, not quite inexcusable under the present circumstances. Before writing began on the slate, Dr. Slade brought it into view repeatedly, so that the entire surface could be seen with the crumb of pencil on the top of it, and, even while the writing was going on, the side of the slate was in view, peeping out from under the table-top. As the writing went on it was observed that the muscles of Dr. Slade's thumb, which clasped the top of the table, his fingers at the time supporting the slate underneath, were slightly moved by the pressure caused by the spirit in producing the writing on the slate. By using his will and grasping the slate and table firmly, Dr. Slade could control this action of the muscles, but when he is not giving his attention to it, there is no doubt but the tension of the muscles is considerable, as the pressure caused by the writing on the upper surface of the slate passes from side to side and end to end of that object. The volition which produces the spirit-writing is, no doubt, in close sympathy with the nervous system of the medium, and that some synchronous action may be visible is not to be wondered at. But facts of that class are too scientific for the Donkin species of sitters.

The writing was thus carefully watched during its execution, after which, the slate was drawn from under the table, before my eyes all the while. The slate-pencil was found on the top of it; the slate was not turned over, changed for another, or manipulated in any way. When the message was read it was found to be as follows:—

"Dear Mr. Burns,—It is very strange people cannot trust their own eyes. I hope you will have confidence in yourself, and know what you do see and believe. However, have no fears; you know the bird that is hit is apt to flutter.—I am, yours truly, "A. W. SLADE."

This concluded the sitting, as Dr. Slade was very much occupied, and the only object of the visit was to certify the manner in which these messages are obtained.

On former occasions, as has been stated in these columns, Mr. Burns has had long messages written when the slate was not under the table. On one occasion a folding slate was filled with writing on both surfaces while Mr. Burns sat on the slate, which was placed on his chair. In No. 334 of the MEDIUM the *fac-simile* was given of a slateful of writing done while the slate lay on the table under

Mr. Burns's arm. On another occasion the writing was done with the slate on his head, Mrs. Burns looking on and seeing the spirit-hand do the work. On the occasion of the writing being done on the under-surface of the slate whilst it lay on the top of the table, Mr. Burns not only heard the sound of the writing, but also felt the tremor in the slate, on the upper surface of which his arm lay.

As to the writing of messages with a piece of pencil put under the finger-nail, that is an old theory with the ignoramuses who set up their notions in opposition to facts. When Dr. Slade came to London we had a good opportunity of seeing his finger-nails during our first interview with him; the finger-nail writing objection was then brought to our minds, and we carefully observed that Dr. Slade's nails were cut so short that it would be impossible to fix any object under them. On Monday they were trimmed to the quick, but Dr. Donkin being an anatomist, possibly can find some cavity in the finger-points which does not exist. He has already made some startling discoveries in Dr. Slade's mediumship, which, had they been promulgated by some drunken barman or dissolute betting-man, would have been regarded as unmitigated falsehoods. We would not go so far as that in the present instance, though certain correspondents quoted below show that the Donkin and Lankester communications to *The Times* are not consistent with each other, nor with the experience of other sitters. One explanation of these scribblistic phenomena is a zoological one, which will be much more congenial to Professor Lankester than anything of a spiritual nature, and we have great pleasure in calling his attention to it: his friend's patronymic contains the suggestive monosyllable "Donk—."

The following correspondence on the subject will show that the accusations against Dr. Slade's mediumship have been fully met in the public prints; but while the slanders have been circulated everywhere, the correction of them has found but little publicity.

DR. CARTER-BLAKE ON DR. SLADE.

(To the Editor of "The Times.")

Sir,—Let me, as an observer, who has very closely watched the abnormal physical phenomena which take place in presence of Dr. Slade, protest against the tone in which Professor Lankester has described the facts and investigated the subject. The adoption of a violent method towards a gentleman and a foreigner may lead to misapprehension as to the fairness and scientific spirit of the majority of observers.

My recollection of the facts which attend Dr. Slade's seances is so at variance with that of Professor Lankester that I would merely "traverse" the latter *in toto*. The discrepancies which exist between his statement and that of Dr. Donkin may be either fortuitous or intentional.

The questions may be asked whether Dr. Slade did not formally say, "There is writing on the slate," a second before it was snatched from him. Such is his account, which seems to me probable and fair. Secondly, what was the "message" of which Professor Lankester speaks? Why does he not publish it? He admits "simulation" on the Monday, and expects us to accept his statement of fact on the Friday. How can scientific observation be carried on unless thorough mutual confidence takes place?

This week I have examined for the 23rd time the slate. A competent and eminent anatomist has wiped the surface and marked both sides of the slate with his own initials. He has then held it under the table when writing, which did not previously exist on it, has become visible.

If Dr. Slade plays tricks, his *modus operandi* is something very different from that which Professor Lankester would suggest. The observers who have visited him, including some of the cleverest minds in science, have failed to detect any fraud. Professor Lankester has found out simply nothing.

Let me assure your readers that my opinions are not in any way influenced by any theory of what is called "Spiritualism," which I do not accept in the sense many put on it. But, in the name of science and veracity, let me entreat inquirers to suspend their judgment till they have arrived at a *vera causa* of the facts, and weigh the facts as they alone stand.—I have the honour to be, Sir, your obedient servant,

C. CARTER-BLAKE, Doct. Sci., Lecturer on Comparative Anatomy, Westminster Hospital.

LETTER FROM MR. SERJEANT COX.

(To the Editor of "The Times.")

Sir,—Having been twice referred to by your correspondents as one of the witnesses of Dr. Slade's doings, I must ask your permission to state briefly that my visit to him was official, my duty, as President of the Psychological Society of Great Britain, being to report to the Society upon whatever alleged psychological phenomena may invite attention.

I certainly witnessed all that your correspondents have described, and have reported faithfully what I saw. But I have carefully abstained from pronouncing any judgment as to genuineness or otherwise. My report concludes thus:—"I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be imposture, it is equally important that the trick should be exposed, as trickery can only be, by showing how it is done and doing it."

My experience differs from that of my friend Professor R. Lankester in this—that with me the slate was not placed under the table, but upon it, and the writing appeared upon the side next to the table, my eyes, as well as hand, being upon it from the moment I cleaned it until I lifted it and found the whole side filled with writing from end to end. If written previously it could only be by some sympathetic pencil which becomes visible when the slate is warmed by the hands placed upon it. Chymists will say if such a thing can be, for if it be so it is a complete solution of the mystery. But although the experiments tried by myself might be so explained, for I used the slate provided by Dr. Slade, it will not explain the instances of Dr. Carpenter and many others who have used their own slates; and this should always be required by the visitor.

Experience shows that no judgment can be safely formed of experiments of any kind upon one trial. They must be witnessed under various

conditions. The very strangeness of the exhibition should make us slow to come to an opinion whether what is seen there is conjuring or psychol-
 logical.

I can only repeat what Dr. Carpenter has stated of his own visit—that I could detect no imposture, nor find any explanation, mechanical or otherwise, either of the writing, the rapping, the floating chairs, or the hands.

But, knowing how a clever conjurer can deceive the eye of a stranger, I should be reluctant to form an opinion until I had seen the exhibition twice or thrice, so as to be enabled to keep the eye steadily upon the exhibitor, and not upon the phenomena—watching what he is doing instead of observing what is done—by which process alone can sleight of hand be discovered.—Yours obediently,
 EDWARD W. COX,
 Carlton Club, Sept. 18. President of the Psychological Society of Great Britain.

MR. H. COLLEN, BRIGHTON.

To the Editor.—Sir,—Many persons have desired that scientific men should undertake the investigation of the spiritual phenomena; but with such a sample of that process as Mr. Lankester has presented to the public, it is pretty clear that, for his own reputation, and their own if they follow his example, they had better let the subject alone. And what does Mr. Lankester's detection of imposture amount to? He confessedly goes to Dr. Slade with a preconceived idea of cheating, and confesses to cheating on his own part, by simulating astonishment and intense interest; it is therefore not surprising that with his "expectant attention" he thinks he has discovered it; makes another appointment, and goes with Dr. Donkin as a witness to what may take place. The slate being cleaned, and then placed under the table—time sufficient being allowed for genuine writing to appear on it—Mr. Lankester snatches it away, and triumphantly tells Dr. Slade he wrote it himself! If, when the slate was about to be put under the table, Mr. Lankester had snatched it from Dr. Slade, and had found the writing upon it already accomplished, he would indeed have proved himself worthy of a high position as a detector of imposture; but having done nothing of the sort, I refrain from saying what he has proved himself worthy of; but it may fairly be said that his mode of scientific investigation is beneath contempt. It is a wonderful instance of the effect of prejudice on a man's mind, and an additional wonder that he should have found a seconder in Dr. Donkin.

The bit-of-pencil-under-the-nail theory is very clever, but it does not give much scope for the production of writing. Has Mr. Lankester ever tried how much he can accomplish with it? It is devoutly to be wished that if other scientific men undertake the investigation, they will avoid the rocks Mr. Lankester has wrecked his reputation on.—I am, Sir, yours truly,
 HENRY COLLEN.

Dr. Donkin is a genius in his way. After the slate had been held under the table by Dr. Slade, and writing had commenced, the scientific gentleman pulled it violently out; and finding two words already written, infers that Dr. Slade wrote them before he put the slate in position. He invented this theory, and proved it true on trial. So would anyone else, if so stupid as to entertain such an idea.

THE ROCK AND SPIRITUALISM.

As our ecclesiastical contemporary is just now working hard to spread the truth, we exhibit here a fossil, this week picked from the *Rock*:—

"*SPIRITISM*."—Sir,—I take the liberty of congratulating you on the manner in which you draw attention to the subject of Spiritualism week after week. I have seen much of it, and it is worse than even you imagine. The religion of Spiritualism is spreading to such an extent that I propose to open the pages of a magazine in which I am interested for the refutation of this startling movement.
 "T. W. GREENWELL.
 "Broomshields, Darlington."

Well done, *Rock*! And well done, T. W. Greenwell! Go on with your refutation: we heartily approve of the attempt.

REMARKABLE TRANSPORTATION OF DR. E. J. WITHEFORD FROM CHICAGO TO MADISON—130 MILES.

About five o'clock on the morning of Tuesday, August 22, Dr. E. J. Witheford arrived at the house of Mr. Alexander Gill in this city. He had on his left wrist one of a pair of steel handcuffs, his right hand was free, and the other handcuff was locked, attached by a chain four inches in length. Reports received since the arrival of the medium from Mr. J. McAuliffe, of Chicago, state that he was present at the Doctor's circle at his rooms, 217, West Madison Street, on the evening of Monday, the 28th inst.; that about fifteen persons were assembled, and that after his usual dark circle he entered his cabinet about 9 p.m.; that he was secured with a pair of handcuffs on his wrists, his hands filled with rice, a certain number of small pieces of wood being also placed in his hands with the rice by a septic. The cabinet was locked on the outside, the sceptical gentleman taking charge of the keys, both of the cabinet and handcuffs. Mr. McAuliffe states further in his communication, that in about fifteen minutes the spirits announced through three different non-professional mediums in the circle that they had carried him off, handcuffs, rice, and all, to Madison. He further says the circle was prolonged until about 1 o'clock, a.m., and a concise statement was drawn up setting forth these facts and signed by all present.

The Doctor says he was wholly unconscious from the time of entering the cabinet until he found himself in a piece of woods, he should judge about five miles from Madison; time, about half-past one by his watch, with rice in his hands, which he had when he called on Mr. Alex. Gill. Dr. Witheford states further that the spirits, at his request, removed the handcuff from his right wrist to enable him to write a short message on a piece of paper torn from his diary in his pocket, which was taken by one of the band from Madison to Chicago and dropped into the kitchen through the window, which was found by his mother in the morning. The following was the note:—

"Madison, 1 p.m.—I am here all right so far. The spirits have left me. I give 'Peter' a slip of paper out of my diary, which he said he would drop in the kitchen window. Don't forget to send my valise and the key of the handcuffs."

The Doctor also states that after wandering around for nearly three hours he came to the telegraph office, and sent the following dispatch:—
 "Madison, Wis., Aug. 29.—To Mr. S. S. Jones, Editor of the *Religious Philosophical Journal*.—I arrived within four miles of Madison, Wis., about 1 o'clock a.m. Particulars by mail.—E. J. WITHEFORD."

Madison, Aug. 29.—At a circle held at Mr. Larkin's residence this evening, eleven persons being present with the medium, Dr. Witheford, the other handcuff was removed from the Doctor's left wrist while his hands were held by one of the members in the circle, still locked, and thrown into one corner of the room. Also, while having his hands held, the spirit-band brought a pair of spectacles belonging to his mother from his rooms in Chicago, and dropped them inside our circle in about three minutes. Report from his mother next day confirmed the absence of her spectacles. The Doctor remains with us giving his usual light and dark circles, which are quite satisfactory to all.

F. T. HASELTINE.

[In addition to the medium having been locked in his cabinet at the seance at Chicago, Mr. Haseltine states in a private note that no such traveller went that evening with the trains to Madison. We knew Dr. Witheford well before he left England; he is a reliable man.—Ed. M.]

MR. BULLOCK AS A WRITING MEDIUM.

Mr. Burns.—Dear Sir,—About a fortnight ago, this medium being on a visit to my house, felt impressed to sit for a short time with me only, to try to obtain some spirit-writing.

We sat at the corner of a table by ourselves in a quiet room in the twilight. A small sheet of paper being examined by me, was folded in four, a piece of lead-pencil was put inside it, and these were placed, in my presence, inside a small book which lay on the table. The book was then covered with my pocket-handkerchief. We sat for about three minutes in full view of each other, and on examining the paper, which was still folded as when placed in the book, found the following message written upon it in a small, plain hand, and very straight:—
 "We are in love, truth, and friendship.—D. W."

We tried a second time, and got these words:—
 "If you can get a nice circle, we shall be able to give materialisations much better, and your mother would soon show herself.—D. W."

The third and last message was as follows:—
 "My dear friend Mr. Starnes,—I am very glad to be with you tonight. I should like the medium to sit in this way, and then we should be able to manifest better than we do now for you.—D. W."

We then held a small slate with pencil on it under the table for a few minutes, when the slate was taken forcibly from our grasp and thrown on the floor. On examining it, we found "God bless you!" written on it. Again, after the usual Thursday evening seance at your house, we sat together for the same purpose. This time we put the paper and pencil into a small rosewood mathematical instrument case, tying it very securely with string in a fast knot, when in a very short space of time we obtained three messages, but as they are similar to the foregoing, I will trouble you with only one of them, which is from my own mother, and runs as follows:—

"My Dear Boy,—It is indeed a great pleasure to know that you can realise that I am with you, though in spirit, as your ever loving and affectionate mother.—S. STARNES."

So that, despite the jeers of the secular press and unbelievers generally, I am fully convinced of the possibility of obtaining spirit-messages.—
 Yours truly,
 G. STARNES.

P.S.—If space permits, your readers might be interested in knowing that the latter seance was abruptly terminated by the spirits lifting me up in my chair several times, causing your long telescope table to stand up on end, moving the centre-piece up and down, and, finally, laying the table on its side on the floor, wrapping the sofa-swarb around the medium, and throwing the bolster at my head.

22, Sparshott Road, Crouch Hill, N., Sept. 18.

From the *Liverpool Daily Post*, Sept. 15th, 1876:—Supernaturalism is cropping up all around. No sooner have we got over the surprise of the Glasgow discussion, with the startling avowals of Dr. Carpenter and Mr. Maskelyne, than we hear of another kind of Spiritualism, so far off as Terra del Fuego. The *London Medical Record* tells us that Lieut. Masters, R.N., who has just been "doing" that distant land, has discovered that the natives believe in devils, and hold them to be the departed spirits of members of the medical profession. The main object of their religious ceremonies is to keep these devils at a distance from them. It was ingenious of the *Record* to publish this. Are there no lawyers, I wonder, in Terra del Fuego? If so, what becomes of them?—*London Correspondent*.

MEDIUMSHIP AT BIRMINGHAM.—Miss Longbottom is on a visit to Birmingham, and writes of the kind reception she has had from many warm-hearted friends. A seance was held at Mrs. Groom's on Sept. 14. Five ladies and five gentlemen formed the circle round a table. "Before commencing," says Miss Longbottom, "Mrs. Groom insisted that we should see that nothing was concealed on her person. We were also made aware that she was in very ill health. After singing a few verses a most harmonious feeling pervaded the company; spirit-friends were seen and described, written and spoken communications were given through one or other of the mediums present, but to our great joy a bunch of beautiful violets was brought especially for us; the rich perfume thereof filled the room. We saw no such flowers in the room before commencing. The dear old friend 'Mr. Hawkes' controlled, and spoke beautifully to all present, and also remembered you (Mr. Burns) very kindly, urging us all to work in a similar manner. A private message was given to myself through Mrs. Groom, thoroughly substantiating two others through other mediums, and also agreeing to the letter with one through myself. I may say in conclusion that it was the most harmonious evening I have ever spent among the friends of progress and Spiritualism since the time I came into the Cause, and feel that I cannot do other than ask your kind permission to put at least part of the letter in the *MEDIUM*. I may also add that a lady friend who accompanied me to this meeting and who knew nothing of Spiritualism, thinks now that Spiritualists are not the rogues and fools that they have been represented, but that she will hereafter think and speak of them as the very best of mankind."

SPIRITUALISM IN SOUTH WALES.

To the Editor.—Dear Sir,—I have been at Cardiff about a week, and during that time held several seances, attended with successful results. There appears to be a large number of Spiritualists and inquirers in this locality, and many private circles, but no public advocacy of the truths connected with spiritual phenomena, though steps seem about to be taken to carry out this much-needed work. If a conference could be held here, as suggested some time ago, it would doubtless be the means of bringing together workers from various parts of Wales, and aid in the further diffusion of spiritual truth in this part of the country.

Mr. Sadler, of 157, Bute Road, in this town, is doing a good work through the free library he has established, and is applied to for the loan of works on Spiritualism by ministers, deacons, and numerous persons connected with various religious denominations. Mr. Sadler will be grateful for donations of books of a progressive character from any who feel a sympathy with him in his endeavour to sow the seeds of truth among his fellow-townpeople.

I hope to be at Merthyr-to-morrow (Wednesday), in which place several circles are held, and expect to meet about forty or fifty persons, to hear an address from my spirit-friends; and have also further engagements awaiting fulfilment on my return here.

There seems to be a large field for spiritual labour in these parts, from which a good harvest would arise in the future if workers could be sustained.

Trusting these remarks may be of interest to your readers, I am, yours very faithfully,

J. G. ROBSON.

Osborne Villa, Cowbridge Road, Cardiff, Sept. 10, 1876.

Mr. G. SADLER writes: "I beg to notify to you the success which Mr. J. G. Robson, trance-speaker from London, has met with in this town. His trance addresses, which have been delivered in private circles, to ladies and gentlemen who are investigators of Spiritualism, as well as to Spiritualists, have been received with great attention; and the answers given to puzzling theological questions have been a source of satisfaction and astonishment. A public meeting of Spiritualists and investigators will be held on Wednesday, Oct. 4, at 157, Bute Road, at 7.30 p.m. Since E. G. Sadler, the Welsh medium, has ceased to give physical seances, that he might recruit strength for light seances, the so-called Progressive Spiritualist Society has proved to be a retrogressive society, and has dwindled down to six individuals only, who meet to hold seances for development on Sundays and Thursdays. Mr. Robson has put new life into investigators through his inspirational addresses; hence the meeting already alluded to for the purpose of taking into consideration a better means for diffusing spiritual knowledge amongst the eighty thousand inhabitants of Cardiff."

A CURIOUS COINCIDENCE.

The newspapers report that a letter has been received at the British Museum from Mr. Skene, Her British Majesty's Consul at Aleppo. The Consul's communication quite confirms Mr. Parson's account of Mr. George Smith's death, but adds no fresh details. A letter of a later date from Mr. Skene to Dr. Birch, keeper of the oriental antiquities at the Museum, is on its way. A most striking coincidence may here be mentioned without comment. A young German Assyriologist of the highest promise, Dr. Friedrich Delitzsch, is now for the second time in this country, having been sent, as on his former visit, by the King of Saxony to study the arrow-headed inscriptions in the British Museum. During his former stay here last year Dr. Delitzsch and Mr. George Smith naturally became fast friends, and the Leipzig savant and his brother Hermann were chosen by Mr. Smith to introduce to German readers his "Chaldean Account of Genesis," which has accordingly just been published at Leipzig under their joint editorship. On the 19th ult., the day of Mr. George Smith's death, Dr. Delitzsch was on his way to the house of Mr. William St. Chad Boseawen, who is also a rising Assyriologist, and has been Mr. Smith's substitute at the British Museum ever since that gentleman started on his third expedition to the East. Mr. Boseawen resides in Victoria Road, Kentish Town, and in passing the end of Crossland Road, in which Mr. George Smith lived, and within about a stone's throw of the house, his German friend and translator says he suddenly heard a most piercing cry, which thrilled him to the marrow, "Herr Dr. Delitzsch." The time—for as soon as he had got over the shock he looked at his watch—was between 6.45 and 7 p.m. Mr. Parson gives the hour of Mr. Smith's death at 6 p.m. Dr. Delitzsch, who strongly disavows any superstitious leanings, was ashamed to mention the circumstance to Mr. Boseawen on reaching that gentleman's house, although on his return home he owns that his nervous apprehensions of some mournful event in his own family found relief in tears, and that he recorded all the facts in his note-book that same night. Dr. Delitzsch told the story on the 5th, with all the circumstances mentioned above, including the hour at which he heard the shrill cry. He distinctly denied having been thinking of Mr. George Smith at the time.

REASON v. INSTINCT—A SAGACIOUS DOG.

Many curious historical facts prompt the question as to the link that connects the higher with the lower forms of animal life. Where reason ends and brute instinct begins is a problem which the savans and natural philosophers have donned the puzzling-cap to decide to no purpose. Neither the profound and abstruse Greeks, nor their questionably superior successors have yet traced the line which divides the so-called distinction between the superior and inferior stamps of creation. The following account from St. Cyr, Tours, in France, of a genuine combat between a dog and a man, which took place in the year 1361 at Paris, on the Ile Notre Dame, may prove of some interest, since it was, in fact, a judicial one, and took place in order to detect a cruel murder. A French nobleman, the representative of an old family of the name of De Montdidier, was murdered when passing through the Forest of Bondy. He was missing, as also was his pet hound, for several days; but the dog at last made his appearance at the house of his master's most intimate friend in Paris. He looked half-starved, and howled bitterly. The people gave him food, which he took, and then began his lamentations afresh, moving towards the door, and returning to seize his master's friend by the coat. His

actions were so peculiar, that persons determined to follow him, and in due time he led them away into the forest, and up to a certain tree, where he began to howl and scratch. The people dug down, and discovered M. de Montdidier's body. He had evidently been murdered, and hid away. Time went by, and no trace of the assassin could be found; but one day the dog met a Chevalier Macaire, and flew most violently at him. He showed the greatest fury whenever he met the Chevalier, and persons began to wonder and chatter about it, and to recollect that Macaire had been an enemy of Montdidier's. So suspicions were aroused, more particularly as the hound was particularly good-tempered to every one except the Chevalier. The King at last heard of it, and expressed a wish to see the hound. He also ordered the chevalier to attend the court. The dog was brought, and remained very gentle until it suddenly recognised Macaire, who stood amid a crowd of courtiers. Directly the dog saw him, he sprang forward with a fearful bay, and attempted to seize him. This was in the age when the fashion of judicial combat was in vogue, so his majesty decided that a duel should take place between the chevalier and the canine friend of the murdered man. The space for the combat was marked in the Ileffo de Notre Dame. Macaire was only allowed to carry a stick, and a large cask was placed for the dog to retreat into when nearly beaten. Immediately the hound was let loose, he sprang on the chevalier, attacking him first on one side and then on the other, skilfully avoiding the blows from his adversary's cudgel, and at last he made one splendid bound, seized Macaire by the throat, and pulled him down. The murderer, alarmed, thought that God had interposed to fix his guilt, so he then and there confessed his crime in the presence of the king and all his court. There was at one time a very famed picture of this memorable combat between dog and man over the chimney of the great hall of the Château de Montargis. Animals were often tried during the Middle Ages, and the legal process was conducted with as much ceremony and parade, perchance with more feeling, than in the present age displayed when a woman takes her place in the witness-box, and undergoes the ordeal of a cross-examination; therefore, the battle between a human being and a canine brute did not appear so extraordinary then, as the case reported a couple of years ago at Hanley did.

A play based on this story, and called the *Dog of Montargis*, is not unfrequently given in the provinces, where, when the dog is well trained, it is sure to bring down the house.

SCRIBO.

THE INFANT PROPHET.

Dear Mr. Burns,—With your permission I would like to bring before the notice of our Spiritualist friends the fulfilment of a strange prophecy which I saw in the *MEDIUM AND DAYBREAK* last year. It was April 2nd, 1875, and extracted in the first place from *Lloyd's Weekly News*. If it will not be trespassing too much upon your space, I will give the whole extract exactly as it stands:—

"The birth and death of a miraculous child are reported from Saarlouis. The mother had just been confined, the midwife was holding forth garrulously on the 'blessed little creature,' and friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all on hearing the new-born babe reply distinctly, 'Two o'clock!' But this was nothing to what followed. The company were looking on the infant with speechless wonder and dismay, when it opened its eyes and said, 'I have been sent into the world to tell you that 1875 will be a good year, but that 1876 will be a year of blood.' Having uttered this prophecy, it turned on its side and expired, aged half an hour. The good people of Saarlouis, it is said, have been quite upset by the miraculous utterance of the precocious prophet."

And how true later events have proved the child's words is of course known to all. The horrible atrocities shown by the Turks to our brother and sister Christians; the fair eastern fields and villages strewn with the dead and dying, and the blood of great warriors, helpless women, and tender children crying aloud to Heaven for vengeance, certainly speak with undoubted, convincing force, as to the words of truth uttered by the infant prophet. It is—even sceptics must admit the fact—shudderingly, overwhelmingly true. More words are superfluous in such a case; the bare, unvarnished facts speak so forcibly for themselves.—Believe me, dear Sir, yours respectfully,

H. M. H.

"VENI SANCTE SPIRITUS."

Come to my heart, oh, Muse!
And sing me a gentle song;
Into my soul infuse
A melody, sweet and long.

The world has grown so drear,
And friendship has grown so cold—
All that I see and hear,
Falling, and stale, and old.

My soul is sullen and sad,
Crushed with the weight of the earth;
Come to my soul, and be glad,
Spirit of Heavenly birth.

Come to my soul and sing,
Thou of the dulcet voice,
Till the threshold of Heaven shall ring,
And my drooping soul shall rejoice.

Everton, September, 1876.

J. REGINALD OWEN.

KEIGHLEY.—Mr. Tillotson reports that Mr. Johnson, of Hyde, gave two trance-addresses on Sunday, which stand unrivalled. The hall was crowded, and the thanks of all connected with the Lyceum, are offered to Mr. Johnson for his gratuitous services, which he has promised to repeat. Mr. Ross, of Bradford, will speak twice on Sunday next. On Sunday, October 1st, three services will be given in the Lyceum, when all the local mediums are expected to be present; to commence at 10.30 a.m.; and 2 and 5.30 p.m.; a general *réunion* of friends is expected. An offertory at each service on behalf of the Lyceum funds.

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ON MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS,

By ALFRED RUSSEL WALLACE,

Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c., &c.

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LONDON: J. BURNS, SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

A SUBSCRIPTION LIST, headed by Sir Charles Isham with £10, for the relief of the sufferers by the war, came to hand too late for insertion this week.

The lecture on magnetism by Miss Leigh Hunt, which we recently reported in the *MEDIUM*, has been issued in a separate form. The following is the title-page:—"A Treatise on all the Known Uses of Organic Magnetism, Phenomenal and Curative. By Miss Chandos Leigh Hunt. Being a professed magnetizer, the want of such a work as this was constantly being forced upon me, and I felt it was my duty to supply the demand, which I did in the form of a discourse delivered at Doughty Hall, London. I was afterwards advised to publish it as a pamphlet, and this I have done, trusting it will be received strictly in the utilitarian spirit in which it was given, being literally a deduction from facts, drawn from the experience of myself, and concurring with those of many others, arranged in words most suitable to express my exact meaning, without the slightest attempt at elegance of composition. Price 2d. London: James Burns, 15, Southampton Row, Holborn, W.C." In addition to the lecture, the contents of Miss Leigh Hunt's book of private instructions to her pupils is given, and other matter.

A WRITER in the *Liverpool Porcupine*, in treating "The Anti-Vaccination Craze," thus defends the conduct of the Keighley guardians:—"They have seen all around them, some of them, I believe, have experienced in their own families, evils flowing directly from vaccination, skin and other diseases, causing life-long suffering, and in some cases culminating even in death. And, mind you, Mr. Porcupine, when a man has lost the darling of his heart, or had its life rendered miserable by a misadventure of this kind, it requires considerable philosophy to bear it for the supposed good of the community. And when he finds that the dreaded enemy, small-pox, is not absolutely prevented by ever so much vaccination and revaccination, is it a wonder that he becomes sceptical on the whole subject, and begins to think, 'What, after all, if 'the faculty' should be as much mistaken in this matter as they were upon inoculation?' and ends by believing it to be not merely a useless but a wicked thing? Do you not see that 'conscientious objections' so arising are entitled to some consideration, even respect?"

MR. MORSE'S APPOINTMENTS.

HALIFAX.—Sunday, Sept. 24th. Old County Court Rooms, Union Street. Afternoon, at 2.30; evening, at 6.30. Regular monthly engagement.

NEWCASTLE-ON-TYNE.—Sunday, October 1st. Morning at 10.30; afternoon at 2.30. Quarterly Conference of the North of England Conference Committee. Public Tea at 4.30 p.m. 1s. Public Lecture at 7 p.m.; subject: "The Greater Human." Monday, October 2nd. Evening at 8; subject: "Concerning the Individualisation of the Soul."

LONDON.—Sunday, October 8th. Doughty Hall, Bedford Row, W.C. Evening, at 7.

BATLEY CARR.—Saturday, October 14th. Spiritualist Soirée. Sunday, October 15th. Spiritualists' Hall. Afternoon, 2.30; evening, 6.30.

LIVERPOOL.—Sunday, November 12th.

AUTUMN AND WINTER ENGAGEMENTS.

As Mr. Morse's services are in great request, London or Provincial Societies desirous of engaging him for the coming season are requested to write for terms and dates as early as possible to prevent disappointment. Address—Warwick Cottage, Old Ford Road, Bow, London, E.

PRELIMINARY ANNOUNCEMENT.—A farewell *soirée*, on the occasion of Mr. Henry Lord and friends leaving England for New Zealand, will take place in the Lyceum, Sowerby Bridge, on Saturday, Sept. 30. Tea and entertainment, 1s. Tea on the table at 4 o'clock prompt. It is expected that the entertainment will be first-class; to consist of songs, glees, recitations, short speeches, &c. Several volunteers have already promised their services, besides a professional who has been engaged. Tickets are now ready, and will be forwarded for thirteen stamps. Further particulars will be announced in the *MEDIUM*. Mr. Lord will be glad to see as many of his friends as can make it convenient to be present. Mr. J. Burns, of the Spiritual Institution, London, has kindly consented to make the journey to Yorkshire on purpose to preside at Mr. Lord's farewell *soirée*.—TIMOTHY THORP, *Spiritualist Buildings, Sowerby Bridge*.

CHESTER-LE-STREET DISTRICT COMMITTEE.

To the Editor.—Dear Sir,—The committee met at Mr. G. Graham's on Wednesday, 13th inst., and arranged work for the coming month. We have engaged Mr. James Wilson to do missionary work. We think that he will be very useful in preaching Bible Spiritualism and forming new circles, as there is great inquiry about the phenomena. We have had some new circles, and sitters after going home have been controlled and given tests, but water has been thrown on the medium by the ignorant onlookers to bring him "out of the fit," which is certainly a new form of baptism. We may ask those orthodox onlookers was John in a fit when, in holy vision on the Isle of Patmos, he saw things, the description of which is held sacred to this day?

The following meetings have been arranged:—

Perkinsville, Sunday, Sept. 24, afternoon; Ouston Pit in the evening. Pelton Village, Sunday, October 1.

Ratfield, October 8. Service to commence at two o'clock in the afternoon and six o'clock in the evening. Mr. Wilson will preside at the services, and he will mission round the district during the week. He has to visit Northumberland occasionally, and if any friends require assistance in that district, he will be happy to afford it. Mr. Robinson has engaged Miss Longbottom to give two orations at Chester-le-Street on Sunday, October 15th: subjects—afternoon, "Who shall roll away the Stone?" evening, "Man a little lower than the Angels."

Ouston Colliery, Sept. 18, 1876.

JOSEPH BATIE, Jun.

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Further contributions are earnestly solicited. Remittances can be forwarded to J. N. T. Martheze, Esq., the hon. treasurer; or to Mr. Thomas Blyton, the hon. secretary, who will be happy to forward contribution lists on application.

In the Press.

LECTURE ON VACCINATION,

BY MISS CHANDOS LEIGH HUNT.

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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, SEPT. 24, Special Meeting on Affairs in the East (Col. Greck and others), at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, SEPT. 27, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, SEPT. 28, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, SEPT. 24, Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

TUESDAY, SEPT. 26, Mrs. Olive's Seance. See advt.

Mrs. Pritchard's Developing Circle for Clairvoyance. See advt.

WEDNESDAY, SEPT. 27, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d.

H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.

Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, SEPT. 28, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 24, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

BURY, Assembly Room, Cook Street, at 2.30 and 6.30.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 8 p.m.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 8.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. Local mediums.

ROCHDALE, New Lecture Hall, Regent Street. 2.30 and 6.30.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

TUESDAY, SEPT. 26, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, SEPT. 27, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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OSSETT COMMON, at Mr. John Crane's, at 7.30.

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