

# The Spiritualist,

## AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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### DR. SLADE.

"THE SPIRITUALIST" OF SEPT. 29TH CONTAINS ALL THE EVIDENCE ON BOTH SIDES,

WHICH was given for and against Dr. Slade in the *Times* newspaper. It contains a reprint of the letters in the *Times* from Professor Lankester, F.R.S.; Dr. J. B. Donkin; Colonel Lane Fox, president of the Anthropological Institute; Dr. Carter Blake; Mr. C. C. Massey, barrister-at-law; Mr. J. A. Clarke; Mr. A. R. Wallace, F.R.G.S.; Mr. A. Joy, M.Inst.C.E.; Mr. G. C. Joat; Mr. Park Harrison; Mr. Sergeant Cox; Professor Barrett, and Dr. Slade.—2d., post free.

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The day before the above (Saturday, September 30) there will be a TEA MEETING in the Meeting Room, Waterloo-street, and it is expected that Miss Longbottom will be present. Arrangements are being made to secure the services of Mr. Fitton and family who, no doubt, will add much enjoyment to the meeting. Tea on the tables at 5 o'clock. Tickets, 9d. each; admission after ten, 3d.

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Ordinary experimental seances are held weekly, on Thursday evenings, at 7.45 p.m. to which Members are admitted, as well as members of similar Associations which reciprocate similar privilege. Strangers can only be admitted to the ordinary seance held on the first Thursday evening in each month, on introduction by a Member. The last Thursday evening in each month is devoted to special seances with professional media, lectures, discussions, reading of papers, or narration of experiences of investigators; to which strangers are admitted under the same regulations as are enforced on the first Thursday evening in each month. Tickets for such ordinary meetings as may be of general interest, in connection with the "British Psychological Society," are also placed at the disposal of Members of the Association by that Society in reciprocity of the privilege granted by the Association to similar organisations.

In addition to the weekly meetings and seances, Members of the Association have the privilege of attending the public seances of several well-known professional mediums on payment of reduced fees. Particulars which can be ascertained on application to the Honorary Secretary; and, also, of utilising the well-stocked library, comprising numerous standard works on Spiritualism and kindred subjects. All the English Spiritualist newspapers and magazines are regularly supplied to the rooms for the perusal of Members.

The alliance existing between this association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:—"To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism."

All communications to be addressed to the Honorary Secretary, at the Rooms of the Association, 74, Navarino-road, Dalston, E. A stamped addressed envelope should be enclosed in all letters requiring replies. Copies of the prospectus, rules, circle regulations, directions "how to form spirit circles," and catalogue of books in the library, with any further information, can be obtained on application.

Subscription for Ordinary Membership:—Annual, 10s.; half-yearly, 5s.; quarterly 3s. All subscriptions payable in advance. The quarterly payments are due on the last day in the months of March, June, September, and December respectively.

Life Membership:—Persons approving of the purposes of the Association, and desirous of aiding the same, can become life members on payment of a minimum donation of £25.

### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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Arrangements have been made with Mrs. Bassett to give three Special Seances at the Rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, on the last Thursday evenings in September, October, and November. Tickets of admission—Members 1s. each, or 2s. for the series; Non-members, 1s. 6d. each, or 3s. for the series. To be obtained on application to the Hon. Secretary at the Rooms of the Association.

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"The Greater Human," Sunday, Oct. 1, at 7 p.m.

"How does the Soul become Individualised?" Monday, Oct. 2, at 7.30 p.m.

MR. JOHN HARE—

"The Coming Time and the Coming Man," Sunday, Oct. 8, at 7 p.m.

MR. THOMAS PATTISON—

"Swedenborg's Heaven and Hell" (continuation of previous lecture), Sunday, Oct. 15, at 7 p.m.

MISS H. LONGBOTTOM (of Halifax)—

"Who Does it All, and How is it Done?" Wednesday, Oct. 18, at 7.30 p.m.

"Salvation according to Spiritualism," Oct. 22, at 3 p.m.

"God the same yesterday, to-day, and for ever," Sunday, Oct. 22, at 7 p.m.

MR. JOHN WALTON—

"The Lessons of Spiritualism," Sunday, Oct. 29, at 7 p.m.

Admission free. A collection to defray expenses.

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Friday, 6th.	Seance Committee at 6 p.m. Experimental Research Committee, at 6.30 p.m. Committee's Private Seance at 7.30 p.m.
Tuesday, 10th.	Correspondence Committee, at 5.45 p.m. Finance Committee, at 6 p.m. COUNCIL MEETING, at 6.30 p.m.
Friday, 13th.	Experimental Research Committee, at 6.30 p.m. Committee's Private Seance at 7.30.
Monday, 16th.	Soiree Committee at 6 p.m. House and Offices Committee, at 6.30 p.m.
Thursday, 19th.	Mr. Blackburn's Free Seance, Mr. W. Eglinton, medium, at 7.30 p.m.
Friday, 20th.	Experimental Research Committee, at 6.30 p.m. Committee's Private Seance, at 7.30 p.m.
Wednesday, 25th.	Library Committee, at 6.30 p.m.
Thursday, 26th.	Mr. Blackburn's Free Seance, Mr. W. Eglinton, medium, at 7.30 p.m.
Friday, 27th.	Experimental Research Committee, at 6.30 p.m. Committee's Private Seance at 7.30 p.m.

Mr. Blackburn's Seances are free to inquirers, who must be recommended by a member, or apply personally to the Secretary. Members are admitted to the Seances by ticket at a nominal charge.

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The Society seeks to attain its object by the following measures, or such of them as from time to time are found to be practicable.

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# The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

VOLUME NINE. NUMBER TEN.

LONDON, FRIDAY, OCTOBER 6th, 1876.

## MISUNDERSTOOD SCIENTIFIC TRUTH.

THE influence of time upon the appreciation by society of discoveries made in days when they can neither be popularly received nor appreciated is worth consideration. The astronomical observations of the Chinese, which for so many centuries were of little use to themselves or to anybody else, are now found to be of value to modern men of science, who, to a certain extent, possess the power of checking the accuracy of those ancient observations. Galileo was misunderstood in his day, and made to recant upon his knees his discovery that the earth revolves round the sun, yet at the present time the accuracy of his observations and conclusions is established. Harvey was subjected to intolerant treatment for announcing his discovery of the circulation of the blood, and few of the orthodox medical men of the time accepted the revelation, or took the trouble to verify his statements. With examples such as these, those who are engaged in establishing the truth of the phenomena of Spiritualism, may quietly and contentedly bear with the misconceptions of the uninformed, being able to say, "Time is on our side." Facts such as these show that the historical reputations of all persecuted genuine mediums are safe, if sufficiently detailed accounts of their *séances* are on record, because those of the future who shall fully understand the physiological and other peculiarities of mediums, and the nature of manifestations, will find such records bristling with points not perhaps understood at the time they were written, but proving the genuineness of the phenomena.

## SPIRITUALISM IN FOREIGN COUNTRIES.

BY EMILY KISLINGBURY.

THE enemies of Spiritualism in France have again committed an act of petty oppression by the arm of the law, wielded, one is fain to believe, by the power of the Church, which looks upon Spiritualism as the most dangerous schism of modern times.

On the 24th July last, as we learn from the *Révue Spirite* for September, a gardener named Etienne Geoffre was cited before the tribunal of Narbonne, at the suit of the Republic, charged with having "exercised the art of healing without certificate, diploma, or letters of recommendation, by means of water lotions, Spiritualistic practices, and the sale of Spiritual books." The audience in the court was very numerous, and consisted chiefly of persons who had been healed by Geoffre, and of Spiritualists from Narbonne and the surrounding villages. The counsel for the defence argued that to heal in the manner made use of by his client could not be considered as trenching on the domains either of art or science; it was a religious act, and that to condemn a man on such grounds would be to expose to the penalty of the law all those who believe themselves capable of attaining by prayer and by ardent love to God that which is unattainable by science. Nevertheless Geoffre was condemned to a penalty of five hundred francs (£20) and costs. The only means employed by him to heal disease were lotions or draughts of water from the neighbouring river Aude, laying on of hands, and prayer. Every Saturday the cottage of the healing gardener had been besieged by numbers of sick folk, and, on one occasion, as cited by the magistrate, no less than fifty carts and vehicles of various description were collected in the road leading to the house. The cures were said to be effected through the Spiritual aid of the late *Curé d'Arx*; Geoffre pronounced a prayer over each patient, causing the sufferer to repeat it with him. After this, those who found benefit from the treatment desired to use the same prayers, which were taken from a collection by Allan Kardec, in the *Evangile Selon le Spiritisme*. A great demand for the book sprang up, and I was assured in

Paris that several thousand copies had been supplied to that district alone. In this unusual sale of religious works not authorised by the Church, I think we have the key to the prosecution. A subscription is being raised in Paris on behalf of Geoffre, who, in default of payment, will be conveyed to prison. In any case, the *Révue* remarks, the law has recognised the reality of the cures, and the newspapers are instructing the people in the art of mesmeric healing.

The same number of the *Révue Spirite* contains the first part of a reply to Baron Dirckinck-Holmfeld's late onslaught on Allan Kardec, by M. Tonoeoph; also an account of the saving of a shipwrecked vessel by Captain Smalley, for which he received a medal from the English Government. The captain had seen a number of men in distress, in a dream, which caused him to awaken and go on deck. A sudden inspiration showed him some reason for altering the course of the ship, and at daybreak he perceived a distant vessel in distress, from which he rescued twenty-three men.

The *Messenger de Liège* continues to show a bold front to the orthodox Church party. An article on the subject of "Miracles," and a review in favour of the last new work by the Count de Torres-Solanot—*Catholicism before Christ*—constitute the chief features of the September number.

*Psychic Studies* for this month contains the first of a series of papers by Christian Reimers, of Manchester, on the *Experiences of a German in England*. The other articles are chiefly theoretical and critical in their tone, and do not contain any record of the facts of Spiritualism occurring at the present time. Our German brethren labour under a great disadvantage in this respect, and as long as they have no mediums to demonstrate the physical side of the question, it is to be feared that Spiritualism will make very slow progress among them. A visit from Dr. Slade to some of the chief German capitals, on his return from St. Petersburg, would do more than anything else to awaken an interest in the subject, of which there is at present scarcely any practical knowledge in the whole of Germany.

*Reflexionen aus der Geisterwelt*, the monthly journal of the Buda-Pest Society, has reappeared after six months' suspension. It is of the same character as formerly, consisting of communications, many of which are very curious and interesting, given through the writing and trance-mediums of the society.

The Spanish journals continue to flourish, despite the bitter opposition of the clergy to Spiritualism both in Spain and Mexico. There is also a Spiritualist Society (the rules of which have been sent to the office of the British National Association of Spiritualists) at Santiago, in Chili; but there appears to be no Spiritualist journalist in that country at present.

AN AFRICAN URIM AND THUMMIM.—All the fetishmen in Equatorial Africa carry a small looking-glass, and the Cabindas have a kind of household god represented with a prominent belly, to which is fastened a small metal or glass mirror, which enables the divinity to pourtray to the worshipper any object he may desire to see, even at the greatest distance. Quenqueza, King of the Rembos, had one of these little idols (which may also be seen in the British Museum), he refused to part with it, and told me that if that glass were to break he would instantly die.—Winwood Reade's *Savage Africa*, p. 541.

SCIENTIFIC INVESTIGATORS.—If Slade can be shown ever so conclusively to be an impostor, we shall still object to the disposition, manifested by persons of some authority in scientific matters, to pooh-pooh and knock on the head all careful inquiry into those subjects of which Mr. Barrett took note in his paper before the British Association. Because Spiritualists have committed themselves to many absurdities, that is no reason why the phenomena to which they appeal should be scouted as unworthy of examination. They may be mesmeric, or clairvoyant, or something else. But let our wise men tell us what they are, and not snub us, as ignorant people too often snub inquiring youth, by the easy but unsatisfactory apothegm, "Little children should not ask questions."—*The Christian World*.

## THE PROSECUTION OF DR. SLADE.

THE following is the account which the *Daily Telegraph* of Tuesday last gave of the prosecution of Dr. Slade, and is a tolerably good newspaper report; but Mrs. Guppy was absent, and not present; and Mr. Lewis's slate-writing is described as a success, which (as the *Daily News* records) it was not. After waiting many minutes the writing did not reappear to such an extent as to be visible to persons at the other end of the little court, and Mr. Lewis remarked that if they waited longer, or if the warmth of hands were applied to the slate, it would come out better. Everybody was laughing at the experiment. From the slight demonstrations of feeling occasionally made, but which were at once suppressed, it would appear that the court was about half full of persons who knew something about Spiritual phenomena, and the other half of listeners who were ignorant thereof:

Yesterday afternoon, at the Bow-street police-court, before Mr. Flowers, Henry Slade, 8, Upper Bedford-place, was summoned, on the information of Mr. E. Ray Lankester, "for that he did, on Sept. 11, unlawfully use certain subtle craft and devices to deceive and impose on certain of her Majesty's subjects, to wit, E. Ray Lankester, T. J. Oldman, Henry Sidgwick, R. H. Hutton, Edmund Garney, and W. B. Carpenter." Another summons charged Henry Slade and Mr. Simmons "for that they, on or about Sept. 11, did unlawfully conspire and combine together, by divers false pretences and subtle means and devices, to obtain and acquire to themselves, and of and from E. Ray Lankester, T. J. Oldman, Henry Sidgwick, R. H. Hutton, Edmund Garney, W. B. Carpenter, and others, divers sums of money, and to cheat and defraud the before-mentioned persons."

The court was densely crowded. Amongst those present were Mrs. Guppy, Miss Florence Marryat (Mrs. Ross-Church), Mr. Harrison (of *The Spiritualist*), Mr. Morton (the manager of Maskelyne and Cooke), Mr. Carter Blake, Mr. A. Calder (chairman of the Council of Spiritualists), Dr. Wyld, Mrs. Weldon (Miss Treherne), Mr. Alfred R. Wallace, and Mr. Leighton.

Mr. Geo. Lewis prosecuted, and Mr. Munton (of the firm of Munton and Morris) appeared for the defence.

Mr. Munton: Before Mr. Lewis commences the case I should like to draw the attention of your worship to a gross contempt of court which has been committed in connection with the case. Although the proceedings have been pending for several days, the following notice appeared in the *Examiner* on Saturday last. It is very short, and I will read it with your permission:—

"The prosecution of 'Dr.' Slade, under the Vagrant Act, as a common impostor, has been instituted by Professor Lankester. It was high time that this should be done, and the public will doubtless support this movement with all goodwill. Mr. George Lewis has been retained, and we understand that a large number of scientific men and others have been subpoenaed. The first hearing will take place on Monday, at Bow-street. Another charge will, it is likely, be preferred, under the Act providing against conspiring to defraud. Any person able to give testimony on these matters, or relating to the personal character and antecedents of Slade, or his confederate Simmons, is invited to communicate with Messrs. Lewis and Lewis, Ely-place, Holborn."

Now, my professional acquaintance with the gentlemen here makes me feel assured that they have no connection and had no acquaintance with the publication of that notice; and I do submit that to write in such a way of a case pending is a gross abuse of the privileges of a newspaper. There is a liberty of the press which we all respect, but in this instance liberty has degenerated into licence, and I hope there will be some expression of opinion from the Bench that may prevent the recurrence of so scandalous an outrage.

Mr. Lewis: I am not here as the advocate of the *Examiner* newspaper. I arrived here this morning from the Continent, and indeed I had not known of this extract till I heard it read. But I do not see that it is a contempt of court.

Mr. Flowers: I cannot give an opinion just now, at any rate.

Mr. Lewis asked that the defendants, who were sitting on the Bench near their solicitor, should be called upon to appear in the defendants' seat.

Mr. Munton: I desired that that should be so; but there was no room for them.

Mr. Lewis: I do not doubt that is so.

The defendants accordingly passed with much difficulty, owing to the manner in which every part of the court was thronged, to the place assigned to persons appearing to answer summonses.

Mr. Munton: It may be convenient if we were at once to know whether we are now dealing with the first or the second summons.

Mr. Lewis: I purpose dealing with the charges against the two defendants.

Mr. Munton feared, from the magnitude and importance of the case, that that course would prove inconvenient if adopted.

Mr. Flowers: Oh, in that respect I have seen many cases which looked much more alarming in the beginning than this one go off very quietly. (Laughter.) We shall now hear Mr. Lewis.

Mr. Lewis: I appear on behalf of Professor Lankester to prosecute the two defendants on the charge of conspiring to defraud him and others, under circumstances to which I will briefly allude. One of the defendants before you calls himself Dr. Slade. Probably there is a gentleman representing him here who will tell us what meaning is to be attached to the word "Doctor" in this case; but I think that perhaps to-day it will be sufficient to describe the gentleman otherwise, and drop the title which, with regard to him, has probably no other meaning than that attaching to "professor" when assumed by a conjuror. So I shall call him Mr. Slade. He carries on his business, calling himself a medium for supernatural agency, in Upper Bedford-place, Russell-square. The other defendant is either his partner in that business, or at least holds a very confidential position with him in connection with the business he so carries on. The charge against the two defendants is that they have conspired together, by pretending to communicate with the spirits of departed persons, to cheat and defraud such people as are foolish enough to go to them to communicate with their deceased relatives or friends. Probably one cannot help smiling at the folly of those who can—after you have heard such exposures as I shall bring before you to-day—place the slightest credit upon the assertions advanced by Messrs. Slade and Simmons. I believe that during many years past Mr. Slade has, in America, pretended to have this power that he now in this country claims to possess. I believe he arrived here about two months ago with Simmons, and that the two of them have been

connected together for some years. And I am convinced that it is very likely after you have heard the evidence in this case you will believe that if these two persons are guilty, they are guilty in combination of pretending to produce the results they have been affecting to produce in Upper Bedford-place. The charge against Dr.—that is Mr.—Slade is this: that he invited persons to go to his address in Upper Bedford-place, charging one sovereign for each person who visited him, assuring them that he could communicate with departed spirits, and that he could obtain written communications from the spirits of persons who have died recently, and, indeed, from the spirits of those who had died several years ago. He alleges—and I speak with the greatest respect for the feelings of those who may have friends that have passed away—indeed, I should not allude to it, only that it is the foundation of Mr. Slade's pretensions—but he alleges that his assumed gifts or powers arise from the fact of his having lost his wife some 12 months ago; that her spirit is constantly hovering about him, and is able to pick up, to search for and discover, the spirits of persons in the other world with whom he may desire to hold converse, and that, she having so discovered them, they present themselves to him (Mr. Slade) in this house in Upper Bedford-place, and submit themselves to be interrogated. In short, I charge him with, under these pretensions, conspiring in a variety of ways, with Simmons, with the view of inducing people to part with their money for the benefit of the defendants. You are aware that an Act of Parliament, very well known as the Vagrant Act, provides that every one pretending to tell fortunes, or using subtle and crafty means or devices to deceive or impose on her Majesty's subjects, shall be guilty of being deemed to have committed an offence; and one of the summonses is brought under that Act. The other summons is against the two, and it charges them with conspiring to deceive, with a view to acquire to themselves, from various of her Majesty's subjects, sums of money under circumstances which shall be given in evidence before you to-day. Now, I need hardly say that, if it should turn out that these two persons are conspirators—that they have combined together to pretend, by means of conjuring tricks, that they possess a supernatural power capable of being exerted in various ways—their offence is a very serious one, and one with regard to which I trust you will have no hesitation in saying you should use your influence as a magistrate, not to put down by any summary process open to this court, but one which you will consider ought to be sent before a jury, so that it may be fairly and fully determined whether these parties are rogues and vagabonds within the meaning of the Act, or whether they possess the sort of power they claim.

Mr. Flowers: If you proceed against them as rogues and vagabonds, I shall have to deal with them myself.

Mr. Lewis: So I am aware. But the more serious matter is that which I am now placing before you, namely, the charge of conspiracy against the two of them. That is an indictable offence, and if the evidence which I shall present should prove sufficient to satisfy your mind that this thing has been going on in concert, I apprehend you will have no difficulty in coming to the conclusion that you ought to commit the defendants for trial. That is the charge upon which I desire to give evidence to-day. Now, various persons have gone to the house where these defendants were, invited by their pretensions. On arriving there they are introduced to Mr. Simmons, and the prosecution charges that Mr. Simmons stays in this room with a view of picking up from persons resorting to Mr. Slade such information as might subsequently be used by Mr. Slade to practise upon the credulity of his visitors. Persons who go credulously to a place of that kind, are not likely to be very self-possessed, and are very prone to drop words which a shrewd man like Mr. Simmons—I believe he has had fifteen years experience at it—would make the most of. This is the way in which it is done. Mr. Simmons carries on conversations with the visitors in the outer room, and also corresponds with them, as to making appointments to meet Mr. Slade; for you can easily see it would never do for Mr. Slade's own handwriting to be known by those who patronise him, since in that case they would recognise that the spirit-writing was in the hand of Mr. Slade. So the suggestion of the prosecution is that the part taken by Simmons is that apparently of an innocent agent, but really of a guilty participator in these transactions. Well, the visitor having seen Mr. Simmons, and had some talk with him, is introduced into the adjoining room, where Slade is. There is a table which we shall have particularly to describe to you in that room, at which Slade and the visitors seat themselves, there being only two visitors present at one time. The reason for limiting the number to two is, as we allege, that Slade requires for his own protection from discovery, that there should be no more in the room than he can effectually watch. If there were five or six persons round the table, it would be difficult for him to discover whether he was being watched; but if there were only two in the room, you will probably come to the conclusion that he believes he has a fair chance of watching the eyes of those two persons, so that he may baffle their observation. The visitors take their seats, and are kept extremely well engaged in conversation. I dare say you have seen a great number of conjuring tricks in this and other countries, of which—at least while they are being done—it is impossible to discover the mode and means.

Mr. Flowers: Well, I never found out at all how they were done. (Laughter.)

Mr. Lewis: Well, sir, you shall find that out to-day. (Renewed laughter.) You are aware that one of the great aims of the conjuror is to distract your attention at the moment he is going to perform the trick, so that your eyes should not be able to follow him continuously. The same is the case with Mr. Slade, and this is how he engages the attention and draws off the observations of his patrons. Shortly after he takes his seat at the table he pretends to be much affected, shudders, throws himself into various attitudes, simulates alarm, and so forth. In the midst of those exhibitions the visitor receives a kick from under the table from Mr. Slade. (Laughter.) You will find that Mr. Slade does no trick beyond the reach of his legs or arms, and that, in point of fact, he does nothing which he could not do with his legs and arms.

Mr. Munton: I am sorry to interrupt you, Mr. Lewis, but I may ask you, are you dealing with the case of conspiracy, or with that which may be disposed of summarily here?

Mr. Lewis: I must ask this gentleman if he will kindly wait a little.

Mr. Flowers: We have a right to remember that this is the opening speech.

Mr. Lewis: I have told you the part Simmons plays, and I am now detailing that taken by Slade. You will find that nothing that Slade does is at all beyond the power of any ordinary conjuror, and certainly an ordinary conjuror performs far more cleverly than Mr. Slade does. In addition to the kick under the table, there is something else of the same nature. Mr. Slade tells the visitors "There is a light upon your arm." The visitor looks, but sees no light, and I don't suppose that Mr. Slade himself sees any light. (Laughter.) Then he calls attention to a light in some other place in the room, and in the midst of all this the great trick is performed. This great



trick, and the one upon which this case mainly depends, is that by which he sets forth his alleged power to communicate with spirits through the interposition of his deceased wife Allie calling them together in the room as he says, and their presence is definitely revealed to the visitor by means of a kick. Now, I shall prove to you to demonstration that this kick is produced by Slade himself in a clumsy and stupid way. Everybody I shall call will tell you that there was no light, and as for the raps, we have all heard of them and seen how the thing is done, either by some agency of a very physical kind under the table, or by a foot or something of the sort. (A laugh.) All these preliminaries being gone through, there comes next the great all-absorbing trick, which one can easily understand may be readily used to impose upon those who do not understand conjuring. In the midst of the tremblings and the knocks and kicks and less real lights, Mr. Slade announces that the "Spirits are coming," "The spirits are here," and so forth. A gentleman who had just left a young lady visited Mr. Slade, who asked him whether he wished to communicate with the spirit of any friend, and, if so, would he write down the name of the friend. The gentleman wrote down the name of the lady whom he had just left, and sure enough, under circumstances you will hear detailed in evidence, an answer was forthcoming. But it turned out that the lady was not dead at all, the gentleman meeting her in perfect health just after he left Mr. Slade. That will give you some sort of idea of the stupidity of this business. Now the great trick is this writing upon a slate, which, of course, he pretends is done by the spirits. I have here a slate, and I now proceed to show you how the trick is done. (Mr. Lewis then exhibited a small folding slate, which he held a little under the table at one side, in such a way that a couple of fingers would be free, and continued:) Now what I say is that with the liberated fingers he is able to write in the curved way those messages for which he claims a supernatural origin, and which, in that particular form of writing, were generally confined to a few words. You will also find that he writes lengthened messages, such as fill the whole of the slate. That is done in this way: Having got the short messages, he announces "The spirits are here; we will try and get something more lengthy from them." In some instances you would find that Mr. Slade goes to a table or sideboard in the room, takes from it a slate, which he washes and puts on the table before the visitors. In a very few minutes, to the intense surprise of everybody, a lengthened message appears written on the slate, and he affects that the message is written by means of supernatural agency. That is one mode. Another is by fetching the slate, on which I have very little doubt the message had already been written, from the side-table, and forthwith the writing appears, though the slate had previously been washed. If you will allow me, I will show you how clumsy this affair is, and I shall undertake to write upon a slate, wipe it clean, and then you will see whether in about five minutes the writing will reappear. (Laughter.) You see (said the learned gentleman, holding up the slate he had previously used) that the front of it is perfectly clean. Now (writing) I shall write upon the slate, "I wonder if the spirits would appear in court before the magistrates." (Much laughter.) That I have written with a small slate pencil. Now here is a small sponge with which I shall wipe it clean. (Mr. Lewis accordingly wiped the slate with a moistened sponge till it appeared quite free from writing, and then, handing the slate to the Court, continued:) I do not affect to say that this could not be done more cleverly by a regular conjuror. (Laughter.) That is what is done by the spirits.

Mr. Flowers: That there are spirits here, I suppose then, you must admit? (Laughter.)

Mr. Lewis: Yes; but spirits of wine. (Renewed laughter.)

Mr. Munton: May I ask if Mr. Lewis is giving evidence?

Mr. Flowers: Well I think just now he is.

Mr. Munton: It is fairly open to me to assume that Mr. Lewis is using some chemicals by which he did this.

Mr. Flowers: I think we had better leave this to the witnesses who are to be called.

Mr. Lewis: You will see that the slate is perfectly clean.

Mr. Munton: I object to this.

Mr. Lewis: I am not aware that I have not a right to expose the manner in which this thing is done.

Mr. Munton: I object entirely to Mr. Lewis giving evidence.

Mr. Flowers: I think it better, possibly, that Mr. Lewis should proceed.

Mr. Munton: I do, then, most strongly protest against Mr. Lewis producing a slate, or writing on a slate, or doing anything equivalent to acting as a witness.

Mr. Lewis: I am acting as an advocate, and just as I should draw a diagram with a view to illustrating a case, so have I a right to use a slate and pencil to explain the mode by which that which becomes the subject of a prosecution is done.

Mr. Munton: I must ask for a ruling upon that point.

Mr. Flowers: I do not think I can say that Mr. Lewis is not in order.

Mr. Munton: Well, I can only say that I am bound to obey.

Mr. Lewis: In a few minutes you will see the writing on the slate.

Mr. Flowers: Well, let us go on while it is returning. (Laughter.)

Mr. Lewis: The slate with a message written upon it beforehand is rubbed clean by Mr. Slade, as I have done, and, of course, he shows the slate with apparently nothing upon it. But as soon as the moisture dries, which is easily done by the heat of the visitor's hands—they hold their hands over it at the invitation of Mr. Slade—the trick is complete, for there the writing appears. What he pretends is that this is done by the spirit of his wife, and the other spirits whose presence she is represented as being able to procure. If he were to say that he did all this himself, of course he would not gain a sovereign, for the commonest conjurors do things fifty thousand times as clever without attracting any particular notice. The defendants are guilty of acting in concert to produce the impression that this clumsy deception is the result of supernatural agency. To put it beyond doubt that this is all a piece of jugglery, I shall call Mr. Maskelyne, of Messrs. Maskelyne and Cooke—(applause, which was instantly suppressed)—who in your presence will, upon the next examination, do this very clever spiritual trick. He will write long messages and short messages upon the slate, and show you that the affair is merely a conjuror's trick.

Mr. Flowers: I don't think you need call him. You have done it yourself. (Laughter.)

Mr. Lewis (having obtained the slate from the Bench): The writing is coming back. It only wants warmth to appear legibly. We have not had hands upon it, but the heat of the court will do. (The learned gentleman here returned the slate to Mr. Flowers, and when the experiment was again referred to it was found that the writing had become perfectly distinct.)

Mr. Flowers: The fact that others are able to do this does not prove that spirits did not do it in the case under consideration.

Mr. Lewis: If a thing can be done in this simple way, and a man ascribes to it a supernatural agency, then you can come to no other conclusion than that he has the intention of making dupes. But if you come to the conclusion that Allie, his deceased wife, did this, and got the spirits to come, then—

Mr. Flowers: Well, at any rate, I should say that her spirit does not rest in peace. (Laughter.)

Mr. Lewis: If you find a very easily performed trick surrounded and influenced by no other agency than falsehood, I apprehend you will have no hesitation that the whole thing is done for the purpose of defrauding people. Professor Lankester, a gentleman of high station, great knowledge, and acknowledged distinction in the scientific world, having heard that Mr. Slade was able to communicate with the spiritual world, visited the defendant, duly observed the shivering fit, and was then informed that the spirits were present. The spirits were asked to write, and the writing was forthcoming. But Dr. Lankester will tell you he positively saw the defendant Slade in the most clumsy way write the answer which it was pretended came from the spirits. He saw him do the writing, and I submit it is impossible to have better evidence. Dr. Lankester went a second time, being accompanied by Dr. Donkin, a name which I am sure will be familiar to you. They went to watch Mr. Slade, and they will tell you that after the usual preliminaries a slate was produced with the name of "Samuel Lankester" written upon it. But there was no one of that name known to Professor Lankester. The name "Edwin Lankester" was suggested, and Mr. Slade said it looked like Edwin, and that he would rub it out. Trying again, the slate was brought up with a message signed "Edwin Lankester," the name of Professor Lankester's late father. It was suggested they might have a longer message. The slate was thereupon cleaned, and when putting it under the table for the spirits to write upon it, Mr. Slade asked a longer time for them to write. Duly he announced that they were about to write. But Professor Lankester snatched the slate, and there was the message already written upon it. (Much laughter.) Now, sir, if that evidence does not satisfy you that all that the defendant Slade does is simply to deceive the eye, using the arts of the conjuror for that purpose, I confess I know not what evidence to offer. I shall ask you, after submitting the whole of the testimony to you, the nature of which I have indicated, to come to the conclusion that these persons have committed a very gross and very detestable crime, and are persons who ought to be sent before a jury to have the case fully sifted—to have it determined whether they have been guilty of obtaining money by false pretences, and whether they have been guilty of conspiring to do so. When Dr. Lankester and Dr. Donkin saw that the slate had already been written upon they charged Mr. Slade with deceiving them, whereupon he leaned back in his chair, and became very pale. Dr. Donkin said in his face, "Why, sir, you are a d— liar"—(laughter)—but he made no answer. Going into the next room, they saw ladies waiting there, Simmons also being there, and they told what had occurred. To Simmons they said they should write to the newspapers, to which Simmons replied, "Very well, if you do, there are 200 people who have been here to-day, and they will all come back to see if what you say be true. The same thing was tried before, and we found it pay." (Laughter.) But afterwards he changed his tone, and asked Dr. Lankester not to write. The course Dr. Lankester took was to make the deception known to the public, and he now comes before this court to enable the tribunals to deal with the matter: for I need not point out to you how extremely dangerous pretensions of this sort are—with how many dangers they threaten some circles, and how much harm they may do to the young and the weak-minded. In other countries, where, probably, the fraud was not so easily discovered, and where the deception was considerably spread, much mischief was done, and mischief of a character which should not be suffered to go unchecked.

Mr. Flowers: This is the case of two gentlemen who did not believe in these pretensions, who went to the defendant's *séance* in that mood, and when they returned they believed, if possible, still less. How have they been deceived?

Mr. Lewis: But does it not strike you that the actual commission of a crime is not necessary in order to sustain a charge of conspiracy?

Mr. Flowers: Quite right.

Mr. Lewis: If these two men before you conspire to delude —

Mr. Flowers: Where is the delusion? Were the gentlemen of whom you speak deluded?

Mr. Lewis: No; but it is not necessary to sustain a charge of conspiracy to murder that the murder should be committed. The moment persons put their heads together to commit an offence, though the contemplated offence may never be committed, that moment they are, by the common law, guilty of a conspiracy. The offence is in the conspiring. Let them do the projected offence, and they commit a still more serious crime. In this instance the offence is in the fact of the two defendants conspiring.

Mr. Flowers: To do an unlawful act?

Mr. Lewis: Yes; the unlawful act in this case being the pretending that they are in communication with departed persons, and by subtle and deceitful means obtaining money from the public. They issued advertisements saying they could do all these things, and, even though they had not succeeded, they had, in conspiring together as I have described, done that which is a conspiracy at common law.

Mr. Flowers: Is conspiring to confer with the spirits of departed persons an unlawful act?

Mr. Lewis: I should not call it that, and do not find it necessary to do so. The conspiracy is a conspiracy to obtain money, and the pretences in relation to departed persons are the means by which the offence is committed.

Mr. Flowers: The means, that is, by which they endeavour to get people to come and see them.

Mr. Munton was afraid they were getting into confusion.

Mr. Flowers thought, all things considered, there had been less confusion than might have been expected. (Laughter.)

Mr. Lewis: I have now gone briefly over the case, which I purpose calling evidence to support, and what I contend is that, if the defendants conspired together for the purpose of obtaining money under the circumstances I have narrated, they have committed an offence at common law for which both conspirators are liable to conviction.

The following evidence was then given:—

Edwin Ray Lankester, examined by Mr. Lewis: I reside at Exeter College, Oxford. I am a fellow at that college, and professor of zoology at University College, London.

Do you know the two defendants?—They are the persons whom I have seen before. On the 11th of last month I went to a house in Upper Bedford-place. I was ushered into a room on the first floor.

Had you gone by appointment?—Yes; I had made an appointment by letter with Mr. Simmons.

When you went into the room what occurred?—I saw Simmons standing

near a desk. I told him I had an appointment with him. Slade was present conversing with a gentleman. After he had finished his conversation, he said, "Will you come into another room?"—a smaller room behind, which was well lit. It had a square table in the centre of the room, with a table-cloth, which Slade pulled off. He placed a slate on the table. He seated himself at the end of the table with his back to the window, and I was seated at the right of it with a corner of the table between us. As soon as he was seated he requested me to put my hands on the table. He then put both his on mine, lightly at first, and afterwards he fired my right hand. He asked me if I had seen anything of the kind before; if I had assisted at any of the spiritualist sances. I told him I had; that I had been twice with the medium Williams. He then began to shiver in this manner—very much as a person would do if he had a cold.

Mr. Flowers: Or if he had seen a ghost? (Laughter.)

Mr. Lankester: I do not know how a person would act under that circumstance. (Laughter.) He said the influence was very strong that morning. Then there were three taps. Previously he drew my attention to the fact that his legs were drawn away from the table. They were concealed from my sight by the flap of the table. When speaking of his feet I may mention the fact that he wore pumps of a very light description, such as could be easily taken off. These three taps shook the table, and Slade said it was a very curious thing these phenomena always happened whenever he wished them to be developed; this had been the case for the last twelve years. He added, "You are aware it is the spirit of my wife which produces these things." He took up the slate and showed me that both sides were clean. He then took a small piece of slate pencil—a fragment of a slate—and began to bite it. He put the slate below the table with his right hand. When he had placed it in position there was almost immediately a scratching noise.

Mr. Lewis handed a slate to witness.

Mr. Munton: Was that the slate?—Witness: No.

Mr. Lewis: I am simply going to ask the witness to describe the noise. What was the sort of noise?—Witness: scratched his middle finger-nail on the slate. He proceeded: I noticed that during this time the tendons of his wrist were moving. That did not take much time. Slade produced the slate and read the message on it—"I am here to help you, Allie."

Was that the name which he gave to his deceased wife?—Yes. I am not able to say for certain on which side of the slate it was written, but I was under the impression that it was written on the lower surface. Defendant having received this message drew my attention to the construction of the table. He said, "You see it is a very simple mechanical contrivance." It was a very unusual table without a frame. An upholsterer would say it was a table made expressly for the purpose. The defendant said, "We will ask if there are any spirits acquainted with you." Slade cleaned the slate on both sides. He took the little piece of slate pencil and began biting it, saying it was not quite the right size. He held the slate in his right hand. There was a considerable space between his body and the table, and he was able to bring the slate below the table. I was astonished when his hand went down to see his arm move as if the hand was writing. At the same time I most distinctly heard the sound of writing on the slate—very slight, but I can hear pretty distinctly at some distance. I can hear a watch tick at a distance. At the same time he adopted a very peculiar method in talking. He produced a peculiar grating noise in his throat, which was very well calculated to conceal the sound of writing on the slate. Also during this interval he touched me—or, rather, I was touched—under the leg of the table two or three times. Knowing from the description I had had of Slade's performances, I started, and said, "What was that?" Slade said, "Did you feel anything?" I said, "Yes; a spirit touched me on the leg." (Laughter.)

Were you out of reach of his legs?—I was well within reach of them. I have described this manœuvring in some detail; but I must add the slate was again placed below the table, and the question was asked, "Are there any spirits present who know this gentleman?" Then the noise of scratching was heard again. The slate was brought slowly up from the table to show that it was written on the surface next to the table. There were only two names written—William Lankester and John Lankester. Slade read the names, and handed the slate to me, and said, "Have you any dead relatives of those names?" I said, "Dear me, that must be my uncle John!" (Laughter.) Slade looked sympathetic—(laughter)—and inquired if I knew William. I said, "I had a cousin of the name of William."

Mr. Lewis: Had you ever an uncle John?—Witness: No; I never had. (Much laughter.)

Mr. Flowers: It looks like diamond cut diamond. (Laughter.)

Witness: I have omitted to say that Slade asked me to write my name on the corner of a slate, from which, probably, he knew how to spell my name. He asked me to write any question I liked. I wrote, "Where was I on Saturday afternoon?" He turned the slate over, took it into his left hand, and began turning it about. It was then put below the table again. It was out of my sight, between him and the table. He said, "They are a long time coming." Then he said, "I think they are here." He then placed the slate on the table. The following answer was given: "We did not see you on Saturday afternoon." (Laughter.) I was surprised, because I was at a public meeting in a very large place. I thought my deceased relatives would have been there—at Blackheath, to hear Mr. Gladstone's speech on the atrocities. (Loud laughter.) The next point was a message: "You can become a very good medium." I told Slade I would be very glad to develop into a medium. He cleaned the slate again. With regard to the last question, he told me to hold the slate with my left hand while he wrote it with his right. The last message but one was received when he held the slate behind my head, when I most distinctly heard the noise of scratching. This message was to the effect, "We will come to visit you in your room." The slate was again cleaned, and Slade said, "Some persons have accused me of being able to get the writing with a short pencil stuck in the table." He said, "You see I have a long piece here. The spirits are able to write with a long piece as well as a short." He tried to distract my attention, by saying, for instance, there was a light at my elbow.

Did you look round?—I cast a glance.

Did you see any light?—No. After I had heard the scratching noise the slate was put lower under the table. The slate pencil was thrown up from his hand. He produced the slate and read the message: "We can write no more; we are tired." (Laughter.) It was my impression at the time that Slade appeared to take the pencil in his hand and put the slate between his legs. The handwriting on this occasion was different from the others; it was a flowing one. Slade said that was all the writing he could get on the occasion; but he said: "Spirits perform very curious deeds with furniture." He drew my attention to a chair at the opposite corner of the table. He leaned back in his chair, stretched out his left leg, and shook it to see if he could

possibly reach the chair. He said: "Join your hands with mine." I did. He leant forward, and the chair was immediately raised against the corner of the table, perpendicularly. It remained there for a second, and then it dropped to the ground. A similar feat was performed with the table. I expressed great admiration, and Slade told me if I came again probably more remarkable things would happen—that their phenomena developed according as the interest of the sitters was increased.

Could his leg reach the chair in the attitude which you have described?—Yes, in my judgment, it could. I went into the front room, and I said to Simmons: "What is there to pay?" He said: "The fee is one sovereign." I gave it him, and told him and Slade again that I should probably come and see them again at the end of the week.

Would you have gone there and paid your sovereign if you had known this was produced by conjuring?—Certainly not. I went to see certain phenomena of which I had been informed by Sergeant Cox, and I wished to ascertain the cause of the phenomena.

Mr. Flowers: It was a voluntary sort of payment?

Mr. Lewis: So is every payment, unless it is enforced by law. (Laughter.)

Witness: When I came away I wrote to Mr. Sergeant Cox.

Did you receive an answer?—Yes. Later I met my friend Mr. Donkin. That would be on the Wednesday.

Did you and he go on Sept. 15th to Upper Bedford-place together?—We did.

Mr. Munton: If it is intended to call Dr. Donkin I must ask him to retire from the court while this evidence is being given.

Mr. Flowers: If Dr. Donkin is here he must disappear.

Dr. Donkin then left the court.

Mr. Munton: I suppose my clients can sit down?

Mr. Lewis: You see the prosecutor is subject to the same inconvenience.

Mr. Flowers: But he has got a box to himself. (Laughter.)

Mr. Lewis: I am obliged to stand. I do not see why the defendants should not.

Mr. Slade: I have no objection.

Mr. Flowers: I often see that plaintiffs are accommodated with seats in the most ordinary cases. I think they have a right to hear everything carefully.

Cross-examination continued: I made an appointment to meet Slade with Dr. Donkin.

By letter?—Yes; on Friday morning, September 15, at ten o'clock.

Mr. Munton: The summons gives September 11 as the day when this took place.

Mr. Flowers: In a case of conspiracy, you can prove as many cases as you please.

Mr. Munton: If you are satisfied, I am.

Witness: On the 15th we found Slade and Simmons in the front room with three or four other persons, who were apparently waiting for sances. Almost immediately Slade took Dr. Donkin and myself into the hinder room.

Had any objection been made to your being two?—Yes; in a letter, but I have not got it here.

Mr. Munton: Where is the letter?

Mr. Lewis: He has not got it here. We'll produce it. I must remark that in every disturbance that has occurred this gentleman has been in the wrong. (Laughter.)

Mr. Munton: I did not expect Mr. Lewis to admit I am always in the right.

Mr. Lewis: If you find that letter you will produce it on the next occasion?—Yes. We sat at a table by Slade's direction.

How?—In the same way as on the first, except that Dr. Donkin was seated opposite to Slade. I occupied the same seat as before.

Did Slade sit with his back to the light?—Yes.

What effect had it?—It threw his lap and arms more or less into the shade. Slade again shivered, indicating that the influence was upon him. The slate was produced, and also the small piece of slate-pencil. The slate was placed in position—that is, he held it in his right hand, as before. The scratching was heard—loud scratching—and the slate was shown with a message consisting of words to this effect, "I am with you, Allie." Slade then explained that "Allie" was his deceased wife's name. Slade began talking to Dr. Donkin. He asked him whether he had witnessed any spiritual phenomena, and whilst he was talking he lifted up the little piece of pencil, bit it, and brought it down again. The other manœuvring which I have described also occurred.

Did you see his wrist move?—Not on this occasion. Our hands were joined with Slade's left hand. Hearing the sound of writing, and observing Slade's movements, I squeezed Dr. Donkin's fingers, and received a look from him which indicated that he was paying attention. The slate was put into position, placed under the corner of the table. It was produced with some writing on it, which Slade told us applied to my friend Dr. Donkin. Then Slade turned to me, and said there "was some relative of yours with us last time. We will see if there are any of your relations here to-day." He cleaned the slate, and then followed the manœuvring with the pencil. He put the slate in position, and brought it back with a name written on it, which he read—"Samuel Lankester." It was not well written. I said, "This word looks like 'Edwin.'" Dr. Donkin said, "Especially the 'in.'" Slade said, "Very likely it is Edwin. We will try again." He again bit the pencil, grated his throat, gave us one or two touches on the legs, and remarked that the spirits were a long time coming. He said to me, "If you will hold the slate with me the spirits will write more distinctly than they did before when you were here." I held out my hand to meet the slate as it came to the corner of the table. It had rested there only a second—a fraction of a second—when I immediately snatched it from Dr. Slade's hand. I got up from the table and held the slate in my hand. I said, "You have already written on the slate. I have watched you doing it each time." I added, "You are a scoundrel and an impostor." These words were written on the slate: "I am glad to meet you, Edwin Lankester." Dr. Donkin got up from the table and used rather a strong expression.

Mr. Flowers: Stronger than yours?—Witness: Some people might think so. He said, "you are a — liar." (Laughter.) I then carried the slate into the adjacent room. There were five people there besides Simmons.

When you called Slade's attention to the fact that the writing was on the slate, what did he say?—He said nothing.

Did he appear to be moved?—He appeared much agitated, fell back in his chair, and became very white.

He made no explanation, although you challenged him to his face?—No.

Witness: As soon as I got to the other room I said words to this effect to the persons there, "I have taken this slate away from Slade. You see there is a message written upon it." I told them I had seen him doing it two or three times. I said I had come that day to detect him. Turning to Simmons, I said, "I shall write to the newspapers and expose you as an impostor."

Simmons said, "This is not the first time this kind of thing has happened to us. You are doing us no harm. We have had two hundred people here, who will all come back to see if they have been imposed upon." At the same time he made a movement with his eye which was very much like a wink. (Laughter.) In the meanwhile Slade had followed me into the ante-room, and then he said, "It can all be explained." He said, "If two of the gentlemen will come into the next room, I can show the writing is not produced in that manner." I stayed some time, thinking these persons might come out, but after waiting twenty minutes, I left with Dr. Donkin.

And wrote a letter to the *Times*?—Yes; the same day.

Subsequently you applied at this court for a summons for criminal proceedings against these two persons for fraud?—Yes.

And you are prosecuting this case in the public interest?—Yes; I have no private interest to gain whatever.

Did you take an accurate view of Slade always?—Yes. The movement of the tendons was only seen when the slate was placed tightly against the table. It only occurred at the first message. The first message was very short and very badly written. I could not see his hand in the subsequent messages. I could see the upper part of his arm, and saw it move.

Cross-examined by Mr. Muntion: Where did that slate before you come from?

Mr. Lewis: From my office.

Did you ever see it before?—Witness: Before when?

To-day?—No.

Is it the size of the slate of Dr. Slade's?—No.

Is it larger or smaller?—Smaller.

Was Dr. Slade's slate about this size (holding up a large slate)?—Yes.

When you were sitting at the time and heard the three taps, was the table moved each time?—Yes.

Was it a tap or a kick?—I am unable to tell you.

Was it a tap of the finger?—More like the tap of the boot acting sideways. That point did not concern me, as I was more interested in the production of the writing.

Did you go as an unprejudiced discoverer?—I do not know what you mean.

Were you prejudiced very much against the defendant Slade when you went there on the first occasion?—I do not know what you mean by the words "prejudiced against him."

Had you come to the conclusion that nothing could produce these things except fraud and imposture?—Certainly not. I had no opinion on the handwriting.

Did you know that matter had been very much discussed elsewhere in a society of which you were a member?—I was not aware of it. No society of which I am a member discussed it.

Are you a member of the British Association?—Yes.

Had a paper been read before that society in which this question was dealt with?—No.

Do you remember Professor Barrett's paper being read?—Yes.

Were you present?—No; I have read it.

Had you read it when you first went to Slade's house?—No.

Had you read a report of it?—No.

Do you know that at the meeting Slade was frequently referred to by several speakers?—No. You are making a great mistake. The meeting was after my first interview. (Laughter.)

Was the paper read between the 11th and the 15th of September?—Yes.

Did you not go to the first *séance* on September 11 with your mind made up that nothing could occur except by imposture?—With regard to matters of this kind I never make up my mind. Until I have witnessed them I know nothing of possibilities.

Had you made up your mind that Spiritualism, or what is called "psychic force," was an imposture?—It is exceedingly probable that I had made up my mind that a great deal of what I have experienced of so-called "psychic force" was imposture or delusion.

And you did not believe that what was stated by such men as Professors Crookes, Barrett, and others to have occurred had occurred?—I don't know that I have ever stated that. I have probably expressed the opinion that what I have seen of this phenomenon was imposture, because that was in evidence ascertained for myself. I expressed my disappointment that Barrett's paper had been received at the British Association, but I was not actuated by that feeling in pursuing this inquiry. I may have been mistaken in my statement in the *Times* as to the mode of the production of the first message being by one finger.

Do you now say that you think the writing in question was produced in that way on September 11th? Do you believe it was produced by a single finger?—I think it possible.

You think it was?—I do not think it was.

You say that the slate was passed under the table, and that the thumb which supported the slate was clearly seen on the face of the table?—Yes.

And that the slate itself was sustained by the other fingers of the hand?—Yes.

If that were so, it would require two of the other fingers to sustain the slate close to the table?—You had better try.

Be good enough to answer my question.—I am unable to tell you. I have not made the experiment.

Do you think it possible a slate could be held in that position with at least one of the four fingers under the table writing at the same time?—I am unable to tell you.

Would it not require at least two of the fingers?—I think two would be enough, or very likely one would do. I decline to give an opinion.

You have said you think it possible the writing might have been produced by one finger. Do you still say that the slate being held in that manner, with the thumb above and the four other fingers under the table, with two of them sustaining the slate, that one of the remaining two could write the words on the slate?—I do not know. I never tried. I know I can hold the slate under the table and write on it myself, but as to the number of fingers required I cannot give an opinion.

Could you write the words with one finger?—I cannot say. I have done so, and I do not intend to practise long enough to get dexterity in doing it, but I believe it is possible.

What space would the words cover on the slate—"I am glad to help you, Allie?"—About an area of  $2\frac{1}{2}$  inches by  $1\frac{1}{2}$  inch.

Do you now say that it is still your opinion those words might have been written in that way?—Yes.

With the one finger?—Yes. I am not quite certain that any words appeared on the under surface of the slate. I don't distinctly recollect. The first message that came may have been so; I won't be positive. A piece of pencil was on all occasions placed above the slate.

Now if the pencil was placed on the top of the slate how could a message be possibly written on the under side of the slate?—It does not necessarily follow that the piece of pencil which is placed on the upper surface of the slate writes the message.

Would not that bring suspicion to any person's mind?—Not necessarily.

Mr. Flowers: Your cross-examination is likely to last a long time?

Mr. Muntion: At least an hour.

Mr. Flowers: Then we had better adjourn, as there are other cases to be heard.

Mr. Muntion: If Mr. Lewis calls all the witnesses he says he'll call, I shall have to call witnesses who will take a fortnight.

Mr. Flowers: That is a very unhappy look-out.

Next Monday morning was fixed for the resumption of the case.

Mr. Lewis: I must ask you to ask the defendants to find substantial bail for their reappearance.

Mr. Muntion: The defendants have at once appeared to the summons. They are entire strangers to any one in this country. As far as I know they have not the remotest intention of not coming here whenever you desire.

Mr. Flowers: I think it would be very hard on them to find heavy bail. I think they can easily find two sureties in £50, and their own recognisances in £100 each.

Mr. H. G. Bohn, the publisher: I will be bail for them.

Mr. Muntion: I am very glad to hear that a stranger comes forward.

Dr. Wyld: I will be bond.

Another gentleman cried out "I for another," and a lady also said she would be surety.

In the end Mr. Bohn and Dr. Wyld were accepted.

The adjournment then took place to eleven o'clock next Monday morning.

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MR. H. D. JENCKEN, M.R.I., has returned to London from Bremen.

MRS. WELDON'S "Monday Evening Sociable Meetings" at the Langham Hall will begin in a short time. Those who desire tickets and programmes should apply to her at Tavistock House, Tavistock-square, W.C.

A MAN AND DOG STORY.—W. H. Chandler, of San Francisco, Cal., give an account of his visit to Maud Lord's circle in Philadelphia. His son came to him, sat in his lap and caressed him, telling him to go to New York City. He did so, receiving some fine tests from a medium whose name he does not give, his wife coming and talking to him in her own natural voice. In conclusion he states:—"A voice said, 'Look at the window.' I did so, seeing a puppy distinctly, which looked to be but a few days old, suspended above the window without any visible hand. It seemed to float along the ceiling, coming slowly down, and was laid carefully on the table before me. Then my son said, 'Father, when I was on earth, you gave me an Italian coach dog, which I loved very much, and as it has joined me in spirit life, I bring this one to you. Keep it and call it Skip-toe.' This was the name of the dog I gave him, and he gave the same name to the one he brought to me. This was all done in broad daylight, between twelve and one o'clock, the 19th day of July, 1876, and I know there was no chance for fraud or delusion."—*Religio-Philosophical Journal* (Chicago).

IS THE PLANCHETTE A DEVIL?—"Neither the sight of the eye, nor the touch of the hand, can discover the spring by which the planchette moves. Therefore it is not in its movements a toy. It moves—undoubtedly it moves. And how? Intelligently! It answers questions of any kind put to it in any language required. It does this. This cannot be done but by intelligence. Well, by what description of intelligence? It cannot be supposed that the Divine intelligence is the motive; for how can God be conceived to make such a manifestation of Himself as the planchette exhibits? A corresponding reason cuts off the idea that it is presided over by an angelic intelligence, and it is evident to all that a human mind does not control it. There is but one more character of intelligence—that of evil spirits. Therefore the planchette is moved by the agents of hell. . . . But why should the devil connect himself with the planchette? . . . We suppose that the experienced scoundrel is ready to do anything human wickedness may ask him when souls are the price of the condescension. But his reasons for particular manifestations are of small importance here. Facts are facts, and the point is that the planchette is not a toy, that it is moved by an intelligence, and that the intelligence that moves it is necessarily evil. We would, therefore, advise all who have a planchette to build for it a special fire of pitch and brimstone. No one has a right to consult the enemy of God. They who do so are in danger of becoming worshippers of the devil, and of dwelling with him for ever."—*Philadelphia Universe*, a Catholic organ.

SERIOUS THINKERS.—Mr. Goldwin Smith, in one of the Canadian magazines, has his little fling at Spiritualism, of which he says: "No serious thinker will give it a thought." If serious thinkers, then, will not give it a thought, let us have the thoughts of the cheerful and inspirational. Very serious thinkers are sometimes very dull. We suppose that Mr. Smith would exclude from the category of serious thinkers all the following great names:—Socrates, Plato, Cicero, Plutarch, St. Augustine, Tertullian, Bacon, Shakspeare, Richard Baxter, Glanville, Swedenborg, Johnson, Lessing, Goethe, Wesley, Kerner, J. H. Fichte, and some fifty more that we could name. These men, if we may judge from their writings, were directly interested in the phenomena of Spiritualism, and gave some of their best thoughts to the subject. We suppose Mr. Smith will deny them the epithet of *serious* thinkers. Nevertheless we are not disturbed at being found spiritually in their company rather than in that of Mr. Goldwin Smith. Every one of the persons named, with the exception perhaps of Shakspeare, was avowedly a believer in the return of the spirits of the deceased; and if we may judge Shakspeare by his writings, and by his evident knowledge of the subject, he, too, was a believer. J. H. Fichte still lives at an advanced age, and in the new edition of his "Anthropology" (Leipzig, P. A. Brockhaus, 1876), fully accepts the phenomena of modern Spiritualism, which he finds in accordance with all that the latest science has revealed in the domain of physiology and psychology.—*Banner of Light*.

## NEWSPAPER LICENSE.

For years unlimited newspaper abuse has been the lot of mediums, except from journals like the *Times* and *Nature*, which represent the more cultured and thoughtful section of English readers. Abuse, however, breaks no bones, and is more lowering to its originators than to anybody else; moreover, it has not always been administered from malice prepense, but in some cases because those on the press acquainted with the phenomena of Spiritualism thought it better to abuse when they could not praise, knowing that anything helps a growing movement better than silence. Without pausing to comment on the morality of such policy, however advantageous it may be to Spiritualism, there is no doubt that within the past week or two liberty has degenerated into unprecedented license. *The Examiner* had to be made an example of in court. *The Telegraph*, quite unintentionally, as we have reason to believe, not only published that Dr. Slade was guilty, by heading articles "Dr. Slade's Performances," but put that announcement on its placards displayed at railway stations and elsewhere all over the country, and that, too, before a single witness had been heard. Other journals might be mentioned. It is to be hoped that conduct such as has never been seen during any other law case will cease. It seems to be founded on the idea that no human evidence whatever can prove any spiritual manifestations to be genuine, although, with delightful inconsistency, the British public every Sunday are told that they must believe in those of 2,000 years and more ago, or pass after death to an uncomfortable place. Public opinion will recover its proper balance when the other side of the Slade case comes to be heard, and while the matter is before the court, newspapers possessed of a glimmering of conscience would do well to behave as they do when other legal questions are pending.

## ANOTHER INCIDENT IN THE SLADE CASE.

The following sentences are extracted from the *Times* of Tuesday last:—

"Yesterday, at the Bow-street police-court, Henry Slade, 8, Upper Bedford-place, appeared to a summons before Mr. Flowers, on the charge of unlawfully using certain subtle craft, means, and devices to deceive and impose upon certain of her Majesty's subjects—to wit, E. Ray Lankester, T. J. Oldman, Henry Sidgwick, R. H. Hutton, Edmund Gurney, and W. B. Carpenter. The defendant had also to answer a charge on a second summons granted against him and his assistant or manager, a person named Simmons, of conspiring and combining together, by divers false pretences and subtle means and devices to obtain and acquire to themselves of and from the above-mentioned persons and others divers small sums of money, and to cheat and defraud the above-mentioned persons. The summonses were granted by Mr. Flowers over a week ago, and a few days afterwards Mr. Lankester and Dr. Donkin applied to Sir James Ingham for a warrant against Slade, on the ground that he had suspended his *séances*, which they concluded was a proof that he intended leaving the country. Mr. Lankester also said he thought the defendant had good reason for leaving the country, because he was certain to be convicted. Sir James Ingham said the suppositions were scarcely sufficient to enable him to grant a warrant, and, in fact, no such warrant could be granted unless sworn information were laid before him. Mr. Lankester and Dr. Donkin left the court ostensibly for this purpose, but, as they did not return, the summonses were issued."

Messrs. Slade and Simmons, who are strangers in this country, and might have returned home, did *not* go away, but made their appearance at the proper time at Bow-street. Further, Messrs. Slade and Simmons did *not* stop giving their *séances*, although they were weak now and then when Dr. Slade felt depressed. It is true that some few queer-looking people—altogether different in appearance from those who ordinarily frequent Dr. Slade's *séances*—applied for sittings with him during the week and were refused. They were probably detectives, a very worthy body of men, although they have not hitherto been regarded as the proper agents for the determination of scientific questions.

## DIRECT SPIRIT WRITING.

THE circumstance has often been pointed out in these pages, that whenever a manifestation is presented in its incipient stage, through any medium, that manifestation is usually developed by the spirits more than any of the others, when the sitters evince pleasure at witnessing it, and express the desire that it shall be frequently repeated. Nearly all the physical mediums in this country get direct spirit-writing occasionally, and as the manifestation is of interest, they cannot do better than to sit unanimously for its more perfect development. Thus in a moderate time Spiritualists and the general public will, in their own homes, as well as at public circles be familiarised with the phenomenon, the symptoms which mark its genuineness, and the conditions under which it is obtained.

## A BANK NOTE EXPERIMENT.

BY SIR CHARLES ISHAM, BART.

THE following extracts indicate that when eminent physicians advertise that they have enclosed bank notes in envelopes for clairvoyants to decipher, we are justified in requiring sufficient evidence that they have done so.

In the *Zoist*, vol. x. p. 35, Dr. Elliotson writes:—

Sir Philip Crampton was the first among us who proposed an enclosed bank note as a test of clairvoyance. His showy offer runs thus. We copy it from the *Examiner*, of Jan. 17th:—

"Bank, Henry-street, Dublin, Jan. 7th, 1846.

"In answer to the numerous inquiries which have been made respecting the lodgment of a hundred pound note in the bank of Messrs. Ball and Co., to be paid to any person who shall, by the operation of mesmerism, describe the particulars of the note, I beg leave to say that such a lodgment has been made in this bank, and on the envelope in which it is contained is the following endorsement: 'This envelope contains a bank note for one hundred pounds, which will immediately become the property of the person who, without opening the envelope, shall describe, in the presence of Philip Doyne, Esq., and Sir Philip Crampton, every particular of the said note, namely, the bank from which it was issued, the date, the number, and the signatures attached to it, and who shall read a sentence which is contained in the same envelope with the half note.' (Signed) JAMES DUDGEON."

After all, it turns out that Sir Philip Crampton did not enclose a bank note, but a blank cheque, and they say he thought it good fun to substitute the one for the other.

The *Zoist* contains other letters confirming this; also that the newspaper accounts stated that a cheque, not a bank note, was taken from the envelope, payable to Oedipus or bearer, and that the English words with it were to Oedipus alone.

It also states that a clairvoyant at Clifton, being questioned on the subject, said there was no note, but a piece of paper like a cheque. This being supposed to be nonsense, the clairvoyant was woke up.

CHAS. ISHAM.

Lamport Hall, Northampton.

## ARRIVAL IN ENGLAND OF "MAGGIE FOX."

MRS. KANE, better known to the readers of these pages as "Maggie Fox," arrived in London last Monday, after a quick passage from New York, in the steamer *Australia*. Little Maggie Fox and her sister Kate witnessed the first manifestations of modern Spiritualism at Hydesville, U.S., and have ever since been powerful mediums, and some of the manifestations observed through Mrs. Kane's mediumship are on record in the books of Mr. Robert Dale Owen. Mrs. Kane is on a visit to her sister, Kate Fox, now the wife of Mr. H. D. Jencken, barrister-at-law.

THE *Figaro Programme* this week contains a photographic likeness of Mrs. Ross-Church (Florence Marryat), and a brief outline of her career.

THE Rev. Thomas Colley, curate of Portsmouth and minister of St. Mary's, preached farewell sermons to his congregation last Sunday, having been appointed temporary Chaplain to H.M.S. *Malabar*. His strikingly original and thoughtful discourses have been a great attraction to St. Mary's Church, and his ministrations will be much missed by his parishioners.—*The Hampshire Post and Southsea Observer*, Sept. 29, 1876.

THERE is never any lack of money in connection with Spiritualism when the occasion requires it, and our readers cannot do better than to strengthen the hands of the Committee which is watching Dr. Slade's case by sending in subscriptions freely and promptly. It by no means follows that it will be necessary to use the whole of the amount contributed, if any. Remittances should be made to Mr. George Wyld, M.D., 12, Great Cumberland-place, London.



## CONVERSAZIONE OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

LAST Wednesday night the first of the monthly *conversazioni* of the National Association of Spiritualists was held at 38, Great Russell-street, London, in the rooms of the Association, which by nine o'clock were well filled by a large and fashionable company. Among those present were Dr. Slade and his niece, Miss Slade; Mr. Simmons and his daughter, Miss Simmons; Mr. Keningale Cook, LL.D., and Mrs. Cook; Mr. George Wyld, M.D.; Mr. Frederick Collingwood, late secretary to the Anthropological Institute; Mrs. Weldon (Miss Treherne); Mr. Desmond Fitz-Gerald, M.S. Tel. E., president of the Brixton Psychological Society; Mrs. and Miss Fitz-Gerald; Mr. Algernon Joy, M. Inst. C.E.; Dr. C. Carter Blake, Lecturer on Comparative Anatomy at Westminster Hospital; the Misses Corner; Miss Kislingbury, secretary to the National Association of Spiritualists; Mr. J. C. Joad; Mr. Thos. Blyton, honorary secretary to the Dalston Association of Inquirers into Spiritualism; Mr. Henry Withall and the Misses Withall; Mr. and Mrs. Earl Bird; Mr. and Mrs. Dawson Rogers; Mr., Mrs., and Miss Cook; the Misses Williamson; and Mr. W. H. Harrison.

In the course of the evening, as many as could get into the library assembled therein, and Mr. Alexander Calder, president of the British National Association of Spiritualists, made the following remarks:—

LADIES AND GENTLEMEN,—On this occasion, the first of our winter *soirées*, it falls to my lot to offer a brief address. I should willingly speak of Dr. Slade, in compliment of whom this gathering had long since been announced; but we could hardly carry out this purpose now without being drawn into a discussion of the case now proceeding; and respect for the law makes any such discussion at present to be deprecated. It may be permitted me, however, to state a fact, which we cannot conceal, if we would, that our confidence in Dr. Slade, as a genuine medium, is in no way affected by inferences drawn by two gentlemen who were quite inexperienced in the difficulties of the subject, and which inferences were founded on observations likely to be unconsciously vitiated in apparently slight, but really important particulars, through a foregone conclusion. But though we will not suffer ourselves to dwell on the case, we may touch on some features outside of it which are of general interest. What better time could have been selected for the prosecution than the last hours of the operations of the British Association at Glasgow, when the great point in dispute between materialist and Spiritualist, as to the reality of certain phenomena, had then received a striking illustration. On that occasion Professor Barrett gave the clearest personal testimony that the knockings attendant on a young girl were objective and not subjective. "Real objective raps, displaying intelligence, certainly not produced by any visible cause," are his own words. And though they amount to little in the estimation of the Spiritualist, yet the statement has struck with profound astonishment a number of scientific men. To them it is pregnant with meaning. Emanating from a non-Spiritualist source, it should be regarded as an important contribution; for it will go far to convince the sceptic that the researches of Crookes, Wallace, and others rest, as we well know, on a solid foundation. Professor Barrett reaped as much as he sowed. His harvest would have been greater if he had cultivated more. The lucid manner in which this accurate and distinguished pupil of Professor Tyndall examines all that he touches, leaves great room to hope that he will yet be found gathering largely in this important field of truth. Having said this much, let us commit the matter which is uppermost in our minds to the care of the Great and All-wise Spirit, who knows all hearts, and "from whom no secrets are hid."

Mrs. Weldon, the trainer of the unequalled Gounod choir, sang with feeling and refined taste *Elaine's Song* (Tennyson), by Frederic Clay. The Misses Withall also contributed with much efficiency to the musical part of the evening's entertainment. Among the objects of interest on view, were some water-colour paintings of heads, some of them of

ethereal beauty, by Florence Claxton. Dr. Slade and his party, it is scarcely necessary to state, appeared to find a friend in every person present.

## NOTRE DAME DE LOURDES.

THE *Times*, commenting lately on a letter from Monsignor Capel on the miracles of Lourdes, argued that before regarding those miracles as proved, evidence far more complete than that adduced by Monsignor Capel would be required, and yet that (as far as it was informed) no further evidence was forthcoming. Now, as to the apparition, proof, it must be admitted, rests mainly on the fact of the cures, but proof of the cures is far from resting solely on the authority of the one scientific man, Dr. Dozous, cited by Monsignor Capel. It has, on the contrary, been abundantly set forth by Monsieur Henri Lasserre, a gentleman who, though a *Dilecté Fili* of the Pope, is much respected by the anti-clerical party in France. In a review of his book on the miracles in question, in *Le Temps*, Monsieur Scherer testifies to his high character, and is lost in astonishment that a man such as he, "*un homme connu et respecté de nous tous*," should bear witness to the reality of an alleged apparition, and of the miraculous cures ascribed to the spring of water connected with it.

Monsieur Lasserre had in fact had personal experience of the virtue of that spring, having been suddenly and completely cured by it of an affection of the eyes which had for some time entirely prevented him from reading, and from which no treatment had relieved him in the least. This was without pilgrimage to Lourdes—merely by having water from the fountain sent to him in Paris.

Profoundly grateful for the restoration of his sight, M. Lasserre set forth soon afterwards for the favoured spot beneath the Pyrenees, where the apparition had showed itself, for the purpose of verifying the accounts of it, and of the alleged miraculous cures. The result of his inquiries was a small volume entitled, *Notre Dame de Lourdes*, containing just such evidence as is deemed requisite by the *Times*.

That paper makes one remark, in the above-mentioned article, on the subject in question, which is, to the ear, correct. "The whole story," it says, "must be regarded with much the same feeling as is a tale of wonders achieved by a medium." Just so; there is indeed an essential homogeneity throughout the multiform phenomena of the spiritual realm. All are evidently due to the same unknown agency, the influence of which has ever been powerful on mankind.

In denying the reality of these phenomena, the philosophical know not what they do. From clear apprehension and demonstration of their nature, light too intense for it to withstand must arise and beat upon superstition, while opening up views of the spiritual, in harmony with the enlightenment of the age. Now that these phenomena have come before the British Association, many, doubtless, among the younger members of that body will, ere long, engage in inquiry into them. Meanwhile, it is curious to witness the indignant disgust with which a portion of the scientific world has beheld that—as they deem it—abject thing, Spiritualism, take its seat in the halls of science, and

"With its darkness dare affront her light."

Their expressions of horror at this unexpected intrusion remind one of the ironical language put by the French dramatist, Ponsard, into the mouth of a pupil of Galileo, in a dispute as to the existence of the satellites of Jupiter:—

"Haro sur les nouveaux venus;  
Il faut dire leur fait à ces quatre inconnus;  
A ces perturbateurs, à ces vagabonds d'astres,  
Qui plongent la science en de si grands désastres,  
Où, chassez-moi du ciel ces intrus sans avoir,  
De quoi se mêlent-ils, je le demande un peu,  
De venir après coup, quand les places sont prises,  
Déranger brusquement les planètes assises!"

It must no doubt be an unpleasant surprise for the opponents of Spiritualism to find themselves so suddenly overtaken by a rising tide of which they had disregarded the advance. Spiritualists themselves had not looked just now for so great a wave. Not long ago it seemed unlikely that the spiritual phenomena would be brought before the British Association until it should meet at Hygeia. Nor have they been ushered into its presence in a way befitting the transcendent magnitude of their claims to consideration. Timidly, on the contrary, and cautiously have they been presented—in Mr. Crookes' words, "nibbled at." Yet on that day, the 12th of September, 1876, under the high auspices of Mr. Alfred Wallace, an immense impulse, it will perhaps be seen, was imparted to the spiritual movement.

J. H. D.

Mr. D. H. Wilson, M.A., has left London for the South of France and Algiers.

The names of Miss Dickson and Mr. H. T. Humphreys, Barrister-at-Law, were accidentally omitted in our list of those present at the meeting at which a committee was appointed to watch Dr. Slade's case.

SPIRITUALISM IN THE NORTH OF ENGLAND.—On Sunday last the quarterly Conference of the North of England Spiritualists was held at the Freemasons' Old Hall, Weir's Court, Newgate-street, Newcastle-on-Tyne. The meeting was not a large one. Mr. R. Mowbray was elected honorary secretary for the ensuing quarter. At five o'clock those assembled sat down to tea, and at seven Mr. J. J. Morse gave a trance address.

DR. SLADE being, like all mediums, very sensitive and subject more or less to mesmeric influences, suffers much from the number of Spiritualists who call upon him offering all kinds of gratuitous advice—advice differing as widely as the poles, and unaccompanied by offers to pay the expenses of that which the speakers suggest. Dr. Slade and Mr. Simmons have asked them to talk to the former on other subjects, but in vain. After this public notice, perhaps Dr. Slade, in his weak state of health, may be relieved from unasked, though well-meant, intrusion, and those who have anything to say will confer with Mr. Simmons only.

## Poetry.

## THE RED MAN.

An Extract from Charles Sprague's Centennial Ode.

At the celebration of the Two Hundredth Anniversary of the settlement of Boston, in September, 1830, a Centennial Ode was spoken by Charles Sprague, the banker poet, who died last year at the ripe age of eighty-four years. Mr. Sprague's truthful and sympathetic references to the wrongs and the injustice of the Indian tribes of North America at the hands of the white men were not the least meritorious portions of the ode, and as they have an especially mournful interest at this time, we copy below a brief extract:—

I venerate the Pilgrim's cause,  
Yet for the red man dare to plead;  
We bow to Heaven's recorded laws—  
He turned to Nature for a creed;  
Beneath the pillared dome  
We seek our God in prayer,  
Through boundless woods he loved to roam,  
And the Great Spirit worshipped there.  
But one, one fellow-throb with us he felt—  
To one divinity with us he knelt;  
Freedom, the self-same freedom we adore,  
Bade him defend his violated shore.  
He saw the cloud ordained to grow  
And burst upon his hills in woe;  
He saw his people withering by,  
Beneath the invader's evil eye;  
Strange feet were trampling on his father's bones;  
At midnight hour he woke to gaze  
Upon his happy cabin's blaze,  
And listen to his children's dying groans.  
He saw,—and, maddening at the sight,  
Gave his bold bosom to the fight;  
To tiger rage his soul was driven;  
Mercy was not—nor sought, nor given;  
The pale man from his lands must fly—  
He would be free, or he would die!

And was this savage? Say,  
Ye ancient few,  
Who struggled through  
Young freedom's trial day,  
What first your sleeping wrath awoke?  
On your own shores war's larum broke;  
What turned to gall even kindred blood?  
Round your own homes the oppressor stood;  
This every warm affection chilled,  
This every heart with vengeance thrilled,  
And strengthened every hand;  
From mound to mound  
The word went round—  
"Death for our native land!"

\* \* \* \* \*

And ye this holy place who throng,  
The annual theme to hear,  
And bid the exulting song  
Sound their great names from year to year;  
Ye, who invoke the chisel's breathing grace  
In marble majesty their forms to trace;  
Ye, who the sleeping rocks would raise  
To guard their dust and speak their praise;  
Ye, who, should some other band  
With hostile foot defile the land,  
Feel that ye like them would wake,  
Like them the yoke of bondage break,  
Nor leave a battle-blade undrawn,  
Though every hill a sepulchre should yawn—  
Say, have not ye one line for those,  
One brother line to spare,  
Who rose but as your fathers rose  
And dared as ye would dare?

Alas for them! their day is o'er!  
Their fires are out on hill and shore;  
No more for them the wild deer bounds;  
The plough is on their hunting grounds;  
The pale man's axo rings through their woods,  
The pale man's sail skims o'er their floods,  
Their pleasant springs are dry;  
Their children—look! by power oppressed,  
Beyond the mountains of the West  
Their children go—to die!

## Correspondence.

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

## "SCIENTIFIC ACCURACY."

SIR,—In your exhaustive report of the discussion relative to Spiritualism, which lately took place at the meeting of the British Association for the Advancement of Science, I find Dr. Carpenter explaining to his audience the meaning of the term "Diluted insanity," as employed by him in reference to those persons who believe that many of the so-called Spiritualistic phenomena are the results of an unseen intelligence, other than that of the persons who are engaged in the immediate investigation of the said phenomena. In his speech (*vide* page 94 of *The Spiritualist*, September 22nd), Dr. Carpenter adduces an example of "diluted insanity," as occurring in the case of a medical man, who had asked him whether it were true that he had expressed himself as holding that every believer in Spiritualism was affected

with "diluted insanity." He then proceeds to state the nature of the communication made to him by the aforesaid medical man, and ends by quoting the advice kindly given by him to this victim of the malady in question.

Now, Sir, I have an impression that I myself have been made the example of the "diluted insanity" theory, and pray remark that I use the word *impression*, inasmuch as the account given by Dr. Carpenter is so different from that which I communicated to him that I have some difficulty in reconciling the two, more especially bearing in mind the great importance attached by Dr. Carpenter to absolute accuracy in all things connected with scientific investigation.

1st. Dr. Carpenter says that "I went on to tell him that I had a garret in my house, in which a number of things were put away." I said (or wrote, rather) nothing of the kind. What I did say was that a friend of mine going into his bedroom, after two hours' absence, found certain articles from a dressing-case and toilet table arranged upon his bed in the form of a cross in apparent process of formation.

2ndly. I am reported to have stated—"That this garret was kept locked"; but, as there was no garret in the house, it is somewhat difficult to understand how, except, perhaps, upon the "diluted insanity" theory, I could possibly have said so; which, however, be it understood, I did not.

3rdly. Dr. Carpenter then says that—"They went into it one day, and found that these things were all brought together upon the bed." Now, sir, I again repeat, that a more inaccurate report of what actually did take place, and was communicated as such by me to Dr. Carpenter, can scarcely be conceived. My version of the occurrence was, that on first observing the arrangement of the toilet, we examined the apartment, inside and outside, most carefully; and, having thoroughly satisfied ourselves (*i.e.*, my wife and a gentleman, a personal friend, then my guest) that it was, at all events, possible to prevent further ingress (supposing that trickery had been at work), we locked the door, and took the key; but, so far from, as Dr. Carpenter says, allowing a *fortnight* to elapse, we visited the room in *half-an-hour*, and continued to do so at similar intervals during the afternoon, and with the same results, viz., the discovery of a gradual development of what we had rightly imagined to be a cross, composed of every small toilet article that could be found in the room, laid out with the utmost symmetry upon the surface of the counterpane; and not of "all my crockery piled upon the bed," as Dr. Carpenter chose to interpret it in the letter received from him upon the subject.

Now, it is possible that Dr. Carpenter may regard such discrepancy as being of no consequence, and that a loose approximation to the real facts may serve equally well the purpose of illustrating what the eminent physiologist means by "diluted insanity"; but it is certainly doing scant justice to the care with which the sequence of phenomena described above was actually investigated, publicly to give a careless and erroneous version of the same, and then, as a deduction therefrom, to assert that I and two other witnesses were the unhappy victims of "diluted insanity," because, having no other possible loophole, we, for other and very sufficient reasons, had arrived at the conclusion that an intelligence outside of, an independent of, an organised corporeity, had been manifesting itself. If Dr. Carpenter calls this method of treating a carefully-worded and, I assert, accurate statement of certain facts, submitted to him by a correspondent, "scientific accuracy," I, as an humble and comparatively unknown individual, can hug myself in the conviction that, although possibly the victim of "diluted insanity," such has never been my method of procedure.

G. T. STEER, M.D. Edin. and New York.

The Marine Hotel, Parado, Cowes, Isle of Wight,  
Sept. 30th, 1876.

## PSYCHOLOGICAL EXPERIENCES.

SIR,—In your paper of June 20th, there is a paragraph headed "Pealing of Bells." "Moth" inquires if any one can give authentic information of such phenomena as Kinglake records in *Eöthen*. I can affirm that I have experienced almost exactly the same, excepting that I did not hear bells, but harmony of another description. I will relate what I know circumstantially.

On the first occasion I had slept in the day-time, and heard while sleeping, as it were, a choir singing, or rather chanting, with very slow and measured cadence. This awoke me, and for at least half a minute after I was awake the sound continued. I even distinguished the words of a line.

On the second occasion I was awake by the grand rolling melody of a cathedral organ. This also continued after I was awake. More or less I have had other clairaudient experiences of a slighter nature, but I only record the above as they seem to be more applicable to the case in point. I may also add that although I have been a medium since 1873, and daily see such wonders that I really sometimes do not know which world I am in, no instances of spiritual favours affected me so strongly as these; had it not been so I perhaps should not have troubled you with what contains nothing very new or original. To explain *how* they affected me is quite impossible. I cannot convey to others any idea of the sights or sounds of that world; we want the language of that world, and failing that are held dumb. I see in the same edition of *The Spiritualist* accounts of Indian Spiritualism. The *Irfali ilm*, or divination by the lota, is well known to every native, and there is much besides that accords in every way with our modern science. Cures by mesmerism are more common than cures by doctors. Magic is practised, but those who are proficient keep it very secret; and, of course, divination to discover thieves would be utterly scouted by police magistrates. As to fakirs, I think our English friends know *very little* of these people, and some blunders are the consequence.

HENRY ROCKE, Late Captain in Her Majesty's Army.

Hyderabad, India, Aug. 30th.

## SEERSHIP AND REINCARNATION.

SIR,—Spiritualists as a whole are, I believe, ready with Margaret Fuller to "accept the universe," so would no doubt all become believers in the doctrine of reincarnation if it had any better basis than mere speculation, confirmed by the utterances of a few mediums.

For if it be so, so it is you know,  
And if it be so, so be it.

There is no reliable evidence in support of the doctrine, and I think there is strong reliable evidence against it. No seer, whether ancient or modern, has, so far as I am aware, given any testimony in its favour. T. L. Harris knows nothing of such a doctrine. A. J. Davis has never taught it. Emanuel Swedenborg, who had daily intercourse with the spiritual and angelic worlds for upwards of twenty-five years, speaks of such a belief only to explain its origin. Thus, in his treatise on *Conjugal Love*, he says:—"If a spirit were to speak with a man from his own memory, the man would appropriate the spirit's memory as his own, and his mind would become confused with the recollection of things which he had never heard or seen. That this is the case has been given me to know from much experience. In consequence of the memories of spirits getting mixed with men's, some of the ancients conceived the idea that they had existed in another realm previous to their birth on earth. Thus they accounted for the possession of memories which they knew had not originated in ordinary experience."

And in his *Spiritual Diary*, No. 3,917, he writes:—"It was shown by experience that when spirits act upon man from their own memory of particulars, man does not know otherwise than that he was previously cognisant of them, as was evinced to-day (Nov. 9th, 1748); thence is the kind of recollection of which Cicero speaks, as if he had known certain things previously. Hence it appears what confusion would arise if spirits were to act upon man from their memory of particulars, and not from the memory of the man. On a former occasion also a spirit acted from his memory of particulars upon me, when I was not aware but that I had known the thing, though I had in fact known nothing at all about it."

The Swedish Seer also affirms that he had conversed with spirits who had lived upon earth more than two thousand years since; yet no one, whether spirit or angel, had ever heard of a possibility of his being reincarnated.

What Jesus said of John the Baptist is no evidence in support of this theory, unless it could be shown that there was no Elias in the spiritual world who was the influencing spirit of John. In the Mount of Transfiguration the veritable Elias appeared with Moses, and though the three disciples had known John personally, and had not known Elias, they did not confound the one with the other. J. W. F.

## MISS LOTTIE FOWLER'S DEPARTURE FOR AMERICA.

SIR,—On Thursday night last Miss Lottie Fowler, accompanied by myself and Mrs. Regan to Euston station, took her departure for Glasgow (en route for America), where she will stay a few days at the Blythswood Hotel, Argyll-street, thence to Edinburgh for a similar period, and, lastly, to Liverpool, staying at Wall's Temperance Hotel, No. 1, Islington, until she embarks for America. I am desired by Miss Fowler to express her thanks, through the medium of your paper, to the executive of the British National Association of Spiritualists for the kind invitation given her to their *soirée* of the 4th inst., which she is thus prevented from attending. J. REGAN.

37, Hart-street, Bloomsbury-square, Oct. 1st, 1876.

## A MYSTERIOUS FACE.

SIR,—I quote the following from an American religious weekly called *The Restoration*, of Aug. 30th. It is in substance very similar to the account lately given of an appearance at intervals upon one of the windows of Holy Trinity Church, York. In this instance, however, the figure seems to be permanent upon the glass. Perhaps some American correspondent may be able to throw more light upon the subject:—

"A correspondent of the *Harrison News*, writing from Forest, gives the following account of the mysterious appearance of a woman's portrait on a church window in that village:—

"During the last two years something has been making its appearance on one of the glasses in the church window, and now it is plainly a true picture of a woman. It can be seen as far as ten rods from the church. The glass is perfectly clear and smooth on the inside, and nothing can be seen of the picture on the inside. Hundreds of people have been to see it. It is a great mystery to all, and cannot be accounted for. Different things have been tried on it to rub it off, but to no effect. As the church is within two hundred yards of my house I have plenty of opportunities of seeing the picture, and I know it is getting plainer every day. If any person doubts this, abundance of proof can be had to substantiate the above." M.

Grange, Sept. 25th, 1876.

[A thin film of platinum burnt into the surface of a window pane, will give it the properties of a looking-glass when viewed from the outside of the house, and of a transparent sheet of glass when looked through from the inside, and on this principle the picture of a face could be made. Whatever the explanation may be, narratives like the above are multiplying in America, but we do not wish to give further space to this subject unless the facts are properly authenticated.—Ed.]

## SPIRITUALISM AND BERKELEYISM.

SIR,—I have read Mr. St. George Stock's article with much attention, but must confess that I do not see the special bearing of Berkeley's theory on Spiritualism. Do any Spiritualists deny the external world of matter or ascribe all the facts of our nature to the immediate action of God upon our mind? I should like to ask Mr. Stock what he means in referring the facts of Spiritualism to the supernatural. He says, "The long mooted question of miracles is at length decisively settled by Spiritualism. Miracles do actually occur." And he says that "phenomena" means in plain English "facts." But surely the causes of phenomena are facts, or does he not believe in causes, ignoring them altogether with

Comte? As regards mesmerism and Spiritualism, Mr. Stock's remarks on mental sympathy and induced impressions are very illustrative, and we must remember that the medium more resembles the mesmerised person than the mesmeriser; the operator may induce in him an extraordinary amount of muscular power, without the patient, though abnormally awake, having any consciousness of the fact. For instance, he may cause him to hold out the arm with a heavy weight to it for an hour together, without his experiencing any fatigue, so that supposing the operator to be a spirit it may have the force at its command. But "psychic force" is as improper an expression as "psychology" for the study of the problems of life and mind. HENRY G. ATKINSON, F.G.S.

Boulogne-sur-Mer.

## SPIRITUALISM AT PENZANCE.

SIR,—A small place, very far west, where the London morning papers arrive at 7.15 p.m., a visitor sees a copy of *The Spiritualist* on the counter in a newsagent's shop. "Many Spiritualists here?" Shopwoman—"Oh! dear no, sir; only one, a stranger. We get that for him. We're much too enlightened here for that sort of thing." Visitor—"Ah! I see, you get your news rather late in the day." There were, however, bills posted about the town and neighbouring villages, announcing the visits of two conjurors, within a few days of one another, both of whom made the annihilation of Spiritualism the chief feature of their programme. These people ought to be prosecuted for trying to produce abortion. They would stay Spiritualism ere it is born. A. JOY.

## MR. PARK HARRISON'S VISION.

SIR,—The remarkable accuracy and fairness of your account of the discussion at Glasgow on Mr. Barrett's paper, leads me to believe that you will readily supply some omissions, and correct an error of some importance in the report of my remarks on that occasion.

In alluding to the heat of the brain, when abnormally excited, I spoke of experiments that had been successfully made with thermometers, for the purpose of suggesting to medical men the advisability of ascertaining by similar means the state of the brain of young girls, who, as Dr. Heaton warned the meeting, might be seriously injured, and that for life, by incautious experiments.

2. I alluded to having seen an apparition some years ago when threatened with brain fever. This was an exceptional case, but even when the brain is in a far less diseased and excited state, the senses are liable to be deceived more than they are when the brain is "cool," and surrounding objects are often absolutely unnoticed.

3. I quoted the case of "Katie King" to show that minds of great capacity may be unable to detect imposture. There can be no doubt that Dr. Child and Mr. Dale Owen (who had better opportunity than Mr. Wallace of ascertaining the actual facts) were satisfied that the person with whom the Holmes's lodged did act the part of Katie King. Where is there any notice that either of the above-named gentlemen withdrew the letters that he sent to the public press announcing the fact that they had been deceived?

I may mention that I proposed that Mr. Barrett's paper should be read and discussed by the committee of Section D at a special meeting, and greatly regret that the suggestion was not adopted.

St. Martin's-place, Oct. 2nd.

J. PARK HARRISON.

## DIVINATION AMONG THE NATIVES ON THE ZAMBESI.

SIR,—The following extract from a letter recently sent home by a gentleman who has gone to South Africa for both health and sport, may be of sufficient interest to insert in your journal:—

"A very curious incident now occurred. I am half afraid to tell you about it, for you will certainly ridicule me. I'm not exactly superstitious, and before I came up here I should myself have been the first to laugh at anything of the kind; but now—though I don't say anything about my belief—I confess I'm fairly puzzled. The case is this:—The natives about here have a system of 'divining' by throwing certain curiously marked pieces of ivory—three in number—shaped like key-labels, and about an inch and a-half in length. These they rattle in their hands for some time, muttering probably some charm, and asking out loud, repeatedly, the question to which they want an answer. Then they throw the 'bones' down on the ground, and according to the manner in which they fall so the professors of the art give their auguries. This, no doubt, sounds very ridiculous in your enlightened ears (excuse the bull about ears and light). But wait a bit. I have said that Robertson left Daeka on the 8th, intending, if he met with any sport, to stay six weeks or so, in the hill country, which begins thirty miles, or so, to the west of Daeka.

"On the 21st [Aug. 1874], Jim, the Mabiquer, who was so seriously wounded by an elephant during the river trip when I went down for corn, and who was a great professor with the bones—on the 21st, early in the morning, Jim went through his performances, throwing his bones repeatedly. He then announced that Robertson was coming back to Daeka, that he would be back that afternoon about three o'clock, that he had shot elephants (no number specified), and that he was walking very fast, as though in a great hurry. Jim had been right once or twice before, so I paid particular attention to this announcement. At three o'clock Robertson returned! bringing with him the tusks of two elephants he had shot! No sooner was he in the house than he asked for something to eat, saying he felt done up, having started that morning before sunrise, and having walked steadily on to camp without even stopping to cook breakfast. He had walked about five-and-twenty miles, and at the time Jim pronounced his augury Robertson was literally walking very fast, as if in a great hurry. It seems that he had felt unwell whilst in the veldt, and feared a relapse of the fever, from such a sharp attack of which he suffered when I was buying corn. He, therefore, returned to Daeka, not caring to risk an illness out in the bush.

"Now what do you think of Jim's remarkably precise divination? Remember he had no possible means of knowing what Robertson was doing—no strangers had been to the camp who could give him news about Robertson, and Robertson's return was quite unexpected. I was fairly puzzled! Now you will probably say that this was merely a remarkable coincidence, or a very lucky guess on Jim's part. But listen to this. There was another professor among our boys. I took notes of thirteen cases which came under my own personal observation. Jim threw five times, Tom eight times. Their auguries involved thirty distinct statements of which five were distinct unambiguous prophecies (one of which I

mention below), and the only error in the whole thirty statements was this: Jim said on the 22nd that John would be back on the following day early—pointing to where the sun would be at nine a.m. John came back next day but did not reach camp till one o'clock. This was the only inaccuracy in the whole thirteen cases of divination.

"I can't spare space to mention the particulars of all these auguries in a letter, but I mean to write a full account of them, and having stated the facts, leave others to form their own opinions."

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"Next day August went out on his own account in one direction and I went another way. Tom threw the bones—"acata" they call them—and prophesied that August would shoot first a cow [elephant], then a big bull, and then a smaller bull, and he added that in each case, if August were not very sharp, the Mabiquers, who had guns, would be too quick for him, and would put in the first shot. Now, by the hunters' rules, the man who first wounds the elephant—no matter how slightly—is said to kill him, and claims the ivory. As the boys were hunting for me, it did not matter a straw who killed the elephants; but August naturally wanted to have the credit of doing so, and he had such faith in the prophecy that he asked me to give special orders to the Mabiquers not to fire before him. I did so. A week afterwards August joined me again at another skarm. He and his party had shot first a cow, then a big bull (50 lbs. one tusk), then a smaller bull; but in each case, in spite of my orders, the Mabiquers were too quick for him, and got the first shot! Was that merely a curious coincidence?"

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"That night Tom threw the bones, and prophesied that next day I should shoot a bull elephant, and August would shoot another, and that this time August would get the first shot at his. Next morning we went out with nine Kaffirs and five guns. . . . [The prophecy was fulfilled.] . . . I went back in triumph to the skarm, where I had left Tom, the prophet, in charge. He did not seem at all elated with the success of his prediction, but took it quite as a matter of course."

[A gun had been stolen, Samiland and two others had been sent to their Kraal—100 miles away—to look for the thief. Robertson and Andries were off hunting.]

"On Sept. 13th Jim threw the bones, and announced that Robertson would return that afternoon, and that Andries would return on the third from that, both with ivory. Robertson and Andries came back, as foretold, and both with ivory! On the 18th Jim threw again. He said that Samiland had found the thief, had got the gun, and was coming back, but was not bringing the thief with him; he was far off, would sleep three nights more in the bush, and would be back on the fourth day. And he was perfectly correct! Now, on the 18th, Samiland was just leaving Wankie's Kraal, where he found the thief, and was therefore quite a hundred miles away. These be facts; let those account for them who may."

I offer no comment on the foregoing statements; the writer is a gentleman of the highest integrity, not given to any superstitious belief, and his testimony to the existence and mode of divination in Africa, regarded simply as the record of a savage custom, is of singular interest. No doubt odd coincidences account for a good deal of the success of the predictions, but it seems difficult to explain them all in this way. Is it possible that some sort of supersensuous perception was possessed by the diviner of which possibly we get occasional glimpses elsewhere? On this question I am anxious to seek for further evidence. Can any of your readers help me?

W. F. B.

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BECAUSE of his absence from town, Mr. S. C. Hall was unable to attend the meeting of Spiritualists relating to the prosecution of Dr. Slade; he, however, writes from Bath—"I saw Slade but once, and only once; if I were in London I should certainly see him again. My conviction was, and is, that there was not, and could not be, fraud. But before 'I made up my mind' I should certainly see him again."

PROF. HUXLEY ON EVOLUTION.—Prof. Huxley was present at the meeting of the American Association for the Advancement of Science, held at Buffalo. After stating that he was quite unprepared to occupy their attention, he said:—"In England we have no adequate idea of the extent of your country, its enormous resources, the distances from centre to centre of population, and we, least of all, understand the great basis of character which sprung from the other side of the Atlantic. There has been some talk of the influence of your climate carrying you back to the North American type. I cannot say that I can see any signs of that, unless it be in the development of that virtue of hospitality which prevails among all savages. Another feature I have observed which fills me with a certain amount of shame, when I think of what is going on in our country. I have visited your great Universities of Yale and Harvard, and have seen how your wealthy men contribute to scientific institutions in a way to which we are totally unaccustomed in England. The general notion of an Englishman who becomes rich is to buy an estate and found a family. The general notion of an American who becomes rich is to do something for the benefit of the people, and to found an institution whose benefits shall flow to all. I need hardly say which I regard as the noblest of these two. It is commonly said there are no antiquities in America, and you have to come to the Old World to see the past. This may be, so far as regards the trumpery of 3,000 or 4,000 years of human history. But, in the larger sense, America is the country to study antiquity. I confess that the reality somewhat exceeded my expectations. It was my great good fortune to study in Newhaven the excellent collection made by my good friend, Prof. Marsh. There does not exist in Europe anything approaching it as regards extent, and the geological time it covers, and the light it throws on the wonderful problem of evolution which has been so ably discussed before you by Prof. Morse, and which has occupied so much attention since Darwin's great work on species. Before the gathering of such materials as those to which I have referred, evolution was a matter of speculation and argument, though we who had adhered to the doctrine had good grounds for our belief. Now things are changed, and it has become a matter of fact and history. The history of evolution, as a matter of fact, is now distinctly traceable. We know it has happened, and what remains is the subordinate question of how it happened. I wish you all good speed, and that this Association, like its sister in Great Britain, will sow the seeds of scientific inquiry in all the towns it visits, and thus help on the great good work."—*Nature*.

## THE BRITISH ASSOCIATION ON PROFESSOR BARRETT'S PAPER.

From "The Spectator."

Now that we have before us a full report of Professor Barrett's paper, and of the discussion upon it, we may be permitted to express our hope that the British Association will really take some action on the subject of the paper, in spite of the protests of the party which we may call the party of superstitious incredulity. We say superstitious incredulity, because it is really a pure superstition, and nothing else, to assume that we are so fully acquainted with the laws of Nature, that even carefully examined facts, attested by an experienced observer, ought to be cast aside as utterly unworthy of credit, only because they do not at first sight seem to be in keeping with what is most clearly known already. Professor Barrett, we are told, is a "thoroughly trained man of science," "trained under the eye of the most distinguished physicist of the present day, Professor Tyndall." No one, we suppose, has thrown the slightest doubt upon his veracity. His paper itself has no grain of credulity in it. He catches at no hasty explanation of the facts for which he vouches. He is not an advocate of the spiritualistic explanation which is so fashionable among many. He is not, indeed, so well known as Mr. Crookes, whose great experiments on the physical energy of light have made him eminent as a man of science, but then his paper does not make such immense drafts on the belief of men of science as Mr. Crookes's various papers on kindred subjects have made; and that is in itself a great advantage, for Mr. Crookes has evidently procured for himself the reputation—justly, or unjustly—of having a soft point in his brain somewhere, and accepting evidence on very easy terms in testing marvels. Now Professor Barrett's paper shows neither haste to theorise, nor eagerness to accept doubtful facts. He relates only what he has tested very carefully himself under all the severest tests he can devise, and what he says in relation to mesmerism can probably be confirmed by nearly every one who has made mesmerism a subject of careful study. The description, at least, of his experiments on the little girl in Westmeath, who, when under his mesmeric influence, could describe exactly what he himself knew, even though it was a locality in London where she had never been, but could not go beyond the contents of his own thought at the time, may be strongly confirmed from other sources. An intimate friend of the present writer's, when in Calcutta, found the very same limit to the "clairvoyance," as it is called, of a native girl, who was thrown into the mesmeric trance. She could describe minutely what was in his pockets, so far as he himself knew it, but when the contents of his pockets were changed without his knowledge, her insight failed. So, too, she could describe exactly the place on which his mind was fixed in England, so far as his own memory served him. Where his memory failed, her insight failed. Certainly all that Professor Barrett said of the phenomena of mesmerism, curious as it is, can be adequately confirmed from other sources.

We cannot see, then, why, when he came to describe the phenomena he had tested so carefully, in a sphere which seems to be outside that of the influence of mind on mind, any one should be disposed to brand him at once as credulous or unscientific. Let us quote his own very cautious and deliberate words:—

About twelve months ago I was told that the 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 came on whenever the child was in a passive condition, and apparently displayed some intelligence, as they would keep time to a tune, or, by rapping at certain letters, would spell out words. As the family were living in my neighbourhood, I made their acquaintance, and obtained permission to examine these mysterious knockings. I found that, in the full glare of sunlight—when every precaution to prevent deception had been taken—still these raps would occur, in different parts of the room, entirely out of reach of the child, whose hands and feet I was watching closely. A dozen times have I tested the phenomena in every way that the ingenuity of sceptical friends could suggest, and the result was that I could come to no other conclusion but that the sounds were real *objective* raps, displaying intelligence, and yet certainly not produced by any visible cause. I have often had the sounds occurring on a small table, above and below the surface of which my hands were placed, and have felt the jarring of the taps on that part of the table enclosed between my hands. I have taken sceptical friends to witness these phenomena, and their testimony agrees with mine. It must be borne in mind that the conditions of the experiment are singularly unfavourable either



for fraud or hallucination. To avoid the possibility of the former, I have held the hands and feet of the child, and still obtained the knockings; they have occurred on the lawn, on an umbrella, far removed from the possibility of deception by servants. Then, again, the impressions made on the senses by the bright sunlight, conversation, and movement, were perpetually correcting any tendency to fall into a state of reverie, even had I not specially guarded myself against this danger. I can give no explanation of the occurrence, but it is a curious fact that these manifestations, after rising to a maximum, in the case of this child, gradually faded away, and now have entirely ceased. All that can be said concerning the child is that her health is stronger now than when subject to this curious malady. Were it imposture on her part, she would be more likely now to produce these manifestations, as, the interest of friends having been excited, temptations to deceit, through desire for notoriety, are stronger now than during the time of my investigation, when scarcely any one outside her family circle knew of the facts. I think it is my duty to put on record the facts I have narrated.

Now is that the language of a fanatic, or of one who was greedy of marvel, and had not the discrimination to guard against the illusions to which the mind of the observer itself is subject? Whatever be the explanation of such facts—which of course is a matter for scientific men to discover—it is at least a satisfaction to know that in some cases they are genuine, as it relieves one of the necessity of assuming the existence of such vast masses of credulity and fraud as Professor Lankester's position, for instance, would apparently require. No doubt, whatever may be nucleus of reality in these eccentric capacities of special organisations, large adventitious bodies of hysteric extravagance and illusion and direct fraud are quite sure to collect round them. But it is at least some comfort to have reason to believe that the origin of the whole belief is not in fraud, but in a basis of real fact, however much smaller than the structure which credulity and superstition raise upon it.

We cannot pretend to understand the only reason which has ever been given why the real occurrence of these extraordinary phenomena should not be, at least, provisionally accepted, whenever a genuine and careful man of science, who commands attention in other departments of observation, attests them. Dr. Carpenter is reported to have said, in the British Association:—"We scientific men accept Mr. Crookes's statements upon the radiometer, and upon the whole series of beautiful researches by which he has brought that instrument to its present position. Why do we accept them? Because these can be reproduced at any time, and by any person. If Mr. Crookes would show us the phenomena which he has described, or if you or Dr. Huggins would show us the phenomena at any time which have been described in your writings, we would give them exactly the same attention;" and that remark was received in the section with general applause. Now Dr. Carpenter's valuable book on "Mental Physiology" is crammed full of facts which he himself believes, and which we are most of us willing to accept on his authority, or on the other excellent authorities which he quotes, but which the excuse which he here suggests would be, as far as we can see, just as good reason for rejecting, as it is for rejecting absolutely the attestations of Mr. Barrett, or Mr. Wallace, or Mr. Crookes, concerning these marvellous phenomena. Dr. Carpenter could hardly reproduce at pleasure, for a crowd of curious inquirers, a single one of the strange phenomena of sleep-walking, or dual memory, or exalted faculty during the hours of sleep, which he so carefully records and so ably discusses. If we are to reject good and scientific testimony as to abnormal states of body or mind solely on the plea that it cannot be reproduced at pleasure, more than half the scientific data given us in Dr. Carpenter's valuable book should certainly be treated by scientific men as if they were little more than imaginary. We do not suppose that Dr. Carpenter meant to say this. What he did, no doubt, mean to say, and what is very wise and undeniable, is, that a scientific man will not at once accept as fact everything, however little in keeping with other experience, which another scientific man has observed, until other scientific men come upon similar facts, which tend to verify and confirm these observations. That is a very sound position. And it applies to the abnormal facts stated in his own work just so far as they have not been repeatedly verified, either in detail, or at least in type, by several independent observers. But that is no reason at all for not accepting the deliberate statements of such scientific men as Mr. Barrett, or Mr.

Wallace, or Mr. Crookes—as at least establishing a case for careful inquiry and investigation, still less for asserting that there is no occasion to inquire until one of them can reproduce all the facts he has observed in presence of a full section of the British Association. The fact is, of course that this last condition is possible at all only in relation to a very limited department of physical science—experimental science. Even for the phenomenon of an occultation or an eclipse, you must wait till the conditions of an occultation or an eclipse recur. Where you are dealing with peculiar organisations, especially if there is any reason to believe them morbid organisations, it is absurd to suppose you can get your phenomena when and where you will. Professor Barrett's patient began to lose her peculiar power just when it was beginning to excite most attention, and it would be simply childish to say that because this was so she never had it. You might just as well argue that because a man recovers from the dual state of consciousness, which is sometimes caused by a great blow on the brain, or a brain fever, this dual state of consciousness never existed, and that its phenomena are not worth study. We are quite sure that Dr. Carpenter does not really hold the view which his language seems to convey, otherwise he would not be so ready, as he evidently is, to investigate this curious subject. Nevertheless, the language itself may mislead. It is evident that there are persons who think—we do not believe that Dr. Carpenter is one of them, though Professor Lankester evidently is—that utter incredulity is the right and scientific state of mind in relation to such facts as are detailed by Professor Barrett, and who are greatly fortified in that opinion by detecting a gross fraud now and then—though such frauds would most likely have never been conceived or devised, if there had not been some curious phenomena to imitate, which had previously inspired a well-founded confidence. It seems to us that science incurs a very serious danger of forcing persons who are not really competent to pursue these investigations with sufficient strictness, to dabble in them, and, perhaps, founder in waters quite too deep for them, when it holds aloof in grand incredulity from a class of phenomena which have now conquered a certain amount of belief from a good many highly disciplined intellects, and when it is disposed to affix a sort of stigma to the mere investigation of them. Mr. Ray Lankester is profoundly right in saying that there is a "quite unsuspected amount of incapacity for observing" among us ordinary mortals. That is quite true. But the way to increase the amount, instead of to diminish it, is to leave ordinary mortals, unassisted by the more disciplined observation of men of science, to deal with complicated and abnormal phenomena, and to tell them they are fools for asking questions at all about matters of which they hear so much. It is the close attention of men of science to these abnormal facts which will dispel the illusions and superstitions of practical men. But men of science cannot even begin to teach us without receiving with due respect all cautious and sifted statements, such as Professor Barrett's, of the facts, and taking these as the basis for their inquiry. To assume, as Professor Lankester appears to do, that because there are fraud and credulity in plenty to be found in connection with these facts—as there is, no doubt, in connection with all nervous diseases,—fraud and credulity will account for all the carefully attested statements of accurate and conscientious observers, is to saw away at the very branch of the tree of knowledge on which inductive science necessarily rests, and to bring the whole structure toppling to the ground.

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SPIRITUALISM IN DALSTON.—The announcement of a series of *séances* with Mrs. Bassett, honorary member, attracted an exceptionally large muster of members and visitors to the rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, E., on Thursday evening last week, when the first *séance* of the series was held. There were present Mr. John Rouse, Mr. William Collier, Mr. S. H. Cargille, Miss E. M. Thomson, Mr. and Mrs. W. R. Monteth, Mrs. Amelia Corner, and her two daughters, Caroline and Nina, Mr. J. Tozeland, Mr. and Mrs. Coeker, Miss Bilger, Miss McKellar, Mr., Mrs., and Miss Pardo, Mr. Edwin Dottridge, Mr. Arthur Vaughan, Mr. R. Pomeroy Tredwen, Mr. W. H. Wood, Mr. G. R. Tapp, Mr. Alfred E. Lovell, Mr. R. Lovell, Mr. S. Park, Mrs. and Miss Blyton, and Mr. Thomas Blyton. The manifestations were of the usual description through Mrs. Bassett's mediumship.

### THE DAILY NEWS ON THE PROSECUTION OF DR. SLADE.

THE following is from the *Daily News* of last Monday:—

The Bow-street Police-court is to be the scene of a somewhat unusual investigation to-day. The sitting magistrate is to be called on to declare whether the business of a Spiritualist medium is one which exposes the man who practises it to the censure of the English criminal law as a rogue and vagabond, or as a person conspiring with his agent to obtain money by false pretenses, or as both together. The principal person who has been summoned to appear at Bow-street is Dr. Henry Slade, who, as we are told in a publication favourable to his cause, has for fifteen years been before the public of America "as one of its most noted mediums." Mr. Simmons, his managing partner, who, as we learn from the same source, "has won for himself much respect by all who knew him in this country," is included in the summons. One unlucky effect of the proceedings taken against the gentlemen is that there may be a possible delay and disappointment to some eminent members of the aristocracy of a foreign country who are, it would appear, rather anxiously expecting a visit from them. The medium and his manager are, we read, "in England, en route for St. Petersburg, Dr. Slade having some time since made an engagement with the Hon. Alexandre Aksakof and Prince Wittgenstein, as the representatives in the matter of a considerable section of the Russian nobility, to visit that capital for the purpose of submitting his powers to the critical examination of a scientific committee appointed by the St. Petersburg University." We should be glad if no step had been taken which could delay so important an investigation, and disappoint such distinguished persons. The investigation to be undertaken by the St. Petersburg University is one which we should be all the more anxious to promote because it takes place a long way off. It will not, we trust, be considered any offence to Dr. Slade, of whose personal merits we have no means of forming an opinion, if we say that we should feel as little inclined to detain him in London as "the Provost, douce man," in the famous song, was to interfere with the departure of the gallant Dundee. A paragraph in the journal to which we have just referred announces that "Mr. Simmons has already called the attention of the American Ambassador to the attack," meaning, we presume, the prosecution which is to begin to-day. It is not clear to us that the eminent diplomatist, who is somewhat inaccurately described as the American Ambassador, has much control over proceedings at Bow-street, and it seems hardly probable that he will concern himself much in the matter. But we should not have been sorry if somebody possessed of influence in the way of private suasion had prevailed upon the prosecutors not to proceed in this business. We shall, of course, indulge in no conjecture as to the merits of the case to be submitted to the magistrate at Bow-street, or speculation as to the view of it he is likely to take, but we are free to express an opinion as to the wisdom of making any attempt to have the value of the claims of Spiritualism tested by a proceeding in a court of law. It will be difficult to get the public in general to take any other view of the object of the proceedings to be instituted at Bow-street, and we must say that an attempt having any such object looks to us like a mistake.

No great advantage, as it seems to us, is gained by hostile investigations of the spiritualistic manifestations, either in private drawing-rooms or in police-courts. It is clear enough that, whatever the nature of Spiritualism, it has succeeded in obtaining for its so-called revelations a considerable number of highly intelligent and respectable believers. This is in itself no evidence whatever in proof of its truth. The most preposterous delusions have constantly been supported by the belief of intelligent and respectable persons. In what we may call transcendental subjects of belief extraordinary intelligence is hardly a surer guide than ordinary intelligence, or, indeed, than stupidity. But we are inclined to think that when any belief, were it that in the Cook-lane Ghost or the stone lion wagging his tail, has succeeded in drawing respectable and intelligent persons to it, it has then acquired a sort of title to be let alone. We should think an attempt by a scientific man to detect and expose in a court of law the manner in which the "miracle" of St. Januarius is accomplished at Naples, rather an ill-judged proceeding. We would rather say—argue, expound, expose, as much as you like or as you can, but do not attempt to bring criminal law to bear upon the matter. If people still will believe, let them believe. We cannot suppose that any decision which a whole bench of judges could pronounce would convince any one who now believes in Dr. Slade's manifestations that he was wrong in believing in them. More than that, if Dr. Slade were to-morrow to be proved beyond all doubt the most arrant impostor that ever duped a crowd, if he were not only to be proved, but to confess himself an impostor, and to do voluntary penance in a white sheet, it would not convince any believer in Spiritualism that Spiritualism was a delusion. How could it? Why should it? No Spiritualist, we presume, professes to believe that every medium must needs be an honest man. No Spiritualist, we suppose, has ever declared that he pinned his faith, unconditionally, on the genuineness of any particular set of manifestations, or the integrity of any particular man. We should none of us have anything left to believe in if we were to reject a creed the moment it became apparent that one of its expounders was supporting it by fraudulent evidence. Nothing therefore that could be proved against Dr. Slade would affect in the slightest degree the claims or the position of Spiritualism. It is certain, however, that a prosecution will seem to many persons as illogical and unfair a mode of dealing with Dr. Slade's manifestations as a box on the ear would be.

Nor is Spiritualism likely to be disposed of by the scientific investigations which every now and then appear to be undertaken by some sanguine person, who thinks that human delusion is to be cured by the production of evidence which satisfies him that it is delusion. There is something half-melancholy, half-amusing in these earnest and futile

efforts. They remind one of that sort of controversial literature which is represented by *The Errors of Rationalism in a Nutshell*, or *The Pollies of Romanism extracted in Three Questions*. The exposure is always convincing to the person who exposes; the only difficulty is to get the other person to see it in the same light. In the case of Spiritualism there is perhaps a somewhat peculiar difficulty. The case against it avers, of course, that some of its expounders are jugglers. But every professional juggler will tell us that the success of his tricks depends in great measure upon the fact that the skilful hand can do things which the eye cannot follow; that no matter how we may be prepared and forewarned by the performer himself, he can still make, under our very eyes, movements which those eyes are unable to detect. If we suppose a medium to be in any instance only a professional juggler, what probability is there that he will allow us to detect his juggling in an investigation of which he himself prescribes the conditions? We should like to know what chance there would be for the keenest intelligence to find out the way in which a Robert Houdin accomplished some of his wonders, if Houdin were allowed to arrange how and where the investigators were to sit, and what they might do, and what they might not do. We venture to assume that even if the whole belief in Spiritualism could be referred to the operation of mere jugglery on credulous minds—an explanation which we fancy would satisfy few reasonable persons—there would still be little chance of exposing the deception on conditions arranged by those who are concerned in keeping it up. We do not want to discourage energetic and inquiring persons from investigating as often as they please for their own amusement or satisfaction, but we may fairly warn them against expecting to do much in that way towards the enlightenment of those who at present believe in Spiritualism. In any case, we are for admitting Spiritualism to a place among tolerated beliefs, and letting it alone accordingly. It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of the wisest men in the world believed in ghosts, and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins.

**SPIRITUALISM AT THE BRITISH ASSOCIATION.**—In a letter in *The Dublin Express*, Professor W. F. Barrett says:—"I have just received a copy of a London weekly paper, called *The Spiritualist*, and *Journal of Psychological Science*, and in it I find not only a most faithful report of my essay, but an absolutely *verbatim* report of all the discussion thereon. It is much to the credit of the editor of that journal that he has so frankly and fairly given the whole proceedings, for much in my paper and the subsequent speeches must have been entirely opposed to his own opinions."

**SPIRITUALISM AND PROFESSING MEN OF SCIENCE.**—Hitherto *Nature* the organ of English men of science, and a very superior journal, edited by Mr. J. Norman Lockyer, F.R.S., has treated Spiritualism fairly in the little it has said on the subject. Dr. Balfour Stewart once dealt with the question in its pages. In *Nature* of Sept. 21st is the following paragraph:—"Among the later discussions of the British Association meeting no doubt that which has excited most general notice was the debate on Prof. Barrett's paper on 'Certain Abnormal Conditions of Mind.' There can be little question that in one sense it dealt with subjects suitable for the department of Anthropology, and the scientific repute of Mr. Crookes, Mr. Wallace, Lord Rayleigh, and Prof. Barrett, necessitates the careful examination of anything they may bring forward. But it is doubtful whether the interests of science are best served by the introduction of subjects which are sure to provoke heated and unscientific discussion at a mixed meeting like that of the Association."

**SPIRITUALISM AT HOME.**—The *Harbinger of Light* (Melbourne), prints the following letter:—"Our family circle consists of myself, wife, and four children, one boy aged twelve, and three girls aged respectively ten, eight, and seven years. We had the usual table manifestations, and writing with planchette for about two years; then the children saw showers of flowers and infant spirits, we ourselves seeing nothing but an occasional light; next they began to describe scenes in people's (visitor's) lives, occurring before they (the children) were born; next occurred the levitation of flowers gathered from the mountain, rising from the table, whirling about the room, and falling into the children's laps; but the most wonderful of all has been the teaching of the children (by the spirits) to dance so beautifully that people came for miles to see them. The spirits first placed them under control, making their limbs quite rigid. Our eldest girl, Sarah Marion, seems to be a clairvoyant medium, as she can tell people's thoughts when they are miles away, and we repeatedly hear all of them conversing with the spirits. They tell us they can see the spirits as plain as they do us.—THOMAS WALLACE, Buangor."

**PROFESSOR S. B. BRITAIN ON ORGANISATION.**—The following sentences are extracted from an article which appeared in the *Banner of Light* of Sept. 2nd, in which Professor Britain, one of the oldest and best informed Spiritualists in America, gives his views in favour of organisation. In reply to an inquirer Professor Britain says—"Organisation, in its most vital and comprehensive sense, is a spiritual, natural, and universal law, clearly illustrated in all visible forms of life. . . . This law of organisation is at once universal, and indispensable to the normal development of all natures and institutions on the earth. . . . Each opponent seems to feel the loss of his own precious individuality by eotherence. The evils we deplore spring from a love of self, and a lust of power in the individual. . . . Let me assure you that organisation is neither to be viewed as a special convenience in the economy of the universe, nor as a mere accident among men. On the contrary, it is an essential law of all matter, operating wherever the forms of life exist. Spiritualists have not hitherto possessed the machinery necessary to secure united effort for any specific object. No comprehensive plans have been presented for their adoption, and we are consequently without the proper data for estimating the real strength of the movement and the just measure of their liberality. And hence the demoralising influence of this insane opposition to organisation. . . . No great work was ever accomplished without it."

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