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"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.
PUBLISHED WEEKLY, PRICE TWOPENCE,
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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.

1.—By frequent meetings of its members for conference, inquiry, instruction, mental improvement, spiritual culture, social intercourse, and healthful recreation.

2.—By engaging in the education of children and others, for the purpose of developing their physical, mental, and spiritual powers.

3.—By the dissemination of knowledge by means of public discussion, lectures, reading-rooms, the press, and spirit communion.

July, 1876.

STRANGE VISITORS.—A series of original papers, embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humour, Narrative, and Prophecy, by the spirits of Irving, Willis, Thackeray, Byron, Brontë, Richter, Hawthorne, Wesley, Humboldt, Browning, and others. These wonderful articles were dictated through a Clairvoyant, while in a trance state, and are of the most intensely interesting and entrancing nature. Cloth, 6s. Colby and Rich, Boston, U.S., and *Spiritualist* newspaper branch office.

Published on the first of each month. Price Sixpence.

THE SPIRITUAL MAGAZINE, EDITED BY GEORGE SEXTON, L.L.D., &c. This Magazine is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for upwards of fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. London: Smart and Allen, London-house-yard, Paternoster-row.

Just Published. Price 2s.

CALIFORNIAN HOMES FOR EDUCATED ENGLISHMEN. A practical suggestion for a model colony—Congenial English society, lovely scenery, a delightful climate, and the most fertile of soils. By Frederick A. Binney. London: Simpkin, Marshall and Co.

WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED. By Fredk. A. Binney. Third Edition. Price 3s. LONDON:—SIMPKIN, MARSHALL & CO.

JAMES MALTBY, ARMY TAILOR AND ACCOUTREMENT MAKER TO HER MAJESTY'S MILITARY AND NAVAL FORCES, 8, HANOVER PLACE, REGENT'S PARK LONDON, N.W.

MRS. WELDON'S ORPHANAGE.—"Grammie's Nursery Rhyme Book" will be published as soon as Mrs. Weldon has obtained 500 subscribers at 5s. It will be illustrated, and will contain thirty original tunes in all the different keys. (The words of several of them are also original.) Two are by Ch. Gounod, also a hymn at the beginning of the book. "Souvenir" Ch. Rawlings, &c. will also contribute, but the greater number are by "Grammie" herself. Mrs. Weldon sells everything which is given her, for the benefit of the Orphanage. Gifts of old clothes are likewise most acceptable. Address, Mrs. Weldon, Tavistock House, Tavistock-square, W.C.

MR. CHARLES E. WILLIAMS, MEDIUM.

Is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Seances at 61, Lamb's Conduit-street, on Monday and Thursday evenings (Strangers admitted only upon producing a written introduction from a well-known Spiritualist); and Saturday evenings, for Spiritualists only; at 8 o'clock each evening. Address as above.

SPIRITUAL HEALING.

MRS. OLIVE has a FREE SEANCE for the above on Mondays, 11 a.m. Treatment by clairvoyant. Prescribing and spirit mesmerism. Many have been cured or relieved. Testimonials may be seen. Test mediumship by trance and writing. Development and other phases as usual. Public Seances at 7 p.m. Tuesdays, and 3 p.m. Fridays. Admission, 2s. 6d. Private consultations should be previously arranged, but Mrs. Olive is generally at home from 1 to 4 p.m. 15, Anger-terrace, King Henry's-road, N.W. (close to Chalk Farm Station).

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

MRS. BURKE is about to hold PUBLIC SEANCES at her Boarding House for Spiritualists every Friday evening at 8 o'clock; to commence on Friday, the 15th inst. E. W. Wallis, medium for trance communications. Other seances are in process of arrangement. Fee, 2s. 6d. A seance for reduced physical manifestations, with a first-class medium, will be held on the Wednesday evenings of each week, for a few weeks only. Fee 6s.

MDLLE. HUET, good Medium for Raps. At home from 12 to 5 o'clock. 173, Rue St. Honoré, Paris.

MEDIUMSHIP: ITS NATURE AND VARIETIES.—A Pamphlet containing useful information for those who hold or who are about to hold spirit circles in their own homes. Published at *The Spiritualist* newspaper branch office, 33, Great Russell-street, London W.C. Price 1d.; post free for 1½d.; or six copies post free for 6d.

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TAKEN AWAY BY MISTAKE from the Ladies' Cloak Room, at 33, Great Russell-street, on Wednesday Evening, October 4th, a DOUBLE-GLASS SML-LING-BOTTLE, with Gilt Stoppers, much valued by the Owner. If found, it is requested that the same may be left in charge of the Secretary, at the Reading Room, 38, Great Russell-street.

THE FOOD QUESTION.—Manifesto and Publications of the Vegetarian Society sent free to any address on receipt of post card. Secretary, 91, Oxford-street, Manchester.

Republished from *The Spiritualist* for July 14th.

SPIRITUALISM IN THE BIBLE IDENTICAL WITH MODERN SPIRITUALISM. By F. J. THEOBALD. Price 2d. London: E. W. Allen, 11, Ave Maria-lane, E.C.; W. H. Harrison, 38, Great Russell-street, W.C.; F. J. Theobald, 13, St. John's-road, Lewisham High-road, S.E.

REVUE SPIRITE, Journal d'études psychologiques, fondé par Allan Kardec, appears on the 1st of every month. Price, 1 franc. Published by the Société Anonyme, 7, Rue de Lille, Paris. Post Office orders payable to M. Leymarie.

THE TRAPPED MEDIUM; OR, THE TWO CLEVER SCOTCH. A pamphlet by Christian Reimers.—This brochure contains a series of illustrations, setting forth the exciting adventures of Professor Molecul, F.R.S., X.Y.Z., B.I.G.A.S.S., and his assistant, Dr. Protoplaster, in their investigation of Spiritual Phenomena. It is an excellent little book for distribution among scientific men and disbelievers in Spiritualism generally. A review of it in *The Spiritualist* newspaper says that the pamphlet displays real genius. Price 6d.; post free, 6½d. *Spiritualist* newspaper branch office.

THE BANNER OF LIGHT: The oldest journal devoted to the Spiritual Philosophy in the world! Issued weekly, at No. 9, Montgomery-place, Boston, Mass. Colby and Rich, publishers and proprietors. Isaac B. Rich, business manager; Luther Colby, editor; aided by a large corps of able writers. *The Banner* is a first-class, eight-paged family paper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of spiritual lectures, original essays—upon spiritual, philosophical and scientific subjects; editorial department; spirit-massage department; contributions by the most talented writers in the world, &c., &c. Terms of subscription, in advance, 10s. per annum; *Spiritualist* Newspaper Branch Office, 38, Great Russell-street, London, W.C.

The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER THIRTEEN.

LONDON, FRIDAY, OCTOBER 27th, 1876.

THE RAPID EVOLUTION OF SPIRITUAL PHENOMENA.

THE increase of attacks upon mediums renders it highly desirable that the phenomena of Spiritualism should become more widely known to the inhabitants of London than is the case at present, in order that many misconceptions may be removed by experience gained in additional private families. Articles have sometimes been published in this journal somewhat discouraging proselytising work, on the ground that it is better to quietly study the nature and difficulties, as well as the advantages of mediumship, in order, by experience, to make beaten tracks for those who are gradually entering the Spiritual movement. But if public prejudice and want of knowledge are to be allowed to exercise an aggressive influence upon Spiritualism, it becomes a necessity that energetic steps should be taken to familiarise the public with the facts of the subject more rapidly than is done by the present rate of increase, although that rate is a high one. This could be done whenever desired, by advertising in the more largely circulated of the daily papers, instructions how to form spirit circles at home; it would not cost much. Although, because of mental inertia, experiments would not be tried by many who read the advertisement, a certain proportion would attempt to obtain manifestations. On the lowest estimate, some hundreds of mediums would then be developed within a fortnight; and supposing that each of these invited some twenty friends a week to witness the manifestations, which is by no means a high estimate, it is clear that a great deal of ground would at once be cut from under the feet of those mountebank authorities who are denying the reality of the phenomena, and who would then no longer be able to play upon public credulity and ignorance. A still more efficient plan would be to determine that instructions how to form spirit circles at home should be posted to every householder in London and its suburbs. Supposing but a hundred pounds were spent in this way, and that not more than one family in every dozen attempted to obtain manifestations, the results would still be such as to stop the abuse and misrepresentations of the uninformed. The proposed work might be done within a fortnight, if some few Spiritualists were to think it desirable to unite to subscribe the necessary amount.

The ordinary rate of increase of circulation of *The Spiritualist* has been greatly accelerated by the present general contention about Spiritualism, and many persons are inquiring into the subject who never dreamt of doing so before. For the benefit of these inquirers, the following instructions how to form spirit circles at home are republished:—

Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

Let the room be of a comfortable temperature, but cool rather than warm—let arrangements be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

Let the circle consist of four, five, or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table it sometimes, but not always, considerably delays the manifestations.

Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations, except with well-developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is frequently found to be a weakening influence.

Before the manifestations begin, it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When the intelligence asserts itself to be related or known to anybody present, well-chosen questions should be put to test the accuracy of the statements, as the alleged spirits are found to exhibit all the virtues and all the failings of humanity.

A medium is usually a person of an impulsive, affectionate, and genial nature, and very sensitive to mesmeric influences. Mediums are of both sexes.

The best manifestations are obtained when the medium and all the members of the circle are strongly bound together by the affections, and are thoroughly comfortable and happy. Family circles, with no strangers present, are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance, while by sitting regularly two or three times a week the manifestations will rapidly develop.

Among the varied phases of the phenomena already observed by investigators may be noted the following:—Movement of physical objects, both with and without contact with the sitters; direct writing, drawing, and voices; entrancement; trance, and inspirational utterance; temporary materialisations; involuntary writing; healing; visions; impressions; as well as many phenomena observed in the study of mesmerism and clairvoyance.

One out of every three experimental circles, formed in accordance with the above rules, would probably obtain manifestations. Half the mediums thus developed would probably obtain physical manifestations, whilst the others would exhibit trance, clairvoyant or writing powers; through mediumship of the latter kind, the more truthful messages, and the higher spirit teachings come. When physical manifestations in the shape of motions of solid objects are produced with power, direct writing can usually be obtained by sitting and asking for the same. At first it is likely to be obtained only in the dark, but, as the power grows stronger, the medium can sit in the light, and get the writing by putting the slate and pencil, or pen and paper in comparative darkness—say beneath a dish-cover upon the table, or by placing a crumb of pencil between the slate and the table. There is a later development, in which a pencil will stand on end, and write in the light before the eyes of the observers, as was the case a few weeks ago through Dr. Monck's mediumship, in the presence of the editor of the *Malvern News* and other persons. Direct writing has also been thus obtained at the house of Mr. W. Oxley, Higher Broughton, Manchester.

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MR. J. J. MORSE IN THE NORTH.—Mr. Morse is now engaged in his usual winter tour of lecturing engagements. He commenced them by a series of three trance addresses at Batley Carr, on Sunday, Oct. 15th, and Thursday, Oct. 19th, larger audiences than could be accommodated being present on those occasions. On Sunday last Mr. Morse delivered two inspirational addresses in the old County Court rooms, Halifax, to appreciative and large audiences. On Sunday next he will give two inspirational lectures in the Temperance Hall, Grosvenor-street, Manchester, afternoon at three, subject "The Way of Life," evening at 6.30, subject "From Atom to Angel." His other engagements are—Newcastle-on-Tyne, Nov. 5th and 6th; Liverpool, Nov. 12th; Glasgow, Nov. 19th; Birmingham, early in December; London, Sunday, Dec. 24th and 31st. His permanent address is Warwick Cottage, Old Ford-road, Bow, London, E.

## ORIGINAL RESEARCHES IN PSYCHOLOGY.\*

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

At the present time, great interest is being taken in the investigation of the alleged phenomena of modern Spiritualism.

Professor Barrett's paper, read to the members of the British Association in Glasgow during the present year, and the discussion which followed, combined with the prosecution of Dr. Slade by Mr. Lankester and Dr. Donkin, have served to direct the attention, not of the general public merely, but of many men of science, to the consideration of the occult phenomena that are said to occur at *séances*. It is not my intention to review the proceedings of the British Association, nor do I propose to refer to the prosecution of Dr. Slade, but I desire to place before you a record of a series of psychological phenomena, which, I believe, are unparalleled in the entire range of psychological investigation.

## INTRODUCTORY.

Knowledge in every department of nature is cumulative. The enlightened portion of mankind may be broadly divided into two classes—discoverers and disseminators.

The discoverers are original men, of analytical and practical minds, who restlessly investigate the mysteries of nature.

The disseminators are those who have the faculty of popularising newly-discovered facts and phenomena, by presenting them in a clear and comprehensible form to the mass of mankind.

The facts and phenomena that present themselves to the human mind for investigation are practically limitless, and our knowledge of physical and psychological phenomena is ever on the increase.

From the most remote ages, or at least from the earliest historical periods, men in natural capacity for art, science, and literature, appear to have not much, if at all, improved, but their acquired knowledge has ever been on the increase.

Much that in the early days of Greece and Rome was recognised as knowledge, was, in reality, little more than learned ignorance, the result of accepting the apparent as the real. Whilst the dialecticians of antiquity trained and strengthened the mind for the eventual comprehension of the riddles which nature is everywhere and always propounding to the students of her mysteries, they did but little towards the immediate interpretations of those mysteries. Not in metaphysics merely could the Gordian knot neither be cut nor opened, but from the time of Thales and Aristotle, until a quite recent century, even in pure physics, the early notions of the peripatetics maintained their ground uninjured and almost unchallenged, until the period of Galileo and his learned *confrères*. In the region of physics, there has been much progress since the days of Galileo and Copernicus, Newton and Bacon, but in no period of the history of the world has scientific progress been so rapid as in the present century. In psychology, however, the schools of learning are but little further advanced than were the philosophers of the Aristotelian and Alexandrian schools.

Insignificant as is the acquired knowledge of the world when compared with the to be known, it nevertheless requires the longest life, the most devoted industry, and the highest natural capabilities to acquire a mere fragment of the knowledge already accumulated; and hence, the learned world is being rapidly divided into sections of specialists, consisting of men who are abreast of the acquired knowledge in their specific departments, and who, in other departments, possess a mere smattering of the accumulated knowledge of the world. This state of partial knowledge of the known will increase with the process of accumulation, and well-informed men will be all those who, in addition to well-disciplined minds, have a general knowledge of many subjects, and a special knowledge of one or more.

It appears impossible that any man within the limited period of terrestrial life, can gather within his own mind the present acquired knowledge of the world. We cannot acquire a complete knowledge of the known, and it appears certain that we cannot, either in this world or in the next, acquire an exhaustive knowledge of the, at present, unknown. This all cultured, critical, observing, and industrious men may do; they may enrich our present stores of knowledge by original research and patient investigation, and they may avoid the common *a priori* error of affirming what is and what is not possible, apart from experimental research.

The field of pure physics is open to all inquirers, and is occupied by many of the profoundest investigators of the age.

Psychology, which, in this material age, has been recognised as barren of valuable results, has been to a large extent neglected.

## RESEARCHES IN PSYCHOLOGY.

I propose this evening to direct your attention to researches in the region of psychology, such as I think for importance have not been excelled, and probably have never been equalled by any previous investigations.

## FIRST SÉANCE.

In the year 1875 I was informed of a lady through whose mediumship written communications of a somewhat remarkable character had been received, but my previous experience of written communications, together with the fact that I was busily engaged in the investigation of the phenomena of materialisation, led me not to pay so much attention to the information respecting the mediumship of the lady as it deserved.

Towards the middle of 1875 the lady's mediumship took a new form, and instead of essays and answers to questions, she developed into an excellent drawing and clairvoyant medium. At that time I had, to a large extent, satisfied myself as to the genuineness of what is termed materialisation, and being interested in the drawing phenomena, I wrote to the lady asking permission to attend her *séances*. She at once kindly invited me to attend her circles.

\* An address delivered last Monday night to the Newcastle Psychological Society.

The *séances* were held on the Monday evening of each week, and on the evening of Monday, July 19th, 1875, I attended my first *séance* under her mediumship.

During the evening I sat as a spectator of the phenomena that took place, without interfering in any way with the mode of conducting the *séance*.

## WHO ARE THE CONTROLS?

I ascertained that the lady was subject to several controls, and that the leading controls gave the names of John Harrison, Walter Tracy, Humnur Stafford, Ninia, and Felicia Owen.

I have had the privilege of reading and copying the records of the *séances* which had been held previously to the time of my becoming a member of the circle, and from those records, together with the information that I subsequently obtained, I ascertained, according to the statements of the controls, that John Harrison was a well-educated country gentleman; that Walter Tracy was an American student and Federal soldier; that Humnur Stafford was an American, who had devoted several years to the study of the physical sciences in a German University, and departed this life in America, in 1864; that Ninia was a little Spanish girl, who was burned in the great fire in Santiago; and that Felicia Owen was a young lady who had died at an early age whilst an inmate of a convent.

These are the statements those controls give of themselves, but I have not yet made such inquiries as to justify me in certifying that their statements respecting themselves are correct.

## INDIVIDUALITY OF THE CONTROLS.

Each of these controls maintains a strict and sharply-defined individuality; in fact, their mental characteristics are as marked and distinct as are the characteristics of as many typical people, such as we meet from day to day. Their ideas, modes of expression, and mental idiosyncracies, are in all their communications clearly defined, and, without being informed who the communicators are, I could easily select their communications, from differences in modes of thought, styles of composition, and calligraphical peculiarities.

John Harrison has all the characteristics of a well-educated ordinary Englishman; Walter Tracy has the peculiarities of a rattling young intelligent American; Humnur Stafford those of a highly trained, very refined, and unusually well-informed scientist; Ninia those of an impulsive, simple-minded southern child; and Felicia Owen those of a refined, sensitive, poetical, and religious English Roman Catholic maiden. It is not by one communication, nor by a very limited number of communications, that I am able to assert my ability to individualise the communicants. I have in my possession hundreds, probably thousands, of communications from those various controls, and throughout the whole the utmost harmony prevails as regards individuality.

Not only have I communications from controls whose names I have recorded, but there are also several other communications from friends and companions of our other world communicators, who occasionally address us through the instrumentality of our lady medium. These intelligences who are only occasionally present at the *séances*, or, at all events, who do not announce their presence, are numerous. One is a medical man, who gives the name of Willis, and is as well informed in anatomy and physiology as are ordinary professors at our Universities; another gives the name of Dr. Aaron, and professes to have been a disciple of the Alexandrian School of the sixth century; another control gives the name of Luther; another professes to be Nero; another, a lady, who gives the name of Katrina Schroudner, writes in mixed German and Russ; besides other occasional visitors.

## IS IT HALLUCINATION?

The facts I have just stated will, probably, impress nearly all those who become acquainted with them with the idea that hallucination in this world is terribly rampant, and that special means should be taken to check it as speedily as possible. Permit me to say to such, that I have MSS. of all the communications to which I have referred; that I have the names and addresses of all the ladies and gentlemen who have attended these *séances*; and can refer inquirers to any one, or to all of them. I have attended every regular *séance* since July, 1875, and, during that time, the majority of the questions were asked by myself. No one but myself knew the questions. The answers to many of the questions were entirely unknown to myself or to any one in the room. Many accurate answers given were contrary to opinions I held. The range of the subjects was so extensive, and the answers, generally speaking, so accurate and appreciative, that I do not believe there is a single living man in this world who could have answered the whole of the questions as well, under similar conditions to those in which they were answered, through the mediumship of a very ordinarily educated lady. To me it would be more extraordinary that any ordinary, or extraordinary, lady should answer the whole of the questions I put, than that they were answered automatically through the hand of the medium by the controls who profess to be the answerers of them.

## A NEW WORK ON PSYCHOLOGY.

When the work is published, on which I am at present engaged, it will embrace the whole of the questions asked and the answers received, together with explanatory chapters and foot-notes; it will readily be seen, on its perusal, that no single person could, under the conditions, answer the questions; and, as neither the lady medium nor myself have any pecuniary interest in the forthcoming work, and it will entail upon me a large amount of onerous but agreeable labour, I, with the more confidence, commend it to your earnest consideration.

When the work will be ready I am not yet prepared to state, because I hope to continue the investigations through the instrumentality of the same medium, until I have received replies to all the useful questions I may feel it important to ask, or have exhausted the information of the very communicative and very intelligent friends who have hitherto so ably answered my queries.



## MODE OF CONDUCTING THE SEANCES.

Before proceeding to describe the phenomena that took place at the *séances*, and the replies given to some of the questions I asked, it may be desirable to place before you a description of a typical *séance*, so that you may know the conditions under which the communications were received.

The *séances* were held in the residence of the medium, the sitters were generally seven in number, they sat in chairs round an oblong deal table, about 3½ feet long and 2 feet broad, which was without a cover. The medium sat at one end of the table, Mr. Armstrong sat on her left, I sat on her right, and the other sitters sat round the table. A candlestick and lighted candle stood on the table, and a fire burned with ordinary brightness within the fire-grate.

I provided MS. books, crown folio size, and at the commencement of each *séance* I wrote on one page of the MS. book the date of the *séance*, the names and order of the sitters, and any remarks about the weather, or amount of light, I thought proper to make. All my writing on the MS. book was in phonography, and when I wrote questions I read them aloud, so that the medium might learn the drift of each question, although she could not be supposed to understand its precise meaning, because of its technicality.

At the commencement of the sittings we placed the MS. book before the medium, our hands being in contact with each other on the surface of the table. We extinguished the candle, leaving the room lighted by the ruddy glow of the fire, there being sufficient light to see each other and objects perfectly. When we had set thus for about two minutes, the hand of the medium began slowly to tremble; she then took up a pencil, and sat with the pencil pointing to the MS. book. In the course of another minute the hand began to write, and a communication of welcome was generally written, such, for example, as "I am glad to meet you this evening, and shall be happy to answer any questions."

We, after this invitation, proceeded to ask questions, generally on scientific subjects, usually restricting them to one department of science at each sitting. The subjects embraced frictional electricity, magnetism, galvanism, light, heat, acoustics, music, the laws of harmonics, the structure and functions of the eye, the structure and functions of the ear, the brain and nervous system, the conditions of the future life, and the philosophy of what are termed spiritual manifestations.

To the questions on all these subjects we received able answers, such answers, in fact, as could only be given by a person, or by persons, familiarly acquainted with the subjects.

When an answer to a question was written the candle was re-lighted, and the answer read aloud. Another question was then put, and answered with great readiness and rapidity, and this questioning and answering rapidly proceeded during the entire sitting, which generally occupied two-and-a-half hours.

At the close of each sitting I brought away with me the MS. book, and copied the proceedings verbatim, so that a duplicate verbatim copy of the entire records is now in my possession, and both the original and the copy may be seen by any representative lady or gentleman.

## ARE THE QUESTIONS EASILY ANSWERED?

In order to give a general idea of the nature of the several questions asked, I shall select two or three questions and answers from various *séances*, embracing different subjects. They will enable you to judge of the relevancy of the answers, and the ability of the controls.

As some of my audience may be under the impression that questions such as I asked the controls of the medium are comparatively easily answered, and that alleged psychological phenomena are really the shams which Mr. Lankester and Dr. Donkin appear to believe them, I am quite prepared to rest the issue of the difficulty of answering the questions, on the answers that these impulsive young men would give to them under similar conditions; and I shall be very much surprised if these two gentlemen, professors in London Universities, and members of learned professions, answer the questions one half as well as they were answered by the controls of this very moderately educated lady medium.

To come nearer home, I may take another test of the probability of the questions being easily answered, by reading a few of them to the audience now assembled, and, after each question, waiting for a short period, in order to afford any lady or gentleman present an opportunity of answering them. I shall adopt this course, and wait for answers by my hearers.

I shall select questions and answers from various *séances*.

## HARMONICS.

Q.—Is Helmholtz right in supposing that the harmonics occur simultaneously with the tonic?

A.—This must be incorrect, since the fundamental sound is the tonic, the harmonics only give intensity and brightness, as it were, to the sound of the tonic.

## VITAL ACOUSTICS.

Q.—How is the sense of sound conveyed to the mind?

A.—This is a disputed subject. Of course you know that sound, like light and heat, is motion, and is caused by the particles of air being set in motion, amplitude of vibration as you call it. These particles, which move in a backward and forward motion, cause a sound wave to be propagated, which, falling upon the ear in close contact with the tympanum, cause the auditory nerves to vibrate, and thus convey the sense of sound to the sensorium.

## INTERFERENCE.

Q.—Please to inform us how it is that two similar sounds produce silence, and two dissimilar sounds do not?

A.—Because the waves meeting each other stop the progress of each other. Take two tuning forks and try, and I will explain.

Q.—We have not two tuning forks; please to explain to us how to use them? I know how to produce the effect by using one.

A.—Take the two forks in either hand, strike them both with equal force, and touch the ends on the table, the waves meeting in this manner ~~~~~~. You will see the crests of each wave will intercept each other. The experiment is worth trying.

## HARMONY.

Q.—Please to inform us what, in your opinion, is the origin of harmony?

A.—I will re-write the question. What is the difference between harmony and noise? Will that do, seeing that the other question is vague? The difference between harmony and noise is this, that the waves of sound reach the ear in isochronous vibrations, music or harmony is the result. When the vibrations are not sufficiently rapid, the ear is only conscious of noise; when, again, the vibrations are too rapid, the ear is not conscious of any sound at all.

Towards the end of the fifth *séance*, after I had asked many questions having relation to science, it occurred to me that probably those scientific questions and answers would be very uninteresting to several of the sitters at the circle, who do not profess to have any knowledge of scientific subjects, and I, therefore, to change the topic of conversation, asked if the control would give us some description of his present life, and of his departure from the present world. The reply was as follows:—

A.—I will meet you on Monday evening next, and will tell you of our state here as much as I may, but you must not expect too much, for our state is beyond description. Such words as can best express our condition I will use; but, as far as I can judge, the English language is not in such a state of perfection that one can describe things celestial.

At the next *séance*, held August 23rd, 1875, the control wrote, "I have arrived, what can I do for you first?"

## THE FUTURE LIFE.

Q.—Will you kindly give us the information which you promised on Monday evening last, as to your condition and the general arrangement of affairs in the sphere in which you now dwell? That statement would be of great interest to all of us.

A.—I will commence with my experience on first entering my new life.

Q.—Thanks. We shall be glad to learn it.

A.—I told you before that the last nine years of my life were years of pain and agony, so excruciating, that I looked and longed for death as the only means for relief from my suffering. Notwithstanding my German education, I had never taken to pneumatics or metaphysics, and had really never troubled myself about the future. To my mother and sister I owe all the good in my nature, and, when I spoke to my mother as to the preparation necessary for the future state, she said—"Live, my son, so that when you leave this earth, you may leave nothing to regret behind; be honest, truthful, and courageous, that is the preparation I advise." During the last few days of my life I suffered extreme anguish, and my mother was once sitting at my side, and when I made a murmur of complaint, cheered me by saying—"Death is very near now, you will soon be free," and I blest her then, as I have done since, that nothing in her words or manner made me afraid to die. I remember, after this, falling into a stupor, but I can still feel the kiss on my brow, and the words, "He is going." Directly after this the pain ceased, and I felt, how can I describe the exquisite pleasure, the intoxicating delirium that took possession of my whole body; I can only liken it to the beatific trance of the opium eater. I was roused from this trance by a form which bade me come, and then I knew, for the first time, that I had died.

(To be concluded.)

## LEGAL POINTS CONNECTED WITH THE SLADE CASE.

A GREAT number of responsible literary and scientific witnesses have seen phenomena in Dr. Slade's presence which were beyond the power of man to produce, and Mr. Flowers, the magistrate, has raised the question whether these witnesses are entitled to be heard, since they were not present at the *séances* of which Mr. Lankester and his witnesses have spoken. To this legal point Mr. Massey and Mr. Munton will shortly have to direct their remarks. In the event of Mr. Flowers deciding that he will not hear the said witnesses for the defence, Mr. Massey has stated in Court that he will adopt the line of action stated in the introduction to the report of the progress of the Slade trial, which is printed in this number of *The Spiritualist*.

A SEANCE AT MRS. MAKDOUGALL GREGORY'S.—On Wednesday night, last week, a *séance* was held at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, London, at which Mr. W. Eglinton was the medium. Among the observers present were Mrs. Ramsay, Mrs. Wiseman, Mrs. Dunbar, and Sir William Dunbar, Bart. From a few notes, unaccompanied by details, which we have received about the phenomena, we learn that raps were obtained. The noises came first upon the floor and afterwards travelled upwards until they were obtained upon the table. Later in the evening there was a materialisation *séance*; the back drawing-room was used as a cabinet, and was separated from the front one by curtains. Under these circumstances we are informed that two spirits materialised at different times, and came out so as to be observed by the company.

## THE SLADE PROSECUTION.

A REPORT is appended—quoted from the *Daily Telegraph* of Saturday and Monday last—of the progress of the prosecution of Dr. Slade. The report omits to state that Mr. Massey in effect informed the magistrate that if he intended to commit the case to a higher court without previously hearing the witnesses for the defence, he (Mr. Massey) would urge another point, namely, that if the evidence for the prosecution were assumed for the purposes of argument to warrant committal, he should be prepared to demonstrate that in a large number of cases genuine slate writing phenomena had occurred in the presence of Dr. Slade, consequently that if on other occasions writing had occurred which was not genuine, the prosecution had produced no evidence that Mr. Simmons was aware of the fact, therefore there was not the slightest foundation for a charge of conspiracy. This very important position to secure the hearing of witnesses for the defence was stated in legal phraseology in the midst of confusion, as the people were leaving the Court, and it does not appear to have been heard by many of the reporters, although it was attended to by Mr. Flowers.

There is a just law that the proceedings of a court of justice shall not be hampered by a discussion in newspapers, or elsewhere, of the evidence before the Court until the case has been decided. Were this not the case there would be unseemly contention during legal proceedings, one hearing of the case going on inside the Court and another outside, so that, however difficult it may now be to keep temporary silence over the merits of the Slade case, the general principles enforcing silence under such conditions are good.

On one point both parties in the case may rest satisfied, namely, that in the long run there will not be a tittle of doubt in the mind of anybody as to the guilt or innocence of Dr. Slade. A professor of philosophy at Pisa once refused to look through the telescope of Galileo, just as the Royal Society and the British Association some years ago officially refused to consider the phenomena of Spiritualism. Had the gentleman at Pisa consented to glance through Galileo's telescope, and afterwards reported what he saw, although there might have been great contention at the time over his version of the story, except among a limited number of experienced observers, who had on other occasions been privileged to look frequently through the glass, the record of the casual observer would nevertheless have stood for undisputed verification or rejection during all time. Certain phenomena are making their appearance in the presence of mediums throughout the world. The same manifestations through different mediums have the same characteristics, with a limited range of variation, and all the facts are gradually coming under classification and the domain of known law. Thus the general public of future years will be able to determine from lengthy statements made about any particular case by opponents of Spiritualism, whether they have seen genuine or sham phenomena or not, because the information will be contained in incidental statements, the full import of which was quite unknown to the speakers at the time of utterance. For the foregoing reasons the historical reputation of everybody in any way connected with the Slade case is irrevocably committed by the lines of action they have taken, consequently the one side or the other will be irrevocably condemned. The case will never pass from public memory; it is a more important one than that connected with Galileo, because the question of the axial rotation of the earth is of less vital interest to mankind than the question of the possibility of establishing communication with spirits, and of the possibility of scientifically proving the reality of another state of intelligent existence. We apply these general principles, with even-handed impartiality, to every person on both sides in any way connected with the Slade case.

The following are the *Daily Telegraph* reports:—

ON FRIDAY, at Bow-street Police Court, before Mr. Flowers, this case was resumed. It will be remembered that the defendant, Henry Slade, 8, Upper Bedford-square, Russell-square, was summoned at the instance of Mr. F. Ray Lankester, for having on September 11, unlawfully used certain subtle means and devices to deceive and impose upon certain of her Majesty's subjects, to wit, E. Ray Lankester, T. J. Oldham, Henry Sidgwick, L. H. Mutton, Edmund Gurney, and W. B. Carpenter. Upon a second summons, Henry Slade and Geoffrey Simmons, his clerk

or assistant, were charged with having on September 11, unlawfully conspired and combined together, by divers false pretences, and subtle craft and devices, to obtain and acquire to themselves from the persons above-named and others, various sums of money, and to cheat and defraud said persons and others. The Court was again crowded with ladies and gentlemen interested in the inquiry, a considerable number of ladies being accommodated with seats on the bench. Shortly after eleven o'clock the defendants were called and took their position as before, in the usual compartment beside the witness-box. The table, which had remained in the custody of the officers of the court since the previous hearing, was placed beside the magistrate's seat.

Mr. G. Lewis, solicitor, appeared for the prosecution; Mr. Muntion (of the firm of Messrs. Muntion and Morris, solicitors) was for Mr. Slade; and Mr. Massey, barrister, appeared for Mr. Simmons.

Dr. Donkin again took his place in the witness box. The evidence he gave on the preceding hearing was read over to the witness and signed by him. It brought down the narrative of the visit to the arrangements for writing on a slate.

Mr. Lewis, in continuation, asked: What did he then do?—He put a small piece of slate pencil on the slate, and placed the slate in position to the under surface of the table. He held it so that the thumb only was visible above the table.

Do you remember with which hand he held it?—With his right hand.

Did you then hear a noise?—There was a noise apparently of the scratching of a slate-pencil, and at the same time, I noticed a to-and-fro movement of the arm and some contraction of the tendons on the front of the wrist. He took away the slate after a very short time and wrote a message—a short message, of which I cannot remember the exact words, but which was to the effect, "Here I am," or "I will come," and this was signed "Allie."

Was that writing very legible?—Very illegible.

Did he say who Allie was?—He did not in my presence.

What did he next do?—He next wiped and cleaned the slate, and showed what appeared to be both sides clean, and then began to talk. He asked me if I was a medium, and said he would ask.

Ask whom?—He said he would ask the spirits.

What then?—He made one or two other short remarks, and made a noise with his throat.

During that time where was the slate?—During a considerable part of that time the slate was not visible to me.

And whilst the slate was not visible, could you see his right hand?—No.

Could you see his right arm?—Yes; I saw it moving, as though he were writing.

After you had seen his right arm moving, did he place the slate under the table? Yes; as before, and the sound of writing began again soon, and on its withdrawal there appeared to be on the upper surface of the slate the words, "He can be a good writing medium."

Did he then again clean the slate?—Yes.

Did he speak to Professor Lankester?—He asked Professor Lankester if some relatives of his had not signified their presence the last time—at the previous sitting with him.

Did he say what he would do?—Professor Lankester said they had, and Slade said he would try if they would write again.

Whilst he was talking where was the slate?—It was out of sight, as before, and his behaviour was similar to what it had been.

Did you see his right arm moving to and fro as described?—I did, exactly in the same way.

Did you hear any scratching, as if some one was writing?—Yes.

Whilst the arm was moving to and fro?—Yes; scratching, as of writing.

At that time I believe your fingers and those of Professor Lankester were joined?—Yes.

Did Lankester do anything?—He pressed my finger at the time the writing was heard.

What did Slade do with the slate?—He put it back under the table, in the same manner as before.

And did Slade withdraw the slate?—Yes; after a very short time.

And what appeared upon it?—Words which he read to us as "Samuel Lankester."

Was the word "Lankester" legible?—Yes; quite legible.

How was "Samuel"?—Samuel was very badly written.

What did Professor Lankester say?—That he thought the word "Samuel" looked like "Edwin."

Did you make any remark?—I told him, after looking at the slate, that I could not read the word, but that it ended with "in."

What did Slade say to that?—That the word very likely might be "Edwin."

Did you then hand him back the slate?—Yes.

And what did he do with it then?—He rubbed or wiped it quickly.

Did he say anything?—To Professor Lankester he observed that perhaps the spirits would write better if he held the slate with him.

What did Slade then do with the slate?—It was removed out of sight.

By Slade?—Yes; and he began making noises with his throat as before.

Did you observe his arm whilst he was making these noises with his throat?—I did. It was moving the same way as before.

Did you hear any scratching?—Yes, very plainly.

What sort of scratching?—Exactly like the scratching of a pencil on a slate.

When the scratching ceased, what did he say to Professor Lankester?—He said, "If you will hold the slate as I do, perhaps they will write"—or words to that effect.

What did Professor Lankester do?—He put down his hand and instantaneously snatched the slate away. Then he rose from his chair, held up the slate, and shewed Slade and myself that there was writing on it already. He said, "I have watched you writing it each time. You are a gross scoundrel and impostor," or words of that nature.

Now, when he charged him with that did Slade make any reply to it?—None whatever at that time.

What was his manner?—He looked very much agitated.

Did you say anything to him?—Yes.

What was his answer?—That either then or after it would be all explained.

What did you say to him?—I called him a "liar"—(laughter)—or something like that. I can't swear to the exact words.

Did Professor Lankester carry the slate into the front room?—He did.

Was Simmons there?—Yes.

And others?—Yes.

Had Slade followed you into the room?—Yes.

Did either of them offer any explanation?—No.

Did Simmons make any observations to you in a low tone?—Yes.

What was it?—He said, "As you have not been satisfied, you will not be required to pay anything."

Did Simmons say anything about similar exposures?—He said the same thing had happened to them before.

And did Professor Lankester say whether he should write to the papers?—Yes; he said he should do so.

What did Simmons say to that?—He observed, "It will be a good thing, and the best advertisement we can have. Two hundred people will then come back to see if they have been swindled."

Was Slade present then?—No.

Did you notice any wink at the time?—Yes.

After a little time, did Simmons say anything about not writing to the papers?—Yes; that we had better not write, or we should be sorry for it six months or some months hence.

And you wrote to the *Times* the same afternoon?—Yes.  
I believe you did not pay anything before you went away?—No.  
Cross-examined by Mr. Munton: In your letter you state that you went with Professor Lankester in order to corroborate the opinion he had formed?—That is so.

Did he tell you what opinion he had formed?—Yes. He told me the writing was done in the manner he has described in his evidence.

Did he tell you how he thought the first message was done?—He did. He said he thought that the message appeared on the under surface of the slate.

On which side of the slate, in your opinion, did the first message appear?—It appeared to me to be on the under surface of it.

He having told you his opinion, can you say for certain on which side of the slate the message appeared?—No; I cannot.

Slade, I believe, was sitting with his back to the window?—Yes.

And you were opposite to him?—Yes.

And Professor Lankester was sitting against one of the flaps?—He was sitting on Slade's right.

Did you hear Professor Lankester say in his evidence that he was sitting in such a way that it seemed to him there was no frame to the table?—I did hear him say so.

Did you think then that he was mistaken—that he was sitting in front of the frame?—He may have been mistaken in the word that he used.

When Slade (producing a small school slate) placed this under the table on the first occasion, you say that you saw his thumb above the surface of the table?—Yes.

Was the thumb stationary?—Yes; all the time.

You are sure of that?—I did not observe the thumb move.

Then do you think that, with the thumb stationary, Slade could write the message underneath the slate—that is to say, on the surface of the slate which faced downwards?—Yes; I think he could.

With one finger?—Yes.

He would have required, I presume, some of his fingers to sustain the slate under the table?—Yes.

Did Professor Lankester express his opinion to you that the message, or rather the message written under these circumstances, was written with one finger?—I cannot say whether he said with one finger or not.

You said in a letter to the *Times* you went to corroborate the opinion he had formed?—Yes.

Now tell us whether, in expressing the opinion he had formed, he did not suggest that the message was written with one finger?—He might have done so; I cannot remember.

You wrote after your visit, "The result was in accordance with the theory of the agency of a minute piece of slate-pencil probably held under the nail of the middle finger?"—I wrote that.

You meant that Professor Lankester had given it to you as his opinion?—I mean to say that the intention of the nail of the middle finger was my own idea.

Did you notice the condition of the nails of Dr. Slade?—No.

You cannot tell us whether his nails were sufficiently long to hold the pencil?—No.

Did you form the theory that the piece of pencil was probably held under the nail before you left the room?—I cannot say exactly when I formed the theory.

You mean you formed the theory that the messages were written with a pencil fixed under the nail, without having taken the trouble to see whether, from the condition of Dr. Slade's nails, he could hold a piece of pencil there?—Yes.

Would it surprise you to learn that, this theory having been frequently expressed before, Dr. Slade's nails are always pared down to the lowest point?—No; not in the least.

If that would not surprise you, how do you venture now to say that a piece of pencil was held under the nail?—What I said was in accordance with that hypothesis.

I ask you again, would it not surprise you to hear that Dr. Slade's nails were cut down as low as possible, and how do you make out that if that were the case he could hold the pencil under the nails at all?—I think if the nails were cut down to the lowest point he could not hold a pencil between the nail and the flesh.

Did you think it desirable to look at the condition of his nails before you made the report that appeared in the *Times*?—No.

But you, at all events, did not observe the condition of his nails?—No.

You say you cannot remember whether the writing on the slate on this occasion was straight or curved?—I do not recollect.

But you know the words were, "I am here to help you, Allie?"—The words were to that effect.

You know that the piece of pencil had been placed on the top of the slate which was then under the table?—Yes, against the lower surface of the table.

And you know that the writing was supposed to be found there?—No, I did not.

When, in your opinion, you discovered that the writing was underneath the slate, did it not strike you as being very remarkable?—I noticed writing on the opposite side of the slate to the side upon which the pencil had been placed.

Did you see Slade remove the slate from the position in which it had been placed and show it to Professor Lankester, and did you see the action of his hand and arm in so doing?—I would not say that the slate was turned. I saw Slade move the slate.

Do you venture to say it was turned?—No, I do not.

Then, as far as you know the writing may have been on the upper surface of the slate?—It may have been; but my impression is that it was on the under surface. My impression is that he, in withdrawing the slate from under the table, turned it over.

Do you say he turned over the slate?—I believe he did.

Upon what is your belief founded? Have you any recollection of the turning over of the slate?—I can say no more than what I have said. I cannot speak more definitely.

Then you cannot tell us upon what surface the writing took place?—I cannot say on which surface of the slate the writing was.

And yet you wrote positively to the *Times* that the writing was on the surface of the slate which faced downwards?—I wrote to the best of my recollection.

When you wrote, as you have done, had you any recollection of the slate being turned over?—I have the recollection that my impression was that the slate was turned over.

And, if that was only your impression, is that a fair way in which to convey your impression to a public newspaper?—Yes.

You heard Professor Lankester express a doubt as to whether the writing was on the upper or lower surface?—Yes; I either heard or read it.

Did you write your letters—you and Professor Lankester—in concert?—I should like that term to be explained. We wrote in the same room.

Did you consult each other as to what you should say?—No.

Did you see Professor Lankester's letter before it went to the *Times*?—Yes.

And he saw yours?—Yes.

Did you then agree with his positive assertion that the first message was written under the slate?—I do not think he made a positive assertion.

You had four messages altogether on the occasion of your visit?—Yes.

Did you hear the alleged writing by Slade on each occasion except the first?—I did not hear any writing on the occasion of the second message.

Was that the time when Professor Lankester called your attention by looking at you?—No; that was on the occasion of the third message.

Mr. Munton: Did you write as follows to the *Times* on September 16: "The

next communication was partly quite legible, and in a straightforward, undisguised hand. At this time it appeared on the upper surface of the slate. Bearing in mind the hypothesis that this was ready written before the spirits got to work under the table, I carefully watched Slade during a considerable interval before he replaced the slate. While he was clearing his throat, and making short remarks, I saw his right arm, now at some distance from the table, moving exactly as though he were writing on something placed upon his knee?"—I wrote that, owing to my position at the table, I could not see his hand.

What do you mean by saying the message was "ready written?"—I mean to say it was written in the interval between showing the slate apparently clean and replacing it in a position for the spirits.

You don't pretend that the writing was on the slate when it was first shown to Professor Lankester?—I have no reason to suppose it was.

You have heard about long messages being rubbed out, and their reappearing?—Yes.

You don't suppose that this message was so produced?—No.

We now come to the important message when the slate was snatched away; but first state what you mean by saying the spirits were ready.—There were raps, or something of the sort, by which Slade gave us to understand that the spirits were ready to communicate with us; but I cannot remember the words. I stated in reporting the interview that the spirits agreed to correspond with us, but these were my own words describing the impression Slade's words or acts gave me.

Did Slade show the slate to Professor Lankester and yourself immediately prior to putting it under the table for the last message?—No.

Where was the slate immediately before he put it on the table?—On his knee.

Before the last message was written did he make any remark?—He made many.

Did he make any remark in anticipation of the message?—He said it would be plainer if the slate were held by Professor Lankester with him.

After the rubbing out of the third message, what did he do with the slate?—It very soon disappeared from view. He took it up, and soon began to write upon it, as I saw his arm moving.

After he had removed the slate, did Slade make any remark?—He made more than one; he was talking all the time.

You say in the passage I have read that he went through the same sort of manoeuvres as before, although even more deliberately, very little effort being made to avoid a loud scratching while the slate was under the table—do you adhere to that?—Yes.

That very little attempt was made to prevent your seeing that he was an impostor?—There was very little effort, I should say.

When he made the observation that perhaps the spirits would write better if Professor Lankester held the slate, did Lankester say that he would do so?—Professor Lankester immediately put out his hand.

There were, at all events, some twenty seconds before you heard a scratching, and some interval of time between the scratching and the suggestion that Lankester should hold the slate?—I did not say that there were twenty seconds before I heard the scratching. I said that the slate had been out of my view for perhaps twenty seconds or more.

You know the message, "I am glad to meet you, Edwin Lankester"—eight words?—Yes.

How long would it take to deliberately write eight words?—I cannot say.

But do you think that eight words could be deliberately written in less than a minute?—Certainly.

When the writer is not looking at the slate upon which it is written?—Oh, yes.

How long an interval will you pledge yourself elapsed from the time of his taking the slate from the table and the time of its being snatched away?—I could not pledge myself.

As far as you know Professor Lankester made no remark as to the slate, or the condition of the slate?—At what time?

Just before the fourth message. Did he say anything about the slate?—I have never said that he made any remark. I only saw him put his hand out to take the slate.

Did Slade say anything further when he suggested that Professor Lankester should hold the slate?—He remarked, "You will now see whether the spirits go right."

He did not draw your attention to the condition of the slate?—He did before the slate disappeared. He showed us that both sides of the slate were apparently clean.

In your letter to the newspaper you state, "Here let special notice be given to the fact that at this moment the slate was said to be free from writing." Now, why did you call special notice to a thing which, as far as you recollect, did not occur?—The letter simply shows the impression he wished to produce, that the slate was free from writing.

Do you think it was a fair thing to state in a public journal, "Here let special notice be given," to something upon which you had no recollection then?—I think it was important to make the thing clear. There was a good deal to take special notice of.

Was there more to take special notice of in the fourth message than in any of the previous ones?—Yes; because the fourth message was the one in which the proof of demonstration happened.

Would that justify you in saying at this moment the slate was free from writing?—I will pledge myself that Slade made us understand that the slate was free from writing.

Then why do you ask that special notice should be given?—Because I thought it was most important that the whole account should be published for the benefit of the public.

And that you consider a fair thing to do?—I do.

Slade was agitated, you say, when he was charged with being a scoundrel and an impostor?—Very much so.

Was any other member of the party agitated as well?—No; I think not.

You were quite cool?—Pretty cool.

Was his agitation very much increased when you used the expression we have heard in this court?—No; I uttered the words in a low voice, and I am not sure that he heard them.

Was Professor Lankester in a state of agitation?—No.

He was narrowly watching the slate to snatch it?—Yes.

Then do you mean to say that he was not more or less in a state of agitation while this was going on?—There was no visible agitation, and Slade made no remark of any sort or kind about it.

Had you attended any sittings of this kind before—sittings with slate writings?—No; never.

Or any other manifestations in the presence of paid mediums—have you had much experience?—Four or five times, perhaps.

Had you formed an unfavourable opinion against Slade as to the mode in which this writing was produced before you went to his rooms with Dr. Lankester?—No; I had formed no definite opinion about Slade.

You went with him to detect him?—In order to watch him—to see whether I could draw correct inferences or not from it.

As far as you were concerned, you did not see Slade write a single word?—I did not see him write on the slate.

But you conjectured he was writing from the movement of his arm or the tendons of his wrist?—It was an inference which I drew from the strongest possible ground. I did not see him write, or his hand move on the slate.

Cross-examined by Mr. Massey: When you wrote to the *Times* you suggested

## A SEANCE WITH DR. SLADE.

"ON Sunday morning, Oct. 22nd, at one o'clock, Mr. W. Metherell and Mr. G. De Carteret, of Jersey, had a *seance* with Dr. Slade, at 8, Upper Bedford-place, London, W.C. Dr. Slade produced two new slates, which were perfectly dry, and appeared never to have been used before. They were closely examined by the inquirers. Mr. Metherell then placed them together, with a crumb of pencil between, and Dr. Slade tied them firmly to each other, while Mr. Metherell held them. The tied slates were then laid on the top of the table, and Dr. Slade touched the frame of the uppermost one with one hand, whilst his other hand was held by those present. The slates never passed out of sight of the observers. A noise like that of writing was then heard, and it appeared to be executed at the ordinary speed. Dr. Slade then requested the two observers to take the slates into the next room, and to open them in the presence of two gentlemen who chanced to be there—namely, Mr. Charles Blackburn, of Didsbury, near Manchester, and Mr. W. H. Harrison, of *The Spiritualist*. The strings were accordingly cut in their presence, and the inner sides of the two slates were found to be filled completely from top to bottom, and from edge to edge—with writing, including about seventy words altogether. The writing had manifestly been produced with a piece of slate pencil applied to the surface of the slate with considerable pressure."

In attestation of the truth of the foregoing statement, we append our signatures.

WM. METHERELL. CHARLES BLACKBURN.  
GEO. DE CARTERET. W. H. HARRISON.

## HOW PSYCHO IS WORKED.

MR. ALGERNON CLARKE, the original inventor of "Psycho," deposed on oath at Bow-street Police-court, last Friday, that he should be very glad if anybody were to make known how Psycho was worked. We discovered the secret within five minutes after first seeing the automaton, and in No. 140 of *The Spiritualist*, published at considerable length, with engravings, the principles involved in its construction. Some months later, namely in No. 197 of *The Spiritualist*, we printed further particulars, written by Messrs. Maskelyne and Clarke, and published for them in the form of a provisional specification, by the Patent Office.

Psycho is worked by varying the pressure of the air inside the glass cylinder on which the automaton stands; the compression of the air acts like a push, and the partial exhaustion of the air acts like a pull. The pushing and pulling action of this invisible rod—for committee-men are not like proverbial pigs able to see the wind—the push and pull of this rod, we say, starts and stops clockwork machinery at the proper moment inside the automaton. The air enters and leaves the glass cylinder through the green baize or other fabric upon which the cylinder stands, portions of the air-channel being concealed under the baize. There are two ways of working the figure. In the one case the pedestal may be directly connected with the air pump apparatus by means of a pipe passing through the stage. In the other case the figure may stand upon a pedestal connected with no pipe. Compressed air is then contained in a metallic vessel inside the pedestal, and its escape is permitted or stopped at will by means of an electro-magnetic valve. To work this valve the feet of the pedestal are connected with fine wires running through the stage to the battery and the electrical commutator.

Any committee-men who wish to stop the working of Psycho, can do so by placing a large folded newspaper over the top of the pedestal, so that air cannot be blown backwards and forwards into the bottom of the glass cylinder; but they must watch closely that Mr. Maskelyne does not punch a hole in their newspaper to let air through. Another way of stopping the working of Psycho is to mount the bottom of the glass cylinder upon three or four bungs, which anybody may take in his pocket to the Egyptian Hall. If the bottom of the cylinder is thus removed from the sur-

face of the green baize, no blowing of air through the baize will much vary the pressure of that inside the cylinder.

To use the words murmured at Bow-street by a gentleman who shall be nameless, "Psycho is nothing but an air-barrel with a Bulgarian atrocity on the top."

## APPROACHING INVESTIGATION OF SPIRITUAL PHENOMENA BY DR. CARPENTER AND OTHERS.

A FORTNIGHT ago it was announced in these pages that Mrs. M. F. Kane, better known to Spiritualists as "Maggie Fox," has arrived in England from the United States. Mrs. Kane is the widow of the well-known Arctic Explorer, Dr. Kane, who, when in England, was frequently an honoured guest at the dinner table of Her Majesty the Queen. She is also the elder sister of Kate Fox, through whose mediumship the phenomena of modern Spiritualism first presented themselves in America, in the year 1847. Mrs. Kane bears the reputation in America of being a powerful and reliable medium. She is now the guest of Mr. H. D. Jencken, the barrister, who informs us that in her early days she was submitted to a series of investigations by committees in New York, Philadelphia, Washington, Cincinnati, and other States in the Union. Among those who composed the committees were Mr. Horace Greeley, Mr. N. P. Willis, Judge Edmonds, Governor Talmadge, Mr. George D. Prentice, Professor Hare, Mr. Fennimore Cooper, and Mr. Cassius M. Clay. At Washington, several Secretaries of State and Senators joined the committee formed in that city. At the sittings in the presence of these committees, both Katie and Maggie Fox were subjected to various tests, and at the *séances* the motions of objects and direct spirit writing were obtained. Mr. Jencken further informs us that the reports of these committees were all so favourable as to give a great impetus to the progress of Spiritualism in America. The same power continues with these ladies, and is now to a certain extent available for the information of some of the more educated and intelligent of the English public.

Dr. Carpenter has had strong prejudices against Spiritualism; probably nobody has written or spoken more against it, but recently he appears to have wisely cast aside these prejudices, and to be willing to take part in a candid investigation. He consequently has resolved to avail himself of the privilege of holding a few sittings with Mrs. Kane in his own house, and it is to be hoped that the phenomena produced will be as satisfactory as those which took place in her presence during a week's investigation at Fennimore Cooper's Institute in New York.

At present we have no direct knowledge of the nature of Mrs. Kane's mediumship, except in connection with a manifestation of spirit power which took place last Monday evening at the house of Mr. and Mrs. Jencken. Mrs. Makdougall Gregory, Mr. Charles Blackburn, of Manchester, and a medical gentleman were also present. Raps so loud that they might have been heard in the room below, came in profusion on the table, chairs, floor, and any object not far from the medium. The lid of a piano in the room was closed and locked, after which a message was given by raps, requesting those present who could do so to sing. Every now and then some notes on the closed piano were thumped, keeping time in a rough kind of way to the words uttered by the singers. This was done for a line or two at a time; then during an interval of five or six lines of singing, no sounds were produced, as if the power failed at times, but now and then became reinforced. From past experience we have little doubt that the keys were struck by a partially materialised spirit hand inside the enclosed space above them.

We have been informed that one of the most common manifestations obtained through Mrs. Kane's mediumship is direct writing without contact with human hands.

EXCELLENT photographic likenesses of Dr. Slade and Mr. Simmons can be procured of Miss Kislingbury, 38, Great Russell-street, Bloomsbury.

NEXT Wednesday, the usual monthly *soirée* will be held at the rooms of the National Association of Spiritualists, and as these are stirring times a large attendance may be expected.



## PASSED TO SPIRIT LIFE.

To the Editor of "The Spiritualist."

SIR,—That earnest worker in the cause of Spiritualism, Mr. Cogman, of 15, St. Peter's-road, Mile-end, E., was released from the toils of earth-life, on Friday morning, October 20th. His unceasing and invaluable work is well known to your readers.

Some twenty years ago Mr. Cogman was an unbeliever, like many others, and would have remained so, had not one of his children become a powerful medium. She was a girl of fifteen or sixteen years of age, and, when she was under control, would, in the trance state, teach her father, and explain religious problems to him, in a way that neither she nor he could have done in the normal state. He thus was gradually convinced of the truths of Spiritualism. He afterwards became a trance medium himself, and used all his power for benevolent and religious purposes. For many years he was a great healer, and cured a considerable number of people of their diseases. Mr. Cogman worked gratuitously as a trance lecturer up to the time of his last illness. Now that he has left this earth, we hope that friends will continue to send subscriptions for the benefit of Mrs. Cogman, who has always done all in her power to help her husband in his earnest endeavours. The aid ought to be considerably more than enough to pay off little debts contracted during his illness.

Contributors are requested to send stamps or Post-Office orders to me,

AGNES MALBY,

41, Marylebone-road, London, N.W.

## MR. BLACKBURN'S SEANCES.

HOW A MEDIUM WAS FREED FROM BONDS.

ON Thursday last I attended one of the series of *séances* now being held at 38, Great Russell-street, through the liberality of Mr. C. Blackburn. Mr. Eglinton was the medium; about fourteen persons were present; it was agreed to commence with a dark sitting.

A considerable period elapsed after we had taken our seats round the table before any manifestations occurred; then a direct voice from "Joey" was heard. On the question being put whether we were sitting right, two of the party were directed to change places. "Joey" then became very talkative, addressing several of those present by name, and told us he meant to do his best.

The manifestations soon became more physical in character; a small hand-bell was carried about the room and rung violently: then the "chimes" were floated about, and next the musical box; the last being wound up by a strong hand, and playing at the same time as the chimes, produced fearful discord. Articles on the table were, judging by the sound, being moved, and several of the party were touched on the head or hands. It sometimes seemed to me as if two or three manifestations were going on at once; this, and the rapidity with which the phenomena succeeded each other, was very confusing, and I do not pledge myself as to the exact order of events.

After about twenty minutes the power became much weaker, and at last seemed almost exhausted. It was then resolved to try the cabinet. On the gas being lighted a chair was found to have been placed on the table, and a glass jug full of water had been moved from the middle of the table to one corner.

Mr. Eglinton then went into the cabinet. On the question arising as to whether or not he should be tied, a gentleman present, who seemed very sceptical, and whom I will call Mr. X, expressed a wish to secure him. Of course, he was at once asked to tie him as he liked. This he did, and bound the whole person of the medium with tape knotted in very many places; his neck was encircled and the tape fastened to a staple in the top of the cabinet. From the line between the neck and the staple another tape was attached, passed through the aperture in the cabinet and fastened to the leg of an empty chair next to Mr. X. Altogether two whole pieces of tape were used.

The cabinet door was shut, and the gas turned low, but not extinguished. "Joey" soon spoke, and asked one of the party, say Mr. Z, for his note-book and pencil. Mr. Z held the book and a pencil through the aperture; the book

was soon taken, not so, however, the pencil. "Joey," on being told that he had not taken it, replied that there was one in the book. The door of the cabinet was shortly afterwards opened about an inch and the book pushed out. "Joey" next asked Mr. X to look in the cabinet and satisfy himself that the medium was still tied; he did so, and found the tape to all appearance as it was. No materialisation took place, and "Joey" retired without even saying "good night."

When the gas was turned up and the door of the cabinet opened, the medium was found to be entirely free from the tape, which was lying over one arm of the chair on which he sat, not cut anywhere, and still knotted. Mr. X said the knots appeared to be the same he had tied. In Mr. Z's note-book was written, "We are pleased to do all we can for Mr. Blackburn," or words to that effect.

GEORGE C. JOAD.

Oakfield, Wimbledon Park, Oct. 21st, 1876.

## A DESERTER.

(From "The Hornet.")

Do you ever think of the green-room sweet  
Since you have gone back to the world and its ways?  
Do you find the new life so complete  
That no regret, nor thought e'er strays  
Into the land of Bohemia  
And the old hard-working days?  
I am glad, so glad that I knew you then  
When, for once, your free soul claimed its right  
To a life of its own, a place among men  
To shine, not hiding its light  
Under a bushel, they've snuffed you out  
No doubt with conventional night.  
And what have they made of you, sweet, a prude  
Or a woman of fashion, with faultless dress,  
Shut in a circle where none intrude  
But those of the bluest blood—confess  
They bore you to death with their fossilised ways,  
But you smile—there is no redress.  
I knew you, sweet one, less than a year,  
They will have you all the years that remain,  
All they can get, but I need not fear—  
What I lose they never can gain;  
I helped your soul struggle up to the light,  
They have fettered it with a chain.  
I have seen your cheeks, dear, wet with tears,  
And I knew how your heart has wrung and torn—  
Smile for them prettily through the years.  
They'll believe you happy—but I have borne  
To see you suffer—when grief means truth  
It is wisdom to be forlorn.  
No doubt you think with a pitiful smile  
Of the theatre now—its tinsel and dross,  
And forget what part you are playing the while,  
Perchance you will find you have changed your cross  
For one more heavy and harder to bear,  
Can they make up the loss?  
I thought you knew what the hard work meant—  
Its ups and downs—and its dull routine,  
Doubt and despair together blent  
With the sunshine of hope between,  
And would not exchange the dear free days  
For the stilted state of a queen.  
But once out of harness you drifted away,  
And I must not blame you, perhaps you are right,  
The pretty rôle you have chosen to play  
Will gain applause—nor would I, if I might,  
Peer 'neath the laughing mask you hold  
To see if your heart keep light.

ELLA DIETZ.

THE UNPARDONABLE SIN.—Mrs. H. Stevens, of Markesan, Wis., writes:—A few years ago a young Methodist minister told me there was one "unpardonable sin." Late in the evening I fell into a deep sleep. After about an hour I awoke suddenly, when I heard a voice say, "Ask, and ye shall receive." I believed it was possible, and immediately I began to ask. I finally heard a voice pronounce distinctly the word "outgrow." I repeated the word several times, when I asked aloud, "Why, what can I make of this?" In a moment there was a glimmer before my eyes, when I saw a board raised up from off the green earth, after having laid there for some time. The grass beneath it was a pale, sickly colour. Then the spirit asked me, "Is God going to forgive that grass, and make it instantly green like the other?" "Why, no," I replied, "but when the sun, the air, and the dew, its natural elements, fall upon it, it will 'outgrow' its sickly hue, and become green like that around it." "Just so," the spirit said, "it is in spirit-life. On earth we are weighed down by natural causes until we are pale, sickly, dwarfed, like the grass, but when we come out upon the broad plane of spirit-life, into the sunshine of God, and witness the fulness of the provisions he has made for all his children, we shall 'outgrow' these natural deformities, and become what we would find it for our happiness to be here."—*Religio-Philosophical Journal*.

## THE PROSECUTION OF DR. SLADE.

*Continued from page 149.*

that this message was written on the slate when Professor Lankester snatched the latter away, and you say that at that moment especial notice should be taken of the fact that the slate was said to be free from writing?—Yes.

Having it in your mind that the slate had been written on immediately before Professor Lankester put out his hand, do you not appreciate the importance of that distinct and definite statement that at that moment the slate was said to be free from writing?—I think it important that attention should be called to the allegation that the slate was then free from writing. In connection with this message, as in connection with all the others, we were most distinctly given to understand that the slate was clean before it was put under the table.

Do you mean the allegation was that the slate was clean at that moment, before it was put under the table?—Immediately before it was put under the table.

Was the statement that the slate was clean made before or after it was removed by Slade from the top of the table?—I think it was made after, but I cannot say the exact time. I can pledge myself that a representation that the slate was clean was made before the fourth message.

Would you say that it was a "correct" or an "incorrect" impression to convey, to say that Dr. Slade then said, "Now please to observe that this slate has no writing upon it?"—I think it would be an incorrect impression. I have no recollection of his using such words.

Is not that the impression which your description in the *Times* of the occurrence would give?—I think it quite possible that some people might put that interpretation upon it, but I did not intend it to be so understood. The sentence was hurriedly written.

Supposing we were to suggest that that writing was the genuine writing, which Dr. Slade said it was—

Mr. George Lewis: That is, of the spirits. (Laughter.)

Mr. Massey: Don't interrupt, Mr. Lewis.

Mr. Lewis: Dr. Slade has never said that it was the genuine writing of the spirits. (Laughter.)

Mr. Massey: Suppose we were to say that this was not writing executed by Slade, but was produced by some unknown force—I ask you whether it would embarrass us very much in our defence if you had repeated here to-day—oh, you have not done—what I understand you to have said in the *Times*, that this could not be, because, after you had heard the writing, Slade declared that the slate was clean?—No, I don't think I would. (Laughter.)

Mr. Flowers (to witness): I should have thought that all you have said would embarrass the defence. (Laughter.)

Cross-examination continued: I did not hear Slade make any remark to the effect that the spirits were a long time coming. I knew that he said so, because I saw it in the paper; but I did not hear him utter the words. I saw the movements underneath the table. I did not see the slate, or the hand; but I saw the arm moving slightly, as a man moves his arm when he writes.

Re-examined by Mr. Lewis: At the time you wrote the letter to the *Times* had you any knowledge of being cross-examined in Bow-street Police-court for an hour and a half at one time?—Not in the least.

Did you write it sincerely believing that you were giving a correct account of what had taken place?—Yes.

Had you any private end to gain by writing that letter?

Mr. Massey: I made no such imputation upon the witness.

Mr. Muntou: Nor I.

Re-examination continued: You wrote in the public interest?—Yes.

Was the slate always cleaned before being put out of sight?—Yes; in order to show us what appeared to be both sides of the slate before it was put out of sight. He showed us the slate on each occasion that we might see it was clean.

With reference to this last message, before the slate was put into position immediately previous to its being snatched away by Professor Lankester, did Slade say anything about the spirits?—He said, "Let us see if they will write for you," or words to that effect.

Having made that observation he proposed to put the slate against the under surface of the table?—Yes.

Instantaneously Professor Lankester snatched the slate away?—The action appeared to be instantaneous.

And there was the message?—Yes.

Mr. Lewis: I have no other questions to put to Dr. Donkin. I now propose to call Mr. Massey.

Mr. Massey: I have no objection to appear as a witness, subject to an objection which I desire to raise against the whole class of evidence which Mr. Lewis is adducing.

Mr. Flowers: Is it really necessary, Mr. Lewis, to call Mr. Massey. There can be no further evidence as to this particular transaction.

Mr. Lewis: It is, I think, most necessary in the interests of justice that Mr. Massey should be examined.

Mr. Muntou: I shall object to any evidence being given except that of those gentlemen named in the summons.

Mr. Lewis: I do not propose to make any reply to that observation, because I do not think any reply is really necessary. You will see the materiality of the evidence which I propose to adduce when Mr. Massey is examined.

Mr. Massey: I will argue that the evidence must be confined to witnesses upon whom fraud has been alleged to be perpetrated, and who are named in the summons.

Mr. Flowers (to Mr. Lewis): You want to go on to prove other cases.

Mr. Lewis: Yes; and I wish very distinctly to say that Mr. Massey was subpoenaed to give evidence here before he appeared as counsel in this case for one of the defendants, and that on the first hearing he appeared here in response to that subpoena. I don't wish it to be imagined that I wish to intrude upon the privileges of a gentleman who had once appeared as counsel for one of the defendants.

Mr. Massey: I shall contend that my evidence is inadmissible on the same grounds that I should object to the evidence of any person who might be called whose evidence I might consider irrelevant or inadmissible.

Mr. Flowers: Then you don't object because you are a counsel in the case?

Mr. Massey: Decidedly not.

Mr. Flowers: Then you had better go into the box, and you can object to the questions which you deem to be inadmissible when put.

Mr. Muntou: I will object then, at the proper time; but the evidence should be confined to the specific matter charged in the summons.

Mr. Massey then passed from his seat, and stood near his worship.

Mr. Lewis: I should rather Mr. Massey went into the witness-box.

Mr. Massey: I shall do so; but, the place being so crowded, his worship said, when I was endeavouring to pass, that I might remain here.

Mr. Lewis: Then I raise no objection.

Mr. Massey then proceeded to the witness-box, and upon being sworn said, in reply to Mr. Lewis: My name is Charles Carlton Massey. I am a barrister-at-law.

You know the two defendants?—Yes; I have known them since September 7th, 1875. I first made their acquaintance in America. I first became aware of their arrival in England in July of the present year. I have been in the habit of visiting them professionally for the purpose of *séances*, in order to take part.

What do you mean by a *séance*?—I visited Dr. Slade for the purpose of witnessing what might occur in his presence.

Do you mean as to changes being produced upon a slate, or as to how changes are produced?

Mr. Muntou: I object to such a question as this, unless it can be shown that Professor Lankester and Dr. Donkin were present.

Mr. Flowers thought, on the whole, it might be better to go on.

By Mr. Lewis: I would ask you whether you have paid any money to either of the defendants?—I have.

How much?

Mr. Muntou: I might suggest that this question is irregular.

Mr. Flowers: It will merely be taken down that the defendant has paid money. I think it will be better we should stop there. Is there any use in knowing how much was paid?

Mr. Lewis: I think there is. The witness may have paid a shilling or a great many pounds. (To the witness:) How much.

Mr. Muntou: Really I must object. (Laughter.)

Mr. Flowers: I am afraid I cannot shut it out. I think it is admissible. (Laughter.)

Mr. Lewis (to witness): How much?—£7 on my own behalf, and £3 or £4 on behalf of others. That includes what I paid in America.

But since you have been in England?—£2 less—altogether about £9. I paid the money to Simmons in the drawing-room at Upper Bedford-place, except once on the landing of the staircase. I paid the money after I had attended the *séances* in every case. I have also attended several *séances* without paying. Dr. Slade was always "chattering" about "Allie." (Laughter.)

Mr. Lewis: What did he say?

Mr. Muntou: I object to the question.

Mr. Lewis contended that there was no real reason given for objecting to the question.

Examination resumed: Did he speak to you about "Allie"?—Yes. Dr. Slade used to chatter away about "Allie," but I cannot tell you what he said exactly. He said "Allie" was his wife's spirit.

Did he tell you whether that spirit ever appeared and wrote on slates?

Mr. Muntou objected to the question.

Mr. Flowers ruled that the evidence was admissible.

Question repeated.—He has represented that a spirit wrote on a slate.

What has he said about "Allie"?—He has said, "It is my wife's spirit who writes this."

Who writes what?—The messages signed "Allie."

Were they messages on a slate?—Yes.

Did Mr. Slade repeat them?—Mr. Slade did not repeat his statements, because I was supposed to know them from what had occurred elsewhere.

Mr. Flowers: New York is a long way off—(laughter)—and it is not very material to know what passed a long time since.

Mr. Lewis: Is that the table? (pointing to the table in front of the Bench).—I will take my oath that it is. At all events, I will give my oath that it in all respects resembles that.

Did the mediums appear to be suffering?—Yes; all mediums suffer more or less. (Laughter.)

Did you require an explanation?—I was too old a hand to require an explanation. (Laughter.)

Was any statement made?—He never made any distinct statement that they were not written by himself. I understood that the whole object of my going was to see.

Did you believe they were conjuring tricks?—I did not believe they were conjuring tricks. I went there to investigate.

Then I may take it that you left there on each occasion under the belief that you had not seen conjuring exhibitions?—I think I may say that on every occasion in which I have investigated with Dr. Slade I have been satisfied that he had no hand in the production of what I witnessed.

Did you pay your money under that belief?—I should gladly have paid my money if I thought I had been witness of the most arrant fraud. The money was fairly payable when I entered the room.

If you had found it was a fraud on the first occasion, would you have gone a second time?—Probably not without strong reason, or the representations of others.

So far as you were concerned, did you pay your money believing it was not conjuring—that the messages were not written by Slade himself?—I did not believe it was conjuring. I did not believe the message was written by Mr. Slade with his own hand.

Did you receive a sum of £50 from Mr. Blackburn?—No; not a penny.

To whom have you paid money?—I have not paid money to anybody other than the defendants in reference to those *séances*.

On these occasions has Slade said that he saw lights in various parts of the room?—Yes; but I have never seen them.

Has he represented any light to be present on your shoulder?—I have heard him say, "There's a light here," and "A light there," pointing to them.

Have you ever seen a light?—No; never.

Upon any occasion have you observed anything with reference to a chair?—I have seen a chair raised in the air on those occasions. I cannot say it was always the same chair, but it was in the same positions or nearly so. The chair was within a few inches of the corner of the table.

Has Slade shown you long messages?—Yes; one of thirty-five words, which covered one side of the slate.

How often have you had such a long message as that?—Twice I can recall to mind, and, as a matter of fact, those messages were previous to these proceedings.

Upon the occasion of the receipt of these messages has Slade risen from the table and fetched the slate?—As to one occasion I am not positive; as to the other I can positively say not.

Has Slade ever produced a message in a locked slate?—Not to me.

Have you had a conversation with him on the subject of messages in locked slates?—I have.

And what did he say?—He said he had declined to submit to the test, published by Mr. Muntou, because, in the first place, he could never, he said, be sure of getting any proper test at all; and in the second place, if he submitted to this particular test it would only be the cause of other people coming with new tests, which would, perhaps, be inconsistent with the conditions.

What conditions?—The conditions under which these things happen.

Before the long message of which you have spoken was produced, did Slade wash the slate?—The slate was sponged or rubbed—I cannot be certain which.

After it was sponged did you put your hand over the slate or under it?—I think the message was obtained under the table.

Well, the other long message?—I have told you I am rather lazy about it.

Did you put your hands on the slate?—I think I did.

Why were your hands put on the slate?—Well, it is a very obscure subject.

I know it is—(laughter)—but tell me who asked you to put your hands on the slate?—I suppose Dr. Slade did.

Did he put his hands on it also?—I think he did.

For what purpose?—To make a contact of hands. Inasmuch as this force, whatever it is, is supposed to proceed from him, it would be natural, as I understood, that his hands should be put in contact with that upon which the force was to operate.

But what good were your hands upon the slate? (Laughter.)—As a force proceeding from him. I cannot explain it further than by saying that the contact of hands is usual, and is supposed to be necessary or conducive to the results.

I don't know whether you can form an opinion whether the heat from two hands was more likely to dry the slate than from one?—That is a point upon which anybody can form an opinion.

A discussion ensued as to the probable duration of the case for the prosecution, in the course of which Mr. Lewis said that he had witnesses to call from Oxford and Liverpool, whose evidence was necessary to complete his case. Under these circumstances it would be impossible for him to close the case for the prosecution that day.

Mr. Flowers: Is it really necessary to have these witnesses?

Mr. Lewis: Certainly, in my judgment it is.

Mr. Muntion: When will it be convenient for you to sit after to-morrow (Saturday)?

Mr. Flowers: Friday and Saturday next week.

Mr. Lewis: I cannot bring all my witnesses to-morrow. If you will take the responsibility of saying that a jury would be satisfied upon the evidence before you I could shorten my case.

Mr. Flowers: I must say that Mr. Massey has done a great deal for his client Simmons. At present I don't see there is much against him.

The Court then adjourned for luncheon.

After luncheon the examination of Mr. Massey was continued by Mr. Lewis.

When you know Mr. Simmons in America what was his business?—He was occupying the same house as Slade. I did not know he had any business. I did not know his name.

Did you pay him or Slade in America?—I paid Simmons.

And they were apparently occupying the same house?—Apparently.

Did you ever inquire where Slade got his degree of "doctor"?—No.

In reply to Mr. Muntion, Mr. Massey then said: You have been investigating this subject for some time?—Yes; I have interested myself in it for about two and a half years.

What led you to interest yourself in this subject?—The first thing that led me to investigate it was reading two articles by Mr. Wallace in the "Fortnightly Review" of April or May, 1874, entitled, "A Defence of Modern Spiritualism."

Previous to that you had no experience?—None whatever. I first thought those were the results of fraud, but I afterwards thought the subject worthy of investigation.

You have attended *séances*?—Yes.

Some of them in the dark?—Yes.

From your early investigation did you not come to the conclusion that there was some apparent trickery?—A very great deal. I thought there were circumstances of suspicion, but I thought the subject worthy of public investigation in consequence of the proceedings of eminent men. My observation led me to believe that some of those experiments had been misunderstood. I went to America to acquire experience. I was specially led to go by certain evidence which came before me.

Had you any *séances*?—I had two *séances*. One was on September 21, when the slates were against the lower side of the table.

Did the messages appear on the upper surface of the slates which had been against the lower surface of the table?—Yes.

On how many occasions have you seen messages written under the circumstances described?—Frequently; and on all those occasions the writing has been as described, except when the slates were laid on the table.

Have you had messages when sitting with Slade with the slates on the table?—Yes; on several occasions. The slates were on the table and a bit of pencil under it. Then writing was heard occasionally, without our hands being on the slates, which was then turned over, and a message was there. This occurred twice, with short messages under a dozen words. My first experience of Slade was at New York, and was very remarkable. I was rather struck on the first visit by the chair on which he sat moving to a considerable distance while he sat upon it. I then drew back my chair, and said I should like to have it moved, and it was moved two or three inches. On the second occasion of my visit, when I was sitting opposite Dr. Slade, a chair was flung down with considerable violence, and lay at a distance of five feet from the nearest point of Dr. Slade's person. There was a clear space between the table and the chair within my view throughout. I asked that that chair should be picked up and replaced by my side, and in a minute or two that was done, and I am prepared to swear that Dr. Slade had nothing to do with it.

Was that in daylight?—Yes; upon an October day in New York, in broad daylight.

Have you had any experience of slates other than those used by Dr. Slade?—Yes. After my first visit to Slade I was dissatisfied, because what I observed was on his own slates, and the theory of sympathetic ink occurred to me. I therefore, on my return to New York, procured two slates on my way to Slade's. I went with a friend. I tied up the slates with a small morsel of pencil between them, and told Slade that I desired writing to come upon the surface of one of the slates, which were then held up in the hands of Slade and my friend. They were held a little off the table, but distinctly on a level with and not under it, in order that I might observe, and I leaned over to have a full view. Immediately afterwards, and in full view, the slates were returned to me; they were unified, and on the surface of one of them there was a message. That message was in answer to a question of my own, and was, "He has some power, and can be influenced.—Allie."

Was that in answer to a question expressed or merely mentally entertained?—In answer to a question expressed. I did not attach any importance to the information. I should add that the slates were clumsily tied. I did not think they were satisfactorily tied. But the real point is that those two men kept the slates constantly in my sight.

It was impossible that Slade could have written between the slates himself? Absolutely impossible. When I have sat at the table with Slade he has sat invariably against the frame part of the table, and never against the flap. On two or three occasions he has sat with his face to the light. He sits in that position when he is asked. Twice he has sat in that way with me, and good results were obtained. I have been touched. I have had my coat pulled. I have had my legs touched with what might have been a hand or might have been a foot. I have had my coat pulled, tugged—(illustrating the movement)—on the side farthest away from Dr. Slade. That has happened when both Slade's hands were on the table. I have seen the chair elevated, but I could not say that it was beyond the reach of Slade. I think Slade might, by throwing back his body, have reached the chair with his foot; and if he had been a muscular man, or if he were trained for the purpose, might have kept it elevated with his foot; but I am sure that he did not do so.

I believe you were much satisfied with the result of your investigations in New York?—Yes.

And, notwithstanding your previous scepticism, you at once joined a well-known society in London?—I did.

What is the name of that society?—It is called by a slightly magniloquent designation—"The British National Association of Spiritualists."

During all these sittings and *séances* with Dr. Slade, have you from beginning to end had any reason to suspect any imposture?—Oh, dear, no; certainly not. (Some applause, which was at once suppressed.)

Re-examined by Mr. Lewis: I did not inquire into the history of Slade, before I investigated the subject. I did not hear of his producing spirit masks which were shown to be real masks.

Was there anybody looking under the table when you saw and felt the things you have told us?—A hand was seen under it.

Have you ever heard of false hands being used in conjuring?—I have heard of false hands.

Did you at any time look under the table when you were touched?—I did not.

Was anybody there when you were touched that could have done it except Slade?—Nobody.

Have you ever seen a spirit?—I don't know what a spirit is.

Mr. Flowers: These cannot be spirits because they use muscular force (Laughter.)

When the chair was thrown down at New York, did you examine the floor to see if there was any machinery?—No, it was a carpeted floor, but I examined the chair and found no wires.

What was it "Allie" wrote?—"He has some power and can be influenced."

Who was "he"?—I.

What happened to you then? What effect had it on you? Did you dance about, sit still, or produce a message?—No.

Did you ever try to produce a message?—I never did. I do not attach the slightest importance to those messages, because I do not believe them to emanate from any trustworthy source.

What was the pencil put on the slates for?—To be written with.

By whom?—I am unable to say.

Did Slade lead you to understand who was to write with the pencil?—I have already said—"Allie," the spirit of his wife.

Mr. Flowers: Was it his spirit wife or the spirit of his wife? (Laughter.)

Witness: He spoke of the spirit of his wife. (To Mr. Lewis: You must not understand me to believe all that about "Allie." (Laughter.)

Mr. Lewis: I don't understand what you believe. (Laughter.)

Witness: If you investigate the subject you will find yourself in the same position.

At *séances*, in the dark, have you seen something more done than Slade has done?—There has been moving of objects in the room.

Has furniture ever moved from one part of the room to the other?—Yes.

Did you ever see it done in the dark?—When it was a dark *séance* it was not light. (A laugh.)

But have you seen objects moving about; have you seen the clock go from the mantelpiece to the table?—No, never in the dark. I could not see in the dark.

Have you ever seen any of the furniture moving about. Have you discovered that when the lights were lit?—Well, I have discovered furniture in a position different to what it was when the light was extinguished.

Have you noticed that in the light *séances*?—Whenever it has happened.

And you have seen a chair taken up?—Yes.

With you upon it?—No. I have told you that the chair on which I was sitting was pushed a couple of inches forward.

Was that towards or from Slade?—From Slade. It was done at my request. I saw his feet the whole of the time. I asked that the chair might be moved with me upon it a little backward, and it was moved in an opposite direction from Slade accordingly.

Have you had any conversation with Simmons about this?—Never.

Do you know whether Slade and he are in partnership?—I don't.

Which is the showman and which the conjuror? (A laugh.)

Mr. Muntion: I must object to the question.

Mr. Lewis: Well, do you know which is the exhibitor—does Simmons exhibit Slade?

Mr. Muntion: Really this is assuming guilt before it is proved.

Mr. Flowers (to Mr. Lewis): I don't think the cross-examination entitles you to put those questions.

Mr. Lewis: Very well. (To the witness) Then you have never made any inquiries as to the relations between these two men. You have told us about the writing on the slates. I don't desire to go into anything that has happened since these proceedings—you being their counsel—but have you ever seen a prepared slate; that is, a slate with a message already prepared on it, and which message appears when it is rubbed or wetted?—No.

Would you be surprised to hear now that that is a very easy thing to do?—Not in the least.

You don't think that would account for anything you saw?—It would account for a certain proportion of what I have seen at some places.

Supposing a message could be prepared, which, when washed, would appear in a certain time—what then?—Well, if it appeared in a certain time, of course that might account for it.

A clever conjuror could do that?—Probably he could.

Mr. John Algernon Clarke, secretary to the Central Chamber of Agriculture, was next examined by Mr. Lewis?

On or about Thursday, September 14th, did you go to No. 8, Upper Bedford-place?—I did. I should like to state what led me to visit Dr. Slade.

Mr. Lewis: I think you must not. Mr. Muntion may give you an opportunity in cross-examination, and then it may slip out. (A laugh.)

Mr. Muntion: I must object to this witness's evidence entirely. Mr. Lewis has no right to go outside the summons, and the charge therein stated. As Mr. Clarke does not appear in the summons, I must ask you to rule that his evidence is inadmissible.

Mr. Massey: I make the same objection. If we are to be called upon to answer for every act which it is said my client has committed we shall never get to the end of the case. The prosecution have had the opportunity of selecting the names of those whom they say have been defrauded. Out of the two hundred alleged to have visited Slade's house they have only chosen six, and of that number they have called but one, namely, the gentleman who has instituted these proceedings. We know very well why they have not selected more, and I contend that, not having included Mr. Clarke in the summons, we are not now called upon to hear him or any one else whom they may say has visited at Slade's. Many persons may have gone away doubting or suspicious, but they do not include them at all.

Mr. Lewis: This case is merely of a preliminary character. The defendants are not being tried upon an indictment, but are only before you, sir, in order that you may determine whether or not there is sufficient evidence to send them for trial. They have been summoned for conspiring to obtain money by divers subtle devices from Professor Lankester and others, and I am simply giving you evidence in support of the charge. I might just as well be asked to retire from the case altogether if I am not to prove it by evidence. It might be contended at the Central Criminal Court that Professor Lankester was in error, and therefore I propose to call such evidence as will satisfy you that it is a case that ought to be submitted to a jury—that the two defendants are common cheats, who have obtained money from various persons by fraud.

Mr. Flowers: The charge is that they have defrauded Professor Lankester and Dr. Donkin. Mr. Clarke's name is not in the summons, and therefore you cannot examine him to prove they have defrauded him also.

Mr. Muntion: Surely the defendants are entitled to particulars as to the persons the prosecution intend to call. If others are to be admitted, which I object to, we must have proper notice of them.

Mr. Flowers: The real point is, whether Mr. Clarke is a witness on this charge or not. My colleague, Mr. Vaughan, is upstairs, and I will confer with him on the subject.

The magistrate then retired, and on re-entering the court,

Mr. Flowers said: Mr. Vaughan is of opinion that I ought not to receive the evidence of this witness, but that we should confine ourselves to the gentlemen who are named in the summons. (Applause.) I must say I had a great doubt as to whether I ought to hear Mr. Massey.

Mr. Lewis: But I intend to give evidence to show a conspiracy.

Mr. Flowers: That is another matter. Then I think you may call him.

Mr. Lewis: That is what I am prepared to do.

Mr. Lewis was proceeding to examine the witness as to what part Simmons took in the transactions, when Mr. Muntion objected, to which Mr. Lewis rejoined that he desired to show how the so-called spirit agency was obtained.

Mr. Flowers thought the case was now going beyond the bounds of the summons in introducing a new instance of alleged fraud.

Mr. Lewis: If that is the opinion of the Court then I should ask to have the summons amended by the insertion of Mr. Clarke's name.

Mr. Muntou: That would be most irregular. Let the present summons be withdrawn.

Mr. Flowers: When will the case for the prosecution close?

Mr. Lewis: I will try and close to-morrow, and if necessary, you can issue a new summons now.

Mr. Muntou: We know that none of those whose names are mentioned in the summons will be called.

Mr. Lewis: Indeed, you don't.

Ultimately it was ordered that new summonses should issue against the defendants for the following (Saturday) morning, these summonses to include other names.

The case accordingly stood adjourned till eleven o'clock this (Saturday) morning.

On Saturday at the sitting of the Court,

Mr. Lewis said he had received a letter from Mr. Massey in reference to the £50 he stated he had received from Mr. Blackburn, and which it appeared was given in order to supply the press with free tickets. If it was thought worth while the letter might be read (handing a letter to the Bench.)

Mr. Massey: As the question was put and reported, it conveyed an imputation of a very offensive character.

Mr. Flowers: I have no doubt about the personal honour of Mr. Massey, and that would be the opinion of any one who knew him. But I won't read the letter till after the case is over.

Mr. John Algernon Clarke was then called and sworn.

Mr. Muntou: Upon what case are you proceeding now?

Mr. Lewis: On both.

Mr. Muntou objected to this course as irregular, and calculated to embarrass the case of his client.

Mr. Flowers was of opinion that the proposed course was quite regular.

Mr. Lewis: A person of the name of Bauer Oakley was arrested recently on one charge and committed on forty, and I am not aware that the law here is different from that at the Mansion House.

Mr. Flowers: No, it is not.

Mr. Muntou: The evidence of this witness was ruled to be inadmissible yesterday in reference to the very summons to which it is now directed. In the new summons there is not a name which was in the old, and I must protest against this proceeding.

Mr. Massey protested that this evidence should not be used to the prejudice of his client.

Mr. Flowers: I consider the first summons over.

Mr. Massey: Then I shall ask that the first summons be dismissed.

Mr. Lewis called the attention of the Court to the 9th of George II., dealing with the offence of witchcraft and kindred pretences, and providing that if the accused, if convicted, should, in addition to imprisonment, be periodically taken to an open market-place, and there obliged to stand in the pillory. (Laughter.)

Mr. Flowers (interposing): But we have no pillory now—(laughter)—and I do not see that it is necessary for you to proceed with this section, as I think, so far as we have gone, that the case seems to be clearly under the Vagrancy Act.

Examination of the witness resumed: Did Slade tell you to sit down?—Yes, he pointed to a chair, and said "Sit here." It was next to one side of a table. Slade sat at the end on my left hand, with his back to the light. Another chair was at the far right hand corner, with the back nearly touching the table. This was the chair that I subsequently saw moved. He tilted the table, and said, "Perhaps you would like to look under it." I observed there were no trusses to support the top and no deep frame round the edge. It was a table, I should say, that had been constructed expressly for holding a slate in the manner described by Mr. Maskelyne. By Slade's direction I placed both my hands on the table, nearly as far as I could reach. My body was so near that I could not see anything beneath. He placed both his hands on the table, and I think touched mine. He then seemed to be a little agitated, and trembled and shivered. I think I asked him if he felt any influence, and he said that he felt it all over him. (Laughter.) Before I felt any touches myself some raps were produced on the table. The first rap sounded as if close to Dr. Slade, and it distinctly jarred the table away from him. He said, "We sometimes get a rap away from us," and then there there was a loud rap, apparently from below. It did not come from the place where his feet were, as he sat, as far as I saw, sideways on the chair, with his legs near me.

Were you touched?—Yes, in various parts. Slade said, "Is it pleasant for you to be touched—I don't like it myself, but some people do."

Did he then show you two slates?—Yes; one larger than the other. The smaller one I looked at, and saw that it was clean on both sides.

Did he then say anything about spirits?—Yes; there was some conversation as to whether spirits of the departed could be communicated with. A message was soon produced on the slate, but I don't think it was signed. It was to the effect "that spirits would try to answer questions."

Did he then hold a slate under the table?—I am not sure whether the first message was on the table or under it. Before one of the messages appeared he put, I think, a bit of slate-pencil on a slate, and placed it under the table. Several messages came, just a few words, written in such a wretched scrawl, that I could hardly read them.

Was there any signature?—I don't think there was to the short message.

Did he speak to you about his deceased wife?—After a long message he did. I looked at the slate and saw there was no writing. Slade asked me to hold it under the right-hand corner, opposite to him, and I did so. The slate appeared as if pushed, and when I withdrew it there was nothing to be seen. Then he placed it beneath the table, and presently, in a few seconds, a message appeared upon it. I noticed a slight movement of his arm, and a distinct movement of the sinews of his wrist, exactly as if he were writing.

Was a long message produced?—Yes, from the larger slate of the two. He cleaned it with a sponge, and showed that it was clear of writing. Then he placed it under the table near to the corner. My hands were on the top of the table. He showed me the side of the slate, and I observed it was waving or moving. When he brought it up one side was nearly full of writing, and it was in a good, female hand, and signed "Allie." All the short messages were very badly written indeed. I said, "This is a lady's hand," and he replied, "Yes; the spirit of my deceased wife wrote it." I understood that to be his meaning.

Did you inquire whether any message could be obtained from a deceased friend of yours?—Yes; and he said he would try.

What did he do?—I think there was first a short message on the small slate saying that she (Allie) would try, or something to that effect.

Did Slade then tell you to write on the slate the name of the person from whom you wanted a message?—Yes; and I wrote a fictitious name.

What did he do with the slate?—He placed it underneath the table, and said, "Have you lost a daughter?" I replied, "No; a friend." I had written the name of a lady on the slate.

How did he hold the slate?—Under the table, and I could just see part of his thumb.

Did you hear any noise?—Yes; as of a pencil writing on the slate; the same as in the other instances.

Did an answer appear on the slate?—As I knew of no such deceased person I did not expect an answer; but there came one, signed with the initials of the person whose name I had written. It was "scrawly writing," not like the lady's hand on the large slate, and very difficult to read. The message was, "I am happy, and by your side.—M. W." (Laughter.)

At the conclusion of the sitting did you ask Slade what was his fee?—I did, and he said, "You will see Mr. Simmons as you go out." I should like to say that the table and the chair moved whilst I was there.

We need not go into that minutely; did you see Simmons?—I went into the front room and inquired the charge, and he said, "One sovereign," which I gave to him.

Did you go there again?—On Saturday morning, Sept. 16th, I paid another visit.

Did you see Slade and Simmons together?—They were in the reception-room, where the money was paid.

What did you say to them?—That I had called because my friends had told me I had seen nothing but a conjuring trick, and I wished to be certain about it. I asked to be allowed to sit on the floor, whilst some other persons were taking part in the manifestations. Simmons said that if manifestations were to be produced, it was necessary that a circuit, or a circle, should be made of all the persons round the table; and, further, that Dr. Slade could not produce any manifestations at all if a dog even were in the room. (Laughter.)

Was Slade present?—Yes; and he said something in concurrence.

Cross-examined by Mr. Muntou: You say you wrote a false name?—Yes.

Was that a new mode of discovering a trick?—I have heard of it before. I am not aware that Mr. Massey tried the same thing, or that the messages are not considered trustworthy as regards identity. I heard Mr. Massey say that he did not attach any importance to them as far as identity was concerned.

Was the message written when Slade's thumb was on the top of the table?—Yes.

Was the name written on the top side of the slate?—Yes; I took no pains to conceal it from Slade.

Did he hold the slate in position so that you could see his thumb?—I could see part of it.

Therefore the message must have been produced whilst he held it there?—I concluded that it was.

Written on the under side of the slate?—The message was on the opposite side of that on which I had written the name.

On which side did he place the pencil?—I cannot say. It was all done very quickly. I am not sure I saw him place the pencil on the slate. My sole object was to discover if the name of the person would appear. I thought I was being deceived, and I wished to test it.

Was the message on the upper side or the under side of the slate?—I could not see the slate, as it was held under the table, the thumb being partially under the leaf of the table, the back part of the thumb being uppermost and visible.

How do you think the slate was supported?—It may not have been against the table at all, as I did not see it. I saw the slate coming up. He did not, that I could see, turn the slate over. I was watching him. It was broad daylight, and I was about two feet from him. He may have turned the slate before he brought it up. I did not keep my eye on the thumb.

You say you were touched in an indecent manner?—Yes.

Were Slade's hands on the table when that occurred as you say?—Yes.

Do you believe that the table produced in court by Slade was that at which you sat?—Yes.

And you wrote to the *Times* saying that this was "a remarkable table, without any frame under the top"?—Yes.

Did you ever see a table with flaps, which had a frame under the flaps?—No; I think my description was not sufficient.

Did you know at the time that there were flaps?—I am not sure that I did. My description sins by omission. (Laughter.)

How long have you been engaged in manufacturing or devising things for conjuring?—I have made trick things since I was a lad.

When you wrote to the *Times* did you mean to convey that this was a "trick table"?—I object to the term "trick table," but I said it was an extraordinary table constructed for the purpose. I did not mean to convey that it was a "trick table," but I did that it was singular in having an appliance under the top which could have no other purpose than to allow of the slate being held against it by the pressure of the hand. (The witness then illustrated what he meant upon the table, showing how, in his view, it might be used.) In each of the sides of the frame there was a movable bar, and under the middle of the leaf, and fixed to it there were two small wedges. The witness (illustrating what he said) pointed out that when the bars supported the leaves they were detained in position by being forced against the wedges, which acted as stops. When the bar was forced up along the wedge, the latter acted as a lock, and in his opinion a slate could easily be supported against the bar used in that way.

Mr. Muntou handed the witness a slate, and asked him to show what he meant.

Witness applied the slate, and said that it was too small for the purpose.

Mr. Lewis: Just move the bar two or three times against the back of the wedge.

Witness did so, causing several raps.

Mr. Lewis: That is how the spirits come. (Laughter.)

Mr. Flowers: You don't mean to call them, I hope. (Much laughter.)

Mr. Lewis: You need not be alarmed at these spirits. (Laughter.)

Mr. Muntou: What is the difference between this and an ordinary table?

Witness: An ordinary table with flaps would have brackets to support them hinged to the frame.

Mr. Muntou: I will produce a maker to show that this is the ordinary way in which these common tables are made.

The flap of the table was closed, and the examination was continued.

Would you be astonished to hear from the maker of the table that the principle on which it is constructed is a common one?—I don't think I ever saw a table like it before. The cross-bar is not ordinary, as the flaps are generally supported by brackets.

You have suggested that some of the messages might have been produced by mechanical appliances or complicated arrangements in the floor?—I think they were produced in a simple manner; in a number of ways other than by spirits.

Do you mean to say that any of the messages were written by complicated arrangements?—Well, no evidence was offered to me of the absence of such arrangements.

About how many messages did you receive?—More than half-a-dozen, but only one on the larger slate. The small slate was apparently clean each time before they appeared; there was no writing visible on either side. Slade rubbed the larger slate, I think, with a damp sponge or rag. I am not perfectly clear that it was not with his fingers. There was no liquid on the table with which to damp the sponge. The slate was distinctly dark after the operation, so that I concluded it had been damped by something. One side of the large slate was nearly covered with writing. It was under the table just long enough for any one to write the message quietly. The slate was about folio size. The writing was in a good lady's hand, and the lines were distinctly apart. There were about twenty lines of writing altogether. I could, I think, write twenty such lines in about three-quarters of a minute. There were not many words in a line—perhaps eight, or 160 altogether. It might take me considerably more than the time I have stated to write that number of words.

Could you write them in five minutes?—I cannot say. My impression was that the time occupied was sufficient for any one to write the whole of the message. The slate may have been under the table for five minutes. I was watching the sinews of Slade's wrist and the movement of the slate, and listening to the sound of the writing.

Was the slate brought up immediately the scratching ceased?—Yes.

And that he did no more than produce the message?—Yes.

You have said in your letter to the newspapers that if a supernatural agency had been at work you could hardly have failed to have seen it?—I assumed that it was all done by trickery. I can tell when trickery is going on without seeing the process of each trick.



Cross-examined by Mr. Massey: Is it a fact that you rested your belief that trickery had occurred in your presence by your having got an answer purporting to come from a spirit to a name which you knew was fictitious?—That was the most striking, but not the sole cause.

Were you not on the look-out for some genuine proof of the communication other than the *modus operandi* with which those things might be accomplished?—I should like to state that I visited Slade expecting to see positive evidence of supernatural or extra-natural agency. The result was conclusive of trickery. I have attended several sittings, some in the dark and some in the light, and I have seen things that I could not account for. I was unable to say how they were done, and cannot tell now. When at Slade's I was satisfied there was no evidence of supernatural influences being at work.

Was any attempt made by Slade or Simmons to extract information from you respecting your private affairs or friends?—Not a word.

Or any representation made to you respecting the character of the agency by which the things you saw were supposed to be produced?—I do not think there was any conversation on that point.

Had you any idea when you were in the box on Friday that your name would be used as one of the prosecutors in this case?—No; but I have no objection to it.

Are you a partner of Mr. Maskelyne?—No; and I have not the slightest interest in his business.

Had you any hand in the invention of "Psycho"?—Yes. Mr. Maskelyne and myself are the joint inventors of that automatic object. Certainly, I am a little proud of my bantling, but I do not object to anybody finding it out if they can. (Laughter.)

Slade told you that no living thing could be in the room except the persons engaged in the *séance*?—Yes.

He equally objected to men and animals?—Yes; and even, possibly, to insects. (Laughter.)

Re-examined by Mr. Lewis: When the slate was placed for the spirits, I heard a noise such as you would produce by scratching on a slate with your nail.

Did Slade show you the turning-bar when he showed you the table?—No. I did not know till this morning that raps could be produced in the way I have done with the table. The raps so produced were very similar in sound to those I heard at Slade's. When I was touched I was within the reach of Slade's foot.

Mr. Lewis remarked that the cross-examination of the witness in regard to his letter in the *Times* had lasted two hours. He now proposed to call Mr. Hutton.

Mr. Flowers: I do hope the next witness has not written to the *Times*. (Laughter.)

Mr. Lewis: I believe he has not.

Mr. Munton: But you will probably find that he has written to some other paper. (Laughter.)

Richard Holt Hutton, sworn, and examined by Mr. Lewis: I am a member of the senate of the University of London, and one of two joint editors and proprietors of the *Spectator*. I come here under a subpoena as a witness. I am also summoned for the defence. I have seen both defendants. I went five times to their place in Upper Bedford-place. Every time I paid money—£5 in all. I paid the money to Simmons in each case. On each occasion I went I saw Simmons, and was shown into a room adjoining that he occupied. Slade sat in the room into which I was shown, at a table with his back to the light.

Did Slade say anything to you?—He told me the phenomena were, in his opinion, due to spiritual agents present in the room. He said the spirit of his deceased wife was the chief agent in the matter, but other spirits also gave communications. I saw a good deal of writing produced on a slate, and there were motions of things in the room.

Any of them far from the table?—Yes. A chair a great distance from the table was lifted.

Any raps?—Plenty. (Laughter.)

You are, like myself, near-sighted?—Excessively near-sighted. I can see pretty well with my glass, but not without it.

Mr. Flowers: And you would on that ground be the last man to find out a conjuring trick.

Examination continued: I thought the raps made this morning with the bar by the preceding witness were not like those I heard when in Slade's room; but I doubt whether my opinion on that subject would be worth anything. There were several messages, signed in most cases by "Allie;" in others the names of relatives of my own were mentioned, but their names I myself had previously mentioned.

Did you see any message written?—Do you mean did I see a slate-pencil stand up and write? (Laughter.)

Yes; that is what I mean. Did you see writing done in that way?—No. I have seen messages produced after I tied down the slate myself on the table. I was not then aware that writing might be produced, and then made to disappear and reappear again as described here. Slade said in the case of his wife's messages that they were written by her spirit.

Did you take a locked slate to Slade?—Yes. I have it here. (Produced.)

What did you say to him when you did that?—He was alone, and I said I thought it would be more satisfactory to him to have, as an absolute test, a locked slate with a bit of slate-pencil placed between the two surfaces, and if, under those conditions, the writing took place, I should be satisfied. I said if that were done, all the world would believe in him. (The witness here produced the locked slate, and showed it to the Court.)

What did Slade say to your proposition?—He said he had been much worried by those kinds of tests in the United States, and by the use of all sorts of chemicals and appliances of many kinds, and that the spirit of his wife had pledged herself never to write on a locked slate. (Laughter.)

What did you say to that?—I said there was no occasion to get his wife to break her word, as there were, as he said, other spirits present, and probably some of them who had not pledged themselves might be so good as to favour me. (Laughter.)

What did he say to that reasonable request?—He said, "We will ask them." He then said, "Allie, Mr. Hutton wants to know if one of the other spirits would be good enough to write on a locked slate for him, as you have pledged yourself not to do so," or some words to that effect.

How did he ask this; by writing on a slate?—No; verbally.

How did the answer come?—It came immediately, written in very broad characters on a slate he was using, and which we were holding against the table. The reply was, "Not one word." (Laughter.)

Did you express any opinion, or say anything in consequence of that?—I said that was disappointing. That was all.

If you had had any idea that the raps and slate-writing and so forth were produced by conjuring, would you have paid your money and gone those successive times?—Certainly not.

Cross-examined by Mr. Munton: You took your own slate, I believe, to Slade on one occasion?—Yes; and I produce it now.

What occurred with it?—I had several messages, and two are remaining still. If you like to look at them you can, but they are difficult to read. (A laugh.) (A double-hinged slate was handed to the solicitor.) The messages were produced when the slate was under the table. I saw the edge of the slate, and I heard the writing in each case. The slate did not go out of my sight. I may say that I was quite satisfied at the two first sittings; on the third and fourth I was doubtful; but on the fifth I was "reconverted," believing there was something or other that could not be produced by conjuring. With regard to the message, "Not one word," there was no motion whatever of Slade's hand, and I could not conceive how it was written. On another occasion a great hand-bell, which was under the table, came out, raised itself, and went over the table, falling on the other side.

(Laughter.) From the position of Slade at the time I thought this inexplicable, Slade could easily have read the name I wrote on the slate if he could read writing upside down.

Cross-examined by Mr. Massey: Did you ever get a message on a slate which had never been removed from a table?—Yes; the slate seemed to be clean and dry, and a very long message came of which I could hear the lines going up and down, and when the slate was exposed to the eye the message appeared. I held the slate down myself, but Slade's hands were on the table at the time. I heard the writing throughout. I cannot say that his fingers were simulating the writing sound. He could not have scratched the top of the slate without my observing it. Mr. Simmons has never attempted to extract information as to my affairs.

Re-examined by Mr. Lewis: Was the sound of the writing on the slate like this (scratching a slate beneath a table)?—No; it was more like the writing of a slate-pencil. Once I thought the sound did not come from the particular slate, but as he observed "Of course it does; there is nothing else for it to come from," the suspicion left my mind.

Did you ever imagine that the message had been previously written?—No; I never thought of that at the time.

Did he ever explain why it was necessary to put the slate under the table in order to get a message?—He said he had no choice, and we must take it where the spirits directed. I had always understood from spiritualistic literature that darkness was necessary for the success of a *séance*.

The slate, with the messages, was left in court.

Walter Herries Pollock, examined by Mr. Lewis: I am a barrister, and have chambers in 2, Brick-court, Temple. I know the defendants, and first went to their place in Upper Bedford-place about July 25. They were both present. I was asked by Slade to go into a back room on the first floor. A friend was with me.

Did Slade say anything about the spirits?—Almost as soon as I sat at the table, he said, "You can become a medium, for I felt it." He was seated at the corner of the table on my right, and with his back to the window. I wrote on the slate, asking how I could become a medium. It was placed on the table, and the answer came, "By sitting with good people." I don't think it was signed. Then I wrote, "Will Masston be successful?" and an answer appeared in a similar way, "He will succeed."

Was Masston a man?—No; it is the name of a book not yet published, but in which I am interested. (Laughter.)

Was any explanation given why you could not see the answer written?—No; I did not ask.

What else occurred?—A message came from a different part of the table to where the slate was, and the noise of writing was distinctly audible.

Did Slade tell you who wrote the messages?—He said they were written by the spirit of his dead wife, whose name was signed "Allie."

Were any other messages produced?—Two or three others, but they were of no importance.

Were you touched at all?—Yes; on the knee, which Slade said was a spirit touch.

Did your chair move?—Slade asked us if we did not see a light in one corner of the room, and when our attention was attracted to the spot a chair was violently knocked against the table, and fell down again. Slade had pointed towards the door, and said, "Don't you see a light there?" and that had induced us to look back and away from the table. We saw no light.

Was anything more done?—The table was raised before the sitting was concluded. I asked when the chair was raised why the spirits chose that way of exhibiting themselves, and he replied, "Oh, it's just to let you know they are there."

How long were you in the room?—About twenty minutes.

Did you pay anything when you left?—We each paid a sovereign to Simmons.

When did you go again?—About a month afterwards, with a friend. The same kind of thing, the writing on the slate, occurred then. Slade said, "I claim that this is done by spirits."

Did a chair move on that occasion?—Yes; a chair in the same position. My friend moved it intentionally when we went in, but Slade took an opportunity of replacing it in precisely the same place as before. The message on the second occasion was, "These manifestations are not to be confounded with conjuring," but it was written so clumsily, and in such an ungrammatical manner, that it was difficult to make it out.

Cross-examined by Mr. Munton:—How many messages had you on the first occasion?—About six. The first was produced when the slate was held under the table, and whilst his thumb was visible. There was some delay before it was placed in position, and Slade made a noise by clearing his throat a little. I don't think the table in court is the same. It was a flapped table.

Did you hear any noise of writing before the slate was placed against the table? No; it seemed to me that the message was written on the surface of the slate next the table. I think the writing was done by Slade while he was handling the slate under the table.

You had a long message?—Yes; it was written on a slate which had apparently been used. The slate was shown clean and then held under the table, and when withdrawn there was a message. I believed at the time that he changed the slate. I cannot recollect that he changed his seat after showing the slate. I saw no other slates on the table. He may have got the slate with the writing on it from some receptacle in the table or out of his coat pocket. I do not think that the table now shown was the one used on that occasion. The one I saw was certainly lighter. The message I refer to was got in a room down stairs.

On all occasions you were narrowly watching Slade?—Yes.

Did you see any movement of his wrist?—No.

Or any movement to show that he took the slate out of his pocket?—None. I think it was quite possible for him to do it without any movement that I did observe. Conjurers do as much every day. I never heard any writing till the slate was placed in position. I am not sure whether I sat against the frame of the table or one of the flaps. I did not hear any sound of writing until the slate was touching the table beneath. My suspicions certainly were aroused at first. On the second occasion I left my friend to make the observations. I did not watch Slade narrowly all the time. The same sort of thing occurred on the second as on the first occasion. The long message that came up on the second occasion was utter nonsense. He volunteered the statement "I claim that this is done by spirits," which I considered as curious.

Cross-examined by Mr. Massey: Were you induced to go there by any representations of the defendants?—No. On the first occasion I was suspicious, and could not understand how the thing was done. My money was paid nevertheless. Simmons made no attempt to get information from me. My impression is that the writing on the second visit was produced by some mechanical contrivance in the table. When Slade's hands were on the slate the sound of writing was different to what it was on the other occasions. I have not seen the metallic writing of Mr. Maskelyne. I cannot say that the removal of furniture must take place within a certain distance of a medium.

Re-examined by Mr. Lewis: I considered the voluntary statement curious from its audacity. Slade's legs were sufficiently near the furniture to move it.

Was the noise made, during writing, similar to scratching with the nail of the finger?—Yes.

Did he move from his seat before the slate was shown you?—Yes.

Did you know of writing which may apparently be obliterated, and reappear before you went there?—No.

Alexander James Duffield, Savile-row, sworn and examined by Mr. Lewis: I am an analytical chemist. I went to the defendant's place about the 25th or 26th

July. I said something to him about spirits, and he said he hoped we should have "a good time." I think Simmons was present at that conversation. Slade, a friend of mine, and I then went into a room where the *séance* took place. I offered to pay Slade, and he directed me to go to Simmons, to whom I gave a sovereign.

Cross-examined by Mr. Munton: From the beginning to the end of your interview with Slade did you see anything indicative of trickery?—Not a bit. I simply thought it was a very extraordinary thing. Subsequently I heard from a friend that Dr. Slade showed his finger nails to prove that the writing was not done by means of a pencil held under the nail, and then I set myself to inquire. If Slade had not called the attention of a friend to the closeness of his finger nails, I should not have set myself to find out how the writing was done. I saw much that was consistent with its being produced by supernatural agency. A long piece of pencil was lying on the table. Slade put the slate under the table, and I suggested that the piece of pencil should be used. Slade took it, but when it was applied it was shot back out to the top of the table, he remarking, "You see they don't require it." There was certainly nothing to show that the messages might not have been produced by some strange spiritual agency. One message was written when the slate was on the table. I think three or four long messages were written on the slate successively. Slade cleaned the slate each time with his fingers and saliva. One message certainly was not less than seven or eight lines. It was writing that could be produced by a slate pencil. I was satisfied with my visit to this extent—that if there had not been a marked similarity between Slade's writing and that on the slate, I should, if I had gone into a desert away from all newspapers and friends, have considered the writing very mysterious indeed. I have Slade's writing in the shape of a note requesting an appointment. I was not only satisfied but wonderfully struck.

Cross-examined by Mr. Massey: Your relation with Simmons was limited to the payment of money?—Yes.

Was any message written on a slate without its being removed from your sight at all?—There was a slate on the table, and I heard the sound of writing either on the slate or the wall at the time when the slate covered a little piece of pencil. When the slate was raised there was the message. I have heard it said there are persons so peculiarly constituted that they can see things that others cannot. I have fancied I have seen lights when in the dark. (A laugh.)

Re-examined by Mr. Lewis: I left the place as a believer, and am very sorry to have had my belief disturbed. (A laugh.)

Mr. Lewis informed the magistrate that only one more witness remained to be examined for the prosecution.

Mr. Munton wished to know if, in the next proceeding, both cases would be heard together.

Mr. Flowers: I think they are really one case.

Mr. Lewis: Considering the nature of the evidence produced, and the number of charges we shall have to make against these defendants, I have, upon the part of the prosecution, to ask you to call upon the defendants to give substantial bail for their future appearance. (Slight applause.)

Mr. Flowers: They have hitherto appeared, and I shall not alter the bail. (Applause.)

Mr. Munton thought the application very unfair.

Mr. Flowers said that, as at present advised, he would suggest that the evidence for the defence should be confined to the issue before them. He thought he should reject all evidence to prove that at other times and on other occasions Slade did and could do things that the mere observer could not explain except on the hypothesis of supernatural agency. He should also like the learned gentleman for the defence to read the Act of George II., with a view to see whether any man could, without offending against the statute, earn his living by calling up spirits, and whether that was not the same offence as if it was merely pretended that the thing was done.

Mr. Munton: If you limited the evidence in that way, it would be practically saying that no evidence should be given for the defence. I would call gentlemen of high respectability to show that the witnesses for the prosecution were mistaken.

Mr. Flowers: Consider what a waste of resources that must be.

Mr. Munton: No doubt the resources on both sides would be very much crippled.

Mr. Lewis: Speak for yourself. (Laughter.)

Mr. Flowers would hear both sides on the next occasion as to the suggestions he had thrown out.

Mr. Massey contended there was nothing to fix his client, Simmons, with a guilty knowledge.

Mr. Lewis: If it is to be maintained that Simmons was merely the dupe of Slade, I submit that that is a question for a jury.

Mr. Massey: I apprehend that the learned magistrate will not send Simmons before a jury unless there is evidence likely to support a conviction. Many who have investigated the subject have come to the conclusion that there is some agency.

Mr. Flowers: I shall have to decide according to the common sense, and the evidence that is generally given in this world.

Mr. Lewis: There can be not the slightest doubt that Simmons made the appointments and received the money, and therefore there is some evidence of conspiracy.

After some further discussion on legal matters,

The inquiry was adjourned until Friday next, the defendants being liberated on bail as before.

**MYSTICISM.**—The charge of mysticism has often been brought against the elder Gladstone, when dipping his pen in the ink of theology. Some of his earlier Church-articles in the *Quarterly* are almost unintelligible, and we (*Rock*) should be very much puzzled even now to define his religious belief. And it would seem as if the father's tendency to mysticism had descended to his son, the rector of Hawarden, for he, when preaching a harvest festival sermon at Dewsbury the other day, took occasion to object to "the over simplification of religion," which, he said, now prevailed! This certainly is a curious gravamen to come from the lips of a Protestant pastor, and leads us to fear that the sympathies of the preacher are rather with mediæval than modern times. However, it is only due to the rev. gentleman to say that he strove hard to do away with the reproach of which he complained, for his discourse—which was of angels—went perilously near the point to which the apostle referred when, writing to the Colossians, he warned them against leaving the simplicity that is in Christ Jesus, and getting "beguiled into the worshipping of angels." Mr. Gladstone spoke of "honouring God by honouring the angels"; but between "honouring" the angels in this fashion and worshipping them the distinction is always small, and apt at times to become imperceptible. We read in Scripture of "honouring our own selves," "honouring father and mother," "honouring the elders," "honouring the poor and needy," and of "honouring the Father when we honour the Son"; but of "honouring the angels," never!—[The archangelic editor of *The Rock*, it seems, does not object to honour himself, but has a strong objection to honouring angels.

## SPIRITUALISM IN LIVERPOOL.

THE Sunday services at Meyerbeer Hall, Liverpool, have been continued without intermission since our last notice of them in these columns, and have afforded proofs of the increasing interest felt in Spiritualism by the inhabitants of that town. The platform has been occupied by Mrs. F. A. Nosworthy, Mr. J. J. Morse, and Mr. Harper; but within the last few weeks Mr. J. Priest has been almost alone in the work. During the temporary absence of Dr. Wm. Hitchman, the president, Mr. Priest has been a willing and worthy substitute.

On Sunday, Oct. 15th, Mrs. F. A. Nosworthy delivered an address, in which she essayed to answer the question so often put by outsiders, in alluding to the teachings of modern Spiritualism—"What does Spiritualism offer superior to Christianity?" She observed that if by "Christianity" was meant the sublime teachings offered in the Sermon on the Mount, and in the life and example of Jesus Christ, she held that Spiritualism presented nothing higher; but she also held that the religious teachings of Spiritualism were bound up with and identical with the rules laid down by Jesus Christ for salvation, by pure thoughts and good deeds. The lecturer further submitted that it was vain to attempt a conversion of outsiders by relations of personal experiences of the phenomena; she had proved by experience that such attempts were only attended with disappointment, and that testimony as to the phenomena was rarely accepted. She urged on her brother and sister Spiritualists the desirability of commending Spiritualism rather by the testimony of their lives than by the testimony of their lips as to its outward and visible manifestation in the phenomenal aspect, for in this aspect, she submitted, Spiritualism could only be proved by personal experience, and by favourable opportunities for investigation.

Dr. Wm. Hitchman, who presided, read a portion of the Sermon on the Mount, and announced that henceforth, till further notice, there would only be one Sunday lecture at Meyerbeer Hall, and at half-past six in the evening, instead of seven.

The hall will be at the disposal of friends of the cause during twelve hours of each Sunday, from 10 a.m. till 10 p.m. It has been further decorated, and is, probably, now the most elegant meeting-place of Spiritualists in the kingdom.

**WILL THEIR SPIRITS BE UNITED?**—A correspondent of the *Petaluma* (Cal.) *Argus* says that in the Red Woods, about twenty miles from Petaluma, there lives a family who have a female child, about eight years old, which has two well-developed and perfectly-formed heads and necks. According to this correspondent, from the necks downward, to all appearance, it is the body of but one child. The two heads are called Dollie and Ollie. Dollie has rich brown hair, dark hazel eyes, and is a brunette. Ollie is a fair skin, auburn hair, and blue eyes. They can each converse with different persons on different subjects at the same time, and are well informed and intelligent. Will their spirit bodies be united in spirit life?—*Religio-Philosophical Journal*.

**APOSTATE MEDIUMS IN AMERICA.**—A Boston (U.S.) correspondent writes to us:—"In New York lately several clergymen, doctors, and others have been made very happy by the feats of a youth of the name of Bishop, who, by mixing up certain medial phenomena with juggling tricks and feats of agility, persuades his audience that he can expose all the phenomena of Spiritualism as frauds. Strange as it may seem, such men as George W. Curtis, of *Harper's Magazine*, some twenty of the foremost clergymen, and nearly all the editors of the daily and the religious newspapers have been cajoled by Bishop into a belief in his pretensions. We have had such 'exposers' in the field ever since the year 1849, but none of them have attracted so much attention as Bishop, although several of them were superior to him in their medial powers. A fellow of the name of Peck, a genuine medium, hoping to raise the wind by his 'apostacy,' has come out in California, offering to expose Spiritualism 'at two dollars a ticket,' whereat there is great exultation among the clergy and the rest. Peck advertises that he will 'expose Dr. Slade, the Eddys, the Davenportes, and the other humbugs.' Nothing could be really more confirmatory of the great facts of Spiritualism than the utter impotency, ever since the year 1840, of all these mediums turned exposers, to weaken the force of a single genuine phenomenon."

**THE ARTHURIAN APPLE.**—Dr. Phene, LL.D., F.S.A., read a paper recently before the Anthropological Department of the British Association at Glasgow, on "Some Botanical features in Arthurian localities, tending to identify an Oriental colony in Western France, and the Sacred Apple, and the Serpent of the Ancients." After quotations from the learned descriptions by Dr. Masters, F.R.S., of the *Pyrus cordata*, given by him in Trimen's *Journal of Botany* for August, 1876, with a beautiful illustration, by which he identifies a plant, selected by the author of this paper (Dr. Phene) from the Arthurian locality of Brittany, for botanical examination by him (Dr. Masters), with the same plant found only in the Arthurian localities of Devonshire and Brittany, in Europe, and which is found to be not indigenous in Europe, but is indigenous on Mount Elbrus, in North-East Persia, the author entered on the archaeological and popular bearings of the case. He described his own search, not for the "four-leaved shamrock," but for the mysterious apple of Arthurian localities and romance, which figured in the Hesperides; in the Isle of Fraoch Elan, in Loch Awe, with its similar traditions of apples, Python, and Python slayer, and Pythonic earthwork; in "Avalon, the Isle of Apples" (Glastonbury), with its vast Pythonic earthwork, where Arthur sleeps; in Devonshire and Tintagel, a land of apples, and the birthplace of Arthur, with the Pythonic emblems, described by Dr. Borlase, in Cornwall, and others lately found there by Dr. Phene; and in the Armorican Avalon, near which the find was made, and botanically identified. He concluded the subject by pointing out the interesting fact that, in every instance, he found the sacred, or the mythological apple associated with serpent legends and serpent devices.

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