DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

In alliance with the British National Association of Spiritualists.

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EXTRACTS FROM PROCEEDINGS.

The objects of the Association are to collect well-authenticated facts relating to Spiritualism; to offer special invitations to members, to an annual meeting of the British National Association, and to invite representatives of the Society of Telegraph Engineers to address the Association.

The conditions were that the competition should be open to all British members of the British National Association of Spiritualists, provided the essays were written in English. The essays were printed in the 'British National Association of Spiritualists' and will greatly assist the members in their inquiries, as an object for which the Association was established is to be the merit of the competing essays:—Mr. Thomas Byron, Mr. Robert Webster, Mr. Alfred Russel Wallace, the well-known naturalist and F.R.G.S.; Mr. Alfred Russel Wallace, the well-known naturalist and F.R.G.S.; Mr. H. W. Harisson, Mr. J. N. T. Marten, Mr. J. N. T. Marten.

The quarterly payments are due on the last day in the months of January, April, July, and October. The Association undertakes the custody of Securities of Members, and will pay interest at 4 per cent. on Current Accounts, Interest allowed on Deposits received at INTEREST for stated periods or renewable at 5 per cent. All remittances can be forwarded either to Mr. Jonathan Tozeland, Mr. John Rouse.

The building is unknown. The Council of the British National Association of Spiritualists holds itself free from all responsibility for the publications, holds itself free from all responsibility for the publications.

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There are certain conditions of the mind, either temporarily induced or habitual, which appear to be associated with many remarkable phenomena that have hitherto been received but partial attention from scientific men. On various occasions during the last ten years I have had the opportunity of observing some of these singular states, and, in the hope of eliciting further information or of stimulating inquiry by those more competent than myself, I venture to bring the following facts under the notice of the British Association.

The observations first to be described belong to the class known by the names of mesmerism, hypnotism, or induced somnambulism, for these terms express very similar mental states. The experiments of the late Mr. Braid have led physiologists to recognise the existence of the fact that an extraordinary condition of the mind can be induced in certain susceptible or sensitive individuals by merely fixing the attention rigidly for a few minutes or less upon any object. Whilst staying with a friend in Westmeath, now some years ago, I had the opportunity of frequently witnessing the production of this morbid condition, and, further, of observing some phenomena that are usually denied by eminent physiologists of the present day.

Selecting some of the village children and placing them in a quiet room, giving each some small object to look at steadily, it was found that one among the number readily passed into a state of somnambulism, resembling that dreamy condition between sleeping and waking. In this state the subject could readily be made to believe the most extravagant statements, such as that the table was a mountain, a chair a piano, a mark on the floor an insuperable obstacle. As Dr. Maudsley observes in his Mental Physiology, "the mind of the patient becomes possessed with the ideas the operator suggests, so that his body becomes an automatic machine set in motion by them." In the miserable jargon of the locality, he was "cataleptic." In the Proceedings of the British Association for 1855, is a paper by Mr. Braid in which several illustrations will be found in this matter the change of opinion on the part of physiologists to recognise the existence of the fact that an extraordinary condition of the mind can be induced in certain susceptible or sensitive individuals by merely fixing the attention rigidly for a few minutes or less upon any object. Whilst staying with a friend in Westmeath, now some years ago, I had the opportunity of frequently witnessing the production of this morbid condition, and, further, of observing some phenomena that are usually denied by eminent physiologists of the present day.

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the hypnotised state find out, by the sense of smell, the owner of a glove which was placed in his hand, from amongst a party of more than sixty persons, scenting at each of them, one after another, until he came to the right individual. In another case, the owner of a ring was unhesitatingly found out from amongst a company of twelve, the ring having been withdrawn from the finger before the commencement was introduced. He has seen other cases, again, in which the sense of temperature was extraordinarily acute, very slight differences, inappreciable to ordinary touch, being at once detected. — P. 567.

The apparent externalisation of the sense of sight has been attributed to a quickening of the muscular sense. Thus, Dr. Carpenter states that he has repeatedly seen hypnotised persons pointed out with perfect regularity when any opaque screen was interposed between their eyes and the paper; the lines being equi-distant and parallel, and the words at a regular distance from each other.

"The case of the wounded French sergeant, recently described by Dr. Mesnet, also illustrated this extraordinary sensibility. In his abnormal condition he had lost all sensation except touch, but, nevertheless, he wrote correctly, and even when the sheets of paper were withdrawn, he doted the r's, and inserted commas, or made corrections just in the places they should have been; but this case differs in many points from hypnotised subjects."

"Mr. Biall had one patient (in whom the sense of smell was also remarkably excited), who could go back and correct with accuracy the writing on a whole page of note paper; but if the paper was moved from the position it had previously occupied on the table, he failed. In the next instance, the wrong points of the paper as regarded the then place of the writing, though on the right points as regarded its previous place." — P. 143.

My own observations would seem to show a still more wonderful degree of externalisation of the perceptive powers, for I noticed that if the operator tasted, smelled, or touched anything, or experienced any sudden sensation of warmth or cold, a corresponding effect was instantly produced on the subject, though nothing was said, nor could the subject have seen what had taken place in the operator. To be assured of this, I bandaged the girl's eyes with great care, and the operator having gone behind the girl to the other end of the room, I watched him and the girl, and repeatedly assured myself that there did seem to be a vast difference between the influence acquired by certain patients and the ideas of the hypnotiser known to exist in the mind of the hypnotiser, and his subject, a relationship which is quite unformable by any one else in the whole of the daily experience of life as to the influence acquired by certain individuals over the course of thought and action of others; whilst on the other, it becomes, when still more concentrated and established, the source of that peculiar and exclusive remoteness which is to be attributed to the mental gift of the ‘biologist’ and his subject.” — P. 554.

For my own part, I do not think that the whole mystery of this so-called ‘rapport’ can be disposed of so easily. Not only do the facts I have just given negative Dr. Carpenter's proposition, but the following still more remarkable experiments show, at any rate, that the question is one deserving of more extended inquiry.

When the subject was in the state of trance or profound hypnotism, I noticed that not only sensations but ideas or emotions occurring in the operator appeared to be reproduced in the subject without the intervention of any sign, visible or audible, or of any communication (except the mesmerised girl my self, I took a card at random from a pack that was in a drawer in another room. Glancing at the card to see what it was, I placed it within a book, and in this state I brought it to the girl. Giving her the closed book, I asked her to tell me what I had put within its leaves. She held the book close to her head, and then she looked for some time. I always resorted to for information), and said "I see something inside with red spots on it." "Count the spots," I told her; she did so, and said there were five red spots. The card was the five of diamonds. With another card, chosen in a similar way, there was no result occurred. With the fourth card, a bank note was substituted she said, "Oh now I see a number of heads; so many I can't count them." She sometimes failed to guess correctly, asserting the things were dim, and invariably I found she could give me no information of what was within the book, unless I had previously known what it was myself. More remarkable still, I asked her to go in imagination to Regent-street, in London, and tell me what shops she saw. The girl had never been out of her remote Irish village, but she correctly described to me Mr. Ladd's shop, of which I happened to be thinking, and mentioned the large clock that overhangs the entrance to Beak-street.

In many other ways I convinced myself that the existence of a distinct idea in my own mind gave rise to an image of the idea in the subject's mind; not always a clear image, but one that could not fail to be recognised as a more or less distorted reflection of the idea in the mind of the operator. The important point is that every care was taken to prevent any unconscious muscular action of the face, or otherwise giving any indication to the subject.

This state of clairvoyance, or thought-reading, as it has been termed, is in truth oftentimes described, but little enough is, I believe, given to it.

I have just received the following interesting communication from my friend, Mr. Wilson, at Westmeath, who has recorded far more observations than myself was able to make.

He writes in reference to the card experiment:

You are correct, as I remember several experiments of the same kind. I think we proved beyond all doubt that the subject is able to read the thoughts of the mesmeriser. Also they are able to see through things which are optically to us opaque, provided that they could touch them or hold them in their hand. At any distance beyond that I don't think we have evidence of that they can see things unless the mesmeriser knows them, in which case it of course becomes thought-reading. A lady subject has often told us the time by a gold hunting watch, which was put in a box after the hands were altered to any extent by the key used, so that one knew that it was not the operator. I remember one instance with her. There were some friends in the room looking on. The hands of the watch were twisted round presumably; it was put in a box and then taken out in silence and what o'clock it was. My father opened the watch to see if it was right, but found to his astonishment that it was wrong. He told her so, and gave her the watch to try again. She at once and she was right. He told her to look again, but she got crusty and refused to look for some time. He pressed her to look once more. She still said she was right, but that it was now a minute past the time she first said. My father opened the watch to show the people the mistake she made, but found that she was perfectly right, that he had made a mistake himself. In that instance the thoughts of the mesmeriser were against him. Another instance I remember was with a country boy. He was mesmerised in a room with us, and we made paper balls. Cards were given to us from a pack. He told fourteen correctly without a mistake, and I have no doubt would have gone through the pack if we liked. Of course you know that they don't try to use the eyes to see with. They always, without exception, put whatever is put in their hand to the side of their head, a little behind the ear, and about six inches from it. They always say that everything is greatly diminished. Ordinary book print they describe as fine lines. I should like to hear your experience with Slade.—Believe me, yours very truly,

W. E. WILSON.

Some assert that this state extends even further; that, in other cases, at least, the subjects are able to perceive objects at remote distances which are not known to any present, and yet are subsequently verified. I have had cases of this kind described to me by those who are certainly not credulous or scientific observers; but as nothing of the sort has ever come under my own observation, I refrain from stating what I cannot vouch for myself. Even as regards the facts I have myself witnessed, I do not pretend that they do more than
justify further inquiry, as a large amount of similar evidence must be obtained by well qualified men before these phenomena can be accepted unreservedly. All I wish to urge is, that it is wise to push forward a natural feeling of insecurity on this matter, as a barrier to a possible extension of knowledge.

Dr. Carpenter himself remarks, that everyone who admits that "there are more things in heaven and earth than are dreamt of in philosophy," will reserve a reserve of possibility as to phenomena which are not altogether opposed to the laws of physics or physiology, but rather transcend them. Some of the writer's (Dr. Carpenter's) own experiences have led him to suspect that a power of intuitively perceiving what is passing in the mind of another, which has been designated as "thought-reading," may, like certain forms of sense perception, be extraordinarily excited by that entire concentration of the attention, which is characteristic of the states we have been considering. There can be no question that this divine power is naturally possessed in a very remarkable degree by certain individuals, and that it may be greatly improved by cultivation. So far, however, as we are acquainted with the conditions of its exercise, it seems to depend upon the unconscious interpretation of indications (many of them indefinable) for manifesting the presence of foreign minds, imagination of conversation, and by various involuntary movements; that interpretation, however, going, in many instances, far beyond what can have been learned by experience as the meaning of such indications."

Dr. Carpenter, with some reserve, the well-known case of Zechokko, described by Dr. Mayo and others as affording illustration of thought-reading, but if this case be admitted, or those that I myself have witnessed, the only explanation seems to be that when a person is thrown into an utterly passive condition, the heterogeneous current be excited by a corresponding action in an adjoining individual, and this across space and without the intervention of the senses. Nor does this seem an altogether incredible fact. The energy of electricity exerts itself in two ways, by transmission along a material conductor and by induction, or induction, as it is termed, across space. May not nerve energy, whatever be its nature, also show that nerve force must be a radiant energy of space. May not nerve energy, whatever be its nature, also be handled living coals with impunity, and of his even thrusting his head into a glowing grate without injury. These facts are testified to by eminent men whose word cannot for a moment be questioned. Either the narrators are trustworthy than those of other credible witnesses who have testified to phenomena for which there seems to be no natural explanation whatever, yet, perhaps, I may be permitted to briefly narrate some facts that have recently come under my own notice. In doing so, I am well aware that I shall arouse feelings of incredulity, if not of contempt, on the part of those who have never investigated the phenomena.

About twelve months ago I was told that the daughter of a gentleman of good position in society, a child not quite ten years old, was troubled with knockings, for which no cause could be assigned. These sounds came on whenever the child was in a passive condition, and apparently displayed some intelligence, as they would keep time to a tune, or by some intelligence, as they would keep time to a tune, or by...
room, entirely out of reach of the child, whose hands and feet I was watching closely. A dozen times have I tested the phenomena in every way that the ingenuity of sceptical friends could suggest, and the result was that I could come to no conclusion, but that they were real objective facts, displaying intelligence, and yet certainly not produced by any visible cause. I have often had the sounds occurring on a small table, above and below the surface of which my hands were placed, and have felt the jarring of the taps on that part of the table enclosed between my hands. I have taken perpetual pains to within these phenomena, and their testimony agrees with mine. It must be borne in mind that the conditions of the experiment are singularly unfavourable either for fraud or hallucination. To avoid the possibility of the former I have held the hands and feet of the child, and still obtained the knockings; they have occurred on the lawn, on an umbrella, far removed from the possibility of deception by servants. Then, again, the impressions made on the senses by the bright sunlight, conversation, and movement, were perpetually correcting any tendency to fall into a state of revers, even had I not so firmly guarded myself against this danger. I can give no explanation of the occurrence, but it is a curious fact that these manifestations, after rising to a maximum, in the case of this child, gradually faded away, and now have entirely ceased. All that can be said concerning the child is that her powers are stronger now than when subject to the curious malady. Were it imposture on her part, she would entirely ceased. All that can be said concerning the child.

last month I have had the opportunity of examining another curious malady. Were it imposture on her part, she would entirely ceased. All that can be said concerning the child.

expressed the reason for the rejection of these phenomena could not detect imposture.

Is it not possible that there may be some foundation for the stories of occasional supernatural intrusions into the present visible universe? I do not here refer to the great mysteries of religion, but to the numberless cases which float in families wherever you go; many, no doubt, are sheer hallucination, but still a formidable residue exists that cannot be so explained. The manly, straightforward course is to appoint a committee to inquire into the matter leisurely and systematically, and not to allow thousands of people to be deluded by the matter, if a scientific explanation is not forthcoming. Dr. Carpenter has expressed the reason for the rejection of these phenomena by scientific men in the following words:—”If either our own senses or the testimony of others inform us of something that is entirely inconsistent with inherent possibility, we refuse as the subject of suggestion, for assuredly that a fallacy must lurk somewhere” (p. 631). Let us test this reasoning by a supposition. Suppose the sense of sight was given to only one individual, and he were to assert that he could perceive objects a mile distant, this would be inexcusably impossible to everyone but himself, but not necessarily impossible to this being, suppose no one ever saw the earth and ever fallen to the earth’s surface till last year, and some one or more were to assert that such a fall had then occurred; this would be inherently impossible, but in time would be accepted by the multiplication of testimony of similar fail. Now, as regards the extraordinary phenomena that I have just described, testimony would be multiplying so rapidly that those who have never witnessed the phenomena will find it extremely difficult to withhold their belief that there is a foundation for this abundant and consonant testimony.

Dr. Carpenter assures us that “every one who accepts as facts merely on the evidence of his own senses, or on the testimony of others what common sense tells him to be much more probably the fiction of his own imagination, even though confirmed by the testimony of hundreds, affected with the same epidemic delusion, must be regarded as the subject of a divided insanity. This is certainly the most astounding reasoning. “Common sense” is set up as the tribunal before which every fact must pass muster before it can be accepted. It so happens that our knowledge of molecular physics is more advanced than mental physics, and so— thanks to Mr. Johnstone Stoney—the molecule is still the smallest real object; the physiologist has not; but in our ignorance, the limited range of experience that we call common sense, to be set up as a reason for rejecting everything that transcends our experience? Dr. Carpenter replies “certainly,” and thus closes the door upon every new fact that common sense may reject. But let us be careful least in too strongly now the latter is a chapter that seem incredible and inexplicable, according to received opinions, we are not laying ourselves open to that same spirit of bigotry that persecuted Galileo. Surely the motto of every man of science ought to be found in Sir Isaac Horsell’s words, “The natural philosopher should believe all things not improbable; hope all things not impossible.”

THE BRITISH ASSOCIATION AT GLASGOW.

The following is a full and special report of the discussion on Professor Barrett’s paper on Psychological Phenomena, read on Tuesday, last week, at the Anthropological Department of the British Association at Glasgow, under the presidency of Mr. A. R. Wallace. More than 1,000 members were present, and about 200 were unable to obtain seats:—

The Chairman—Ladies and Gentlemen, I think you must all agree with me I have hardly heard in this room a paper which, whatever you may think of its subject matter, has been treated in a more careful, and more scientific manner than Professor Barrett’s—(applause)—and we need hardly wonder at this when we consider that he is a thoroughly trained man of science; in fact, as I understand, he has been trained under the eye of one of the most distinguished physicians of the present day—Professor Tyndall. As this subject is one which will naturally excite a considerable amount of discussion, and perhaps some feeling, I beg you to allow me to reserve the right to restrict the discussion of it within certain limited bounds. I think it is absolutely necessary, as this paper is a record of facts solely, that we should not allow persons who have only seen the facts, to give of those facts, but I beg no person to get up merely for the sake of telling us that he does not believe them on _a priori_ grounds. I shall reserve to myself the right to make a few concluding remarks, and perhaps give a few experiences of my own; in the meantime I will call upon those gentlemen who, I believe, are prepared to add something to our knowledge on this interesting though mysterious subject.

COLONEL LANE FOX ON PSYCHOLOGICAL PHENOMENA.

Colonel Lane Fox, Guildford, read a letter written to the author of the paper, in which he stated, respecting a visit paid to a well-known professional medium, that he did not go so far as to say that there was nothing done by professional mediums convinced him in the slightest degree, and he would discard the whole thing as legerdemain, were it seen done by professional mediums convinced him in the slightest degree, although the writing was very puzzling to him. Nothing that he had ever seen done by professional mediums convinced him in the slightest degree, and he would discard the whole thing as legerdemain, were it for certain phenomena that he had witnessed in his own family during the last four years, in connection with the use of the planchette, which answered questions which were put by members of his family. The séances had been confined to himself and his children, and he had observed their surprise as, one after another, they witnessed the appearance of the writing on the paper. His eldest daughter, seventeen years old, was evidently the one whose presence was chiefly necessary for the success of the séances; and she disliked them, because they gave her a headache. She was not particularly imaginative nor credulous, and had no particular views on the subject, beyond expressing the opinion that it was rather a bore. She was not in the least degree in any abnormal condition during the time of the séance. His second daughter appeared to have, in a less degree, the same power as his daughter, and it was only when one or two of them held the planchette, or pencil, that a sentence was written; and when two were writing; and when two were writing, the one was under the impression that the movement might be due to the other; and the other, their questions had been put as if addressing an invisible agent. This is certainly the most astounding reasoning. “Common sense” is set up as the tribunal before which every fact must pass muster before it can be accepted. It so happens that our knowledge of molecular physics is more advanced than mental physics, and so— thanks to Mr. Johnstone Stoney—the molecule is still the smallest real object; the physiologist has not; but in our ignorance, the limited range of experience that we call common sense, to be set up as a reason for rejecting everything that transcends our experience? Dr. Carpenter replies “certainly,” and thus closes the door upon every new fact that common sense may reject. But let us be careful least in too strongly now the latter is a chapter that seem incredible and inexplicable, according to received opinions, we are not laying ourselves open to that same spirit of bigotry that persecuted Galileo. Surely the motto of every man of science ought to be found in Sir Isaac Horsell’s words, “The natural philosopher should believe all things not improbable; hope all things not impossible.”
been given by no one person, except on one occasion, when the age of a visitor was given which they did not know; but that might have been accidental. On several occasions the séances had ended with the promise of ... tions would not move any more. They had asked for raps on several occasions, but they were never obtained. The supposed spirit wrote its name as before, and one can see through and explain all the phenomena to which witness has been borne.

Mr. Crookes—When I came into this room it was not my intention to say anything on this subject, but one or two things have come to my mind. Mr. Barrett has said that the unseen world appeared to be so stupid that one might be ashamed of itself. There could be no motive with me for that. All the phenomena, however, were never obtained. The supposed spirit wrote its name as before, and one can see through and explain all the phenomena to which witness has been borne.

Mr. Groom Napier—For twenty-five years I have had experience of Spiritualistic phenomena. When I was a child I used to keep a great many birds. I read in some German work that if I passed my hand over the birds in their cages they would fall off their perches, and I thought I would try the experiment. It was quite the case, and that when I passed my hand from right to left over the birds they fell off their perches, and appeared as if dead. They remained in that condition only as long as my hand was in motion, but when I removed it they jumped upon their perches as before. Well, I thought I had discovered something that might be helpful to myself, and in the course of my life I have applied the same system to taming horses and dogs. It was not necessary at all for me to touch them, but by merely keeping my hand over them I could tame them. I believe that to be part of the great Spiritualistic law. Mr. Barrett gave me his experience of reversions, and I can confirm from personal experience the power that some persons have of throwing themselves by an effort of the will into a state of reversions, during which they are open to receive impressions from the unseen world, and to become acquainted with what is passing in distant parts. In the course of my time that was very anxious to help him to attend this meeting of the British Association I fell into a state of reversions in the reception-room (laughter), and I felt that there was some one in the room that I should be able to get into contact with. I was in a state of reversions, and I went up and addressed an individual that I knew by name, but whom I had never seen. I identified him and his habits by a certain mode of reasoning. I mention that as a fact coming within the line of observation followed by Mr. Barrett. It is a very curious power that I have, through connection with the unseen. I have not been alone in the case, and a good many others, no doubt, have it too, for I trust with reference to persons with whom I am sympathetic, that I know what they are doing when the case is absent, without any communication whatever. There was a friend of mine with whom I had a great psychological sympathy, and when I was told that he was going to have some physical operations of a conjuror are also of great value. I was anxious to associate myself with a conjuror in that Mr. Barrett has been. I went to Dr. Slade with a professional conjuror, and the phenomena were wonderful. I believe that the conjuror could not form the remotest idea as to how the phenomena had been borne.

That is a fact which may be of some interest to those who think con-
student of what is called mental or psychological philosophy, and this subject has to deal most with that science. It is not a subject like some of the others brought forward.

The President—Please do not give us generalizations; give us some fact or statement.

A Voice—Give us facts.

Rev. Dr. Thompson—The fact I have to state in a most important one. Science, to be rightly defined, ought to be certain; facts, quite certain. When you refer to phenomena, you refer to something certain. Now, in reading over and hearing what has been read or written, and looking at my own observations in life, and my attendance at séances, I have noticed that every time there have been any of my own circle of friends and acquaintances a single individual who was convinced of the truth of the phenomena which have been produced, and have been said to be real.

The President—I must stop you if you go on in that way. I have too much evidence to be taken in by the Association of dressers. We must have facts, and if you cannot give us any, I shall rule that you must sit down.

Rev. Dr. Thompson—I am a fact. (Laughter.) Why should those phenomena and opinions on the opposite side be afraid to have their opinions overheard?

The President—We want facts, not opinions.

Rev. Dr. Thompson—If those things that have been adduced are not opinions, what are they? (A Voice: “Facts.”) I am delighted to hear it, and I am going to take a few of them to pieces. (A Voice: “It is not possible.”) There is a gentleman who prophesies. He has got in the first thing. I have studied in every university in Scotland—and have had opportunities of studying those phenomena and those facts. I have studied them for thirty-five years, and have offered myself as a subject for investigation—(laughter)—and they could not get the facts out of me. (A Voice: “Oh!”) That is right. (Laughter.) Perhaps it was a fact that that gentleman had his weight told by the spirit with which he was familiar. Let me refer to the association which was formed to take cognizance of these facts, and the system which they recommended more or less by all the speakers, with some abse excep-
tions, such as the learned Mr. Crookes gave us when he took one or two precautions to prevent the phenomena from being produced. I have no desire of giving facts; and these facts are, in fact, in all my experi-
ences I and my friends have never found a fact to be substantiated, proved, or disproved by the evidence of one person alone. (Laughter.)

We must have the facts; and if you cannot give us any, I shall rule that you must sit down.

Rev. Dr. Thompson—I am a fact. (Laughter.) Why should those phenomena and opinions on the opposite side be afraid to have their opinions overheard?

The President—We want facts, not opinions.

Rev. Dr. Thompson—If those things that have been adduced are not opinions, what are they? (A Voice: “Facts.”) I am delighted to hear it, and I am going to take a few of them to pieces. (A Voice: “It is not possible.”) There is a gentleman who prophesies. He has got in the spirit of anticipation largely developed. (Laughter.) Witness the following passage: “I have a certain system to take cognizance of these phenomena; I shall be called the opposite view with regard to these facts, by giving counter facts, and assailing these facts upon their weak points. It is evidently (I say, there is in the system upon which he has based his arguments) recommended more or less by all the speakers, with some abse excep-
tions, such as the learned Mr. Crookes gave us when he took one or two precautions to prevent the phenomena from being produced. I have no desire of giving facts; and these facts are, in fact, in all my experi-
ences I and my friends have never found a fact to be substantiated, proved, or disproved by the evidence of one person alone. (Laughter.)

We must have the facts; and if you cannot give us any, I shall rule that you must sit down.

Rev. Dr. Thompson—I am a fact. (Laughter.) Why should those phenomena and opinions on the opposite side be afraid to have their opinions overheard?

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We must have the facts; and if you cannot give us any, I shall rule that you must sit down.
Mr. Harrison—This is the personal knowledge of Mr. Owen. We have had a great many speakers on the other side, and very few on my side—kindly bear with us a short time. (Cries of "Question"). Forty memorable sitting were held, and every precaution was taken, but instead of a failure, all the phenomena came out in greater perfection than before. (Interruption.) After that was done, and after they had been forty times and for nearly a year going on, unable to detect any fraud, it was found out that a Mrs. White had been employed for five or six dollars a night, to act the part of Katio King. (Applause.) So much for newspaper information.

Rev. Dr. McWilliam: I rise without any recrimination, under circumstances of very great delicacy. I will say, however, that I am not surprised at the result. I have been accused of having brought this discussion within its proper limits. I have stated this cogitate subjects for thirty-five years. I come from Ireland, which is involved with a great many manifestations of a variety of sorts among the rest, some religious ones; and as those remain out of the question, I shall only say I have studied these phenomena in seasons of intense religious excitement, and I know a good deal about them. In any question of fact the matter of the first importance is the possibility of the witnesses, and I am here to impeach the credit of Professor Barrett's witnesses. It happens by a rather unfortunate coincidence that I know most of them, and amongst them is a connection of mine, and I have had the purpose of Montague, and that confession that this confession was proved to be false, and it was proved that night she said she was forty miles away. (Laughter.) I say that these young girls—Professor Barrett's young girls—were not the least in my thoughts, and I had to guard with great jealousy and care my own mind from any suspicion which would possibly be due to sleight of hand. There is one case which I think is very pertinent to the present discussion: it is the experience of Dr. Owen, of Philadelphia, who has taken it from the Atlantic Monthly for January, 1875—

The Chairman—We must not have quotations from newspapers in America of which we know nothing.

Mr. Harrison—This is an account Mr. Owen gave himself.

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The Chairman—Mr. Hyde Clarke—I trust that I misunderstood the meaning of the words which you have applied to several of the speakers. You said you must have facts and not statements of disbelief.

The Chairman—Dr. Heaton (of Leeds)—As a medical man I think it would be unfortunate if this discussion led to experiments, especially upon girls. As to the result of spiritual performances, I know in my own experience very serious results occurred during an evening party proposed to make some passes, and one young lady became insensible and remained so for three days. Her family and the gentleman concerned invited him to take questions and make some passes, and such results, more or less marked, will occur if the experiments are indifferently practised upon a promiscuous assembly. Mention has been made of the movement of a heavy table. That reminds me of what I was told by a member of the Bench of Bishops, that he was staying at the house of a friend, where a young girl said to have a remarkable power in effecting movement of heavy bodies, and he saw her put her head on a heavy dining-room table, and it moved away from her with a force which her own ordinary physical exertion would have been quite incapable of giving to it. After this well-known to many here present, told me he was in a friend's house where experiments of this kind were tried and where chairs, ranged round the back rest of the plate, and slid across the floor, until they came into the front room.

The Chairman—Will you give me the name of your informant? Dr. Heaton—Dr. Crookes.

The Chairman—One of the most eminent scientific men of the present day.

Dr. Heaton—Dr. Crookes said that these phenomena were as simply proved by evidence as any of the phenomena in Section A. I do not know whether that is so, but what is proved by experiment in Section A is believed by those who have examined it in the course of a small proportion believe in these facts of levitation. There must be some differences in the circumstances of one case and the other. It cannot be merely a question of local, and, yet there is a difference. We cannot be so violent in the case of the frozen water, because we are all in the same circumstances, and have had the same experience, in the same country, to the present time, but we have found otherwise. I suppose the fact is, it is something so entirely opposed to our experience that we do not know how to give them our belief. My own opinion in a state of uncertainty remains the same, and it is only the result of some investigation by a scientific body of examiners which will lead to more certain conclusions.

Dr. Carpenter—We must accept Mr. Crooks' statements
upon the radiometer and upon the whole series of beautiful researches by which he has brought that instrument to its present position. Why do we accept them? Because these can be reproduced at any time, and by any person. Mr. Crookes, for example, can show us phenomena which he has described, or if you or Mr. Huggins could show us the phenomena at any time which have been described in your writings, we could get them in a form which would be submitted to them. With regard to the phenomena of mesmerism, I found myself able to produce them thirty years ago, almost in the same form as they occur at present. I have had two or three little instances of such a nature which I believe we could not be accounted for by any unconscious action or any preconceived ideas. To take one very slight ease, which made a very great impression upon me, showing that they are possible to produce the experiment of drawing a chalk-line on the floor, and making a pass over him, and then, of course, you will go over it. "Oh, yes," he said; and so he ran at it, and the result was the moment his feet got on to the mark he stuck so firmly that he fell perfectly flat on the floor. There was a case in which he evidently believed he could get across the mark. I saw another curious example in South America, for, when two thousand miles in the interior, my brother, who felt a great interest in this subject, used to call little Indian boys out of the street, who certainly had never heard or known anything about it, and he found that at least half of whom he tried were in exactly the same way. I would like to give you an instance of Dr. Ferguson's, who could send them into this extraordinary state, and produce rigidity and anything in the way of muscular sensations. If I have given any impression of Dr. Ferguson's work, I would say it is probable from the facts I have stated in my paper that there is an unseen and unconscious influence of energy, or a sphere of personality, around that conscious existence, which may be called a spiritual force, in some persons, and at some times, an unlocalized sixth sense, generally latent, but which sometime can be called into existence. These are all the conclusions to which I have been able to come on the subject, and I think I do not show that my conclusions are correct. Those who, like our President and Mr. Crookes, have had far more opportunities than myself, and have been far longer engaged in this inquiry, I whose opinion is entitled to far greater weight than my own, ought to be listened to, not with contempt, but at any rate with a wish for further inquiry. I regret that any wrong arguments should have been advanced on the subject of mental physiology, but the wrong impression, if I have given any, has been in the direction rather opposite to that in which every careful espect is bound to go. I go further than I gave him credit for, for he says about thought-reading at the present day, that the muscular sense is a clue, no doubt, to a great deal of the phenomena, but he does not say to all, and the phenomena that I have detailed to-day show the entire exclusion of the muscular sense; there still persists an expressive thought that thought-reading can take place. Now Dr. Carpenter says the same thing with reference to these Spiritualistic phenomena, that the electro-biology, all the physical causes, are not sufficient. Mr. Home seems to doubt, does account for a great many of the phenomena; but I would ask Dr. Carpenter to get up and say that it accounts for all the phenomena he says this. I would say to Mr. Home. We do not want to see a change of opinion to-day, I am not prepared to say that every one of the phenomena of Spiritualism can be explained away by these two common arguments that are used. Mr. Hyde Clark says there is no change of opinion at the present day. Spiritualism was laughed at as a diluted Eddy, and therefore I say that looking at the danger of leaving these facts to half-educated people, and exciting and unchristian topics, there is no need for us to have the courage to state those facts in public, and take the blame, if blame attaches to it. I would also say, that in view of what we have heard to-day, I think this experiment from actually thought-reading is so probable and such a practical resolution, and, therefore, I beg to ask that the following resolution be referred to the committee of the section. (Cries of “Order, order!”)-Then, in asking the section to pass that resolution, I think I am not in order of asking that the resolution be referred to the committee of the section.

Dr. Carpenter—The section will then decide to which any proposal you like.

Prof. Barrett—Then I will take Dr. Carpenter's suggestion and send
the following resolution to the committee of recommendations for the annual meeting of the British Association—"In view of the facts recorded in the paper of Prof. Barrett, and the discussion thereon, it is desirable that a committee composed of scientific men should be set on foot to investigate the question of mediumism and Spiritualism, so as to remove the matter from the present uncertainty of opinion which prevails on this subject."

Dr. Carpenter has characterised belief in Spiritualism as a diluted insanity. I have used that phrase, but to the best of my recollection only as applying to cases where a belief is taken on inadequate grounds. I do not think that I ever stated to have given that extremely strong expression beyond what I myself applied it to. Dr. Barrett—I am only too glad to be corrected on this point by Dr. Carpenter, for it is a further confirmation of the facts in my paper with regard to the gradual change of opinion. I quoted from page 565 of "A Manual of Moral Physiology". Every one who has examined these long mottoes of seventy words, could read what was of infinitely many months in the possession of this neutral person, and Dr. Gregory was obliged to confess that none of these clairvoyants who could read the number of the £500 note, he shall have it. That note remained for no right to receive any statements of that kind unless they are authenticated. (Applause.)

Dr. Barrett—I do not think we are called upon to believe or disbelieve this statement. Don't let us break up in anger. (Hear, hear.) There has at least been sufficient evidence given to show that this inquiry ought to be made by a committee. A gentleman in the body of the hall essayed to continue the discussion, but the audience became very impatient; and amidst cries of "Pass to the next paper," the subject dropped, no references being made to the resolution suggested by Professor Barrett.

Dr. Slade's Mediumship.

The following are extracts from two of the letters read by Professor Barrett to the British Association at Glasgow.

The first is from a well-known man of science:

The sitting was a short one, but quite satisfactory that the writing is done by Slade himself.

We had a long rhosophical communication on Spiritualism, which filled the whole of one side of the slate. It was much more lengthy written than it appears, for I say previous to the whole of the case, but not at the time it was written.

Dr. Gregory admitted the effect with regard to this statement of his about the diluted insanity. It is not right to put it on a footing of diluted insanity; and I have worked with my notes as best I could. I have been able to show that there are people who find a delight in mystifying others, and I recommend you to look among the members of your own household for some one or another who exhibits not a very large professional income, placed a £500 note in a case, sealed up in a box. This was placed in the hands of a neutral person. He has introduced a subsequent case, and informed us that it is not right to put it on a footing of diluted insanity.

Dr. Carpenter—I think I am justified in saying, what I mean is that he has not strictly inquired into the evidence. A gentleman wrote to me, a medical man, and asked me if it was true that I had some expression myself that Dr. Barrett had, as a fact, and that no professional evidence—merely recollection. I think we have no right to ask the character of Sir James Simpson to be called into question. (Applause.) I will not discuss the case of Dr. Slade or Sir James Simpson. I will not discuss the case of one or another who exhibits not a very large professional income, placed a £500 note in a case, sealed up in a box. This was placed in the hands of a neutral person.

They do not believe the statements of Spiritualists to be true; how much more exceed the £500 note than this simple fact. My reply was, "My dear sir, everybody knows there are people who come to me and say, "How am I to account for this except by Spiritual agency?"

"I prepared to swear is, that the effects really do take place, and that no other explanation is possible."

Dr. Carpenter—You did. You said, how did you know that it was a fact of Spiritualism? If, for instance, I visit Dr. Slade, and find that spirits came into your house and piled the things on your bed, you would feel the grating of the pencil while the writing of going on as if pushed, not thrown up. Slade said he saw the blue light on my right arm, and a white hand on the lack of my chair! I did not see either light or hand, but my chair was certainly pulled or pushed at the time a few inches back from the table.

I am still unconvincing about spirits. I cannot for the life of me suggest any conceivable explanation of what we have seen. All I am prepared to say is, that the effects really do take place, and that no other explanation is possible. I shall be glad to know, when you can find time to write, what further illustrations you have had of this man's powerful wonders.

The following is extracted from a letter to Professor Barrett, written by an M.A. of Cambridge:

I went alone, and found Slade would give me a sitting at one; time four o'clock; full light, and same table as before. The writing commenced at once, but it did not go on long. The only long message written was with the slate above the table, and Slade's hand on top: in this case the slate was completely covered with writing. In only one instance, and that a short sentence, was the scrap of slate pencil left at the end of the last word. The writing occurred when one edge of the slate was visible below the table, and I could see that it was not put against the slate at Slade's end, and not more than half an inch from the table at the other end, it oscillated in time to the writing. This is the position of the slate on the top of the table, which we saw together, and which I saw repeated in an exactly similar way. The writing also took place when I had my head, again oscillating in time to the scraping of the pencil, the varying pressure very distinct. I wish there had been another witness of this; at any rate, I could not have had the same position.

The chair was thrown up as before, except that it rose less violently, and I saw it rising before it struck the underside of the table; it was as if pushed, not thrown up. Slade's feet were not both in sight at the time he did this, but his position was such that it was impossible for him to have reached it with his feet. The table also remained in the same position, our hands all resting on it, my right foot was on Slade's left foot under the table, his right leg was visible to me near the knee, and the position of his knee would be visible to me on the table; I don't see how he could lift it with his legs under these circumstances. My right knee was twice touched by something, quite suddenly, I was sitting at Slade's right, but it was on the right side, so that it was touched from the opposite side to Slade, and was the part of my body farthest away from him. I cannot think he could have done this with his toe without being immediately detected. Any questions you want to ask I shall be glad to answer.

I prepared to swear is, that the effects really do take place, and that no other explanation is possible.
THE SPIRITUALIST.

Preparations are now being made at 38, Great Russell-street, for our duty to the coming season. A series of séances is in course of organisation by the liberal help of Mr. Charles Blackburn, under similar conditions to those held last season. They will commence in October, and be continued to the end of the year. It is also in contemplation to renew the fortnightly discussion meetings, the publication of which formerly created so much interest. The monthly soirée open again on the 4th October. The first will be made the occasion of offering the good wishes of the Association to Dr. Slade previous to his departure for St. Petersburg.

Several new objects of interest have lately been added to the collection at Great Russell-street will be on view, and the library will be found to be much more extensive than formerly. Many new members who have lately joined the Association will be present, and some friends who are now absent will then have returned to town, a good gathering may be expected.

A SITTING WITH DR. SLADE.

BY CONRAD W. COOKE, MEMBER OF THE SOCIETY OF TELEGRAPH ENGINEERS.

On the afternoon of Saturday, August 19th, 1876, I, in company with Professor ——, had a “sitting” with Dr. Slade, at a house in Upper Bedford-place, Russell-square. We arrived at the house a little before three o’clock, and as Dr. Slade was giving a séance to some other gentlemen, we were asked into a front drawing-room on the first floor, where we were received by Dr. Slade’s manager or secretary, who was writing at a side table. He left off writing to entertain us, but at our request returned to his correspondence, while we amused ourselves with the newspapers and periodicals on the tables. We waited perhaps for twenty minutes to half-an-hour, during which time loud noises proceeded from the adjoining room, as if furniture were being moved about; sometimes as if it were lifted and dropped to the floor. Dr. Slade’s secretary was writing all this time at a table near the window, on the opposite side of the room to the wall separating us from Dr. Slade’s room, and he remarked to us, “Those gentlemen are having some good manifestations, and the tables are generally are, and having a rectangular double-flap table in the centre of the room would be. This table was covered with a somewhat shabby coloured table cover, which Dr. Slade removed. He then asked us to examine the table.

Presently two gentlemen came out, handed a fee to the secretary, and went away. Dr. Slade then came in, and took us into the adjoining room, which was an ordinary back drawing-room of such houses, furnished as lodgings-houses generally are, and having a rectangular table near the middle of the room, rather farther from the window than the centre of the room would be. This table was covered with a somewhat shabby coloured table cover, which Dr. Slade removed. He then asked us to examine the table. This we did by moving it, turning it up, and trying it by tapping it in various places. As far as we could see, it was a perfectly ordinary table; the flaps were of the ordinary thickness, and to all appearance quite solid.

The table-cover was not replaced, and we, at Dr. Slade’s request, sat at the table in the following manner: Dr. Slade sat with his back to the window and facing the wall which divided us from the room in which he had previously been sitting. I sat opposite to and facing him, and therefore having the window in front of me, Professor —— sat between us, and at right angles to the way we were sitting, having Dr. Slade to his left and myself to his right.

The room was in no way darkened, and the day, though generally cloudy, was interspersed with gleams of sunshine. I mention this to show that what we saw was in broad open daylight, in a room illuminated by a large window facing towards the west.

We sat as I have said at three sides of the table, with our hands upon it, and touching one another, forming what Dr. Slade called a “chain.” Professor ——’s left hand rested on the back of the right hand of Dr. Slade, Dr. Slade’s left hand was upon my right, and my left upon Professor ——’s right.

In this way we sat for perhaps three or four minutes, when the table gave two or three distinct tremendous vibrations, at first feeble and far between, but following closer upon one another, and becoming more decided in a few minutes. These were followed by gentle taps such as would be produced by a finger-nail tapping on the table, and then by taps becoming louder until they violently shook the latter and almost lifted it momentarily from the ground.

Dr. Slade then said, “Are you here, Allie?” Taps came on the table as if in reply, and Dr. Slade produced an ordinary slate pencil, and baring off a piece from the end of a piece of paper, the pencil (a fact which showed an extraordinary smallness of his teeth), he placed a piece about the size of a rice-grain on the slate, which he held under the table, pressing it up against the under side of the flap, which was over Professor ——’s knees. During this time the “chain” was maintained as before, except that Dr. Slade had but one hand joining ours, the other being employed to hold the slate. In holding the slate under the table he did so by clasping the edge of the table and the slate together, after the manner of a clamp, so that his thumb was above the table. Immediately the slate was held against the table we distinctly heard a slate pencil writing on it, and when it ceased Dr. Slade pulled the slate away, apparently as if he encountered resistance, sliding it away from the edge in a manner very similar to sliding away an armature from a strongly powerful permanent magnet. He then upon the slate there words written in a very clear hand.

Professor —— then asked Dr. Slade if he thought writing could be produced on the slate if it were above the table. Dr. Slade asked the question verbally, and placing the slate, as before, under the flap the following words were written on it, “I do not know, but I will try.” The “grain” of slate pencil was then placed on the table and covered by the slate, upon which Dr. Slade placed the palm of his left hand, his other hand being above the table and touching slate. The sound of the writing immediately commenced, and continued for several minutes, only stopping whenever any of us lifted a hand so as to “break the chain,” as Dr. Slade expressed it. When the slate was turned up, it was perfectly covered with small, clear writing, a sort of essay upon the benignity and harmless nature of Spiritism, which it called by that name, and finishing up with the signature “A. F. Slade.” While this was going on, what felt very much like a hand grasped my right knee, which was quite beyond the reach of Dr. Slade’s foot, and both his hands were above the table. During the experiment both Dr. Slade’s hands were above the table. A few minutes afterwards, Professor ——’s chair was pulled partly from under him, and Dr. Slade declared that he could see a hand taking hold of the back of it, but neither the Professor nor myself could see anything of the sort.

Professor —— then requested to be allowed to hold the slate himself. A grain of slate pencil was placed on the slate, which he held under the flap of the table, and pressing it up against it. In a moment the writing commenced, and a word or two was written on the slate. During the experiment both Dr. Slade’s hands were above the table. A few minutes after, when the slate was held under the table, the following words were written:—“Good-bye, I cannot do any more,” and after that no more writing or taps were produced, and we came away.

In the above notes I have simply stated the facts as they took place before my eyes, and those of my friend, in open daylight, on an afternoon in August, between three and four o’clock, and I offer no comments as to their cause.

At the discussion upon Professor Barrett’s paper at the British Association at Glasgow, I was prepared to make the statement contained above, and I rose for that purpose, and to propose that the British Association should appoint a committee to investigate the subject of Spiritism (as called), and to draw up a report upon the subject. At the suggestion of Dr. Carpenter, however, I withdrew the proposal, and made only the offer. The reason Dr. Carpenter urged for my not mentioning Dr. Slade was, that he was only now upon his trial, and it would not be fair to quote sittings with him in evidence on such an occasion as that meeting.
**Correspondence.**

**S.P.R.**

Please allow me to inform you that my communication, entitled "Modern Miracles: How to Work Them," was published as a pamphlet (W. H. Harrison, London) her essay, entitled, "The Psychology of the Automaton." The paper was delivered as a lecture on the 16th of this month. I will probably give a sectional drawing of the complete arrangement some day.

Yours respectfully,

J. MASKELLY

**Egyptian Hall, Sept. 10, 1876.**

**Mrs. Fitzgerald is at Brighton on a visit to her brother, Sir James de Saumarez Jephson, Bart.**

**Newspapers.**

The Daily Telegraph published an excellent summary, a column long, and the discussion at Glasgow. Professor E. Ray Lankester states that I am personally responsible for the reading of Professor Barrett's paper before the Anthropological Department of the British Association, and that my conduct was entirely unprofessional. The Glasgow papers have articles and letters for the most part adverse to Dr. Slade's mediumship, the Daily News, for instance, says that it is "wholly without foundation." The paper in question was brought before the Committee of Section D by the secretary, before which time I had never seen it. A member proposed that it should be reported on, but after a full discussion this was negatived. The paper then passed to the Departmental Committee, where it was again discussed, and, on division, was left to be read in due course. Professor Lankester is evidently ignorant of the fact that the reading of this paper was only reported in a very sketchy way to the committee, and he was, therefore, not justified in making the unqualified statement that, "in consequence of the more questionable aspect of Mr. Alfred G. Maskelyne's paper, I adhere to the view that the Board of the British Association has been irreparably degraded by the introduction of the subject of Spiritualism." As to Professor Lankester's opinion as to what branches of inquiry are to be benefited by their "modus operandi," I can only say that I have never read a more interesting or profound exposition of the subject. The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities: the Glasgow papers have published articles and letters unfavorable to Dr. Slade, and the profits shall be given to charities. The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities.

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As I have now shown that Professor Lankester commenced his letter with an erroneous statement of fact, and a "more than questionable" statement of opinion, I am warranted in saying that I have read and re-read this letter with intense interest. I find the remainder of his communication equally unsatisfactory. His account of what happened during his visit to Dr. Slade is so completely unlike what happened during my own visit that I must assume that Dr. Slade's mediumship is "wholly without foundation." The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities: the Glasgow papers have published articles and letters unfavorable to Dr. Slade, and the profits shall be given to charities. The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities.

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**Newspapers.**

The Daily Telegraph published an excellent summary, a column long, and the discussion at Glasgow. Professor E. Ray Lankester states that I am personally responsible for the reading of Professor Barrett's paper before the Anthropological Department of the British Association, and that my conduct was entirely unprofessional. The Glasgow papers have articles and letters for the most part adverse to Dr. Slade's mediumship, the Daily News, for instance, says that it is "wholly without foundation." The paper in question was brought before the Committee of Section D by the secretary, before which time I had never seen it. A member proposed that it should be reported on, but after a full discussion this was negatived. The paper then passed to the Departmental Committee, where it was again discussed, and, on division, was left to be read in due course. Professor Lankester is evidently ignorant of the fact that the reading of this paper was only reported in a very sketchy way to the committee, and he was, therefore, not justified in making the unqualified statement that, "in consequence of the more questionable aspect of Mr. Alfred G. Maskelyne's paper, I adhere to the view that the Board of the British Association has been irreparably degraded by the introduction of the subject of Spiritualism." As to Professor Lankester's opinion as to what branches of inquiry are to be benefited by their "modus operandi," I can only say that I have never read a more interesting or profound exposition of the subject. The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities: the Glasgow papers have published articles and letters unfavorable to Dr. Slade, and the profits shall be given to charities. The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities.

As I have now shown that Professor Lankester commenced his letter with an erroneous statement of fact, and a "more than questionable" statement of opinion, I am warranted in saying that I have read and re-read this letter with intense interest. I find the remainder of his communication equally unsatisfactory. His account of what happened during his visit to Dr. Slade is so completely unlike what happened during my own visit that I must assume that Dr. Slade's mediumship is "wholly without foundation." The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities: the Glasgow papers have published articles and letters unfavorable to Dr. Slade, and the profits shall be given to charities. The Glasgow papers have published articles and letters favorable to Dr. Slade, and the profits shall be given to charities.

**Mrs. Fitzgerald is at Brighton on a visit to her brother, Sir James de Saumarez Jephson, Bart.**

**Newspapers.**
BOOKS ON SPIRITUALISM, PSYCHOLOGY, MIRACLES, ANTHROPOLOGY, AND BIOLOGY.

Representing the English and American Literature of Spiritualism, with a list of Biographies, etc.; subscribers' letters, etc., etc. [by William Crookes, F.R.S.]

Edited by Alfred Russell Wallace, F.R.S. This book contains a collection of scientific and philosophical papers presented at the meeting of the American Association for the Advancement of Science, held at Washington, D.C., in 1878.

The book was published in 1879 and includes contributions from various authors, including Alfred Russell Wallace, who discusses the theory of natural selection, and William Crookes, who writes on the spiritual and material aspects of life.

The book covers a wide range of topics, from the nature of consciousness and the mind to the relationship between science and spirituality. It is a valuable resource for anyone interested in the intersection of spirituality and science in the 19th century.
THE SPIRITUALIST.

Sept. 22, 1876.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESSMERISM, ANTHROPOLOGY, AND THEOLOGY.

Representing the English and American Literature of Spiritualism, Mesmerism, Anthropology, Psychology and Theology, The Spiritualist, a weekly newspaper, is published every Friday by Messrs. Harrison & Co., 21, Charing-cross, London, W.C.

The purpose of mutual convenience the above office has been removed from 12, Great Russell-street, London, W.C., to 21, Charing-cross, London, W.C. The name The Spiritualist has been adopted in recognition of this change.

[For retail and wholesale correspondence apply by post to] London Newspaper Branch Office, 80, George-street, W.C.

THE SPIRITUALIST, being the official organ of the English and American Spiritualist Literature. The Second Volume of The Identity of Primitive Christianity and Modern Spiritualism.

The second volume of the magnificent and valuable volume, The Identity of Primitive Christianity and Modern Spiritualism, has just appeared in a handsome quarto edition of 1200 pages. The volume is divided into twenty-six chapters, each chapter being written by a different author, and the whole work is a triumph of scholarship and learning. The work is a great contribution to the study of religious history and a valuable aid to the student of spiritualism.

The volume is available at the Spiritist Book Store, 80, George-street, W.C., where it can be purchased for 15s. per year, at which price three months' subscription are included.

THE BANQUET OF LIGHT: THE OLDEST JOURNAL ADDRESSING SPIRITUAL PHILOSOPHY IN THE WORLD.

The Banquet of Light, a monthly magazine, is published in London, and is one of the most important journals in the field of spiritual philosophy. It contains articles by well-known spiritualists, and is a valuable resource for anyone interested in the study of spiritualism.

The monthly price is 1s., and orders are payable in advance. Application for subscriptions should be made to the Banquet of Light, 7, Rua de Lille, Paris, or of Mr. Harrison, publisher, 21, Charing-cross, London, W.C.

THE SECOND VOLUME OF SPIRIT PEOPLE.

The second volume of Spirit People, a monthly magazine, is now available at the Spiritist Book Store, 80, George-street, W.C., and is a valuable resource for anyone interested in the study of spiritualism.

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THE RELIGIO-PHILOLOGICAL ASSOCIATION.

The Religio-Philological Association is a society devoted to the study of religious history, and is one of the most important journals in the field of religious studies.

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The Spiritualist, 21, Charing-cross, London, W.C.

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