

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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

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

The alliance existing between this association and the "British National Association of Spiritualists" will greatly assist the members in their inquiries, as amongst the objects for which that Association was established in 1873 are the following, viz.:

To aid students and inquirers in their researches into certain phenomena, known as Spiritual or Psychic; to assist in giving publicity to the results of such researches; to afford information to inquirers into these subjects, by correspondence and otherwise; and to collect statistical facts respecting Spiritualism.

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

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

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

MR. THOMAS PATTISON—

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

MISS H. LONGBOTTOM (of Halifax)—

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

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

MR. JOHN WALTON—

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Admission free. A collection to defray expenses.

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Experimental Research Committee, at 6.30 p.m.

Tuesday, 10th.—Committee's Private Seance at 7.30 p.m.

Correspondence Committee, at 5.45 p.m.

Finance Committee, at 6 p.m.

COUNCIL MEETING, at 6.30 p.m.

Friday, 13th.—Experimental Research Committee, at 6.30 p.m.

Committee's Private Seance at 7.30.

Monday, 16th.—Soiree Committee at 6 p.m.

House and Offices Committee, at 6.30 p.m.

Thursday, 19th.—Mr. Blackburn's Free Seance, Mr. W. Eglinton, medium, at 7.30 p.m.

Friday, 20th.—Experimental Research Committee, at 6.30 p.m.

Committee's Private Seance at 7.30 p.m.

Wednesday, 25th.—Library Committee, at 6.30 p.m.

Thursday, 26th.—Mr. Blackburn's Free Seance, Mr. W. Eglinton, medium, at 7.30 p.m.

Friday, 27th.—Experimental Research Committee, at 6.30 p.m.

Committee's Private Seance at 7.30 p.m.

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

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The Spiritualist Newspaper,

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

VOLUME NINE. NUMBER NINE.

LONDON, FRIDAY, SEPTEMBER 29th, 1876.

SPIRITUALISM IN NEWCASTLE.

AN ADDRESS UPON SOME OF THE RELIGIOUS ASPECTS OF SPIRITUALISM.

LAST Sunday night the following address was delivered to the Newcastle Society of Inquirers into Spiritualism, by Mr. Wm. H. Harrison, at the old Freemasons' Hall, Newcastle-on-Tyne. Mr. T. P. Barkas, F.G.S., presided, and the hall was completely filled:—

MR. PRESIDENT AND FRIENDS,—For many years you have kept the light of demonstrated spiritual truth burning in Newcastle, in the midst of popular prejudice and want of knowledge. This has been done in the face of difficulties, and not without individual self-sacrifice, yet accomplished persistently and fearlessly; I therefore feel it to be an honour to have the opportunity of addressing you for the first time this evening, and that, too, under the presidency of a gentleman who for so long a time has distinguished himself by his incessant and efficient work in this most righteous cause.

I scarcely know which of the innumerable branches of the science and ethics of Spiritualism to select for consideration this evening. At first the proceedings of the Anthropological Department of the British Association, which I have just attended at Glasgow, seemed to be a suitable subject. Mr. Wallace spoke to me beforehand about addressing that meeting, but for several reasons I felt no inclination so to do, and chiefly because after incessant hard study of this subject for eight or nine years, during which time I have attended perhaps more than a thousand *séances* in order to gain practical knowledge of the facts, unbiassed by prejudice or by preconceived opinions, I felt it to be derogatory to the great truths of this new science to attempt to give advanced information to people who had not mastered, and might be prepared to jest at, the A B C of the subject, and who formed, in short, an incompetent tribunal. While those who are engaged in proselytising are entitled to all respect, my path has been in another direction—namely, that of giving time and work to the examination of the phenomena, and drawing from them no conclusions which the facts do not irresistibly force; this method of acquiring knowledge is slow and painful, but information thus gained is as sound as the solid rock. Several airy speculations, intellectual balloons floating in the atmosphere of Spiritualism, when tested by the prosaic facts of the case, are found to have no stability.

Among the themes which suggested themselves were the surface disturbance of the British Association discussion, and the coming prosecution of one of our mediums by young Mr. Lankester (the son of the late coroner), who attended two *séances* with Dr. Slade, and probably knows little or nothing of the labours of older and more experienced persons than himself, who have calmly investigated the subject for years. But a more interesting theme for a well-informed audience, is that of some of the religious aspects of Spiritualism which are gradually coming to the front.

What moral influence has Spiritualism upon its votaries? In the first place, it breaks down the English flunkeyistic reverence for authority when such authority is arbitrarily and irresponsibly wielded. For instance, every day of the week members of the general public obtain these psychological and physical phenomena in their own homes, and away in a crash goes all respect for those local and national newspapers, for those preachers, and for those shining lights of science, who imperatively tell all who trust in them that the facts have no existence. Next, when it becomes palpable that some of these authorities know the truth, and are afraid to speak it, there is an amusing interest in watching the dubious language they employ, apparently adverse to Spiritualism, yet to the critical reader or listener leaving a loop-

hole whereby they can escape at a future time. Thus do many of the most imposing external powers of the day show clearly their internal rottenness; the Spiritualist sees their hollowness, and the consequent necessity of examining the value of authority of every kind before relying upon it; thus gradually in the pursuit of truth he loses "much of that parochial striving after gentility which is the characteristic of the average Englishman." Like the too-well-informed keeper of a Chinese joss-house, he turns up the great gods of the temple to show that they are but pasteboard and wind, and like Professor Tait at Glasgow he is in a position to exclaim, "Be these thy gods, O Israel?"

Did Spiritualism do nothing more than show us beams in the eyes of our neighbours, its mission would fall short of that which we believe to be its value. One practical effect it has is to utterly abolish both the fear of death and the slightest belief in the doctrine of eternal punishment. I never knew a Spiritualist who had had twenty-four months' constant experience who feared to die, or who cared much more for the arrival of the time for flinging off the trammels of the flesh than he did for the extraction of a tooth. Both processes may be painful for the time being if nitrous oxide be not used, but the individual knows that in the end he will be the gainer. Another point was never so clearly demonstrated until Spiritualism came into the world—namely, that a miracle does not necessarily prove the truth of any doctrine. Although the phenomena of Spiritualism are subject to psychological laws, and can be classified, they are practically the same as the miracles of theological records; yet when statements are made by the powers who produce them, it by no means follows that the revelations are true, for in reality the communications in connection with physical manifestations are too frequently the reverse. There is too much of a dragging of heaven down to earth in the religious aspect of that class of manifestations, and too little of the raising of earth to heaven. The revelations through trance, clairvoyance, and the non-physical descriptions of mediumship, are in general of a higher order, but are not free from error, nor, in some cases, from untruth; some of the revelations are accurate and clear, others are symbolical, and calculated to unintentionally mislead superficial listeners; hence, there are dangers to face, difficulties to overcome. Thus, Spiritualism does not supplant one kind of authority by another, but tends greatly to promote self-reliance. A man thus thrown upon himself thinks deeply and seriously on religious subjects, the only way of making a real advance, and the very fact of his having to battle with the waves strengthens his mental and moral powers, and gradually gives him an advantage over those who are quietly sleeping upon the quicksands of mis-used authority. In the Malayan Archipelago it has been noticed that the noblest of the savages always take possession of the sea coast, and adventure upon the deep waters, whilst inland, in the hill fastnesses, a more cowardly and less intelligent population is frequently to be found. The law of the conservation of energy holds good in the world of mind as in the world of physics; the man who exerts mental energy must of necessity be in a better condition than he who exerts none at all, all other conditions being equal, and herein lies the value of difficulties, the beneficence of pain, the "sweet uses of adversity."

There is a standard within every man superior both to "modern miracles," as they have been called, and to trance revelations; it is that consciousness, that inner sense of truth, that judgment-bar, to which he submits all these influences from without, accepting some and rejecting others. Trance mediums have the faculty of ideality largely developed; all kinds of ideas—good, bad, and indifferent—come from them in profusion. Thoughtful observers have a

greater power than they have of separating the chaff from the wheat, and of putting what is good into practice. And it is well for humanity that this is the case, otherwise we should in time all become helpless instruments in the hands of spirits of all kinds; we should be driven hither and thither by varying gusts of passion and opinion, and our individuality and independence of character would be to a considerable extent blotted out. But compensation exists in every state of human existence; for every wrong there is a coming right, for every disability a coming advantage. These truths are not practically believed by the materialists inside and outside the churches, nor can they be till the reality of a life beyond the grave is brought home to them by the unanswerable demonstrations of Spiritualism. Until such demonstration is realised, how cold are the consolations of theology. And it has always been so, whatever the Church, when the spiritual power has died out, leaving but the material husk. It was so in the decline of pagan religions in the olden time:—

O'er her husband sat Tone bending—
Marble-like and marble-hued he lay;
Underneath her raven locks descending,
Paler seemed his face, and ashen grey;
And so white his brow,
White and cold as snow—
"Husband!—gods! his soul has passed away."

Raise ye up the pile with gloomy shadow—
Heap it with the mournful cypress bough!—
And they raised the pile upon the meadow,
And they heaped the mournful cypress too;
And they laid the dead
On his funeral bed,
And they kindled up the flames below.

Night again was come; but oh, how lonely
To the mourner did that night appear!
Peace nor rest it brought, but sorrow only,
Vain repinings and unwonted fear.
Dimly burned the lamp—
Chill the air and damp—
And the winds without were moaning drear.

And in modern times, and in Christian countries, when by the side of the grave the earth falls upon the coffin of the loved one, and the cry arises of "Earth to earth, ashes to ashes, dust to dust," how coldly fall the words of the speaker, how unreal seem the pictures of life after death. But when at the spirit circle the departed wife of Mr. Livermore, the New York banker, appeared to him radiant with life, and with more than human beauty, came to him with joy in her face, and the bright light of happiness in her eyes—came to him with flowers from the land beyond the tomb, and wrote long messages to him before his eyes in her well-known handwriting, that he might be sure afterwards that it was not a mere heavenly vision too bright for earth,—when such a revisitation as that took place, where was the gloomy influence of the voice of the conventional preacher? where the chilling effects of all the gloomy paraphernalia of death? and where—above all these—was the inconsolable grief for the loss of the loved one gone before? What, think you, is the amount of responsibility of those authorities in our land who exert all the temporary influence they possess to keep back from mankind such a revelation and consolation as this?

The facts of Spiritualism are now beginning to be generally admitted, and will not be much longer questioned by the public; and as Mr. Charles Carleton Massey has said, the battle will soon begin over the question, "What is the intelligence?" The intelligence, I think, varies in different cases. Sometimes much of it comes unconsciously from the medium, probably under the stimulus of an unseen power; but there is a residuum, difficult to attempt to explain except on the spiritual theory. Then the additional question arises, "What spirits?" Here, again, I think, varying answers may be true as applied to particular examples, but again is there a residuum of cases ponderously difficult of explanation except upon the theory of the action of the spirits of the departed.

The difficulties besetting the study of Spiritualism exercise a religious influence not seen at the moment by those who surmount them, but who can realise the advance they have made when they compare their present knowledge of spiritual truth with that which was their portion several years pre-

viously. The facts at the root of the educational process are now being critically examined in a scientific spirit, but are not new. As one of our trance speakers has said:—

The truth of the present is but the truth of the past,
But each phase is greater, and grander, and mightier than the last;
The past is ever prophetic of that which is yet to be,
And God reveals His glory by slow and distinct degree.

THE BRITISH ASSOCIATION AT GLASGOW.

SIR JAMES SIMPSON'S BANK-NOTE EXPERIMENT.

THE following letter relating to a statement made at the British Association at Glasgow is of public interest:—

"DEAR MR. HARRISON,—May I write to you in order, *most emphatically*, to deny that my husband, the late Dr. Gregory, ever alleged that "*nothing* should prevent a clairvoyante from telling the number of Sir James Simpson's note." On the contrary, he always declaimed against the lowness of the motive given—the obtaining the £500. The sordid motive held out to the clairvoyante, the thought probably would *prevent* the medium from seeing *truly* what the note contained, and so it turned out. In this way he always accounted for the failure of Sir James Simpson's experiment; at the same time he affirmed that the discovery was quite possible under good surrounding conditions. I write to you from *knowledge*, as I remember well the time when the subject was under discussion. You are at liberty to make any use you may think proper of this statement on my part.

"LISETTE MAKDOUGALL GREGORY.

"Quarley Rectory, Andover."

SOIREE OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

Now that the dark evenings are returning, and Spiritualists are finding their way back to town, the monthly *soirées* of the National Association will be resumed, and the first will be held next Wednesday, at 38, Great Russell-street. A large gathering is expected, the more especially as one of the original objects of the meeting was to do honour to Dr. Slade and the American friends connected with him, for the good work he has done in England and America in the cause of Spiritualism. The present prosecution of him, the result of brief observation, will increase the sympathy tenfold. Mr. Alexander Calder, president of the National Association of Spiritualists, who has just been examining the condition of Spiritualism in Paris, will probably have some interesting information to communicate. The Misses Withall have undertaken the musical arrangements, which are therefore sure to be of high quality, and Mrs. Weldon (Miss Treherne), who, with the assistance of M. Gounod, trained the celebrated Gounod, or Albert Hall choir, has kindly promised to sing on the occasion. Long speeches are never made at these meetings, but the prosecution of Dr. Slade will, we suppose, give rise to half an hour's discussion, and what the remarks may lack in length will no doubt be compensated for by resultant action.

SPIRITUALISM IN DALSTON.—On Thursday evening, the 14th instant, the ordinary monthly session of the Council of the Dalston Association of Inquirers into Spiritualism, was held at 74, Navarino-road, Dalston, under the presidency of Mr. John Rouse. The other members of council present were Mr. Thomas Blyton, Mrs. Amelia Corner, Mr. Jonathan Tozeland, and Mrs. M. Wood. The minutes of the last meeting were read and confirmed. Letters of general interest, received since, were read from Messrs. G. F. Tilby, and W. O. Drake, joint secretaries to the "Marylebone Association of Inquirers into Spiritualism," and Mr. William James Colville, of Brighton. Presentations, received since last meeting, were laid upon the table, and a cordial vote of thanks accorded to the donors, Professor L. N. Fowler, and Mr. J. N. T. Marthcze. Notices of resignation of membership were submitted from Captain James, Messrs. John Fyvil, Charles Lec, and Henry Sayer, which were "accepted with regret." Mr. R. Pomeroy Tredwen was unanimously re-elected as the representative of the Association, to be *ex-officio* a member of the Council of the "British National Association of Spiritualists." An offer to advertise the arrangements of the "British National Association of Spiritualists" in the prospectus was accepted, and the honorary secretary instructed to obtain the usual supply, corrected to date. Inquiry was made by Mr. Thomas Blyton, as to the progress of the "Mesmeric" and "Spiritual Photographie" committees. No report. The honorary secretary was authorised to arrange with Mrs. Bassett for a series of special *séances* on the last Thursday evenings in September, October, and November. A copy was submitted of a circular letter and list of contributors to the Andrew Jackson Davis Testimonial Fund (English committee), and permission was granted to the honorary secretary of the committee to bring the circular before the notice of the members of the Association.

A SEANCE WITH DR. SLADE.

THE following is one of the letters sent to the *Times* last week, but not published:—

To the Editor of "The Times."

SIR,—May I ask your permission to state, respecting "Spiritualism," that for some years I have determined to fathom the truth or falsity of this subject, and have given much money to various people, who have charge of *séances*, to expose all dishonest mediums. That is the reason why, at Great Russell-street, Bloomsbury, we have adopted a cabinet and other apparatus of our own, by which our "Investigating Committee" can test and report our sittings weekly to the public. I am glad you have so kindly allowed the ventilation of this subject. There is one point, however, we ought not to condemn in any medium—namely, if he possesses, in his organisation, some cause of power we are ignorant of, then we should not treat or look upon him or her as an impostor.

Six weeks ago I held both Dr. Slade's hands; my daughter's handkerchief was snatched from her lap (she was sitting next to me), and it was tied into half-a-dozen knots under the table; then a visible materialised hand came up in front of my waistcoat, placed the handkerchief on the table, and the hand instantly vanished. No feet could do this, *nor no hands*, for I had hold of his all the time, as I reported in *The Spiritualist* newspaper, 21st July, 1876, with other experiences. In private families I know many mediums of similar wonderful power; and I only hope, if any impostors do come, we shall show them up to the world, for my aim is to expose dishonesty, or to substantiate this new force, if true.—Yours, &c.,

CHARLES BLACKBURN.

Parkfield, near Manchester, Sept. 23rd, 1876.

P.S.—I forgot to state about slate writing, that, at Dr. Slade's, I cleaned both sides of his slate, whilst he bit a crumb off a long piece of pencil, and put it on the table. The slate covered the crumb of pencil, and as soon as he touched one corner of the slate with his right hand (his left being held by myself and another visitor), I could hear the pencil scratching away for *ten minutes*. Slade was talking and laughing all the time. When the writing ceased, we found it to be nothing but Greek; nor does Dr. Slade know a single word of it, which proves that there is some other intelligent and unseen force at work besides his own. I was allowed to take that slate away, and it is now to be seen at the Association's Rooms, with the Greek writing on it.—C. B.

Correspondence.

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

THE ANDREW JACKSON DAVIS TESTIMONIAL.

SIR,—I venture to request the favour of a few lines in your widely circulated columns to enlist the sympathy of English Spiritualists on behalf of the well-merited tribute now being raised in America, to mark the appreciation of A. J. Davis' life-long services in the cause of Spiritualism.

The labours of Andrew Jackson Davis, as one of the world's most famous mediums, have done much to advance the philosophy of Spiritualism; and inasmuch that his medial writings are well and favourably known to English readers, I hope they will one and all contribute according to their ability, so that the result may show a true appreciation of the philosophical works obtained through the instrumentality of his mediumship.

A list of contributions already received is published in your advertising columns, and further subscriptions are earnestly solicited. Copies of a circular letter, and list of contributions received, can be obtained for distribution on application to me.

THOMAS BLYTON,
Hon. Sec. to the English Committee.

72, Navarino-road, Dalston, London, E., 12th Sept., 1876.

A SITTING WITH DR. SLADE.

To the Editor of the "Norwood News."

SIR,—The narrative of my personal seeings and hearings will, to many, be interesting.

Dr. Slade and I sat on chairs at an ordinary parlour table. An ordinary school slate was on it, which he took up, gave to me, and I passed over it a wetted sponge, so that no writing could be on it. He then placed on it a piece of slate pencil, about the size of a corn grain, put both under the table with one hand, and at once I heard writing. On the sound ceasing the slate was brought up, and on it were nine or ten lines of a message, closely, clearly written, and correctly punctuated. That writing was sponged out, and the corn grain piece of slate pencil was placed on the table, and the slate placed over it, Dr. Slade's hand on the slate, and my hand on his. At once I heard the writing sound as before, and again a message, or rather a kindly-worded sentence to me was found clearly written.

I was then frequently touched with great rapidity on different parts of the legs, my feet being at the time on Dr. Slade's feet, and my hands on his hands. A vacant chair at the further end of the table moved, and then rose in the air, and, in answer to a question, it again rose, and bowed towards us. Of course no ordinary human being was near it; no one was in the room but Dr. Slade and I. I asked, "Will any of our spirit friends play a tune on an accordion, as I have heard in years gone by?" Dr. Slade at once rose, brought his accordion to the table we were sitting at, held it by the valve end, and at once there was played the Scotch song, "Auld Lang Syne," then "Home, Sweet Home." They were well and correctly played. My feet at the time were on his feet, and my hand on his disengaged hand on the table. I saw the instrument moving, I heard the musical sounds, but my eyes

were too opaque to see the ghost who had so much musical talent in him, and who so cleverly fingered the keys.

Conversation was then carried on for a minute or two, and then the sitting was closed. Of course the room was lighted, as it was about one o'clock in the day, and no effort of any kind was made to conceal or control the phenomena.

Enmore-park, S.E.

J. ENMORE JONES.

NORTH OF ENGLAND SPIRITUALISTS' CONFERENCE COMMITTEE.

SIR,—The regular quarterly conference of the above body will be held in the Freemasons' Hall, Weirs-court, Newcastle-on-Tyne, on Sunday, October 1st, at 10.30 a.m. and 2.30 p.m. The business to consist of—in the morning, the receiving the treasurer's and secretary's reports, and discussion thereon. Afternoon, the re-election of the general and executive committees for the ensuing quarter. A public tea will be provided at 4.30 p.m. Tickets one shilling each. The friends of the district are cordially invited.

J. J. MORSE, Hon. Sec.

70, Tynemouth-road, Newcastle-on-Tyne.

"FORM."

SIR,—My friend, Mr. H. G. Atkinson, always thinks clearly, but I am not to be blamed if my method of metaphysic is not so advanced as his own; in fact, there is no common ground between us. I am unable to agree with him in the terminology which should abolish "metempirical" conceptions, and think that much of the opposition which has been made to Spiritualism has been caused by an exaggeration of the Baconian philosophy almost to the extent of "Positivism."

The reaction has now set in. We have Professor Huxley saying that, of all the subjects about which nonsense has been written, perhaps the Baconian philosophy is the greatest; and, taking an opposite pole of thought, which commends itself more to my own leanings, we have Dr. Laing's excellent criticism of the "inductive" method, which I can heartily commend to Mr. Atkinson. My ideas of "form" are—or at least I mean them to be—those of Aristotle, and consequently of the mediæval "schoolmen," amongst whom Aquinas stands first. They were good enough for the thinkers of at least eleven hundred years, and quite clear enough for me. Mr. Atkinson will no doubt perceive that I recognise in "form" something different from "matter" or "substance." If the minds of men would be influenced to abrogate the Baconism of the last two centuries, which has been tacitly ignored in Italy and Germany, there would be perhaps less indisposition to admit the fact that the "form" of a medium may and is often seen and felt outside the bounds of his own body. But I shall not be led to accept a Platonic definition of "form" as binding on one who is following an Epicurean method.

C. CARTER BLAKE.

WRITING MEDIUMSHIP.

SIR,—Some years ago, to prove that spirits sometimes wrote sound sense, I published anonymously an essay which my late friend, Mr. G. B. Pritchard, had dashed off involuntarily; and now, on recently looking over his MSS., I have selected, with the sanction of his widow, the following, which is signed (as were all his writings) by the supposed individual spirit; but, as the reader is only concerned with the sentiment, advice, or philosophy, which he may find in the language used, it matters not who claims to be the spirit writer. Let it be understood that Mr. Pritchard was an active and intelligent man of business, a lawyer by profession, and therefore not open to the charge of imposture, or self-delusion. He could generally obtain, by putting his hand to paper, a spirit message of some kind. These messages were directed to various friends, and many to himself. Though a very kindly man, he was somewhat irascible, and very decided in his opinions. Those addressed to himself, from the spirit of a near relative, were frequently opposed to his own views, and couched in affectionate remonstrance against his expressed intentions, and entreating him to be patient, and to view matters more calmly, which he generally obeyed, with decided advantage to himself.

Mr. Pritchard always said he knew when a spirit wanted him to write by a sort of electric action from his elbow to the tips of the fingers of his right hand. Like most spirit writing, it was done rapidly, and the words and sentences never needed correction.

The following was taken by me promiscuously from his papers. It was addressed to his aunt. If approved, I will send from time to time other of his spirit messages:—

"Sunday, September 28th, 1862.

"When many believe they are failing in their duties, they really are performing them in a way that spirits above the atmosphere of mortal affairs behold with the utmost approval; more will be finally gathered into the fold than appear worthy in the opinion of men. Can vile, low, brutal cabals find within the reach of their influence men fit to judge of the internal states and ever-varying conditions of their fellows, while the all-seeing eye discerns the numberless motives, circumstances, and affections of each individual, controls, creates, and directs all things to one end, the salvation of his soul; his fellows judge him by the small, narrow rule that originates only in their own contracted brain. Behold, then, how mankind in myriads are consigned to a relentless fate; let, then, the timid, the doubter, the waverer, take heart, considering that his smallest effort for the end of eternal life is increased, improved, and guarded by the Almighty Champion for his salvation. Cast away your gloomy forebodings, O child of light, care for your immortal destiny is a proof of its security, and those above who view with angels' eyes each bright state succeeding its numerous predecessors, sing their hallelujahs to the Great Redeemer for all His mighty acts, for the chastened spirit that has a mighty destiny in the realms above; while the fleeting years of her long life have left their traces on the image of her soul, the

ministers of peace are crowning each victory obtained in the theatre of mortality with its spiritual crown. As the sand runs out the spirit shines brighter to the vision of the angelic choirs that attend on the workman of the new creation now hastening to its sabbath; wait not in impatience for the advent, while each sun rises and sets on earth he speeds you in his chariot to the sphere of celestial light; wait without anxiety disturbing the even tenor of your way, and you will even here catch the rays of that day that will usher you into your eternal home."

BENJ. COLEMAN.

Upper Norwood, Sept., 1876.

SPIRITUALISM WITHOUT SPIRITUALITY.

SIR,—I am sorry that I cannot allow Miss Kislingbury to escape under the plea of defective female education. It is not any special application of her words which makes me protest against them; but their general sense as previously understood by me, and now explained by her more clearly.

If it be true that physics are the "leading feature" of our Spiritualism, and morality that of the reincarnationists; if it be true that they have that "which acts upon and elevates the moral sense," and that we have it not, the fact is a humiliating one for us, and our Spiritualism worthless compared to theirs.

But I do not believe that this is so; I think that English Spiritualism leads to a "belief which acts upon and elevates the moral sense," at least as much as the belief in reincarnation can do, and that morality is and ought to be the "leading feature" of our Spiritualism, at least as much as it is that of the Spiritists, as they call themselves. Of course the effect upon each individual depends in both cases upon his personal capacity for spirituality, and the consequent spirit in which he pursues his study of the subject. A man may be profoundly versed in all the facts of Spiritualism, and yet remain a very bad man (though probably not quite so bad as he was before), but I imagine that a man may also accept the Spiritist, or any other dogmas, with as little effect upon his morality.

I also think it a mistake to speak of the latter as an "opposite school" to ours. We are not *anti* but *non-reincarnationists*, prepared to accept anything that can be *proved* true. We are not in any sense *opposed* to them. They have adopted a dogma which has nothing whatever to do with the principles or essence of Spiritualism proper, any more than Christianity has, though both are branches of Spiritualism. These two may be in some respects opposite to one another; but we, who neither adopt nor reject any dogma, except the belief in spirit communion, which is common to *all* Spiritualists, cannot be called opposite to any one or other sect which does adopt extraneous dogmas.

I agree entirely with every word written by "P." on this subject.—
Yours faithfully,

A. JOY.

69, Great Russell-street, 18th September.

SPIRITUALISM AND SCIENTIFIC MEN.

SIR,—Kindly permit a little space that I may express a few opinions in reference to the points raised in *The Spiritualist* respecting Dr. Slade's mediumship.

First, I have to express my entire lack of sympathy with the appeals and efforts made to induce leaders of scientific thought to witness the phenomena which transpire at Dr. Slade's *séances*. In my opinion it is an exhibition, in a degree, of moral and intellectual weakness, to solicit the aristocrats of science to attend on our reliable mediums, that they may pronounce both upon the facts and upon our sanity. I am aware that the writers of those appeals possess the courage of their convictions, but it is the soundness of their policy I call in question. The facts of Spiritualism are royal in their degree and power, and do not need the tardy assent to their existence of unwilling students, whose sympathies lie in other directions. Disinterested disciples of truth stand not upon the asking, but are themselves first in the search. On the other hand, is it reasonable to expect that men who have won the highest positions in science and public favour, will jeopardise their present usefulness and power by an investigation into so unpopular and unprofitable a study as that of Spiritualistic phenomena? Spiritualism is educating, and will continue to educate, its own men of science, as it increases in strength and power, until the intellectual world will be forced to acknowledge the existence and potency of this new school of psychology. Till then we can well afford, with our golden harvest of facts, to wait with exemplary patience. Therefore let none of the leaders of our ever-increasing army crave for a favour when better things can be earned by self-sacrifice and hard fighting, for we are well assured, one and all, that the heat of the battle is yet to the fore.

Secondly, I am anxious to criticise Mr. C. C. Massey's letter dealing with the question, "What is the intelligence?" and to have a passing remark on the article by Dr. C. Carter Blake touching the same. I must first state that asking the question, "What is the intelligence?" is in one aspect of the matter tantamount to the query, "What is intelligence?" an answer to which has puzzled and confounded the mightiest intellects in all ages of the world. The position would (in my opinion) be better stated by the question, "What originates the intelligence?"

In grappling with the theories of psychic force and unconscious cerebration, Mr. Massey makes the remark, "but we have not yet got clear of Dr. Carpenter." This would imply that we have been, and are still to some extent, clogged with Dr. Carpenter's borrowed theory of unconscious cerebration. The existence of this entanglement I deny. Unconscious cerebration is but one of many theories that have not a single well-attested fact to support them, but what is better explained by the spirit theory. The wise rule governing the value of theories is the Baconian one of clearly explaining the greatest number of facts. Now, as Dr. Carpenter's theory will not satisfactorily explain the simplest facts in Spiritualism, it is out of court, and valueless until

it can furnish evidence as weighty and as clear as that advanced to support the spirit theory. The same argument will also meet the psychic force theory advocated by Serjeant Cox.

But what originates the intelligence in the slate writings, and what are the conditions surrounding the manifestation of intelligence from the human being in the body? By what process does the intelligence of man express itself in caligraphy? Is it not by controlling sublimated matter, and down through various gradations of refined substance, till the ponderable arm of flesh is moved, that it is possible for man to express his thoughts in external symbols? That intelligence guides the pencil at Dr. Slade's *séances* none can deny, and the only connection between Dr. Slade's intelligence and the pencil is in the contact of his hand with the slate. Is it to be supposed that a power or substance goes out from his organism, seizing a portion of his intelligence also, to consummate the phenomenon, simply because the writing ceases when contact is broken, and commences again when readjusted? If so, what will that profit them when they consider the fact of a hand descending upon the table, and picking up a pencil and writing, as instanced by Mr. Crookes? Also, in D. D. Home's *Incidents of my Life*, where the materialised hand wrote in the handwriting of a deceased person.

Dr. Carter Blake ventures to think that "the truth may lie between the spiritual and the physical." But I respectfully assert that the origin of intelligent action can never rest on such a speculative basis. Intelligent action is manifested intelligence. The question, of course, arises, "Whose intelligence?" Is it the medium unconsciously but intelligently operating on the pencil, when the physical conditions for such an act are non-existent? Or is it an invisible human being, with higher power over matter? Taken in connection with the whole range of Spiritualistic phenomena, the latter must be answered in the affirmative.

The ancient metaphysicians do not give scientifically-tested phenomena as the foundation for their ingenious philosophies. Ancient schools of theosophy and psychology have only the value of suggestion to this hard matter-of-fact age of experiment.

Duplication of form (and form must be of substance), possessing intelligence without an invisible disembodied human spirit to control it, has never received substantial proof.

Dr. Carter Blake had better not rely too much upon his ancient spectacles, but try the facts of Spiritualism in the crucible of his trained intellect; experiment decides the fate of all theories, and no educated Spiritualist fears the result.

The spirit theory is the only theory that can explain all the facts, and it stands enshrined in the hearts and intellects of thousands of our best minds; reigning supreme amid every assault by the force of its thorough ascendancy over every scientific obstacle, and securely guarded by the triple wall of searching investigation, open criticism, and common sense.

J. W. MAHONY.

Birmingham.

SPIRITUALISM FROM A THEOLOGICAL POINT OF VIEW.

SIR,—As a constant reader of your paper for the past three years, and as one who has given a good share of time and thought to the subject which that paper sets forth, will you permit me to submit the following for your consideration, and that of your numerous readers?

In your issue of September 1st appear two letters which bear very pertinently upon aspects of the question which I must confess appear to me as points of paramount importance. The first is that one by "Another M.A. of Oxford" bearing upon the theological aspect of the question. Now this intelligent letter can only have weight with those who hold the plenary inspiration of the Bible—those who accept that within the two boards of the Book they have all truth, nothing but truth, and that which shall guide them into all truth. To all such, to those who take it that all the investigations of the human intellect on scientific subjects, and the conclusions of human reason upon such moral questions as finite sins deserving infinite vengeance; to all such, I say that hold these questions to be settled by the *dictum* of the Scriptures, even if such go contrary to the conclusions of the Divine gift of reason, the letter on page 56 must have great weight.

But I would, sir, more especially direct my remarks to the communication from Mr. O'Sullivan on page 58. The strong point urged in that letter is that Mme. R— knew nothing of Hebrew, but that in the presence of a certain Hebrew professor messages came in that ancient language.

In the last paragraph but one your correspondent writes thus: "I defy the most hostile incredulity to raise now a tolerable pretext of a logical or reasonable cavil against it."

I by no means desire to be viewed as a mere caviller against the experience which Mr. O'Sullivan kindly places before us, but to him and all others interested in this question I would submit the following.

These intelligences, be they whom they may, have doubtlessly the gift of thought-reading. It is well known that even in the lower physical manifestations, such as table-tilting, they can answer mental questions. Now, if thoughts can be read, as they can, how reasonable it is to suppose that any facts within the thought of any person in the circle, any acquaintance with a language, or any knowledge of facts within the mind of any member of the circle, may and will come within the cognisance of the communicating intelligence. Accepting this, and remembering also that the moral *status* of the disembodied is in some cases so low that they scruple not to falsify, and to appear under false semblance, then we may have facts given from the minds of some sitter, which he may take to be conclusive of the presence of some loved one, who along with him knew the facts given.

But if that other aware of these specific facts be one who has become acquainted with such facts, not by collateral experience with the sitter, but by thought-reading of that within the sitter's mind, and if, moreover, that one be unscrupulous (both of which premises come within the

syllogism) then a logical question at once arises against Mr. O'Sullivan's conclusion. The second sentence in his second paragraph would have given conclusive proof.

I thank you for your admission (as on page 56) of contrary opinions.
W. E. SIMPSON.

Harrogate.

A WARNING OF DEATH.

SIR,—The story of the weird cry heard by Dr. Delitsch as he was passing near the residence of his friend Mr. Smith, who had died two or three hours before at Aleppo, may give additional interest at the present moment to a closely analogous experience of a friend of mine, a lady whose word I would trust as I would the evidence of my own ears. I give it as I took it down from her mouth a few months ago, but it is a good many years since I first heard it from her.

"In the autumn of 1854 or 1855, my intimate friend Mrs. E— was lying dangerously ill near Windsor, when I received a letter one Friday from her daughters, who had been invited to a marriage in London, saying that, as their mother was a little better, they thought they might come up to the marriage on Tuesday if I could give them a bed. On the Saturday night I went to bed at my usual hour, twelve o'clock, but did not go to sleep for some time, when I was suddenly startled by three sets of three extraordinary loud knocks, like strokes of a hammer on an empty box, at my bed-head, followed immediately by a long, loud cry of a woman's voice, which seemed to die away in the distance. I called my maid instantly, and begged her to look out of the window and see if there was any one in the street. She opened the shutters, threw up the window, and said there was no one—that it was quite late, and I must have been dreaming. I said, "No, it had not yet struck one," and sent her to look at the clock. She returned and said it wanted ten minutes to one. I said the noise must have come from the room adjoining mine in the next house. She said the house was empty, but this I could not believe, so I sent her early on Sunday morning to see. She came back, saying the windows were all shut, and she had knocked for some time in vain. On the following morning I sent her to the person who had charge of the house, thinking that somebody must have slept in it on Saturday night. The person in charge said that this could not have been the case, as she had the key, but she went to look, and told me no one could possibly have got in. In a very few hours afterwards I had a letter from Miss E—, to tell me that her mother had got suddenly worse on Saturday, and had died in the course of the night. Some time subsequently I had an opportunity of seeing the nurse who attended her, and she told me that Mrs. E— had died at exactly a quarter before one on Sunday morning, uttering a loud cry at the moment of death. She had just been giving her a cup of beef tea, and had replaced it on the mantelpiece, where there was a clock on which she observed the hour. Mrs. E— had been a very intimate friend of mine, and I know that I was much in her thoughts."

H. WEDGWOOD.

31, Queen Anne-street, Cavendish-square, W.

THE EDUCATION OF CHILDREN.

SIR,—For three months after they first come I do not trouble either the children or myself by telling them to join the exercises at all. I allow them to unpick rags, and am satisfied with that. After three months I make them look at me, and make them utter some kind of sound in their turn. I am very particular about their paying attention to me and looking at me the instant their turn comes. I divide them into three lines or groups, and look at each as their turn comes. This soon teaches instinctive regularity, ready breathing, and ready production of sound. I, who am teaching them, feel as if they were so many organ pipes, which obey the sound I wish them to give, without my fingers having to touch the keys. Musical notes will be added to this little treatise on education, when it will be republished as a complete and separate work, and may then prove of some value. I teach the children the first series of exercises with their mouths shut—in other words, I teach them to hum. I generally practise them from a seventh line to a tenth space. For the fun of it we sometimes squeal up to G and A octave beyond the eleventh line; and when we do this the exercise takes double the time. This I rarely do, and then only for the sake of gauging the compass of the voices of children on an average. I have heard the children, while they are playing, and quite unconsciously, singing up to two octaves beyond F sharp on the eleventh line. I have heard one of the children, which has the finest natural voice, sing the word "napkin" on A natural, two octaves higher than A on the eighth space.

The first exercise of humming finished, I teach them to intone the English alphabet, on G eighth line, one after the other, in time, and get them to pronounce a first. I impress upon them what is wrong in the manner of pronouncing the A. I draw their attention not so much to how it should be pronounced, as to the way it should not be pronounced. English people often have a very strange way of pronouncing A. As I have sufficiently explained this in a little book I have written, called "Hints on Pronunciation," I will not enlarge on the subject again. I find I can get a little child as young as twenty-one months old to understand how to intone and to pronounce in time, and, before the second birthday has been attained, to intone phrases very tidily. I am sure that teaching a child neat and careful pronunciation lays the foundation stone of neat and careful qualities in their characters generally. There are so many details in the pronunciation of a single letter. Every child hears how great a difference there is in the way Grannie, Tommie, or Katie, &c., &c., pronounce the A; there is a difference, an improvement, every day, and it is always something for the children to look out for. While the alphabet is being intoned, the unpicking of the rags is stopped, and the children are taught to keep their eyes on me; I beat the time audibly with a large knitting pin, or the butt end of a little whip, on the piano, and each child in its turn has to respond with the precision of an automaton

to the regular rap of the little whip. I believe this system of teaching would cure every kind of stammer; it insures precision and readiness, it cures nervousness, and keeps up steadily a system of rhythm. Rhythm is so important a thing, it should become second nature in all musicians. It is far more indispensable than either tune or tone.

GEORGINA WELDON.

Tavistock House, Tavistock Square.

A SEANCE THROUGH MR. CÖLMAN'S MEDIUMSHIP.

SIR,—I send you a brief account of the manifestations that I witnessed at a daylight seance, on the 31st of August, in case you may think it worth publishing. Four persons were present; the lady of the house, my wife, myself, and Mr. Arthur Cölmán (medium).

At five o'clock in the afternoon, the room was darkened, till we could only just see objects in it. We all sat at one end of a small, light table, with an oblong top, on a single pedestal, with three feet. A cloth covered the table. The medium sat sideways by the table, with his legs altogether outside it, and in full view of us all, and we all placed our hands on the table. Immediately raps were given, loud, and perfectly even in power and time, as if they had been caused by machinery, at the rate of 120 a minute. A materialised hand was previously shown over the end of the table furthest from us, and we were each allowed to feel its fingers and nails. A light, cane-bottomed chair was placed at the same end of the table, and lifted up by invisible agency, tilted forward, and the back given to one of the ladies. One of the ladies was seated on the same chair, and the medium placed his hand on the back of it. The chair was then tilted on two legs, but not lifted completely off the ground. A slate was next called for, and nearly full light admitted. The medium grasped my hands, and placed them on the top of the table, both of us standing. The table immediately rose under our hands, till it was a foot off the ground, and then dropped. It afterwards did the same when the hands of all four of us were joined and placed upon it.

The slate was cleaned, and the medium broke a morsel off the end of a slate pencil, put it on the table, and covered it with the slate. We all placed our hands on the top of the slate, and writing was heard upon the under side of it, which stopped when the medium removed one hand from the circle. When the slate was turned up, the Christian name of a friend of my own, written in such a way as to be recognisable from the handwriting alone, was found at one end of it, and the words "My dear Friend," at the end nearest to me. Raps confirmed my impression of the identity of the writer, who passed away about two months ago, and a test message to myself was then rapped out, worded in a way that could only have been done by the same friend.

During these manifestations the medium's whole body was always plainly visible, and his attitude was such as to render his being in any way bodily concerned in them, an impossibility. For myself, I may say, that I have been many years in the Bengal Medical Service, and have but lately returned to England, and till a short time ago I considered it impossible that I should ever be convinced of the truth of Spiritualism.

FOREIGN SERVICE.

TURKISH ATROCITIES.

APPEAL TO SPIRITUALISTS.

Committee.

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J. N. T. MARTHEZE, ESQ.
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The following subscriptions have been already either promised or received:—

	£	s.	d.
Sir Charles Isham, Bart.	10	0	0
N. F. Dawe, Esq.	2	2	0
A. C. Swinton, Esq.	2	2	0
Algernon Joy, Esq.	2	0	0
Theo. Taunton, Esq.	1	1	0

Further subscriptions are earnestly solicited, and should be at once forwarded to the Hon. Sec.,

THEO. TAUNTON.

Raymond Lodge, Versailles-road, Anerley, Surrey, S.E.

P.S.—As soon as the list of subscriptions is closed, it is proposed to forward the list of names, with the several amounts, to the Mansion House, or such other central fund, as may be agreed upon, for publication, as contributions from a few Spiritualists.

THE TOWER OF CALDER.—"Calder," which signifies "a wooded stream," is the name of six rivers, and of several districts and parishes in Scotland; and the "Tower of Calder," which in ancient times formed the nucleus of the Cawdor Castle of later date, was founded in consequence of a dream. The original proprietor was directed in a dream to load an ass with gold, to leave the animal to roam at its own sweet will and pleasure, and to build a castle at the spot whereon the donkey should stop to rest. The wearied animal knelt beneath a hawthorn tree, round which the castle was built, and the site proved in all respects an admirable one. At the present day, in Cawdor Castle, the trunk of the tree, with knotted protuberances, is still shown in a vaulted apartment at the bottom of the principal tower, and the top penetrates through a hole in the vaulted arch of stone above in such a way as to make it appear beyond dispute that the tree was there before the tower was erected. For ages it has been the custom of guests in the family to assemble round the tree and drink "Success to the Hawthorn;" in other words, "Prosperity to the house of Calder," or Cawdor.

THE POSITION OF AMERICAN STRANGERS.

PROFESSOR LANKESTER, the son of the late coroner, after two brief sittings with Dr. Slade, of a few minutes' duration each, and at one of which he violently snatched a slate out of his hands, has taken preliminary steps to prosecute this well-known medium for obtaining money under false pretences, and the case—or, at least, the first hearing of the case—will come off next Monday morning at Bow-street. For fifteen years Dr. Slade has been before the public in America as one of its most noted mediums, and bitter as has been the prejudice against Spiritualism among a large section of the public in that country, the phenomena occurring in his presence have there been so unanswerable, and so well attested, that nobody has ever been bold enough to call for the intervention of the law. Mr. Simmons, his managing partner, who has won for himself much respect by all who know him in this country, is also included in the summons. At the present time these two American gentlemen are in England *en route* for St. Petersburg, Dr. Slade having some time since made an engagement with the Hon. Alexandre Aksakof and Prince Wittgenstein, as the representatives in the matter of a considerable section of the Russian nobility, to visit that capital for the purpose of submitting his powers to the critical examination of a scientific committee appointed by the St. Petersburg University. Dr. Carpenter recently wished for a sitting with Dr. Slade, and was immediately invited to attend one without charge; he afterwards remarked to Dr. Slade that he should much like to see the same results in his own house, with his own slates and furniture, to which proposition Dr. Slade immediately agreed. Although Dr. Slade, with his wonderful powers, is not in the habit of losing time by going about giving *séances* in different private houses, he does so occasionally in a friendly way, and we hope that some of those who are able to speak in this matter will volunteer to come forward from the retirement of private life to give evidence. He gave one *séance*, for instance, free of charge, at the house of Mrs. Makdougall Gregory, 21, Green-street, Grosvenor-square, at which he had none of his own slates or furniture, and he obtained some remarkable manifestations there in the presence of an inquiring disbeliever, a well-known and intellectual member of the House of Lords. During his brief stay in London, he has given a large number of professional *séances*, and in five cases out of six to total disbelievers, who in very nearly every case have been satisfied that he could have nothing to do with their production. Shortly after he arrived in England, written invitations were sent to *The Times*, *Telegraph*, *Standard*, *Daily News*, to each send a representative free of charge to a daylight *séance*; none of them accepted the official invitation, yet some of these journals have since printed unlimited abuse of him, and in one or two cases editorially. Some literary men had *séances* privately.

Professor Lankester has intimated in a lengthy letter in the *Times* that Dr. Slade does the writing by sticking a crumb of pencil under one of his finger-nails and writing with it, also that in some cases the writing is upon the slate before the time that it is supposed to be produced there.

As to what Professor Lankester witnessed we here express no opinion; that question will be well sifted in courts of law. But his has not been the experience of many who may be described as at least his social and intellectual equals, whose testimony he will, no doubt, have the pleasure of listening to in the witness-box. In the first place, Dr. Slade's finger-nails are not long enough to hold a fragment of pencil, and if they were, the feat is not possible under the conditions which ordinarily obtain at his *séances*. A few days ago a barrister, a friend of Mr. C. C. Massey, of the Temple, went to Dr. Slade with a folding slate which he had just purchased at Parkins and Gotto's. Messrs. Slade and Simmons told him the nature of Professor Lankester's charges; thus, with Professor Lankester's theory fresh in his mind, he went into the *séance*-room, and in two minutes came back with the slate covered with writing obtained under conditions which showed that Professor Lankester's explanation was in no degree applicable to that case.

Mr. Lankester, after prejudicing the case by attacking Dr. Slade in a daily newspaper, has entered in the summons as

defrauded by Dr. Slade, the names of Dr. Carpenter, Professor Sidgwick, and others, in some instances without their permission, consequently, although he has thus associated them with himself, it remains to be seen whether these eminent members of the Royal Society accept the position. If the *séance* attended by Mr. Lankester was of the same nature as those at which many other witnesses have been present, history will be repeating itself in the spectacle of the retardation of the progress of scientific truth by calling down the intervention of the law.

We have been informed that Mr. Lankester knows nothing about Spiritualism, and has had no experience as to the nature of the phenomena.

DIRECT SPIRIT WRITING.

MEDIUMS who obtain direct spirit writing have to establish the truth against a vast amount of public prejudice, due to the want of knowledge resulting from the orthodox world of science not having performed its duty to society by patiently investigating the facts years ago. Yet evidence proving that direct writing without contact with human hands is a fact of nature, exists in abundance. Mr. Gerald Massey, in his public lectures some years ago, at St. George's Hall, told how, through the mediumship of his late wife, a pencil would occasionally write messages before the eyes of the observers. Within the last three months several cases have occurred in the provinces, through the mediumship of Dr. Monck, in which a pencil, untouched by human hands, was seen to rise and to write upon paper whilst intelligent observers were watching it all round the table. Towards the close of last month the editor of the *Malvern News* officially recorded in his journal how he attended a *séance* with the medium just mentioned. The pencil rose and stood upright upon the table "in the full glare of the gaslight." The editor adds: "The sceptical gentleman thought the pencil was sticking into the table through the blanket. At the request of Dr. Monck he lifted it up, examined it, and put it down. It was no sooner released than it rose up again and wrote on the paper a sentence in the sight of all." A similar phenomenon occurred, and has been witnessed several times of late, in the presence of the same medium, at the house of Mr. Wm. Oxley, Bury New-road, Higher Broughton, Manchester. The remarkable phenomena transpiring through the non-professional mediumship of Mrs. Everitt, of Hendon, have frequently been certified by Mr. S. C. Hall and other well-known observers. There the direct writing is produced with enormous velocity, several hundreds of words being given in a few seconds of time, as frequently recorded in the Spiritual periodicals, and facts of this nature may chance to bear some relation to Mr. Lankester getting a few words at one of Dr. Slade's *séances* sooner than was expected. It is evident that the intelligences producing these manifestations have powers over time and space which it is difficult to understand. Mr. Home, in his evidence before the Dialectical Society (which was given and published during the lifetime of the Emperor Napoleon III.), said:—

In the house of Mr. and Mrs. S. C. Hall a table went up so high in the air that we could not touch it. I had seen a pencil lifted by a hand to a paper and write, in the presence of the Emperor Napoleon. We were in a large room—the Salon Louis Quinze. The Empress sat here, the Emperor there. The table was moved to an angle of more than forty-five degrees. Then a hand was seen to come; it was a very beautifully-formed hand. There were pencils on the table; it lifted, not the one next it, but one on the far side. We heard the sound of writing, and saw it writing on note paper. The hand passed before me, and went to the Emperor, and he kissed the hand. It went to the Empress; she withdrew from its touch, and the hand followed her. The Emperor said, "Do not be frightened; kiss it;" and she then kissed it; it was disappearing. I said I would like to kiss it. The hand seemed to be like a person thinking, and as if it were saying, "Shall I?" It came back to me, and I kissed it. The sensation of touch and pressure was that of a natural hand. It was as much a material hand seemingly as my hand is now. The writing was an autograph of the Emperor Napoleon I. The hand was his hand—small and beautiful as it is known to have been. In the house of Mr. Bergheim a smelling-bottle on the table began to tremble, as if some one with a very shaky hand had taken hold of it, and then it began to spin around upon the table; it spun a minute at least. There were three witnesses who saw that. I went into a trance immediately afterwards, and told them that a spirit named James was present. I learnt afterwards that Mr. James had a very shaky hand. The Emperor of Russia, as well as the Emperor Napoleon, have seen hands, and have taken hold of them, when they seemed to float away into thin air.

Mr. William Crookes, F.R.S., says, in the *Quarterly Journal of Science* for 1874, that while he was holding both the hands of a medium, and her feet were on his, at a dark *séance*, with nobody else present but his wife and a lady relative, a luminous hand came down from the upper part of the room, and wrote on a sheet of paper. The medium was Miss Kate Fox, now the wife of Mr. H. D. Jencken, M.R.I., Barrister-at-Law.

THE DEFENCE OF DR. SLADE AND MR. SIMMONS.

PRELIMINARY MEETING OF SPIRITUALISTS.

LAST Wednesday night a meeting of a few Spiritualists, who had been convened by circular, was held at 38, Great Russell-street, London, W.C., to consider matters relating to the prosecution of Dr. Slade. Mr. Alexander Calder, President of the British National Association of Spiritualists, was voted into the chair. There were also present Mr. George Wyld, M.D.; Mr. Desmond Fitz-Gerald, M.S. Tel. E.; Mrs. Fitz-Gerald; Mr. D. H. Wilson, M.A. (Cantab); the Rev. W. W. Newbould, Mrs. Weldon (Miss Treherne), Mr. Dawson Rogers, Mrs. Makdougall Gregory, Mr. Enmore Jones, Mr. Hensleigh Wedgwood, Mr. Thomas Slater, Miss Kinsbury, Mr. Gray, and Mr. W. H. Harrison.

The Chairman read the following circular convening the meeting:—

SIR,—I write to invite you to attend a meeting at 38, Great Russell-street, next Wednesday evening (Sept. 27th), at seven o'clock, to consider what steps should be recommended to Spiritualists at large to be taken respecting the immediate prosecution of Dr. Slade, on the charge of obtaining money under false pretences. In the urgency of the moment, I have asked about twenty friends to come; please bring with you any Spiritualist who you think should attend such a preliminary meeting. Should not a Slade Defence Committee be started? From the urgency of the occasion, and the shortness of the time, please try to be present.—Yours truly,

WILLIAM H. HARRISON.

Mr. W. H. Harrison then read the following letters:—

Heathlands, Wimbledon, S.W., 26th Sept., 1876.

MY DEAR SIR,—It is utterly impossible for me to attend to-morrow night, as I leave town to-night until Thursday morning. I, however, most fully approve of the taking of energetic steps to defend Mr. Slade.

You may put me down for £10 10s. for this purpose. I shall be glad of a line here on Thursday morning to tell me what has been decided.—Very truly yours,

W. H. Harrison, Esq.

Upper Norwood, Sept. 26th, 1876.

DEAR MR. HARRISON,—Just a line to say that if I possibly can I shall come to the meeting to-morrow. I approve of a defence committee, if the Association does not take up the defence, which I think they ought.

I know nothing at present of the steps taken by our opponents, but it is to be hoped that it will admit of witnesses being called, and in that event there can be no doubt of the result.—In haste, yours truly,

B. COLEMAN.

He also read a letter expressing approbation of the objects of the meeting from Mr. C. C. Massey, barrister-at-law, who in the course of his remarks, said, "I have had many *séances* with Dr. Slade, at which the slate writing has occurred under conditions to which the alleged discoveries of Professor Lankester and Dr. Donkin could have no possible application." He likewise read letters strongly approving the objects of the meeting from Captain John James, late of the 90th Light Infantry, from Mr. Morell Theobald, from Mr. Sexton, and from Mr. Keningale Cook, LL.D. A letter to the same effect from Mr. Thomas Blyton, honorary secretary to the Dalston Association of Inquirers into Spiritualism, was read; it further asked for information as to the results of the meeting, in order that they might be laid before the Dalston Association on the following evening. Mr. Harrison next announced that he had put himself in communication with Mr. T. P. Barkas, F.G.S., of Newcastle, and Mr. Wm. Hitchman, M.R.C.S., President of the Psychological Society of Liverpool, asking them to ascertain whether Spiritualists in those towns were inclined to take action in the matter. He added that he had little doubt that the local Spiritual societies all over the country would give it their consideration. A telegram from Mr. Charles Blackburn, of Manchester, was read, saying that he would subscribe towards the expenses if Spiritualists resolved to act in the matter. Mr. Harrison next stated that on his return to London from Scotland and the North last Monday night, he discovered that Messrs. Slade and Simmons, being strangers in this country, and but slightly acquainted as yet even with Spiritualists, were acting almost alone. He, therefore, had taken upon himself the responsibility of inviting about twenty Spiritualists—who chanced to be in town at the time, and whose opinions were likely to carry weight—in order that it might be considered what steps, if any, should be recommended to Spiritualists at large to be taken in reference to Dr. Slade. He intended to offer no opinion about Dr. Lankester's assertions, but as the allegations of that gentleman differed from the experience of nearly all those who for the last fifteen years had critically examined that which took place in the presence of Dr. Slade, he thought that care should be taken by Spiritualists that Dr. Lankester's testimony should be well sifted in a court of law, the more especially that Dr. Slade possessed real medial powers, and he was not aware that he had ever supplemented them by any efforts of his own. He thought that if a fund were started, it should be done in such a way as to leave all the subscribers responsible for no more than they agreed to pay in, and that the Committee should incur no responsibilities that could not be covered by the sum total previously guaranteed; also, that the Committee should reserve the power of not expending the whole of the funds entrusted to their care if they deemed it wise so to do. He

further recommended that no steps should be taken except under legal advice. Mr. F. K. Munton, Honorary Secretary to the Psychological Society of Great Britain, had been engaged to act as Dr. Slade's solicitor, and counsel would have to be engaged without delay. There was great public prejudice to work against, in witness whereof, although the case was *sub judice*, the *Daily Telegraph* had announced decidedly that Dr. Slade was guilty, by heading articles "Dr. Slade's Performances"; this he took to be a most outrageous violation of common justice, and a gross abuse of literary power, showing to what extremes some people would go. He concluded by remarking that, having called the meeting, he resigned all further action; if he had made any error in judgment in calling them together, they could there and then rectify the mistake; in any further action which might be taken the responsibility would rest with the meeting, and not with him.

Mr. Dawson Rogers said that he thought that they were under an obligation to Mr. Harrison for calling the meeting, and that he had done it at the right moment, and in the right way. One point was of vital importance, namely, that Dr. Slade should have efficient counsel, otherwise they would get into a mess.

A discussion of about an hour's duration took place, in the course of which the situations of all parties more or less interested in the case were considered.

Mr. Enmore Jones remarked that Dr. Slade was a professional medium, who had made money by his powers; it was not their place to take the lead in his defence, but it would probably be desirable to help him. Dr. Slade had been known to them but for a short period; they were not aware in detail of his antecedents; at the same time they knew nothing against him. He thought that they should not commit themselves, but stand ready to help him whenever it was deemed necessary.

Mr. Hensleigh Wedgwood said that he thought that the business of the evening was a mere matter of money, and was independent altogether of Dr. Slade's character being unknown. It was undisputed that at certain times remarkable phenomena took place in his presence. They all saw that he had been attacked in this country, and it was their duty to use every effort to see that he had justice.

Mr. Desmond Fitz-Gerald thought that the Committee should be entitled "The Spiritualism Defence Committee," that Dr. Slade's name should not be mentioned in the title, and that the case should be watched on behalf of Spiritualists in general.

Dr. Wyld remarked that Spiritualism was well able to defend itself, and that they were there to support Dr. Slade.

Mrs. Weldon was in favour of the title, "Spiritualist Vigilance Committee," and thought the Committee should not appear to take for granted that Slade was innocent. She would guarantee £10 10s. towards the funds.

Finally, the following resolutions were passed unanimously:—

1. That a Committee of five be appointed to watch Dr. Slade's case, and do such things as it deems necessary.
2. That a subscription be immediately commenced, and the sum collected be placed at the disposal of that Committee, for employment in such manner as it deems proper.

Mr. George Wyld, M.D., Mr. Alexander Calder, and Mr. Enmore Jones were appointed members of the Committee; it was resolved that Mr. Martin Smith be invited to join them, and that the selection of the fifth member of the Committee be left to those previously appointed.

The following subscriptions towards the objects of the Committee were then made, and the list given for publication in *The Spiritualist* newspaper, as the nucleus of a fund, to the growth of which the Spiritual public might contribute:—

SUBSCRIPTIONS.

Mr. Martin R. Smith	...	...	...	...	£10 10 0
Mrs. Weldon	...	...	...	...	10 10 0
Mr. A. Calder	...	...	...	...	10 10 0
Dr. K. Cook	...	...	...	...	1 1 0
Captain James	...	...	...	...	1 1 0
Mrs. Makdougall Gregory	...	...	...	...	5 0 0
Mr. Enmore Jones	...	...	...	...	5 0 0
Mr. Hensleigh Wedgwood	...	...	...	...	5 0 0
Dr. Wyld	...	...	...	...	2 0 0
G. K.	...	...	...	...	1 1 0
J. R. W.	...	...	...	...	1 1 0
Mr. Charles Blackburn	...	...	...	...	10 10 0
Miss Douglas	...	...	...	...	5 0 0

Opinions were expressed at the meeting that Mr. Algernon Joy, M.Inst.C.E., should be invited to become honorary secretary to the Committee. Mr. George Wyld, M.D., of 12, Great Cumberland-place, London, agreed to act as honorary secretary *pro tem.*, and to him further contributions should be forwarded without delay.

MRS. CORA L. V. TAPPAN is about to leave the Eastern States to deliver trance addresses in California.

BIRTH.—On Monday July 24, at Shanghai, China, Florrie, wife of Captain E. E. Corner, of the barque *M. A. Dixon*, of a daughter.

THE REV. R. COLLEY, curate of Portsmouth, is about to sail for Madras, in the troopship *Malabar*.

MR. WILLIE EGLINTON is now in South Wales, where he may be addressed at 2, High-street, Merthyr Tydfil. He says that friends in provincial towns wishing to engage him should address at once for vacant dates previous to his departure for the Continent.

THE Committee appointed to watch the Slade case might do well to telegraph to one or more of the American Spiritual periodicals, to let them know of Dr. Slade's prosecution in this country, and the necessity for starting a defence fund at once. Mr. Simmons has already called the attention of the American Ambassador to the attack.

THE TIMES CONTROVERSY ON THE MEDIUMSHIP OF DR. SLADE.

THE *Times* newspaper has always dealt in a straightforward and honourable manner with Spiritualism, nor is the fair hearing which it has recently given to individuals of all shades of opinion about the mediumship of Dr. Slade, any exception to the rule. Some time ago, when it published information about Spiritualism, it did that which was rational, under the circumstances, by instructing a member of its literary staff to examine the facts for a month or more, and then to publish what he saw. The result was an article many columns in length, fully recognising the reality of the facts most commonly recorded in the literature of Spiritualism, such as the floating of solid objects in the air without being touched, the playing of musical instruments under abnormal conditions, and phenomena of like description. We here republish from recent numbers of the *Times* the whole of the correspondence which has been printed therein in relation to the mediumship of Dr. Slade. The contention was begun by young Mr. Lankester, the son of the late coroner, who thought he had found out how the phenomena were produced. It will be noticed that as the discussion went on, that his experience as to facts was altogether at variance with that of responsible observers who had attended other *séances*. In the prosecution of Dr. Slade which he has set on foot, he has included without their unanimous consent the names of persons whom he alleges to have been defrauded, but has not included several witnesses, such as Lord Rayleigh, and Mr. Alfred Russel Wallace, whose testimony as to facts does not coincide with his own. The following is the correspondence:—

TESTIMONY OF PROFESSOR LANKESTER, F.R.S.

SIR,—I trust that you will find space for a brief account of an interview with "Dr." Slade from which I have just returned. In consequence of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of Spiritualism, and the public has learnt—perhaps it is time they should—that "men of science" are not exempt as a body from the astounding credulity which prevails in this country and in America. It is, therefore, incumbent upon those who consider such credulity deplorable to do all in their power to arrest its development.

My friend, Mr. Serjeant Cox, having begged me to go and see the medium Slade, and having informed me that so distinguished a man of science as Dr. Carpenter had confessed himself "very much shaken" by what he had witnessed in Slade's presence, I wrote to that person and obtained an appointment for last Monday morning. Slade's chief "manifestation" is of this kind:—The witness and Slade being alone in an ordinary well-lit sitting room, Slade produces a common slate and a small piece of slate pencil, which are laid on the simple four-legged table, at one corner of which the witness and Slade are seated. Slade then shows the witness that there is no writing on either side of the slate. He then places the slate horizontally close against the table and below it, pressing the slate against the table, the little bit of slate pencil being supposed to be between the slate and the flat under surface of the table. The slate is so closely applied to the table that no hand or finger could possibly get between them in order to write. A noise as of writing is now heard proceeding from the slate, which is held by Slade or by the witness—the spirit is supposed to be at work. The slate is then removed, and a message is found written either on the under surface of the slate or on the surface which was facing the lower surface of the table. I watched Slade very closely during these proceedings, which were repeated several times during my interview last Monday, paying no attention to the raps, gentle kicks, and movements of the table, of which I will say nothing further than that they were all such as could be readily produced by the medium's legs and feet. I simulated considerable agitation and an ardent belief in the mysterious nature of what I saw and heard. At the same time I was utterly astounded to find the strongest reason to believe that, with the exception of the first message, which was written by Slade underneath the slate with (I believe) one finger of the hand which was holding the slate, the rest of the messages, which were longer and better written, were coolly indited on the slate by Slade while it was resting on his knee, concealed from my view by the edge of the table, and that the slate was subsequently placed by him in the position where the spirit-writing was to take place with the message already written upon it. I was led to form this hypothesis by noting the delay which always occurred between my being shown the slate with both sides clean and the placing of the slate against the table or over my head for the purpose of receiving the spirit-writing, which was then heard proceeding with the usual sound of scratching on a slate. This delay did not occur when Slade wrote with the finger of the hand by which he held the slate. During the delay Slade made various excuses; took up the little piece of pencil and bit it, and also invariably made a peculiar grating noise by clearing his throat. At the same time I heard distinctly on three occasions a low but perfectly recognisable sound of a pencil traversing a slate, and twice on looking quickly at Slade's right arm, the elbow of which was visible, while the rest was hidden by the table and purporting to be holding the slate, I saw movements from right to left, and left to right, which accorded with my hypothesis that he was using his hand in writing.

I left Slade with a promise to return to-day (Friday), and at once wrote to Mr. Serjeant Cox to tell him my explanation of the manner in which the thing was accomplished, and offering to put my hypothesis to the test by seizing the slate from Slade's hand when he professed it to

be devoid of writing, and at the moment when the "spirit writing" was about to commence.

This morning I went with my friend Dr. H. B. Donkin, of Queen's College, Oxford, to test my hypothesis by this crucial experiment:—I had determined to seize the slate at the critical moment—at the moment when Slade professed that it was entirely untouched—and if the writing were already on the slate, before the spirits were supposed to have begun their work, I considered that I should have a demonstration of the truth of my hypothesis, which would be convincing to persons not already lost to reason. I explained to Dr. Donkin my hypothesis and my intention, and the result has completely justified my anticipation. As on last Monday, so to-day, Slade allowed me to hold the slate against the table, in order to receive the spirit writing, saying that the spirit would probably write more distinctly for me than for him. The slate had been cleaned, and was now declared by Slade to be devoid of writing, but writing was to appear on it in the usual way, accompanied by the scratching noise of the pencil. There had been the usual delay and fumbling on Slade's part, when I put out my hand and immediately seized the slate away, saying, "You have already written on the slate I have watched you doing it each time." And there, sure enough, was the message already written, as I had anticipated. My friend, Dr. Donkin, will give you a more detailed account of the events which occurred in his presence.—I am, sir, faithfully yours,

E. RAY LANKESTER, F.R.S.,

Fellow of Exeter College, Oxford, and Professor of Zoology in University College, London.

Sept. 15th.

TESTIMONY OF DR. H. B. DONKIN.

SIR,—At the request of my friend Professor Lankester, I accompanied him in his visit to Dr. Slade, the medium, in order to watch carefully what might happen, and to be able to corroborate or not the opinion he had formed as to the means employed.

A spirit message was soon written, the slate being held in opposition to the under surface of the table, the thumb alone of the medium's right hand being on the table. During the alleged writing a scratching was plainly heard, and at the same time a slight to-and-fro movement of the arm with some contraction of flexor tendons on the wrist was visible. The writing was imperfect and distorted, requiring the interpretation of an expert, and appeared on the surface of the slate, which faced downwards.

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.

The next communication was partly quite legible, and in a straightforward undisguised hand, but this time it appeared on the upper surface of the slate. Bearing in mind the hypothesis that this was ready written before the spirit 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 on his knee. Owing to my position at the table, opposite him, I could not see his hand. Simultaneously I heard the scratching of the pencil, hardly at all obscured by the noises I allude to. After the replacement of the slate the spirit-scratching (this time as a *ruse*) was heard as before.

Before the next communication the spirits were asked if they could write for Professor Lankester. They agreed to do so. I observed the medium go through the same sorts of manœuvres as before, although even more deliberately, very little effort being made to hide a loud scratching while the slate was away from the table. After some little time Slade put the slate under the table, holding it as before with his right hand, Professor Lankester being about to hold it with his left in a similar manner. Here let especial notice be given to the fact that at this moment the slate was said to be free from writing. Before any time was allowed for spirit-scratching to be heard, my friend, as agreed upon, sharply withdrew the slate, and, in accordance with the prophecy displayed, the message already written.

To make this exposure still more perfect, I may add that the first of the two later messages referred to consisted of two words read by the medium as "Samuel Lankester," in answer to the question as to what spirits were present. The "Samuel" being very indistinct my friend suggested it might be "Edwin," which the medium said was quite possible. The last message was an answer to the same question, and, the suggestion being adopted, the words "Edwin Lankester" were perfectly clear.

To any one not pre-disposed to believe in spirit agency at all hazards, the result of this *séance* is sufficient.—I am, sir, yours faithfully,

HORATIO B. DONKIN, M.A., Oxon.,

Sept. 15th.

Assistant-Physician to the Westminster Hospital.

COL. LANE FOX, F.R.S. (PRES. OF ANTHROPOLOGICAL INSTITUTE) ON THE DISCUSSION AT GLASGOW.

SIR,—In your report of the meeting of the British Association on the 13th inst., I am stated to have said that I had witnessed the manifestations of Spiritualism. I should be sorry that as President of the Anthropological Institute I should be supposed to have jumped at any such conclusions from the *data* that are now before us. Will you, therefore, kindly permit me to say that the experiments to which I briefly referred had reference to certain psychical phenomena connected with unconscious writing, and did not necessarily involve any conclusion of Spiritualism. The expediency of inquiry into this subject appears to have been fully shown during the recent discussion at Glasgow. When at the present time a case of belief in witchcraft occurs among the lower orders, and some old woman is thrown into a pond for putting a spell on

another, it is usual to record the circumstance as a survival of ancient superstition, and a whole district has been condemned as an abyss of ignorance through the existence of one such case; but among the upper classes of society the allied belief in spiritual manifestations through the agency of media is now as widely received as witchcraft was in the seventeenth century, and is continuing to spread rapidly. One of the main functions of the science of anthropology consists in interpreting the past by the present, the unknown by the known. It is rarely that any popular belief is so entirely devoid of truth as to be destitute of some few grains of fact upon which the belief is founded, and the work of anthropology consists in sifting these facts from the large volume of credulity and some imposture with which they are associated. But although the reading of Professor Barrett's paper at Glasgow may have done good by drawing attention to the prevalence of Spiritualism and to the fact that some of our most eminent men of science are believers in it, it is, I think, rather by a committee of inquiry that this investigation should be conducted than by public discussion, which, even if it could be restrained within the bounds of reason, is liable to be discredited by the unintentional misrepresentation of the views of the speakers.—I remain, etc.,

A. LANE FOX.

TESTIMONY OF DR. CARTER BLAKE, LECTURER ON COMPARATIVE ANATOMY, WESTMINSTER HOSPITAL.

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

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

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

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

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

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

C. CARTER-BLAKE, Doct. Sci.,

Lecturer on Comparative Anatomy, Westminster Hospital.

TESTIMONY OF MR. C. C. MASSEY, BARRISTER-AT-LAW.

SIR,—I fear that the publication of Professor Lankester's and Dr. Donkin's letters will entail on you the nuisance of many communications from persons who have witnessed the performance at Slade's. If I add to the number by offering some perfectly cool and matter-of-fact remarks upon the evidence of these gentlemen and others, it is because I have taken considerable trouble to get at the truth by frequent investigation. Doubtless Professor Lankester's exposure will have settled the whole matter to the satisfaction of a great many readers of the *Times*. The writing was distinctly heard at the wrong time, and the message was found already written when the slate was supposed to be clean. Slade is a vulgar and most impudent trickster, and the only surprising part of the performance is that his stupid trick should ever have escaped detection. What more can be said? Simply this: that of all the competent and, in some cases, distinguished observers to whom the suggestion of trickery has seemed to involve a physical impossibility, not one, I believe, has attached the least importance to writing obtained under the condition which Professor Lankester appears alone to have witnessed it. In all the accounts which have been thought worthy of publication, or even of private mention, one fact is invariably found—the production of writing on a slate ascertained to be clean and which is never for a moment removed from above the table or out of sight of the investigator. Frequently it is the investigator's own slate; sometimes a double-folding slate just purchased. The writing, which is heard, comes on the under surface of the slate laid on the table, and, therefore, in a closed space. Sometimes Slade does not even touch the slate; never, when it is not removed from view of the spectator, could he write upon it without instant detection. Some of those who have witnessed these things, and who, therefore, know what can be done under conditions inconsistent with trickery, may be disposed to impugn Professor Lankester's account of what occurred. That seems to me unnecessary, as it would be offensive. Mr. Slade must defend his own character. But others are on their trial besides him, and for something worse than folly. As one of

many who have made and published statements concerning this man's powers, which either establish a case for investigation or are inexcusably and wilfully false, I beg of your sense of justice to give publicity to this letter.—I am, Sir, your obedient servant,

C. C. MASSEY.

4, Harcourt-buildings, Temple, Sept. 16.

TESTIMONY OF MR. J. A. CLARKE.

SIR,—May I add my experience of "Dr." Slade to that of your correspondents whose letters appear in the *Times* of this morning?

At a *séance* messages were written on a slate in my presence, Dr. Slade stating that they were written by the spirit of his deceased wife. Upon my inquiring whether a message could be obtained from one of my own deceased friends, the medium said he would try, and directed me to write on the slate the name of the person from whom I wished to have a communication. I wrote a female Christian name and surname. Dr. Slade put the slate under the table, showing, after a few seconds, one edge of the slate visible, and while holding it thus, asked me if I had lost a daughter. I said, "No, a friend." Then came the sound as of writing, and on the medium handing me the slate, I found very rudely scrawled upon it a few lines about being present, and being by my side, signed with the initials of the name I had written on the other side—namely, M. W. The slate was cleaned, and another short sentence of a similar general import was written. Now, this actual writing in my presence, and attesting by signature, might have been a satisfactory evidence of the power of Dr. Slade to procure direct communications from departed souls, but for the fact that I wrote a fictitious name; for I neither knew nor ever heard of any person of that name now deceased.

Next, as to the opportunity afforded for discovering trickery. I had to sit close to a table, with my hands upon it, and placed so far from the side that it was impossible for me to see whether or not any movements of the medium, or of apparatus, took place underneath the table. And upon my proposing to sit on the floor, so that I could watch the under side of the table, the medium's legs, and his right hand, which holds the slate, while some other person was experiencing the manifestations, I was told, both by Mr. Simmons (the manager) and Dr. Slade, that none of the phenomena can be produced unless all persons present join hands on the table, and, further, that Dr. Slade is unable to obtain any manifestations "with even a dog in the room." So I hope, when this medium visits Dr. Carpenter, a mirror will be placed in such a position that Dr. Carpenter may continually observe the medium's hands and feet, and the whole space underneath the table.

The evidence I have to give is of this character. I was prevented from seeing whether or not the spirit touches of my legs and pullings of my trowsers were done by Dr. Slade's left foot, or whether his left foot or his knees, with simple mechanical appliances, or more complicated arrangements from the floor, lifted the chair, which jumped up under one corner of the table; or whether the medium used any mechanical contrivance for raising the table while I had my foot upon one of his. Certainly there was nothing to prevent these effects from being accomplished by such means, and the four-legged table was not a common one, but constructed without any frame under the top, so that there was plenty of room for the medium to move his leg about. My attention was called to the position of Dr. Slade's knees and feet after each manifestation, not while the several tricks were being transacted. I was prevented from seeing whether the medium, in manipulating the slate before it was held for a writing under or upon the table, or over my head, did or did not hastily scribble the few words himself; but there was ample opportunity for him to do so, supposing him to be well practised. And if he were short of a spirit at any time, that way would answer every purpose. I was prevented from seeing whether he did or did not deftly turn over the slate when the message was to appear on the face next to the table; but he might have done so if he chose. I was prevented from seeing whether he wrote the longest message—a slate-side full—with a little instrument attached to his middle finger, or whether he did it in some other way; but during the writing of that and other messages I did observe movements of his arm and wrist, precisely such as would have been apparent if he were writing on the slate. In fact, there was the fullest opportunity for deception in the whole business, and there was no chance, but such as a sinner might surreptitiously plot of his own accord, of detecting the manner of the imposition. Nothing at all, however, was done of so simple a character as a message being written on a common (not a trick) slate, examined by yourself, and held by yourself (not upon a trick table), without interference of the medium before or after.

As I happen to be the joint-inventor with Mr. J. Nevill Maskelyne of the automaton "Psycho," I may claim to know something of subtle mechanical illusions; and I am also familiar with the methods of substitution, concealment, and reproduction employed by professors of sleight-of-hand. Had there been any proofs of supernatural agency at work when I was with the medium I could hardly have failed to perceive them, and, of course, I should have been profoundly impressed and astonished by such wonder.—I have the honour to be, your obedient servant,

JOHN ALGERNON CLARKE.

The Salisbury Hotel, Fleet-street, Sept. 16.

TESTIMONY OF MR. A. R. WALLACE, F.R.G.S.

SIR,—In the *Times* of the 16th inst. 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 supposed conduct is "more than questionable." May I be allowed to show that this accusation (for such it amounts to) is wholly without foundation?

The paper in question was brought before the Committee of Section D by the secretary, before which time I had never seen it. A member

proposed that it should be reported on, but after a full discussion this was negatived. The paper then passed to the Departmental Committee, where it was again discussed, and, on division, was left to be read in due course. Professor Lankester is evidently ignorant of the fact that the reading of this paper was decided after a vote taken in two committees, and he was, therefore, not justified in making the unqualified statement that, "in consequence of the more than questionable action of Mr. Alfred Wallace, the discussions of the British Association have been degraded by the introduction of the subject of Spiritualism." As to Professor Lankester's opinion as to what branches of inquiry are to be tabooed as "degrading," we have, on the other side, the practical evidence of such men as Lord Rayleigh, Mr. Crookes, Dr. Carpenter, and Colonel Lane Fox—none of them inferior in scientific eminence to Professor Lankester, yet all taking part in the discussion, and all maintaining that discussion and inquiry were necessary; while the close attention of the late President of the Association and of a crowded audience showed the great interest the subject excited.

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

ALFRED R. WALLACE.

Glasgow, Sept. 18.

TESTIMONY OF MR. A. JOY, M.I.C.E.

SIR,—Under the above heading Mr. Lankester and Dr. Donkin give an account of a *séance* with Slade which differs so widely from my experience that I trust you will, in common justice to Slade, allow me to state some of the points of difference:—

1. Slade sat on my left, facing me, and in such a position that not only his legs and feet, but his whole body, as well as both hands and arms, was in full view during the whole *séance*, except when he was avowedly holding the slate under the table, when one hand and forearm were concealed.

2. The writing always came on the upper side of the slate.

3. On one occasion I wrote a question on one side of the slate, holding it in such a position that Slade could not possibly see what I was writing, not that it would have made any difference if he had done so; for, after I had turned the slate so as to have the writing downwards, Slade took hold of one corner, while I still held the other, and while both were thus holding it we passed it underneath the table, when Slade immediately let go, and placed both his hands on the top of the table. Under these circumstances I got a distinct answer to my question written on the upper side of the slate.

4. I was repeatedly touched on the right side of my body, and two or three times while I was looking at the place. During this time Slade's feet, on my left, were always in sight and generally in contact with mine, and both his hands on the table under mine. Twice I was bodily pushed forward, chair and all, along the carpet, slowly, about four inches. From our relative positions it was perfectly impossible that Slade could have done this, or have written on his knee, without my seeing him, or that he could have produced any "gentle kicks," or any of the touches which I have referred to, and which were equivalent to a pressure of six or eight pounds. Nor could he have overturned a chair which stood at a clear yard's distance from him; still less have brought it back again from a distance of about three yards, after I had satisfied myself that there was no connecting hair or wire, and without his having moved from his seat. Yet these things occurred. "Raps and movements of the table" I say nothing about; they are easily produced.—Yours faithfully,

A. JOY, M.I.C.E., late R.A.

Junior United Service Club, London, S.W.

TESTIMONY OF MR. G. C. JOAD.

SIR,—I fear I must submit to be considered as "lost to reason;" for, notwithstanding Professor Lankester's exposure (?) of Dr. Slade, I still believe in him, and I must beg a few lines of your space to give my reason. I had had three sittings with Dr. Slade, and at none had detected anything like imposture. After reading Professor Lankester's letter, I resolved to go again; I have just returned, and will state as briefly as possible what occurred.

I took with me a book-slate—i.e., two slates joined down one side so as to close like a book. I first examined Dr. Slade's fingers; the nails were cut down so low that I do not believe he could have picked up a pin, and there was no mark of a piece of pencil having been pushed between the nail and the flesh. I then inspected Dr. Slade's slate, which was on the table, and initialed one corner; it was then immediately placed, close against the under side of the table at the corner,

in such a position that I could see Dr. Slade's thumb on the rim of the slate projecting beyond the edge of the table nearest to him, while the corner of the slate with my initials was just visible beyond the side of the table nearest to me. A scratching was at once heard, and, on removal, a message was seen written on the upper side where my initials were. I need hardly say I kept my eyes on the visible portion of the slate all the time.

I then produced my own slate, perfectly clean, a tiny piece of pencil was placed between the flaps, the slate was closed, and at once placed beneath the table. I could see by one end that it was kept closed; a message was written inside, the writing was left, and the piece of pencil placed on the inner surface that remained clean. This time Dr. Slade, on the slate being closed, raised it, and rested one corner on the point of my left shoulder, the slate projecting to the front, so that by turning my head I could see the whole of it. It was moved directly from the table to my shoulder, and I did not lose sight of it for a second. A scratching began, and, on the three taps being heard, the slate was placed on the table and opened, when on the previously clean surface was seen written, "Cannot do more; let this be proof.—Allie." Perhaps I may as well mention that no raps or kicks occurred to distract my attention.—I am, Sir, your obedient servant,

GEORGE C. JOAD.

Oakfield, Wimbledon-park, W., Sept. 18th.

MR. J. PARK HARRISON, ON THE ACCEPTANCE OF PROF. BARRETT'S PAPER.

SIR,—In Mr. Wallace's letter in the *Times* of to-day, an attempt is made, most unfairly, to throw the blame of the reception of Professor Barrett's paper on the Committee of Section D and its Sub-committee of Anthropology. In justice to the members of those committees, I wish to mention, as the seconder of the motion of Mr. Hyde Clarke (that the paper in question should be referred in the usual way), that Mr. Wallace spoke against the proposal, urging that it would practically shelve the paper; and when, by a small majority, the further consideration of the question was left in the hands of the Departmental Committee, Mr. Wallace again urged the same plea with them at a small meeting, and carried his point by a majority of one—his own vote. Yet he objects to its being said that he was responsible.

I should mention that a large majority of the Committee of Section D were known to be opposed to the admission of any discussion on Spiritualism; but the paper was not sent to the secretary of the department until Monday morning, notwithstanding Mr. Hyde Clarke's request that it might be forwarded to him in time to have it referred. Several members of the committee had by that time left Glasgow, and others did not think their votes would be required.

As a good deal of unmerited obloquy has, in some quarters, been cast on the Department of Anthropology, which was made use of on this occasion largely by members of other sections, I think it right to add that, of the six members of Council of the Anthropological Institute who attended the meeting of the British Association at Glasgow, only one voted for the reception of Mr. Barrett's paper, and that, as Colonel Lane Fox has already explained, on grounds altogether opposed to Spiritualism.—Yours, &c.,

J. PARK HARRISON.

Royal Institution, Sept. 19th.

DR. H. B. DONKIN ON PROF. LANKESTER'S EVIDENCE.

SIR,—Will you allow me a few lines in order to point out the different import of the evidence of Professor Lankester and of the statements made by the believers in regard to this subject?

The great characteristic of Professor Lankester's explanation is that it is a verified prediction, as shown in his letter to you. Any reasoning mind allows that when, in a search after scientific truth, an hypothesis leads to a true prediction, very little more evidence is required for its unqualified reception. Again, this hypothesis alone, even unverified by experiment, is a *vera causa*—it covers the facts. Why seek further? *Causa non sunt multiplicanda præter necessitatem.*

On the other hand, the letters of Professor Wallace, Dr. Blake and others, are really simple narratives of what they have seen, or categorical denials of what others have attempted to prove, and amount to nothing more than the rather naïve statement that they have been to see a conjuring trick, and actually cannot find out "how it's done."—I am, Sir, yours faithfully,

HORATIO B. DONKIN.

September 19.

TESTIMONY OF MR. E. W. COX, SERJEANT-AT-LAW.

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

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

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

not explain the instances of Dr. Carpenter and many others who have used their own slates; and this should always be required by the visitor.

Experience shows that no judgment can be safely formed of experiments of any kind upon one trial. They must be witnessed under various conditions. The very strangeness of the exhibition should make us slow to come to an opinion whether what is seen is conjuring or psychological.

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

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

EDWARD W. COX,

President of the Psychological Society of Great Britain.
Carlton Club, Sept. 18.

PROF. LANKESTER ON THE VALUE OF EVIDENCE BY OTHER OBSERVERS.

SIR,—Mr. Alfred Wallace has charged me with making an unfounded statement in ascribing responsibility for the discussion on Spiritualism at Glasgow in Section D of the British Association, the section over which he presided, to him.

Having been for nine years a member of the committee of Section D, and for a large part of that time one of its secretaries, I am well acquainted with the duties and formalities of that committee. The committee of Section D having refused to report on Professor Barrett's paper, it was Mr. Wallace's duty to carry out the intentions of the committee, and to consider the paper as rejected, or postponed. The "departmental committee," or "sub-committee," to which both Mr. Wallace and Mr. Park Harrison allude as taking action in the matter, has no legitimate existence. This Mr. Wallace knows as well as I do, since he was the first chairman of the new "department" of Anthropology established by the Council of the Association at Nottingham in 1867, the express object of the formation of departments in place of sub-sections being the suppression of sub-sectional committees, which had been found to act injuriously by admitting papers for discussion of an objectionable character.

I have nothing to say with reference to the letters of your other correspondents, in which they state the impressions left on their minds by their interviews with Slade, since their failure to detect Slade's imposture does not affect my demonstration of one—possibly not the only one—of the methods employed by him. I make an exception in favour of a correspondent who professes to be the mouthpiece of Slade, and who is known to be his personal friend. He states that Slade said before the slate was removed by me, "There is already writing on the slate." Dr. Donkin and I were the only persons present besides Slade at the time, and we emphatically state that nothing of the kind was said. Slade offered no explanation whatever, but, exhibiting great agitation, remained silent and pale.

It is perhaps hardly necessary that I should point out to your readers the utility of Slade's agent, Simmons, who sits in the ante-room with visitors who are waiting for an interview, and listens to their conversation. In this way he picked up the somewhat unusual name of a deceased relative of a friend of mine, who was at first staggered by the appearance of this name on the slate, but immediately remembered that she had mentioned this name in the presence of Simmons in the ante-room, and that Slade had subsequently, before the *séance* commenced, conversed with Simmons.

The real question to be investigated in this matter is not "By what strange agency are these Spiritualistic marvels brought about?" but "How is it that apparently sane persons believe that the Spiritualist's tricks are marvels due to a strange agency?" The answer which all history and experience gives to the latter question is to be found in the existence of an unsuspected amount of credulity and incapacity for observation, and of an unsuspected amount of impudence and mendacity.

To convict the Spiritualist impostor one must not approach him with theories based on "recondite principles of modern science," nor should one put him on his guard as though an honourable contest were in hand, but his habits and methods should be as minutely and covertly investigated as those of some elusive wild beast, and then at the right moment he may be seized and brought to the light "taken in the act."—Faithfully yours,
E. RAY LANKESTER.

Sept. 20.

DR. SLADE'S STATEMENT.

SIR,—It very seldom occurs that I feel called upon to write in my own defence. To the statements of Professor Lankester which appeared in the *Times* of the 16th inst. I think I may with propriety reply.

These are the facts:—On our sitting down to the table I held the slate against the under side of the table, when, after some delay, the sound of the pencil writing on the slate was heard. On withdrawing the slate there was found to be what might have been intended for a name, very poorly written upon the upper surface. I then wiped this off the slate, saying, "I will hold it again; perhaps they will write plainer." Again a little delay ensued, when I said to Professor Lankester, "Perhaps if you will take hold of the slate with me they may be better able to write." He thereupon released his hand from where it was joined with my left and those of his friend upon the table, and, instead of holding the slate with me, seized it, as he describes.

Instead of there being a message written, as he says, there were only two, or, at the most, three words on the upper surface of the slate.

Now, had Professor Lankester listened as closely as he says he

watched me, he must have heard me say, after asking him to hold the slate with me, "They are writing now." This was said while he was in the act of removing his hand from where it was joined on the table, to the slate, for I heard the sound of the pencil when the writing commenced, while I was asking him to hold the slate with me. Consequently, when he seized the slate, only two or three words were found written upon it.

Had he told me he suspected I was doing the writing, I think there would have been no difficulty in disabusing his mind on that point.

That I do the writing with a piece of pencil under my finger nail is an old theory. However, I always keep my nails so closely cut as to render that impossible, to which those who have taken the trouble to examine them can testify. Therefore, all I have to say is, I did not do the writing at the sitting with Professor Lankester, nor at any other sitting given by me during the years I have been before the public as a medium.—Very truly yours,
HENRY SLADE.

THE PRESIDENT OF THE ANTHROPOLOGICAL INSTITUTE ON THE POSITION OF SCIENTIFIC MEN IN RELATION TO SPIRITUALISM.

SIR,—With your kind permission I had said all that I proposed to say about Professor Barrett's paper, but as my friend Mr. Park Harrison has quoted me in his endeavour to throw blame on Mr. Wallace for introducing this subject at Glasgow, I write to say that, although far from being able to follow that distinguished naturalist in all his views upon Spiritualism, he had my entire support in his desire that the paper should be read. I believe that Mr. Park Harrison was quite in a minority in wishing to taboo the subject, and I must correct the impression conveyed in his letter that six members of the Council of the Anthropological Institute had the opportunity of voting. Only three were present, including himself. So far from meriting or receiving obloquy from men of science on this account, I believe that the Department of Anthropology as a practical science will only do itself honour by boldly grappling with the errors of our times.

The rapid spread of the belief in Spiritualism at the present time is well known, and it arises, not from the performances of paid media, but from the existence of unexplained physical phenomena that are occurring daily in private families throughout the country. These it is which, laying the mind open to credulity, render imposture practicable, and if we are to escape falling into the absurdities of past ages respecting necromancy, it will be because we have the light of science to guide us. But how is science to play its part if gentlemen professing to be anthropologists are afflicted with a superstitious terror of this subject, and are content to limit their investigations exclusively to old mounds, old scratches, or the relative position of people's toes? Our study is man, and we must take him as we find him, with all his credulity and imposture, and, I may add, his unwarrantable assumption of knowledge respecting nature. If he were really the "*homo sapiens*" that Linné termed him, he would ill serve our purpose of interpreting past history. Science has a perfect right to veto the intrusion of empirics, upon ground that it has already reclaimed from the abyss and mapped out as its own, but can it be said to have any such standing ground in the domain of the will and consciousness? Confessedly not. It is absurd to speak of all previous experience in a field of inquiry where there is no experience. Where there is the faintest indication of a beaten track, it is proper to follow it; but where, as in this case, we are entirely ignorant of our bearings, I submit that the proper attitude of science is to be open to conviction all round. If the Spiritualist, impelled by his hallucinations, or whatever we may be pleased to call them, can bring in evidence of a proper kind, we are bound to examine it. We have no right to stigmatise any class of evidence as common or unclean which appeals to us in the shape of facts that are appreciable by the senses.—I remain, Sir, yours obediently,
A. LANE FOX, F.R.S.,
President of the Anthropological Institute

TESTIMONY OF PROF. BARRETT, F.R.S.E.

SIR,—I am quite sure all those who, like myself, think the so-called phenomena of Spiritualism should receive a rigorous and searching examination, regardless of the result, will be glad that Professor Ray Lankester has taken up the matter, so far, at least, as his attempt to clear one "medium" out of the way may be regarded as a beginning. I say "attempt," for, though it is obvious that if Slade be guilty of fraud in one case, he is open to suspicion in all, yet I do not think Professor Lankester's exposure by any means covers all that myself and several scientific friends have witnessed of Slade's performances.

Soon after my first sitting with Slade I noticed the same suspicious circumstances to which Professor Lankester alludes—namely, the movement of the tendons of the wrist, the coughing, fidgeting, &c., and, in addition, the fact of Slade always sitting back to the light and sideways, so that the front of his person is in comparative shade, though generally in full view. Naturally the first explanation that suggested itself was one somewhat like that given by Professor Lankester, but observations on several subsequent sittings to test this and other theories failed, in my opinion, to establish any one of them so conclusively as Professor Lankester asserts.

Instead of forcibly interrupting Slade and discovering writing when none was supposed to be present—which is the substance of Professor Lankester's exposure, and to which Slade might furnish a ready reply, based upon his ignorance of when the writing actually does occur—I made the following experiment:—Taking a slate clean on both sides, I placed it on the table so that it rested above, although its surface could not touch a fragment of slate pencil. In this position I held the slate firmly down with my elbow; one of Slade's hands was then grasped by mine, and the tips of the fingers of his other hand barely touched the slate. While closely watching both of Slade's hands, which did not move perceptibly, I certainly was much astonished to hear scratching

going on apparently on the under side of the table, and when the slate was lifted up I found the side facing the table covered with writing. A similar result was obtained on other days; further, an eminent scientific friend obtained writing on a clean slate when it was held entirely in his own hand, both of Slade's being on the table.

On the other hand Slade failed to procure writing on a slate enclosed, along with a fragment of pencil, in a sealed box; he also failed when I used a box with a tortuous passage to allow the introduction of such bits of pencil as suited his fancy; he declined to try and get writing within a hinged slate that was sealed, but he succeeded when the hinged slate was used unfastened; and again he failed, according to the writer of an article in the *Spectator*, when a hinged slate with a spring lock was used. These and other circumstances are, it is true, decidedly against Slade. My own impression is that the writing Slade exhibits is done in two different ways: In one, where short, badly-written messages are obtained, and where the scrap of pencil is always found at the end of the last stroke, these may possibly be done in some such manner as that suggested by Professor Lankester and Dr. Donkin, though it is difficult to see how; the other longer messages, where the fragment of pencil never re-appears, are too lengthy, and often too curiously and carefully written, to be done in the way your correspondent suggests, even were there not other reasons against it. These messages, however, may be written beforehand, and by clever sleight-of-hand the apparently clean slate may be changed for one already prepared. Yet no one has detected this. But because Slade may remain undetected is no proof that he is not a clever conjurer. Messrs. Maskelyne and Cooke's manager, Mr. Morton, after ten years' observation, has failed to discover how Mr. Maskelyne does his cabinet trick; yet his opportunities for discovery are very great. Moreover, experience has shown that if "Spiritualism" is to be investigated, it must not be through paid professional "mediums," upon whom little reliance can ever be placed.

In conclusion, will you permit me to ask those who are ready to condemn the course I took at Glasgow, to bear in mind that my paper in the Anthropological Department of the British Association was simply a plea for a systematic and scientific inquiry into two classes of obscure phenomena associated with abnormal states of the nervous system. One of these classes—mesmerism—is to a great extent now undisputed by such authorities as Drs. Maudsley, Carpenter, and others. In my paper I gave evidence to believe that a substantial addition to the knowledge of the physiology of mind was to be hoped for by a further study of this subject, unfettered by existing prejudices. The other class of phenomena, known as "Spiritualism," I approached with more hesitation, and dealt with more briefly. While showing that unconscious self-deception and trickery undoubtedly played a considerable part in these "manifestations," I could not, on these grounds, explain the case of a very young "medium"—the child of parents in good position in society—who came under my own lengthened observation; nor could the many cases testified to by cautious and skilful investigators be so easily disposed of; nor is it possible to explain away the fact that every honest sceptic, so far as I know, who has patiently set to work to make a thorough investigation of this subject, believing he should be able to unravel or expose it, has been defeated in both these objects.

For my own part, I am inclined to believe other mental phenomena—such, for example, as the possibility of the action of one mind upon another, across space, without the intervention of the senses—demand a prior investigation. That cases of such mental action at a distance do really exist, I, in common with others, have some reason to believe; but, before they can be generally accepted, the evidence must accumulate and be thoroughly sifted. I hope that some one more competent, and having more leisure than myself, will ultimately take up this question, but meanwhile I shall be glad to receive communications (addressed to Monkstown, Dublin) from anyone who can furnish me with trustworthy evidence on two points:—1, cases of the direct action of one mind upon another, giving rise to an apparent transfusion of thought or feeling, occurring in general to persons reduced to an extremely sensitive condition, either by illness or by what is popularly known as "mesmeric trance;" 2, cases which seem to give evidence of the temporary possession of what may be termed a sixth sense—that is, of perception, independent of the ordinary channels of sensation. I must beg those who may kindly send me such cases to take great care lest sources of error be introduced from unconscious muscular signs on the part of the observer, or from the keen "muscular sense" and the general exaltation of the other senses, which, in these morbid conditions, are likely to exist on the part of the subject. Whether careful inquiry will prove that every case coming under these two heads can be referred to already known physiological laws or not remains to be seen; but many friends, to whose opinion I attach much weight, agree with me in thinking that such inquiry should, at any rate, be made.—I am, sir, your obedient servant,

W. F. BARRETT, F.R.S.E.,

Professor of Physics, Royal College of Science, Dublin.

JOINT ASSERTIONS OF PROF. LANKESTER AND DR. H. B. DONKIN.

SIR,—We state most emphatically with regard to the message found written on the slate when it was seized by one of us (Professor Lankester) from Slade's hand last Friday—1. That it is untrue that Slade said, either before or after inviting Professor Lankester to place his hand on the slate, "They are writing now"; that it is equally untrue that he said any words which had such a meaning, or, having such a meaning, could be misunderstood in any other sense. 2. That we had both seen him after the slate had been cleaned for the last time, and before his invitation to Professor Lankester, make movements with his right arm as if writing, while the slate was in front of him and concealed from our view by the table, and that during this time we heard the sound of writing on the slate. 3. That he then raised the

slate and placed it in a position under the corner of the table, inviting Professor Lankester to hold it with them, and that instantaneously the slate was withdrawn by that gentleman. 4. That it is absolutely untrue that there were then found only two or three words on the slate. On the contrary, we state that the following words were then found written on the upper surface of the slate:—"I am glad to meet you, Edwin Lankester"—the signature being particularly clear. The slate was immediately carried by Professor Lankester into the ante-room, where he explained what had occurred to four or five gentlemen who were waiting for an interview with Slade. Slade followed us into the ante-room, but neither then nor previously did he attempt to offer any explanation. The clearness of the signature in this intercepted message is explained by the fact mentioned in Dr. Donkin's first letter—namely, that the message immediately preceding it consisted simply of the two words "Samuel Lankester," which were badly written. We both urged upon Slade that the word "Samuel" might really be "Edwin," though it clearly enough was not, intending him to adopt the suggestion—which he did, boldly and vigorously.

The account which Slade gives of the earlier part of our interview with him is untrue, since there were two separate messages written on the slate previously to the one consisting of the words "Samuel Lankester."—We are, sir, faithfully yours,

E. RAY LANKESTER.

HORATIO B. DONKIN.

September 21.

DR. SLADE'S REPLY TO SOME POINTS OF PROF. BARRETT'S LETTER.

SIR,—In Professor Barrett's statements published in the *Times* to-day I think he erred (I hope unintentionally) in saying:—"Slade failed to procure the writing on a slate enclosed, along with a fragment of pencil, in a sealed box; he also failed when I used a box with a tortuous passage to allow the introduction of such bits of pencil as suited his fancy; he declined to try and get writing within a hinged slate that was sealed, but succeeded when the hinged slate was unfastened; and again he failed, according to the writer of an article in the *Spectator*, when a spring lock was used."

Instead of trying to obtain writing on the Professor's boxed slates, I declined using them at all. I assured him they would not be used, and gave him my reasons for objecting. He urged me strongly to make the experiment, and placed the box containing the slate on the table, where it remained undisturbed until he put it on the slate, which I held, with the box on it, under the table for a short time, when, as I had hoped, nothing occurred. This he calls a failure.

Mr. Simmons says that Professor Barrett, on entering the drawing-room after the sitting, told him that Dr. Slade had refused to use the boxed slates; that he had left them in the room where the sitting was held, hoping he (Dr. Slade) would make the trial at some future time.

Having had at least fifteen years' experience in demonstrating the fact of various phenomena occurring in my presence, I claim to know something of the conditions required. At the same time I do not know how they are produced. I do not object to persons bringing an ordinary slate, either single or folding, but I do object to using locks, boxes, or seals, for this reason—I claim to be as honest and earnest in this matter as those who call upon me for the purpose of investigation. Therefore, I shall continue to object to all such worthless appliances whenever they are proposed.

Mark the following, which Professor Barrett also says:—"Taking a clean slate on both sides, I placed it on the table so that it rested above, though it could not touch, a fragment of slate pencil. In this position I held the slate firmly down with my elbow. One of Slade's hands was then grasped by mine, and the tips of the fingers of his other hand barely touched the slate. While closely watching both of Slade's hands, which did not move perceptibly, I certainly was much astonished to hear scratching going on apparently on the under side of the slate, and when the slate was lifted up I found the side facing the table covered with writing." He also says a similar result was obtained on other days; "further, an eminent scientific friend obtained writing on a clean slate when it was held entirely in his own hand, both of Slade's being on the table."

The above being true, would the fact of the writing being produced by some agency foreign to myself have been more strongly established had it occurred on the Professor's boxed slate? I think the reader will agree with me in saying it would not.

On the other hand, had it so occurred and a statement of it been published, it would only have served as an incentive for others to conjure up some plan whereby they might prevent an occurrence of phenomena, instead of being content to witness them in the simple manner in which they do occur. To my mind it would be as reasonable to sever the wire and then ask the operator to send your message, as it is to violate the conditions which experience has taught me are essential in these experiments in order to obtain successful results; and when the investigator comes in the spirit of a seeker for truth, instead of trying to prove me an impostor, I shall be most happy to unite with him in the further pursuit of these experiments.—Very truly yours,

HENRY SLADE.

8, Upper Bedford-place, Sept. 22.

MR. J. J. MORSE IN THE NORTH.—On Sunday, September 17th, Mr. Morse delivered two trance lectures in the Miners' Hall, Wigan, on each occasion to crowded audiences. They were the first public lectures on Spiritualism ever delivered in the town. A favourable impression appeared to be produced. On Sunday last, Mr. Morse delivered two trance lectures in the old County Court Rooms, at Halifax, at 2.30, and 4.30 p.m. His other engagements are—Newcastle-on-Tyne, October 1st and 2nd; London, October 8th; Batley Carr, October 14th and 15th; Liverpool, November 12th. Mr. Morse is desirous of completing his list of engagements for the coming season, and will be glad to hear from societies to that effect as early as possible. All letters to be addressed to him at Warwick Cottage, Old Ford-road, Bow, London, E.

BOOKS ON SPIRITUALISM, PSYCHOLOGY, MESMERISM, ANTHROPOLOGY, AND BIOLOGY,

Representing the English and American Literature of Spiritualism, obtainable of W. H. Harrison, *Spiritualist Newspaper* Branch Office, 33, Great Russell-street, Bloomsbury, London, W.C.

[For purposes of mutual convenience the above office has been rented on the premises of the National Association of Spiritualists, but the Association and *The Spiritualist Newspaper* and publishing business are not in any way connected with each other.]

THE DEBATEABLE LAND, by the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples. A standard work containing interesting and well-authenticated facts, proving the reality of spirit communication. It also contains an elaborate essay defining the author's views of the relationship of Spiritualism to the Christian Church. 7s. 6d.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, by Robert Dale Owen. An excellent book of absorbing interest, replete with well-authenticated narratives, describing manifestations produced by spirits. 7s. 6d.

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