

The Spiritualist,

AND JOURNAL OF PSYCHOLOGICAL SCIENCE.

The Oldest Newspaper connected with Spiritualism in Great Britain.

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Contents.

Experiments in Spiritualism at Oxford in 1872. No. 1. By St. George Stock, M.A.:—A Riotous Seance—The Story of Betty Hopkins	131
Painting Mediumship	134
A Seance at Dalston	134
Dr. Slade's St. Petersburg Engagement	125
Direct Spirit Writing and other Manifestations. By Emma Tyndall	125
Mr. Sidgwick and Dr. Carpenter on the Slade Prosecution Direct Spirit Writing. By Henry D. Jencken, M.R.L., Barrister-at-Law	126
Dr. Slade	127
The Prosecution of Dr. Slade	127
The Relationship to Spiritualism of the Late Dr. Robert Chambers. By Jane H. Douglas	132
The National Association of Spiritualists—Meeting of the Council	132
Paragraphs:—How the Earl of Dunbar Consulted a Medium, 123; A Seance in Newcastle, 123; The Slade Prosecution	125

"THE SPIRITUALIST" NEWSPAPER:

A Record of the Progress of the Science and Ethics of Spiritualism.
PUBLISHED WEEKLY, PRICE TWOPENCE.
ESTABLISHED IN 1869.

THE SPIRITUALIST, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and is the recognised organ of educated Spiritualists in all the English-speaking countries throughout the Globe; it also has an influential body of readers on the Continent of Europe.

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Tuesday, 10th.—Correspondence Committee, at 5.45 p.m. Finance Committee, at 6 p.m. COUNCIL MEETING, at 6.30 p.m.	
Friday, 13th.—Experimental Research Committee, at 6.30 p.m. Committee's Private Seance at 7.30 p.m.	
Monday, 16th.—Seance 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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In the year 1875, through the liberality of two members of its body, the Council of the British National Association of Spiritualists was enabled to offer two prizes, the first consisting of a gold medal or £20; the second of £10, for the best and second best essays on a selected subject, which was—"The Probable Effect of Spiritualism upon the Social, Moral and Religious Condition of Society."

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Of the essays sent in, the two which have been printed were selected by the judges as worthy of the first and second prizes respectively, by reason of their logical and literary merits; but the Council of the Association, though it has undertaken their publication, holds itself free from all responsibility for the views of the writers.

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MR. JOHN HARR— "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. LONGHOTTON (of Halifax)— "Who Does it All, and How is it Done?" Wednesday, Oct. 18, at 7.30 p.m. "Salvation according to Spiritualism," Oct. 22, at 3 p.m. "God the same yesterday, to-day, and for ever," Sunday, Oct. 22, at 7 p.m.	
MR. JOHN WALTON— "The Lessons of Spiritualism," Sunday, Oct. 29, at 7 p.m. Admission free. A collection to defray expenses.	

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

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LONDON, FRIDAY, OCTOBER 13th, 1876.

EXPERIENCES IN SPIRITUALISM AT OXFORD IN 1872.

No. I.

BY ST. GEORGE STOCK, M.A.

As I have always derived pleasure and profit myself from reading other people's experiences in Spiritualism, and comparing the results they have reached with my own conclusions, I trust it may not be presumptuous in me to hope that in my turn I may be conferring a like benefit by setting on paper some account of the facts which first made me a Spiritualist, if I may so call myself. Were I to be asked at this moment what is the general impression left upon my mind as the outcome of my whole experience, I should say it is this: that I have been brought into contact with personal intelligences, apparently unconnected with matter, but resembling in every other respect vulgar humanity, who assert themselves to be the souls of departed men and women. The discussion of the legitimacy of this impression must for the present be subordinated to a narration of the facts which led to it. I need scarcely, however, remind the reader that the full force of facts can never be given on paper; there are so many slight combinations of circumstances which collectively dispose the mind to a particular conclusion, without their being singly of sufficient importance even to impress the memory. The general conclusion of which I have spoken, whether true or false, has at least been reached without prejudice, and as the result of pure conviction—rather, I should say, in the teeth of prejudice, for who that has shared the training and imbibed the spirit of this age could be ready without reluctance to rush into a belief in ghosts, and rehabilitate the crudities and absurdities of mediæval superstition? Yet nothing short of this is what facts have forced me to.

I was first led to take a serious view of Spiritualism by reading Mrs. De Morgan's book, *From Matter to Spirit*. This was in January, 1870. In what way my mind was affected by the study of it may be seen from an entry in my diary, which I must beg the reader's pardon for quoting. It occurs under January the 13th of the following year:—"There are still many creatures of the dark skulking and hiding their obscene heads in the corners of credulity. Ghost and hobgoblin, spirit-rapping and table-turning, the dark power of the mesmerist, and the wizard dreams of the clairvoyant. Some of these, no doubt, will be ignominiously exploded, others commanded by the sentinels of science to account for their intrusion." Curiosity, however, once aroused, could not easily be allayed. I used to try experiments in table-turning both at home and in college. My friend Mr. Percy R. Harrison, now head master of the school at Grasmere for the education of the sons of Spiritualists, had also been stimulated to inquiry by reading Mrs. De Morgan's work, and was more disposed to serious belief than myself. In his room in Pembroke College, several of us used to meet and hold *séances* in the evening. A small table was in the habit of displaying surprising activity on these occasions. At times it would career about the room when no more than the tips of two or three fingers were resting lightly in the middle of it. My theory was that the motive power was nerve force; that the mere fact of the wish for phenomena in the mind of the sitter was sufficient to send a thrill down the nerves which communicated motion to the table. On one occasion, by a series of eliminations, we determined that there was only one person in the room whose presence at the table was indispensable for manifestations, though even he could produce nothing alone. We, of course, accused this person of pushing, though his vigorous denial forced us to believe that it was done unconsciously. In order to make good the charge, I placed some back-gammon men under his fingers, the result of which was that the

table remained still, and the back-gammon men were seen moving tremulously over its surface. Another time some college friends of mine were experimenting with a planchette. Two of them had their hands on the instrument, when the question proposed was which of the college boats would be last in a race that was then about to come off. One of the two sitters expected the Jesus boat to be last, the other unpatriotically thought our own college of Pembroke would have that distinction. The answer was the compromise of "Jebroke."

In like manner all answers which I had got out of a table had certainly been put into it from my own mind or that of some of the sitters through the medium, more or less consciously of the fingers. So far then there was nothing very inexplicable in what I had witnessed; and the result was that in February the 19th, 1871 (as I find from looking back over my diary) I purposed with the temerity of ignorance, to write a scathing review of some pamphlets by a clergyman in which the phenomena of Spiritualism were devoutly ascribed to the devil. Since then I have come to have great sympathy with this view. For the term "devil," is by general consent used as a symbol for unknown agencies; and so I understand the persons who put forward this explanation as wishing to intimate that there is more in the subject than they can easily penetrate. It was not till March 8th, 1872, that I was destined to be brought into this more humble but more receptive mental attitude.

A RIOTOUS SEANCE.

I had lost sight of my friend Harrison for some little time, owing to our having both left college and taken lodgings in different parts of the town. But chancing to meet him one day he told me that he had been holding *séances* with some boys and that they had obtained the most astounding phenomena. My curiosity was, of course, inflamed, and I eagerly availed myself of his invitation to attend a *séance* on the evening of the day above referred to. This evening, ridiculous as the account of it will seem, was the beginning of a new era in my mental history, as I believe Spiritualism will prove to be in the mental history of the world. I will avail myself of an account of the *séance* contained in my diary which has the freshness of first impressions. Under the head of Friday, March 9, I find the following:—

"In my entry on the 19th of February last year, I see that I have mentioned bringing home some pamphlets on table-turning, with the intention of reviewing them. That intention was never carried out. It is as well that I did not waste time by writing on a subject on which I was not entitled to give an opinion. Yesterday I received a strange and very disturbing accession to my stock of ideas. Necromancy has ceased to be a mere name to me, and become a matter of real experience.

"When, some terms ago, Harrison and myself, along with some other men, began to amuse ourselves with table-turning, I, at least, never seriously contemplated its leading to such exceedingly strange results as those I witnessed last night. Harrison alone maintained his interest in the occult sciences, and now seems as complete a necromancer as was ever dreaded or burned in a darker age. Last night I joined, by invitation, a *séance* of the 'Fiery Circle' at his lodgings. With the exception of Harrison himself, all the members of this society are small choir-boys; one of them belongs to the choir of New College, and all the rest to that of St. John's. Their innocent chat during tea convinced me that they were not designing impostors, who had laid a deep trick to impose upon my friend's credulity, though I confess to having harboured that suspicion at first. They are all of them mediums, but some more than others. After tea, the proceedings of the evening commenced by some of the boys writing under the direction of "the spirits." They

held a pencil in their hands over a blank sheet of paper, and waited till their hands were set in motion without a conscious effort of will. The writing, consisting of short sentences, was frequent enough, but there was nothing in it at all calculated to impress a sceptic. When it did not convey directions as to how the proceedings were to be carried on, it was composed of trivial remarks that might well have occurred to the writers themselves. Sometimes the spelling was correct, at other times so grotesquely bad as to argue ingenuity rather than ignorance. The first sentence written was, "Three cheers for Mr. Stock," and this was the key-note of a great part of the casual communications during the evening. The spirits all professed themselves exceedingly gratified at my presence, and declared that the *séance* would be a good one in consequence. The writing directed that two of the boys should first be entranced, and should sit by themselves at one end of the room, while the rest of the company sat at the other. So far we had nothing but writing; but suddenly a noise was heard, and two stones appeared on the floor in the middle of the room. The impression I had was that they were not thrown across the room, but fell straight through the air. The mediums presently afterwards directed that the lights should be put out, and now we composed ourselves for the business of the evening, which assumed a sufficiently weird character. On one side of the room sat the two boys already mentioned; on the other the rest of the company, with the exception of one of the boys who stood in the middle swaying to and fro a censer full of incense, which Harrison had on a previous occasion been directed to procure. Meantime stones were flying about in all directions, often hitting the company, but never hurting them. Shortly, by the direction of one of the mediums, the censer was swung round and round instead of to and fro. The circle of red light described by its revolution attracted us all by its mystic appearance, and as we watched it one of the boys called out, as if by a happy suggestion, "The fiery circle!" On a previous occasion this name had been given to the circle by the express wish of the spirits, but no more satisfactory reason for the choice could be got out of them than, "Because there's a fire in the room." After a short interval of darkness we were directed to light up, and then several scraps of paper were discovered folded up on the floor. The boys were equally eager to see, and amused at seeing, their contents. Their behaviour seemed perfectly natural.

So far I avail myself of the words of my diary; but I will now, while refreshing my memory therefrom, continue the narrative from my present standpoint, as it may occasionally be convenient to introduce some slight reference to subsequent experiences and conclusions. I cannot attempt to give a detailed account of the proceedings of the evening, which were of a very disorderly and confusing description; but on the whole they may be distinguished into these two phases. First, a general riot and hubbub, and, in the earlier part of the evening, the appearance on the floor of copious showers of folded papers, containing written communications; and, secondly, the entrancement of the mediums with detailed communications through them purporting to come from particular spirits. The showers of papers ceased before the spirits conversed with us at any length through the mediums. The riot continued more or less throughout, though at first it seemed to be caused by the direct agency of the spirits, as I could detect no motion on the part of the mediums, afterwards through means of the boys, all of whom were taken possession of more or less during the evening. Not only was there copious stone-throwing, without, however, any damage to the windows or the glass frames of the numerous pictures that hung round the walls, but articles in the room were flying about "in most admired disorder," and at the intervals when we lighted up the boys themselves were found still entranced, disposed of in very eccentric positions about the room. At one point the proceedings appeared to me to carry a peculiarly demoniacal air. After a very riotous interval of darkness we lighted up, and found all, or nearly all, the boys sprawling and writhing about on the floor in the agonies of possession, or else lying in a dead stupor, from which it was difficult to arouse them. Often when a spirit was speaking through one of the mediums the others were making such a

noise, jabbering nonsense, that the communicating spirit refused to go on till they were removed out of the room. One of them I helped to carry out, as he was incapable of walking. The others, who proved troublesome, were removed in the dark without my aid. In each case one of the other boys, who was not at the time possessed, was sent to look after his comrade in the adjoining room. One of the boys was so violent when conveyed away that double guard had to be placed upon him. On one occasion we heard a loud rapping in this outer room, where the candles were lighted, and a boy who was there immediately ran in to report it to us. Wine or water was given to the boys to aid in bringing them round; but some of them had not completely shaken off the effects of the entrancement by the time we parted for the night. I may also mention that when we were engaged in bringing the mediums round, with all the candles lighted, an inkstand was carried off one of the tables to the floor in the part of the room where I was. My back was turned at the moment, and there was a boy standing by in such a position that it seemed to me he might have knocked it off. I asked him if he did so, and he replied, with quite an ingenuous air, "No; something hit me as it went by." It was my strong impression at the time that the boy had not moved the inkstand; but this impression would be of very little value if it were not that I afterwards witnessed clear instances of the motion of objects in the light without contact.

The written messages that were found showered about the room in such abundance during the evening were obviously emanations from the minds of the boys. They were, moreover, in boys' handwriting. My expected arrival had evidently been regarded as somewhat of an event, many of the messages having reference to my presence. For instance, one was, "Mr. Stock is loved by all the spirits"; another ran as follows, "Dear sir,—I am glad you have got Stock hear to nite, for you will get on well. Yours very Truly." (Then followed initials of spirits whose names had been announced on former occasions.) On the corner of the paper containing this was written, "I stole this paper out of Dutton's house last night," Dutton being the name of one of the boys; and on the back, in a different handwriting, "Excuse our badd ritin; you nose we can't spel," a confession which was amply carried out by many other of the messages, as for instance, by this, "Let Stock sit by hisself in the corner of the eubburd ware you keep the tea and sugar, coffee, jam, &c." Another paper, when opened, showed a picture representing, "Mr. Stock courting" (no attempt at portraiture), having written at the side, "I'll have your chignon." The contents of another were as follows: "Why do you not ride on a bicycle? I often do without being seen." On another paper there was written, "Peahy is brother to Joe, because they have both fat checks." When I read this out, one of the boys exclaimed: "Oh! that's what the schoolmistress said to-day!" I will not apologise for detailing all this trash. In the ash-heap of folly we may light on the jewel of truth. I have given a specimen of the contents of these papers, to show how entirely, in this case, at all events, the "spirit-messages" were the product of the medium's mind. For these were, I believe, genuine spirit-messages; as genuine, that is, as spirit-messages commonly are. On this occasion, it is true, there was little or nothing to distinguish them from vulgar trickery, but I was afterwards satisfied that not the writing on Belshazzar's wall itself could, in the mode of its presentation, lay more claim to a supernatural origin than these childish absurdities. So much for the written; I must now say something of the oral communications. The entranced mediums sometimes spoke in their natural way, sometimes in forced tones and in vulgar and ungrammatical language. Often, when one of them had been spoken through for some time, the spirit would tell us that he would say no more, for fear of exhausting the medium; and then generally informed us what medium would be spoken through next, sometimes adding the name of the spirit that would entrance him. Each spirit finished up by requesting to be asked three or four questions, which were seldom or never answered, after which, he or she, as the case might be, would bid us "good night." Inquiries involving knowledge not possessed by the medium were systematically shirked.

What chiefly interests me in looking back upon these proceedings, is to notice the family likeness of this *séance* to the innumerable ones I have since attended. Here were children who had never heard the name of Spiritualism, till my friend got his landlady's son, with some of his companions, to assist him in turning tables, conducting themselves exactly in the approved fashion of professional mediums. The cause, whatever it may be, which underlies other Spiritual manifestations, was here in independent operation. The first control which we had, presented simply the confused jumble of ideas that one finds in a dream. The communicating spirit gave his name as Jim or James Halifax, and affected a tone of vulgar comedy. He said he had been born in Jamaica, was half Dutch and half mongrel, and lived at Halifax in Jamaica, a flourishing—"what d'ye call?" We suggested "town," "city," and so on, but to no effect. One of his great points was that he had died at the age of 76, and that if he had lived for two days longer he would have been 79. This, he said, he could prove out of the 13th book of Euclid, which they learnt in Jamaica, and accordingly proceeded to do so. Afterwards he became a little more coherent, and informed us that during his lifetime he had been a member of a spirit-circle that had been formed in Jamaica, to which also belonged a Mr. Stock, who was some relation to myself. One day, as they were sitting round a table, a book came down through the ceiling, hitting Mr. Stock right on the nose. The name of the book was *The Two Marriages*. I was told it was a beautiful book, and was advised to read every word of it, being informed that I would find in the public library the very same edition that Jim Halifax had read in Jamaica. During another meeting of this Jamaica society, which, like the one then sitting, was called "The Fiery Circle," there was a "flustration" in the ceiling, and a woman suddenly appeared on the table before the company (an evident reminiscence of Mrs. Guppy), and shortly afterwards disappeared through the window, and was seen no more. I had the curiosity to inquire for this book at the town library, and found it to be a novel by Miss Mulock. Harrison, at my request, subsequently asked the choir-boys if any of them knew the book, and it came out that one of them not only knew it, but had got it to read out of the town library. I mention this as a typical instance of the transparent nature of the imposture that these boys were in some way made to practise. There were numberless little occurrences like this, showing at once the absurdity of attaching any importance to the communications, and the utter absence of intention to deceive.

THE STORY OF BETTY HOPKINS.

Another control which we had during the evening presented a far greater appearance of verisimilitude, and if divorced from its surroundings, might have passed muster very well for being really what it professed to be. The communicating intelligence purported to be a certain Betty Hopkins that had been murdered a little while before, in a field off the Seven Bridges-road, and whose murderer was never discovered. She told us he was a tall Irishman, a Fenian, who met her on the road and to whom she sold a box of matches. Instead of paying her first, he told her to come into the field down below. She replied that she could not that night as she was tired. However, on his insisting, she went. Afterwards, on her asking him to pay her he refused. To put it in the words that came from the mouth of the medium, "He did not pay me for the matches nor for anything else neither." Instead of paying her he, being either mad or drunk at the time, whipped out a razor that he had in his pocket and drew it across her throat. She was still able to run away; and when he saw her running he followed and killed her. After that she knew no more about him, but she imagined that he had got into the next train, and gone off to "Dobelin." All the narrative of this spirit was given in the vulgar tone and diction of an Oxfordshire woman of the lower orders. One might well have believed that Betty Hopkins herself was in the room talking to us. At one point the speaker broke off to warn me not to repeat the story to anyone, else some great judgment would come upon me. The whole thing showed high dramatic power, and there was a delicacy of treatment in one part that staggered me as coming from a child. After the *séance* was over one of the boys

expressed great disappointment on hearing me mention that Betty Hopkins had spoken. She had announced her presence on a previous occasion, and he was curious to hear something about her. From this I gathered that he was the medium spoken through. It was difficult to distinguish one from the other in the dark, and they were none of them in a condition to give a certain account of themselves.

Betty Hopkins was of all our controls the most inclined to be communicative, but kept constantly checking herself when on the verge of a revelation, professing to stand in great awe of the other spirits, who, she said, would get round her, and kill her when she came back (the way she accomplished conversing with us was by "getting out of the key-hole"), if she told us anything that she had no business to. She said she did not wish to be killed again. This she presently explained to mean being handed over to the bad spirits for a week to be tormented. On being asked whether she had ever suffered this punishment herself she replied, "No; but I've seen it done many a time." Presently the thoughts of Betty Hopkins reverted to herself, and the medium's tone of voice changed. We heard the following expressions muttered in a meditative kind of way, "I was a good old soul in my way when I was alive." "I keep thinking of my murder."

Another spirit of a murdered woman turned up the same evening, and mentioned a street in the town of Oxford as her abode during earth-life. I forgot the address, but my scepticism would in any case have disinclined me from an attempt at verification. She said she had made her living when on earth by painting feathers for ladies' bonnets, and gave us a detailed account of how she had been poisoned by a person who mixed some stuff in her tea which gave it a very sweet taste. She thought the reason must have been because she had some moucy saved up in the house which her murderer knew of.

These were the three principal controls we had during the evening. Other spirits did little more than give names. Such inventions as Frisk, Flip, Jiggery-Pokery-o, and Ringamata, would have sufficiently declared their own character, even if Betty Hopkins had not warned us that spirits, as a rule, only gave nicknames, though claiming that she herself was an exception. After the *séance* I went back to my rooms and studied Herodotus, puzzled by what I had seen, but far from excited. Such was my first introduction to Spiritualism. The impression left upon my mind, though it may surprise one who merely reads this account, was that there was no imposture whatever on the part of the boys, and that the childish interest they manifested in the events of the evening was perfectly genuine. I did not believe that the stones were thrown by them, or that they had been able to deposit the papers in odd corners of the room, into which they had not stirred, or, finally, that the communications made through them were the product of their will, though there can be little doubt that they were the product of their minds. The proceedings of the evening seemed to me to be under the direction of some will extraneous to the sitters. The intelligence displayed was evidently drawn from the brains of the sitters; but what was the power that shaped that intelligence to a definite end? I can only say that it was the same which shapes, more or less successfully, every other *séance* I have seen, to the same end, namely, to produce the impression of the presence of the dead. For my own part, I gravely doubt whether the dead are present, but I cannot doubt that there is an intelligent power at work that would have us think so.

HOW THE EARL OF DUNBAR CONSULTED A MEDIUM.—Bower records that Patrick, the seventh Earl of Dunbar, in 1285, jestingly asked Thomas of Ersildoun, commonly called "the Rhymer," whether any remarkable event would transpire on the morrow. The bard replied in the mystical language of prophecy, "Alas for to-morrow, a day of exultation and misery! Before the twelfth hour shall be heard, a blast so vehement that it shall exceed those of any former period—a blast which shall strike the nations with amazement—shall humble what is proud, and what is fierce shall level with the ground! The sorest wind and tempest that ever was heard of in Scotland." Thereupon, says the Rev. J. M. Wilson, Thomas went to bed, leaving his prediction to be fulfilled either by accident or the weather! At the ninth hour, nothing having taken place, his lordship upbraided the poet as an impostor, but at the twelfth a messenger, with horse covered with foam, brought the news of the death of King Alexander III. by a fall from his horse at Kinghorn.

PAINTING MEDIUMSHIP.

(From the "British Journal of Photography.")

WHO that has made inquiry into the most recent developments of those still imperfectly-understood sciences—mesmerism and psychology—will not have heard of the name of David Duguid, of Glasgow, of whom it is stated that he is able to paint pictures in the dark? It need scarcely be said that among the various things of interest to be seen on the occasion of our visit to the western capital of Scotland the almost miraculous performances of Mr. Duguid occupied a distinctive place in our note-book. Who is David Duguid? He is a photographer, or rather a photographic assistant of Mr. James Bowman, of Jamaica-street. What his special gifts are will be revealed in the course of this article.

As the result of the friendly services of Mr. Bowman, we, together with several friends, whose names will hereafter be given, were privileged by having an interview with Mr. Duguid, in order to witness a display of his marvellous powers. We found him to be a man in the prime of life, of a singularly bashful and retiring disposition, his head exhibiting an almost abnormal degree of development in what phrenologists style the intellectual regions.

The reader must imagine, then, a small party of persons seated round a room limited in extent, in the centre of which was a table, the hour being eight o'clock in the evening. On this table was placed a box of oil colours in tubes, a palette, brushes, and a few *carte-de-visite* mounts which had been coated with collodion for the purpose of preventing oil colours from being absorbed or running. This, we think—for on this point we quote from memory—had been a previous suggestion either of Mr. A. L. Henderson (of London) or of some one competent to give practical advice on such a matter; but its importance will be seen in the sequel.

A mount was removed from a few that had been placed in a case, so as to be easily reached, and, on the suggestion of Mr. George Mason (of Union-street), a small piece was torn from the corner, and placed in our keeping. This was for the purpose of identifying the card at a future time. We, however, adopted a different method of securing such identification. When collodion is poured upon an enamelled, coloured card, it invariably runs in certain streaks. The nature and position of the streaks on the card in question we noted very carefully, so as to be able to recognise it among others. Mr. Duguid, after sitting still for a few minutes—during which time an active conversation on anthropology, the Servian war, the weather, and other congenial topics was carried on—appeared to fall into a quiet sleep, which Mr. Bowman said was a state of trance. The light was now extinguished, and, during the period of obscurity, Mrs. Mason, by request, sang in a most charming style a favourite Scotch song, the conversation previous to this musical episode being carried on as before. After a brief period the light was turned on, and the card that had been marked and noted in the manner indicated was found to have had painted upon it, in oil colours, a lovely little sketch of a river or lake scene; a castle or fort, with trees on the right bank, a jutting bank on the left, mountains in the distance, and a steamer proceeding down the river. The painting was contained within a well defined space marked by a pencil. It is now in our editorial office, and may be seen by any who choose to call for the purpose. It has already, we may state, been seen and intently examined by several artists, who state that there is a certain "style" about the picture indicating that its producer is a clever artist. But this was not all, for on a second card, now in the possession of Mr. Johnston, of Glasgow (who was present, and whose name in connection with the introduction of the Lambertype process in Scotland is not unknown), was also painted, the image in this case being quite circular. Two other "manifestations" followed in pencil—one being a landscape sketch (retained by Mrs. Mason), the other an extract from *Paradise Lost*, which may be seen at our office.

When the light was again turned on, Mr. Duguid appeared as before, viz., quite insensible. By what means were these paintings and drawings produced? We offer no opinion whatever. But of one thing there is no doubt—they were

produced in the dark. Messrs. Downey (of Newcastle) and Mr. J. G. Tunny (of Edinburgh) were present on the second evening when these remarkable occurrences took place. To these gentlemen Mr. A. L. Henderson explained that he had on a prior occasion seen Mr. Duguid at work with his eyes closed, and he (Mr. Henderson) not only interposed an opaque sheet of paper between the painter's eyes and his work without causing any change, the painting being proceeded with as before, but that he had suddenly turned down the gas when the painter, palette and brushes in hand, was approaching the easel to commence work, as suddenly turning up the light after a few minutes, only to discover that the artist had been all the while proceeding with his work as if nothing had happened. It should here be recorded, to the honour of Mr. Bowman and of Mr. H. Nisbet, who seemed to possess a friendly influence over Mr. Duguid, that everything they could do to facilitate the investigation of this strange matter by members of the British Association was done.

If it be asked, how is it done? we answer simply that we do not know. We have made free use of the names of persons present on both evenings, and we refer those desirous of ascertaining more than we have here detailed to one or other of those gentlemen, who, we feel assured, will blame us for *understating* what took place. These phenomena must prove an interesting subject for investigation by the curious in matters anthropological. We have omitted to state that Mr. Duguid's hands were firmly tied throughout this "dark séance."

A SEANCE AT DALSTON.

At the ordinary weekly *séance*, held at the rooms of the Dalston Association of Inquirers into Spiritualism, 74, Navarino-road, Dalston, on Thursday evening last week, the 5th inst., Mr. Francis G. Herne was present amongst numerous other members. It was agreed that the front *séance* room should serve the purpose of a "cabinet," an ordinary tablecloth being suspended at the opening by one of the folding doors. Messrs. G. R. Tapp and Arthur Vaughan examined the medium, and reported that no drapery or other contrivances were hid about his person. The medium was then left alone in darkness in the front *séance* room, to which all access was cut off except through the back room, in which the other members present were seated in a subdued light. After sitting a few minutes, a voice emanated from the front room, requesting two of us to enter and seat ourselves at the table at which the medium was seated. The medium's left hand was taken hold of by Mr. Arthur Vaughan, while Mr. Thomas Blyton held the right hand of the medium, and the circle was completed by our joining our disengaged hands. The position of the circle thus formed was in the middle of the room, the medium being securely held in the manner described throughout the period during which the following remarkable manifestations took place, while the writers confidently assert that the medium was a perfectly passive agent in their hands throughout.

Several pairs of hands, of different sizes and temperatures to those of the medium, were felt by us simultaneously manipulating various parts of our bodies, sometimes in a caressing and at times in a playful manner, and various distinct and characteristic voices maintained a conversation with us, the direction or locality from which the voices emanated being varied and away from the medium. A loud voice accompanied the playing upon the bass and treble of the piano, the fall of which was opened; while, simultaneously, a small hand-bell and tambourine were raised from the table and kept time to the piano. The shaking of some drapery was then heard, and the drapery at our request was drawn across our hands and felt to be of soft texture. A dark form was observed by both of us to rise up at the back of the medium, and in doing so crossed the line of our sight at the top of the two windows, where a space of about six inches admitted light from the road lamps outside, so that we were enabled to trace the outline of the upper portion of the form, and observe the gauzy description of drapery. We were informed by the voices that spirits purpose to show themselves in the back room amongst the other sitters, while the medium is held by us in the front *séance* room; but the experiment was not successful on this occasion, although we had ample evidence that materialised forms were present and distinct from the medium. We repeatedly took precautions to satisfy each other that the medium was securely held by us on each side, and are therefore positive that he was not participating actively in the production of these manifestations. Other results were observed by us so as to evidence the probability of many individualities at work.

On releasing our hold of the medium for the first time, we left the front room and resumed our seats amongst the other members in the back room. Assurance was given by voices that better success would be obtained on the next occasion, when similar conditions are to be observed.

Signed { A. VAUGHAN,
THOMAS BLYTON, Hon. Sec.

DR. S. T. SPEER has returned to London. MANY communications from correspondents are kept over, because they were not forwarded by the writers so early in the week as might have been done.

DR. SLADE'S ST. PETERSBURG ENGAGEMENT.

THE Hon. Alexandre Aksakof, of St. Petersburg, in the course of a letter to Mr. W. H. Harrison, says:—"I have just heard from Herr Wittig that a certain Professor Lankester is about to prosecute Mr. Slade for obtaining money under false pretences. I send you a few lines to pray you to make known to Mr. Slade that he need not be disquieted about his engagement at St. Petersburg on November 1st. Tell him that if the other affair necessitates his presence in London, that he may remain there as long as he pleases, to have the question sifted to the roots. He may also come here as late as he pleases, and we, on our side, do not wish to make any change in our original terms." Dr. Slade, it will be remembered, had made an arrangement with M. Aksakof, Prince Wittgenstein, and others, to submit his powers to the examination of a scientific committee appointed by St. Petersburg University.

DIRECT SPIRIT WRITING AND OTHER MANIFESTATIONS.

BY EMMA TYNDALL.

WHILE public contentions are going on as to the truthfulness of Dr. Slade as a spirit medium, it may not be uninteresting to your readers to hear of another medium through whom the same class of phenomena occurs.

A few weeks ago a gentleman with whom we have been acquainted for some years of the name of Monek, called upon me in the morning and described a *séance* he had been holding in London the day previously under strict test conditions, at which time direct writing came on a book slate with a tiny piece of pencil inserted between the leaves, with his hand resting upon it *on* the table—not *under* it, as I believe is generally the case with Dr. Slade. He gave the slate to me to read the message written upon it, which covered the two inner leaves, and it was alleged to come from his spirit-guide to say that he now found this medium so fully developed, that he, the spirit, could give through him news from the spirit-world, which would greatly benefit the human race, or words to that effect.

After reading it I put the slate upon one of our drawing-room tables between the medium and myself, and began conversing about a near relative of mine who had died a few years since, leaving property by will, a large amount of which has never been found! All at once the medium became slightly convulsed and being as he alleges "clairaudient," he said he heard a voice say "You shall have the money." Instantly, in an agitated manner, he exclaimed "Rub the writing off the slate"—which I did very quickly. He then put the tiny pencil between the leaves of the slate and placed it upon my head, *with my own hand upon it*, and his (the medium's) upon mine. In an instant I heard scratching as if writing were going on, and in the space of time one could scarcely count ten seconds, upon opening the slate, I found the four pages written closely over, every letter well formed, and the lines and margins as evenly kept as if they had been ruled. This would have taken an ordinary writer at least five minutes to have done. The message was addressed to me and purported to come from our relative concerning the missing property, which he said should be restored to us.

On another occasion, when sitting at our dining-room table, a heavy German one, with chairs of the same character, this medium and another gentleman with myself occupying the three sides, while an empty chair stood at the fourth side, the latter began to move about quietly at first, but then with a sudden jerk it fell with its back on the edge of the table three times. I exclaimed somewhat startled, "What can that mean?" when our friend replied, "It answered in the affirmative a mental question of mine." Whereupon the medium described the personal appearances of two ladies he saw behind the chair, which were exactly those of the relatives our friend wished to know if present then, from whom he had often written communications, though through another medium, thus bearing an independent testimony to the reliability of Dr. Monek's mediumship.

The erratic chair finally leaped on to the table, much to

my terror, though I earnestly wished at the time that my cousin, Dr. Carpenter, had been present to witness it, also a very sceptical relative of my husband, Professor Tyndall.

Both these eminent scientific men would do well to follow the example of Mr. William Crookes, who has just published (Burns, 15, Southampton-row, W.C.), his researches into the phenomena of modern Spiritualism with a non-professional medium *in his own house*, and found them to be "facts." Few will be hardy enough to dispute them with the Copley Gold Medallist, for the original discovery of the "Radiometer," and as this instrument is not yet applied to any useful purpose, it might form an object of thought to those persons who are ever crying about Spiritualism, "*Cui bono?*"

As regards this latter subject, the pregnant words of Mr. J. T. Hoskins might be quoted. He wrote from the Reform Club to the *Echo* upon an article that had appeared in its columns, entitled *Lord Amberley and Spiritualism*, which described all believers in the new creed as victims of fraud and credulity. Mr. Hoskins accused Lord Amberley of grave indiscretion in censuring persons who, having studied the subject, are unquestionably more competent to form an opinion for the guidance of others than one who, after attending a few *séances*, denies the possibility of intermundane communication, and the testimony of intelligent men in all ages of the world, *e.g.*, Isaiah, Ezekiel, St. Paul, St. John, Homer, Plato, Socrates, Irenæus, Luther; and, in modern times, the late Lord Brougham; Owen, ex-minister in the American diplomatic service; Judge Edmonds, of New York; Greeley, editor of the *Tribune*; Mr. A. R. Wallace, Prince Wittgenstein, and a host of others hardly less distinguished in literature, theology, and science.

Mr. Hoskins goes on to say that he does not hesitate to characterise modern Spiritualism as the most important religio-scientific movement of the present day, and one that cannot hold a middle position. Either Spiritualists, who may be counted by millions within the British Empire alone, may be ranged under two categories of dupes and knaves, or they are sober-minded, and, in the highest sense, liberal-conservative reformers, who, quietly and systematically marshalling their facts and scientific explanations thereof, are beginning to throw additional light upon a solemn event. Spiritualism, he argues, is destined to influence, though at present it may be imperceptibly, the current of public thought on nearly every political and social question; to crush materialistic infidelity with one hand, by the skilful handling of materialism's own weapon—the weapon of positive sensuous demonstration—and with the other to stamp out priestcraft by breathing a new spirit into the Churches, thereby gradually leading up to the ultimate and not far distant reconciliation of science and religion.

Grange-road, Edgbaston, Birmingham, Sept. 25th.

THE rehearsals of Mrs. Weldon's Private Choir commence on Saturday, 14th October, at half-past seven, at Tavistock House, Tavistock-square. Mrs. Weldon's first "Sociable Evening," at Langham Hall, takes place on Monday, the 6th November, at 8 p.m.

A SEANCE IN NEWCASTLE.—Last Thursday evening, at a *séance* at Weirs Court, while several persons were sitting in a subdued light with Miss Fairlamb as medium, outside the cabinet, a draped figure presented itself from within, and at the same time movements of solid objects were taking place within. The medium was not moving and was visible to all.—J. T. Rhodes.

THE SLADE PROSECUTION.—Mr. Munton writes to us:—"The conversation as to depositing the defendant's table with the court officials has been variously reported, owing to the noise and confusion making it difficult at the moment for anybody to hear. It was the complainant's solicitor who first offered to defray the cost of a substituted table, and I at once acceded, but when I remarked that it would probably do equally well if I undertook to produce the table when wanted, stating that as it was known that a table was invariably used on the occasion of the manifestations under discussion it practically involved a suspension of sittings till another one was procured, somebody called out that it was a trick table, and I instantly answered that it was a mere question of value. I most assuredly named no price—indeed I had no personal knowledge whatever of its value—but I believe that some bystander did. It is, perhaps, obvious that no lawyer would voluntarily produce a table and object to its examination, but this is the complexion which accidental circumstances have erroneously given to the controversy." Mrs. Weldon suggested that if the prosecution wanted the table they should pay for it, the result being that rather more than £2 has to be paid for the same.

MR. SIDGWICK AND DR. CARPENTER ON THE SLADE PROSECUTION.

MR. SIDGWICK, F.R.S., has asked us to publish the following paragraph:—

“Mr. Henry Sidgwick wishes us to state that Prof. Lankester's use of his name, in the legal proceedings against Dr. Slade, was wholly unauthorised. He has no connection whatever with these proceedings.”

Dr. Slade invited Dr. Carpenter to a *séance* without charge, and afterwards agreed to give him another, in Dr. Carpenter's own house, with Dr. Carpenter's own furniture and slates. Later still he wrote, reminding Dr. Carpenter of the arrangement, and received the following reply:—

“University of London, Burlington-gardens, W.,
“October 4, 1876.”

“DEAR SIR,—Not having returned to town until Monday afternoon, I was unable to answer your letter in time for the appointment you proposed in it.

“The matter having been since brought before the public in a different way—to which I desire you to understand that I am no party, my name having been introduced not only *without* but *against* my consent—I think it better to wait the result before making any further move.—Yours truly,

“Dr. Slade.” “WILLM. B. CARPENTER.”

DIRECT SPIRIT WRITING.

BY HENRY D. JENCKEN, M.R.I.

AFTER the conversation we had yesterday in regard to direct writing, and the many instances on record of the happening of this, to me most interesting manifestation, I have determined—and I admit somewhat reluctantly, for I had resolved not to publish any *séances* at which Mrs. Jencken had assisted—to make known the facts of a sitting which took place on the 6th September last, at 51, Holland-street, Kensington, the house of Mr. S. C. Hall, the well-known Editor of the *Art Journal*. Nine friends met there at about eight o'clock in the evening, including Mr. and Mrs. Hall, Mr. and Mrs. Mayo, Dr. Nethereliff, of the Chelsea infirmary, Mrs. ———, and Miss ———, Mrs. Jencken and myself.

After a short sitting in the dark, luminous clouds or patches of nebulous light, some coming from above, others rising from near the ground, settled upon the table, and then disappeared. Mrs. Hall and Miss ——— felt the pressure of a soft hand, and raps indicated the presence of the unseen visitors. I refrain from giving the particulars of the messages, given by the raps, as they related more or less to the private life of some of the members of the circle.

After a short pause, the door of the room in which we were sitting was gently opened, and a form was distinctly seen in the semi-light, as it streamed into the darkened room, from the hall lamp. The apparition—for I cannot describe it otherwise—appeared to be semi-transparent. I could all but see objects through it, and yet the *outline* was complete. To make sure that no optical delusion was carrying us away, questions as to who saw the figure were put all round, and answered affirmatively, save in the case of two members present who were seated with their backs to the door.

Having thus precluded, I have now to describe the most interesting phenomenon of this evening's sitting.

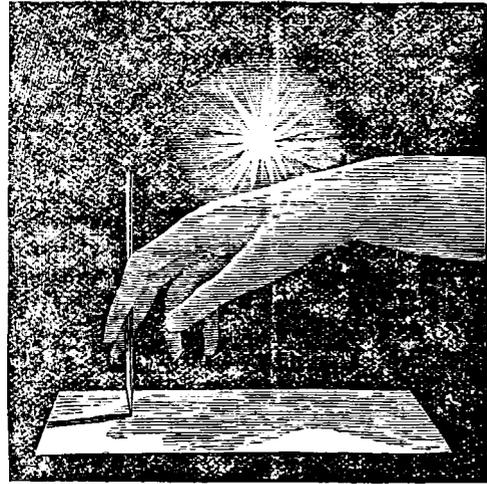
Several efforts by the unseen beings had been made to give us “direct-writing.” Finally, we were ordered to hold each other's hands and to contract the circle by drawing close up to the table. A luminous, small, beautifully-shaped hand then descended from the side at which I was sitting, that is to say, at the opposite side to Mrs. Jencken. The hand seized a pencil which was lying on the table and wrote the letters “E. W. E.”

The power of holding the pencil then evidently failed. The pencil, which had been held between the forefinger and third finger, dropped on the table, and the hand raised itself high, over head, and disappeared. After a short pause it reappeared, descended, touched the table, took hold of the pencil, and wrote the words “God bless y—.” At the letter *y* the strength again appeared to give way, the pencil dropped, the hand rose quickly, and was gone.

I have witnessed so many instances of direct spirit writing,

that this additional instance would have been but of little attraction to me, but for the fact that others also witnessed the manifestations, some of whom were not Spiritualists, but merely witnesses. This gave interest to this *séance*. The hand, as sketched by me, was distinctly seen by Dr. Nethereliff, Mrs. Mayo, Mr. Mayo, and others present; each of those present saw the hand from a different point of view; in other words the objectivity of the hand was distinctly observed.

I enclose the original document, containing the direct writing, and on the right hand top of the page is the sketch of the hand. As I was drawing this sketch, several of the guests clustered round my chair, and aided me by suggesting how they each of them witnessed the writing. The luminosity around the wrist was singularly beautiful. The circumstances under which this direct writing happened were exceptionally favourable, as a test of the reality of what occurred. The sitting took place at the residence of Mr. Hall; those who were present retained the greatest self-composure. The medium was seated facing the direction whence the hand descended; the writing was done in the centre of the table, around which we were seated; the position of the hand was at right angles to Mrs. Jencken. I name these circumstances to meet in advance any theory of optical delusion, hallucination, or any other hypothesis to explain what happened.



During the many years in which I have pursued the inquiry into Spiritualistic phenomena, I have come across numerous cases of direct writing, one even where my little boy was the medium. My sister-in-law, Mrs. Kane, has had direct writing, almost constantly, under conditions rendering suspicion or doubt impossible; only this day the keys of the piano were touched and a tune played in her presence (with difficulty, it is true), but played whilst the lid of the instrument was locked, and the key in my possession. But I must not diverge from the object of my letter, namely, to place at your disposal a narrative of the happening of direct writing, the now much discussed question of the day.

I may perhaps be allowed, in conclusion, to add that whatever may be the prejudices of men, however absurd the many theories may appear to be which have been put forward in the attempt to explain these phenomena, the fact of the occurring of the manifestations cannot be contradicted. The evidence of a host of witnesses cannot be sneered away by those who have never investigated. This being the case, I submit that it becomes all but imperative on scientific men to investigate and ascertain the cause of the mysterious manifestations.

The following message was given through the mediumship of Mrs. K. F. Jencken, the mother of Ferdinand Jencken, on the 19th September, 1876. As this little fellow has been so often before the public, and the medial development may interest some of your readers, I venture to transcribe for your information what is now before me:

“Years before this dear boy was born, we predicted his future. Now, at three years old, you have the holy joy of seeing a beautiful promising child, far beyond his years in intellect, far brighter than other children of his age, more delicate in brain, more sensitive, more intellectual. We have some important words of advice to give you on this

his third birthday. Never say an unkind word to him; be firm, but never rebuke so as to wound his sensitive nature; let him only hear from all his surroundings that which is refined in character. His little brain stores every word away; guard him from all lowering intercourse. Bear in mind that some day he will act upon the teachings he now garners in; guide him with gentle words, always let his reason guide him; and if you do this, all we have predicted of this singularly gifted child will come true. We love him dearly; we shall always care for him, out prophet, our messenger between the two worlds. God bless him! God bless also little Henry, who will have his great duties as one of the brightest stars in England to perform. Do by him the same. God bless and prosper his parents.

"M. F., J. B. T., and all the circle."

DR. SLADE.

THE readers of these pages are reminded of the duty of strongly supporting the Committee which is watching Dr. Slade's case. Subscriptions, large and small, should be remitted to Dr. George Wyld, 8, Great Cumberland-place, London.

THE PROSECUTION OF DR. SLADE.

From Wednesday's "Daily Telegraph."

YESTERDAY, at Bow-street Police-court, before Mr. Flowers, Henry Slade, described as of 8, Upper Bedford-place, and Geoffrey Simmons again appeared in answer to a summons granted at the instance of Professor E. Ray Lankester and others, charging them with having, by means of subtle craft and devices, deceived and imposed upon certain of her Majesty's subjects, for the purpose of obtaining money. A second summons charged the defendants with having conspired together with a view to defraud Professor Lankester, Mr. T. J. Allman, Mr. H. Sidgwick, Mr. R. H. Ilutton, Mr. Edmund Garney, and Mr. W. B. Carpenter, on Sept. 11th last. The hearing of the case was commenced on the 2nd instant, and adjourned until yesterday, the defendants being admitted out on bail during the interval. As on the former occasion, the court was densely crowded by ladies and gentlemen interested in the case, and by a number of well-known Spiritualists, including Mrs. Makdougall Gregory, Mrs. Wiseman, Mrs. Weldon, Miss E. Fitz-Gerald, Miss Kishlingbury, Dr. Geo. Wyld, Dr. Carter Blake, Mr. Emmore Jones, Mr. W. H. Harrison, Mr. Arbuthnot, Mr. Henderson, Mr. A. R. Wallace, Mr. C. C. Massey, Captain Garratt, Mr. A. Joy, Mr. G. C. Joad, &c.

Mr. George Lewis, solicitor, appeared for the prosecution; and Mr. Munton (of the firm of Munton and Morris), solicitor, for Mr. Slade; and Mr. Massey, barrister, for Mr. Simmons.

Mr. Munton: On the last occasion when I appeared here it was as the solicitor of both defendants; but inasmuch as the prosecution have thought it desirable to proceed with the joint case, I have, in the exercise of my discretion, instructed Mr. Massey, barrister, to appear for Mr. Simmons. There is no severance upon my part or upon their own part between these gentlemen, but, as a matter of law, the defendants are entitled to separate representation here.

Mr. Lewis: I must say, without meaning any disrespect to Mr. Massey, that on the last occasion when he appeared here on a subpoena to give evidence, he applied that the prosecution would not ask him to attend to-day, as it might be inconvenient to him. I said that as the case might last over to day, I should not object to call him on a future occasion.

Mr. Massey: I simply asked if there was any probability of my being called to-day, but I did not say I would not or could not be present. There was, however, some confusion in the court at the time, so that I may have been misapprehended.

Mr. Lewis: It may be inconvenient that Mr. Massey should appear in both capacities—as witness and advocate.

Mr. Flowers: We may possibly have a witness less.

Mr. Lewis: I see no objection to Mr. Massey appearing if he does not see any.

Mr. Massey: If your worship so rules, I shall retire from the case.

Mr. Flowers: I do not consider it necessary to do so.

Mr. Lewis: If Mr. Massey sees no objection to giving evidence, I see no objection to his also appearing for the defence.

Mr. Massey: I see no objection.

Mr. Munton: Then, at any rate, he will not cross-examine himself. (Laughter.)

Professor E. Ray Lankester then resumed his position in the witness-box and his cross-examination was continued by Mr. Munton.

You stated on the last occasion that I was misinformed as to the date on which Professor Barrett's paper was read in Glasgow—the paper having been read on Sept. 12?—I have not taken the trouble to ascertain that since. I do not know that the paper was read on the 12th.

Do you know that the British Association meeting commenced about Sept. 2?—Yes.

You knew nothing of the presentation or contemplated reading of that paper?—No.

You knew of the reading of that paper some time between Sept. 11 and 16? I am not able to say I did.

If you said you did on the last occasion, I assume I may take it as your belief still?—Yes.

And you told us that notwithstanding that, you were not prejudiced against Dr. Slade in relation to this question. Is that so?—Yes.

Will you be kind enough to explain how it is you asserted, in a letter to the *Times* on this question, that "the British Association had been degraded by the introduction of this subject of Spiritualism"?—There is nothing to explain. I do consider the British Association was degraded by the introduction of that subject.

And notwithstanding that opinion you say you were not prejudiced in the matter?—I say I was not prejudiced.

Not prejudiced by the proceedings of the British Association?—No.

I ask you whether your disappointment, or, I think, you said your "disapproval," of this paper being read at the British Association did not prejudice you in the matter of this inquiry?—I went on the Monday before the paper was read, so that it is impossible I could have been affected by that paper or the discussion upon it. I went on the 11th, and the paper was read, I believe, on the 12th.

You admitted you read the paper between the 11th and the 15th?—I have not admitted that at all.

Did you know of that paper being read before you went to the second meeting with Dr. Slade?—Yes, but that is different from having read the paper.

Then you knew that the paper had been read, but you did not read it yourself?—Yes.

How was it that, though you had not read the paper, you ventured to write to the *Times* and say that the British Association was degraded by having this paper read?—I had read an abstract of the paper in the *Daily Telegraph*.

You wrote to the *Times*, saying "that in consequence of the more than questionable action of Mr. Alfred Wallace, the British Association had been degraded by the introduction of Spiritualism, and the public had learned—possibly not too soon—that men of science were not exempt from the astounding credulity that prevails in these countries and America." That you wrote when you read an abstract of the paper?—Yes.

And, having read that abstract, were you, or were you not, prejudiced in relation to this inquiry?—No; not in the least by it.

You also wrote to the *Times*, saying that the first message you got on the slate, which was "I am here to aid you.—Allie," or some such message—that that was written by Slade underneath the slate?—I wrote that to the *Times*; but I wrote something more than that—namely, that I had the strongest reason to believe that that was the case.

Does your belief apply to the abstract assertion that writing took place, or merely apply to the mode in which the writing was accomplished?—I said that the writing took place underneath the slate.

Did you not distinctly state that the message was written underneath the slate, and can there be now any pretence that the expression "I believe" had anything to do with that?—It qualifies my statement. But it is not a matter of importance.

Allow me to say what is a matter of importance and what is not, and don't argue with me.—I shall not attempt. But the words "I believe," qualify the opinion whether the thing was done with one finger or with two fingers.

Mr. Lewis: Perhaps if this gentleman were treated with a little more courtesy, it would be better.

Mr. Munton: I do not want any lessons in courtesy from you.

Mr. Munton: You wrote as follows to the *Times* of September 16, after describing, as you believe, what took place. "At the same time I was utterly astounded to feel 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"?—I wrote that.

Now with that subsequent statement in the *Times* do you venture to assert that the phrase "as to your belief" had anything to do with the method of writing?—I do. I had the intention of qualifying the statement on that subject, because I was by no means certain, although I still think that the writing was done in that way, and I say I did qualify the statement.

What did you mean by saying, as you did on the last occasion, that you would not pledge yourself that the writing occurred underneath the slate? Had you changed your opinion since you wrote the letter?—I told you on the last occasion I had reason, from conversations with other persons, to suppose that the first message might have been written in a different way.

In other words, you had reason to suppose that you had fallen into an error?—Yes; that I might have fallen into an error.

Do you venture to say now that the writing in question was underneath the slate?—I told you before that I am not able to make a definite statement as to whether the writing was underneath the slate on the first occasion or on the upper surface, but I think it exceedingly probable that the writing was underneath the slate.

You are a skilled observer, and you cannot tell on which side the writing took place?—Perfectly true.

You say that the slate was so closely applied to the table that no hand or finger could possibly get between them in order to write?—I believe that the writing was not between the slate and the table—that no hand or finger could get between them to effect the writing.

If so, how do you think the writing was effected?—I think it may have been accomplished whilst the slate was in that position.

What do you mean by the word "coolly" in your letter?—That there was a quietness in the doing of the thing.

You think the writing must have taken place between the slate and the table, and that it occurred between the time of the slate's being applied to the table and being taken away from it?—I think it may have been.

You intended, you say, to qualify that sentence—whether you did or not words will show—did you explain to Dr. Donkin what your views were with regard to the production of the writing?—Which message?

The first message?—I cannot recollect.

Do you think you did?—I think probably that I did.

Do you know that in Dr. Donkin's communication to the *Times* he endorsed your theory—that it was written underneath the slate?—If I had his communication to the *Times* I could tell you.

Mr. Lewis: It appeared to be on the surface of the slate which faced downwards.

Mr. Munton: Would you like to have the communication read?—Dr. Donkin said that the writing appeared to be on the surface of the slate which faced downwards.

Therefore on the 11th you were moderately sure—I will not say quite sure, because you only intended to state your belief—but you were moderately sure

that that was how the writing was produced on the 11th?—On the 11th I was under the impression that it was so. I had not the opportunity of examining it more than once. My first impression was that the words were written on the under surface of the slate, but I was not confident about it.

You believe that you told Dr. Donkin that that was how the writing was produced?—I do not remember what I told Dr. Donkin. Probably I made the same statement to him.

Did you believe, up to the 16th, when you had an opportunity of seeing the writing again, that that was how it was produced?—No; I did not feel confident about it.

Not between the 11th and 16th?—I only felt that amount of confidence which was justified by my observation.

But, sir, you were a skilled observer. (A laugh.) If your first observation was that the words were written in that way, why did you not check the matter off when you went there again?—I don't understand what you mean by checking the matter off. (A laugh.)

You heard what I said. Do you mean to say you don't understand what I mean?

Mr. Lewis: He was a skilled observer, you say. (A laugh.)

Mr. Munton: Mr. Lewis is constantly interrupting me. He was good enough to tell me on the last occasion I was wrong, and now I can give him the compliment back. These interruptions only prolong the inquiry. We must get through it, I suppose, whether I am interrupted or not. Now, Mr. Lankoster, having come to the conclusion on the first occasion that the writing was produced on the under surface of the slate, why did you not, on the second visit, endeavour to make your mind quite certain upon it?—I did so.

Then what was the conclusion at which you arrived?—I was not absolutely convinced as to which side of the slate was used.

Do you not know that the whole point of that experiment was, that the writing should be produced on the upper surface of the slate?—No; I do not.

We have it in evidence that the slate was held with the thumb above the table, and with the sustaining fingers under it, and you state in the newspaper letter that it was impossible for a finger or a hand to get between them. Now, I ask you if you are in doubt as to whether the writing was on the under surface of the slate, whether that was not in effect an answer to the assertions of imposture?—I do not think so.

Why?—Because there are other means of writing on the surface of the slate when applied to the under surface of a table than the finger or the hand.

What other means?—Two means occur to me at this moment—one is, having a piece of pencil fixed to the table, against which the slate can be moved, and the other is having a small piece of pencil on a long holder, and inserting it between the table and the slate. (Laughter.)

Have you ever put forward that theory before?—Not publicly.

Mr. Lewis: I have Mr. Maskelyne in court. He will do it in the presence of everybody.

Mr. Munton: We do not want to know how it was done.

Mr. Flowers: I don't think I can allow the experiments to be made here, though I can hear him give his opinion.

Mr. Lewis: I submit that he would be a perfectly competent witness. You will see when he comes before you.

Mr. Munton (to witness): Have you ever publicly put forward your idea as to the mode in which that particular writing might have been produced?—I do not remember that I have.

Then you abandon your theory that it was underneath the slate, as stated in the *Times*?—No; I do not.

You have not abandoned it solely because you have written to the *Times*? I have not abandoned it, because I have not seen any reason to do so.

Then why did you on the last occasion say that you would not pledge yourself to its being correct?—I will not pledge myself to its being correct. I am not aware that that theory is conviction.

You have said (loudly) in the *Times* that it was so.

Mr. Lewis: He can hear. You need not bawl out in that way. (Laughter.)

Mr. Munton: These interruptions—

Mr. Flowers: They add to my difficulty a good deal.

Mr. Munton: Any expression from you, sir, will, I am sure, be attended to. Mr. Lewis must not repeat them.

Mr. Flowers: They lead to excitement in court.

Mr. Munton: Then I will moderate my voice. (To the witness): Have you asserted that the writing was produced in any particular way?—It is my opinion that it occurred in that way at the time.

Dr. Donkin, in his letter, endorses the proposition, and says, "The result was in accordance with the theory of a genuine and minute piece of slate pencil probably held under the nail of the middle finger."

When did you first feel any doubt as to the proposition put forward in the *Times*?—I am not able to tell you the date.

You told us that you did not feel it when you wrote on Sept. 15?—That is not what I have told you. I have told you that I put the proposition forward in a qualified way.

I ask you whether you now say that the parenthesis "I believe" had anything to do with the general statement that the message was written on the underneath side of the slate?—I think it qualifies what I wrote. "I believe" shows that one was in doubt as to the exact method.

Notwithstanding that you were in doubt, did you instruct your solicitor to state here on the last occasion positively that that was how the message was produced?—You have the letters before you.

You stated on the last occasion that it did not follow because a pencil was placed on the upper surface that the message was actually written with such a piece of pencil. I ask you whether you think any experienced conjurer, as Dr. Slade has been called, would do such a trick as that—to put a piece of pencil on the top and produce writing at the bottom?—I do.

Would not that excite suspicion?—Not necessarily.

To a "skilled observer"?—I am not here to appear as a "skilled observer." The slate is turned round by sleight of hand, and it is difficult to say upon which side of the slate it was written.

Did you observe sleight of hand in connection with the slate?—The nature of sleight of hand—if there is sleight of hand—prevents you observing it. (Laughter.)

Did you observe indications of sleight of hand in Mr. Slade's general manner?—I saw his thumb.

Did it move?—When?

Mr. Munton: Whilst the slate was pressed against the table?—Yes.

Then there was no sleight of hand then?—That does not follow. I was watching as closely as I could. I noticed a movement of the tendons of the wrist—that was while the thumb was perfectly steady.

Was not that assertion (the movements of the tendons of the wrist) made to

prove that the writing was going on underneath the slate?—That was the inference.

Now we will deal with the taps. You say Mr. Slade called attention to his legs being away from the table, and then you go on to say, "I would not say they did not remain." Do you now say they did not remain so?—I do.

Did you see his body move?—It was continually moving more or less.

Do you consider it was possible for him to have moved his legs without moving his body?—Yes.

Were you not on the watch?—Yes.

And do you pledge yourself to the fact that his body was continuously moving?—Yes.

How many slate messages were there?—About six.

Were they all on one slate?—I cannot say that. It was quite possible to have changed the slate.

I think you said that this was the kind of slate used by Dr. Slade (an ordinary school slate)?—Yes.

Did you say to Mr. Lewis that the slate used by Mr. Slade was three or four times heavier than that upon which Mr. Lewis tried the experiment on the last occasion?—No.

Did you instruct your solicitor as to the class of slate upon which the messages appeared?—No.

Then I ask you if Mr. Lewis's illustrations had any relation to this case?—Yes.

Which of the messages do you assume related to the experiment?—I did not say any. The messages I received were not the only messages in question.

Now, you told us that the second message consisted of two names, and you have said, "He then took the slate, which was clean at the time, and held it in one hand. Then he commenced raising his hand, and biting the pencil." Now did he bite the pencil with his right hand? (Laughter.)—No, with his teeth.

I beg pardon. Did he hold the pencil in his right hand when he bit it?—No, with his left hand.

In which hand did he hold the slate?—To the best of my belief in his right, whilst he bit the pencil with his left. I cannot, however, state definitely at this moment, but I have probably made an accurate statement with regard to it.

Now, when you state that he held the slate with his left hand, was that correct? I am not assuming that you stated it improperly, but was it really correct?—Whatever I have stated was correct, but at this moment I have not so clear a recollection of it as when I made notes at the time.

Have you got those notes?—No.

When did you take notes?—On returning from the visit.

When did you destroy them?—When I wrote to the *Times*.

Why?—Well, I had no further use for them.

You did not contemplate these proceedings, I suppose?—Am I (speaking to Mr. Lewis) to answer the question.

Mr. Lewis: Oh, yes, do so.—Witness: No; I did not.

Mr. Munton: You did not contemplate the proceedings, and therefore you destroyed the notes?

Mr. Lewis: He did not say "therefore."

Mr. Munton: Did you destroy the notes because, having written to the *Times*, you had no further use for them? At that time you did not contemplate legal proceedings. Had you two sets of notes at that time?—No.

When did you make a note—was it a continuing note of the two sittings?—Yes.

Now this is very important. I ask you to consider whether or not, when this second message was produced, he held the slate with his right hand. You have said the left before. Do you think you were mistaken?—No; I think he then held the slate in his left hand.

Do you pledge yourself that Dr. Slade held the slate with his left hand, and the pencil with his right hand?—On the first occasion, yes.

Then why did you express any doubt just now?—On certain occasions Mr. Slade somewhat varied his proceedings.

Well, having bitten off a piece of pencil, did you see Dr. Slade's right hand move towards the left; that is to say, towards the slate while the slate was on the table, or when it was under the table?—At first it was on the table, subsequently it was hidden by the table, but not under it. I am referring to the first message.

But we are dealing with the second; did you see Dr. Slade's right hand move towards the left above the table?—At first, yes.

When Dr. Slade placed the slate in position was he holding it with the right or with the left hand?—With the right hand. I considered that you had been referring to the whole series of messages.

Then with which hand do you say he wrote the message?—He wrote the message with the right hand.

While he had the slate in that hand?—Possibly he may have done so: he may have written on his knee.

While he was holding the slate?—While balancing it on his knee. I think he was balancing it on his knee, and yet still writing.

You have said that the message was brought slowly up, and that you soon saw words on the upper surface. When the slate was placed in position did you hear on that occasion what you have said you heard on other occasions—a scratching similar to writing?—Yes, I heard the writing upon the knee.

Now having heard the writing on the knee, did you hear the simulated writing or "scratching" when the slate was placed in position?—Yes.

Well, why not say so in your evidence in chief?—I don't know that I did not say so.

Mr. Lewis: He did say so—he even took a slate and scratched it with his finger by way of illustration.

In answer to a reference, the Clerk of the Court read from his notes of the evidence, from which it appeared that the witness had stated that he heard a "scratching" on the slate.

Mr. Munton: That did not refer to the second message.

Mr. Lewis: I did not take the witness through the minute details of the incidents attending each message; the other messages would be assumed to be produced under similar conditions.

Cross-examination continued: Did you from the beginning to the end absolutely see any writing done?—No.

Then the expression used here that you "saw it done" means that the motion of his arm was consistent with his doing the writing?—I did not use the expression "saw it done." I saw the doing of it.

Then did you hear your solicitor say that you saw it done?—No.

Mr. Lewis: I explained how he saw it done—that he saw it done so far as the moving the pencil went.

Mr. Munton: I ask you now whether you saw any writing from beginning

to end done?—Witness: I conjectured that he was writing from what I saw and heard, and the delay in pulling the slate away. I did not see the writing actually done, but I saw it being done.

Do you say that the muscular action was indicative of writing?—Yes; under the circumstances.

Might it not have been indicative of his moving the slate about under the table?—No.

Did you see him move the slate about?—Yes.

Do you mean to say that when you saw him moving from right to left it was not consistent with his moving the slate?—No.

Do you mean to say that you can pledge yourself that the motion was caused by writing?—By the motion of his hand as if in writing.

Now, I point out to you once more whether all this motion might not have been caused by moving the slate about?—A totally different thing, and at a different period.

Were both his hands under the table?—Both hands would be hidden by the table.

Do you think the writing at any time occurred when both his hands were on the table?—Yes.

How long do you think the longest message took to write?—Three or four seconds.

And that sometimes he wrote with one hand under and sometimes with both hands under the table?—Yes.

Was not that a most absurd imposture?—It was most absurd.

Do you think that is the way he has been deceiving people for 15 years?—No; I don't think it is the only way. There are many other ways.

You have told us you were touched under the table; where were his hands then?—In front of him; one would be on the table, the right hand might be holding the slate.

Were you touched when both his hands were on the table?—Yes.

You sat on Slade's right?—Yes; with a corner of the table between us.

You say you were touched when both his hands were on the table?—Yes.

Was your coat pulled or anything of that kind? Have you said that?—No; I am quite sure I have not said that.

Have you said that any other garment was pulled?—Not that I am aware of. I don't remember; but I don't think I have.

Is it a fact that your clothes were pulled?—They were not grasped. I could not give it that expression; but I was touched.

Was the touch such as could be performed by means of his legs?—Yes.

On which leg were you touched?—On the right leg.

If you were touched on the right leg we have it that in your position your left leg would have been, so to speak, more or less against the right leg of Dr. Slade?—Not against it.

But so to speak?—I would not say so.

But, in point of fact, your left knee would have touched his right knee; your left knee and his right knee would form an angle?—Yes.

Well, you were touched on the right leg—the off leg of Dr. Slade, if I may so speak. Were you touched on the right side of that leg or the left side?—On the top of it—on the upper surface of the side above the knee.

In the position Mr. Slade was in could he have touched you with his foot?—Yes, I think he could.

Was it a light touch or a heavy touch which you received?—A light touch. Did you ever make any attempt to look down on Mr. Slade's knee when those writings were going on?—I looked as much as I could without moving my position—without getting up or leaning over.

If Dr. Slade could have touched you on the off leg you must have been extremely close together?—Not at the same moment.

During the time you were sitting with him, was there any appreciable difference in the positions you occupied?—Yes, there was.

Did you make any attempt, I again ask you, to overlook these writings?—I made no movement in that direction.

You say in the *Times* that Dr. Slade coolly wrote these messages on his knee; what do you mean by that?—They were written leisurely.

You mean to say that he actually wrote all these messages leisurely on his knee?—I meant to say that he did not show any heat or excitement. I said the table was a peculiar one, without a frame, and such as might have been made expressly for Slade.

Would you be surprised to hear that the table has a very deep frame?—Yes.

Do you attach any moment to the circumstance of its having no frame?—Yes.

What difference do you say it makes?—It gives greater freedom to the movements of the hands and legs under the table.

Mr. Munton: We will produce the table.

Mr. Flowers: Is it possible to get the table into court? (Laughter.)

Mr. Munton: One of the officials received it this morning.

Mr. Flowers: Would Dr. Lankester know it again?

The table was then brought into court amid much amusement, and placed on the bench. It seemed an ordinary oak "Pembroke" table, with "flaps," which, when extended, made it about 4-ft. square. The frame seemed to be of the usual kind, covering the legs to the depth of about 4-in. A foot rule was produced by Mr. Bohu, the publisher, one of the bondsmen.

Mr. Munton (to witness): Now, have you any reason to suppose that this is not the identical table that you saw?—I have no reason to suppose that it is. (A laugh.)

Then look at it attentively, and say whether you have any reason to suppose that it is not the table you saw.

Professor Lankester inspected the table as it stood by the side of the magistrate, and took its dimensions with the rule.

Mr. Munton: Can you identify the table now?—I can't swear it is not the table, but this flap is the part which gave me the impression that there was no frame to it.

Mr. Lewis: You mean there was no frame round the flap.

The table was here examined by a number of the gentlemen in court, and for a minute or so the cross-examination was suspended.

Mr. Lewis: It is a very peculiar table. (Laughter.)

Mr. Flowers: Certainly it is an extraordinary table. I never saw a table with the flap supported in that way.

Mr. Munton: Perhaps I had better go on with my examination.

Mr. Lewis: You will observe how the flap is sustained. There is a wooden bar fixed beneath the centre, which, moving on an axis, supports the flap when required.

Mr. Maskelyne, who had examined the table, said it was a very uncommon one, and had been made expressly for the purpose. (Laughter.)

Mr. Munton: Really Mr. Maskelyne ought not to be allowed to give an opinion. I must protest against his giving his opinion in this manner. How-

ever, it is not of very great moment. (A laugh.) (To the witness): Assuming the flap now down to be up, is this the place where Dr. Slade sat (the left-hand corner), assuming the back of the Court as the place where the window was?—Yes; he sat with his back to the window.

And his knees were either against the table-legs, or by the side of them, against the frame?—They were under the frame.

And you were sitting on this side, on the right of him?—Yes.

You have said that you consider the absence of a frame very much facilitated the movement of his legs. Now, I ask you again, looking at the table with the frame as you see it there, what do you say to it now?—That it facilitated the tricks he performed. It certainly facilitated the movements of his legs on the right-hand side.

Now do you admit that you were in error?—What I said with regard to the table was that it was a table specially constructed, and that it facilitated the general performance.

Are not all tables with two flaps made as this one is?—No; I will not admit that.

Mr. Munton: We will admit that it is a heavy table, and that the ordinary supports for the flaps are made to swing entirely under the frame. But, leaving that matter, now let us go to another point in your evidence. You say that Dr. Slade told you to write on a slate, and not to let him see it. Did you write so that he could not at the time read your writing?—Yes.

Did you hand the slate to him with the writing on the upper or the under surface, as you handed it?—On the under surface, so that he could not see it unless he turned it over.

What did he do with it when you handed it to him?—He took it in his right hand, took a piece of pencil in his left hand, and put it on the slate; made some remark to me, clearing his throat at the time, and said, "I am lowering the slate out of sight." I did not then see the slate for some time; but, meanwhile, his hand was going up and down from his mouth to the slate.

Did he make any attempt to read what you wrote?—Not when I first handed him the slate, but he kept the slate out of sight.

You watched Dr. Slade narrowly?—Yes.

Did you see him read the message with the slate above the table?—No.

Then he placed it under the table before he read it, if he read it at all?—Not under the table.

Beneath the table?—Yes.

In order to read it he would have had to turn over the slate?—Yes.

Did you see him turn it over?—I believe he turned it over.

He was sitting with his knees more or less against the table. Was his body very much backward, or close to the table itself—I mean, where was the space for him over the slate?—At his side.

He turned it over, looked at it, and then turned it over again in order to get it into position?—Yes.

Dr. Slade, you have said, sat with his back to the light, in order to conceal his movements?—Yes.

Then he must have been in a pretty dark position when he turned over the slate in order to read what was written on it?—I do not say so.

Was he not in a dark position?—There was light a little to his side.

Did he turn the slate to the side where there was light?—Probably he did.

But did he?—I am not able to tell you.

Then you did not watch him very narrowly?—Yes; I did.

If the slate was beneath the level of the table, at best he must have looked down to read it?—Yes.

Did he look down?—Most positively he did.

Did it not occur to you to look over too?—No; it occurred to me not to look over.

Was there any movement of Dr. Slade's arms indicative of his turning the slate over twice?—No.

You believe that he read it because his eyes were turned down?—His eyes were frequently on the slate. He kept moving the piece of pencil, and that was the pretence for looking down on the slate.

In which hand did he hold the slate at that time?—The right.

You say that in placing the pencil with the left hand on the slate he took that opportunity of turning it over, reading it, and turning it back again?—Yes.

On what side of the slate was this message?—On the other side of the slate to the query. I heard the low sound of writing before the slate was got into position. Once or twice on other occasions—not on this—he said that "the spirits were a long time coming." (Laughter.)

Have you heard that the sound of writing on the knee has frequently been heard by inquirers into this subject at times when no writing was subsequently discovered?—I have not.

Mr. Lewis objected to questions of that nature as irrelevant to the issue.

Mr. Flowers said that the defendant professed that the writing was done by the deceased Mrs. Slade. (Laughter.)

Mr. Munton: I am not called upon to show that this was done by supernatural agency.

Mr. Flowers: I think you are. (Laughter.)

Mr. Munton: If the defendant saw the writing of the deceased Mrs. Slade, I don't know that I am bound to show that it was her writing. The defendant believed it, and that is enough for me.

Mr. Flowers: The question is simply, did the defendant fraudulently induce people to come, by pretending to do a thing which he did not. I do not wish to say too much on the matter, for this matter may be called almost a new religion, and I do not want to hurt the feelings of any one who believes in it.

Mr. Munton: I am sure, sir, you will appreciate the position in which I am placed.

Mr. Flowers: I never knew an advocate in a more difficult position. (Laughter.)

Mr. Munton: We will endeavour to get on. (To the witness:) You held the slate yourself on the first occasion?—Yes, on Sept. 11th.

Did you get any opportunity on that occasion of seeing the writing when it was not supposed to be there?—I had a very good opportunity.

Did you avail yourself of it?—I did not.

Quite sure?—Yes; quite sure.

Have you ever said you did?—No.

I will take your answer for the present. Was not the edge of the slate, when the defendant was moving it, more or less under the table, occasionally seen by you?—Yes.

You have told us that the slate was being frequently moved under the table, sometimes touching your knee—did you see that?—No; I think not.

Now I will ask you whether the slate ever touched your knee when under the table?—Once it did.

Was the slate frequently moved by the defendant underneath the table?—Yes.

Was not one of the edges of the slate frequently seen projecting beyond the table, so that you sitting there could see it?—Yes.

Mr. Munton: You held the slate yourself on the first occasion?—Witness: Yes.

Had you an opportunity of seeing the writing on that occasion when it was not supposed to be there?—No.

Was not the slate occasionally seen by you as it was being moved about by the defendant under the table?—Yes.

But when the writing was taking place, according to you, you say that ceased?—Yes.

How many words did the longest message contain?—Eight or nine, I think, was the greatest number.

You say the message was deliberately written on his knee?—Yes.

Now, coming to the message written when Dr. Donkin was present; but I must ask that if Dr. Donkin is present he should leave the court.

Mr. Flowers: He will read every word in the papers, so that unless you are going to examine him to-day, it is not worth while sending him out of court.

Mr. Munton thereupon waived his request, and going on with the witness, said: Now, when you snatched the slate away, you say you said to Dr. Slade, "We will try again;" then he got the slate under the table, and said, "The spirits are a long time coming;" that you said, "Yes;" and he said, "If you hold the slate, perhaps they will write more distinctly." Was the slate before that in position under the table?—No; it was not in position on that occasion.

Then how do you explain his remark "that the spirits were a long time coming?"—I am not called upon to explain that, but my explanation is that he does not place the slate in position until he is aware that the spirits are present.

Did you hold the slate?—I met it as he placed it in position at the corner of the table, and snatched it away.

Was that not, according to your evidence, after it had been there the fraction of a second?—As it came to the corner of the table I met it and snatched it away.

That was not after it was assumed that writing had commenced?—No. I mean it was in the position where he ordinarily places it, and that it had not been there the fraction of a second.

I ask you whether the slate was not in position for some space of time before you thrust out your hand and seized it?—It depends on the construction of the words "in position." He merely put the slate in position, and I put out my hand and withdrew it.

When you said the slate was in position a fraction of a second, did you mean to say that it was in position at all?—I meant to say that it was in the position at which he ordinarily placed the slate.

It had not been brought up to the table?—He had not squeezed it against the table.

Will you pledge yourself that the slate was not absolutely in contact with the wood of the table, though not squeezed against it?—Assuredly the slate was not, though part of the frame of the slate might have touched the table.

Well now, if you are to distinguish between the frame and the slate, will you pledge yourself that the slate was not against the table before you seized it?—I say the frame of the slate did touch it, in all probability.

Do you know, or have you heard, that inquirers into this subject of slate-writing have publicly and privately certified that long messages occur in a very short space of time?—I have heard so. I also know it is commonly asserted by persons who have inquired into the subject that Dr. Slade changes the slate, and thus produces long messages. (Laughter.)

Mr. Flowers: Do you admit, Mr. Munton, that there was no writing or message on that slate before it touched the table?

Mr. Munton: No; I do not admit that. (Laughter.) It may be that writing was produced.

Mr. Flowers: The course of your cross-examination would seem to indicate that the slate was perfectly clean when it went under the table, but that in the short time which elapsed before it was seized a message was produced by the spirits, who, of course, can do a great deal when they do come. (Laughter.) I should like to know whether that is the case for the defendant. I should like to know whether I am going to try that issue. (Laughter.)

Mr. Munton: I understand the contention to be that the writing occurred on this occasion between the time when Dr. Slade commenced to move the slate towards the table and the time when it was snatched away from him by Dr. Lankester. The question which the Court has really to decide is whether this is an imposture or not.

Mr. Flowers: That is the point; that is the proper way to put it.

Mr. Lewis: Possibly I may remind the gentleman who have placed their hats upon Mr. Slade's table of what they are risking. (Laughter.) They had better take their hats off the table. (Great laughter, which was increased by the quick movements of one or two gentlemen, who took the joke seriously, to seize their hats.)

Mr. Flowers: Here the spirits are tranquil. (Laughter.)

Mr. Munton: This is another interlude of Mr. Lewis's.

Mr. Flowers: Never mind, Mr. Munton; you have your speech to make yet.

Mr. Munton: Well, I think we have too many of these from Mr. Lewis.

Mr. Flowers: Oh, I think Mr. Lewis has kept very quiet. (Laughter.)

Cross-examination resumed.—Have you given any attention to the study of psychology?—Yes.

Were you aware that the Dialectical Society had a committee to inquire into the phenomena of this order?—I am aware of that. I know that a report was published by them. I never read it. I have read extracts from it.

Do you know that there are a very large number of journals published in England and America which are entirely devoted to this subject?—Some half-dozen.

Oh, five times as many as that?—I did not know that. I know of a work by Mr. Serjeant Cox on psychic force. I never read it. I have never read any extracts from it.

Do you know, as a matter of common report, that in that work various opinions are expressed on this subject?—

Mr. Lewis objected to this line of examination.

Mr. Flowers: We are going to another issue now, but, assuming that all that is true, the question is, is the defendant an impostor or a real Spiritualist?

Mr. Munton: My object is to show that the witness has not given any great attention to this subject which he went to investigate.

Mr. Lewis: But don't talk of "common report." I should be stopped at once if I spoke of the common report with reference to the spirit masks and miracles in America.

Mr. Munton: I ask him whether he knows from any source that the question

of the causes of that phenomena has been much discussed in that work?—I don't know that.

Do you know that the phenomenon of writing other than by the ordinary agency has occurred in many private families for many years?

Mr. Flowers: Surely this is going farther than is necessary. Are we not making a great case out of a little one?

Mr. Munton: I want to show that this gentleman went there without any knowledge of the subject, and therefore, being prejudiced, might have distorted the facts; but, if you say I am out of order, I will not pursue the matter further.

Mr. Flowers: For many reasons I think you should keep to the issue.

Mr. Munton: It is difficult to do so, considering the nature of the opening speech.

Mr. Flowers: Everybody forgets the opening in this world. (Laughter.) If I were to send the case for trial, or deal with it under the Vagrant Act, I should not take the least notice of what the opening was, unless in so far as it was pertinent.

Mr. Munton: If you think I should not pursue that kind of cross-examination any further, I will not do so. I shall bring before you certain witnesses, and I don't want the objection to be taken that I gave no idea of what I was going to do.

Mr. Flowers: I think you have done that.

Cross-examination resumed: You say you attach little importance to the phenomena except the slate-writing?—Yes.

You say the chair which was raised in the air might be done by the defendant, and you added that, when that was done, the defendant leaned forward?—Yes.

Do you say that leaning forward would enable him to project his leg to the other side of the table?—Yes; easily. He drew my attention to the fact that his legs were to the right of the legs of the table; then he moved a little farther away from me, then he made me put my hands on the table to join his, and then he leaned on to the table obliquely, so as to give a straight line to the whole length of his body and his left leg, the chair being at the corner.

If a man were in a sitting posture does it not make him less able to lean forward?—No; it gave him the support of his arms on the table.

Well, if the large majority of people who go to Dr. Slade find things different to what you describe, does that not lead you to think you may be mistaken?—No; not with regard to that special matter.

But you admit you were mistaken on one point?—No; I have never admitted anything of the kind. I have said I might be mistaken.

Then you wrote to the *Times* to say that it is high time that persons not insane should have these things explained to them?—No; I did not use those words.

Well, you say it is extraordinary there should be such credulity amongst persons apparently sane?—I may have used those words.

Who are these "apparently sane" persons to whom you referred in your letter to the *Times* on this subject?—Well, Mr. Alfred Russell Wallace for one.

Did you include Lord Lindsay in that description?—I have never had Lord Lindsay's acquaintance, and I cannot say I include him.

Do you know that Lord Lindsay has taken an active part in the discussion as to the causes of these phenomena?—

Mr. Lewis: Is not this really going beyond the record?

Mr. Flowers: I do not think the question is at all relevant to the issue.

Mr. Munton: This gentleman says, in his letter to the *Times*, that all experience and history show that all this is wrong; and I have been desirous of getting at his authority for that statement, but, in deference to you, sir, I will not pursue that line of examination further.

Mr. Flowers: The issue here is not whether Spiritualism is true or false, but whether the defendants conspired on this occasion.

Mr. Munton: Or believed that what they said was true.

Mr. Flowers: The question is what they did. If they were conjurers they could not believe it.

Cross-examination resumed: When you left the room after your visit with Dr. Donkin to Dr. Slade, you found several persons waiting in an anteroom?—Witness: Yes.

And, if I recollect rightly, Dr. Slade came out and said that if any two gentlemen would come in he would explain that you were wrong—that he would explain your accusation away?—Yes.

Did you know the gentlemen who went in?—No.

You say that you remained some twenty minutes to see if Dr. Slade would come out of his room again, and then left, Dr. Slade not having come out of his room?—Yes. I have heard what the result was. I said I did not stay to see. I heard the result about an hour afterwards from Mr. T. J. Alhnan. He went there shortly after my interview. I may have said that there was a particular result or no result, but I did not say it as though I had seen it myself, or know it at first hand.

Did you write your letter, dated September 21, which appeared in the *Times*, before or after you took out the summonses in this case?—I think it was on the same date. Possibly the letter was written before I took out the summonses.

Was that a fair or just proceeding?—I think so.

Do you consider it a fair and just proceeding?—Yes.

Did you communicate, before you took proceedings, with any public authority, either with a body of gentlemen or a newspaper?—I do not remember doing so.

Will you pledge yourself that you did not?—Yes.

Can you account in any way for the notice that appeared in an Edinburgh paper?

Mr. Lewis: I must object to this. It is going very far beyond the question. Mr. Munton: Are you responsible either directly or indirectly for the article that appeared in the Scotch newspaper, stating that before it was published proceedings would be taken against Dr. Slade and Mr. Simmons?—I have never heard of it before. This is the first time it has been brought to my notice.

Did you communicate with your friends and tell them that you were going to take these proceedings?—No.

How soon did you discover that you had been defrauded? Was it a week?—Yes, before it came under legal cognisance.

Did you take out the summons before you consulted your solicitor?—Yes, one. There were two summonses. The second was taken out after.

Did you act in concert with the several gentlemen whose names are mentioned in the summons?—No.

Did you use their names without their authority?—No. I will swear that I did not use the name of one without his express consent.

A letter was handed to witness, which he announced to be from Dr. Carpenter.

After looking at the letter, do you pledge yourself that you did not use the name of Dr. Carpenter against his express wish?—I do. Dr. Carpenter never communicated with me on the subject until long after the proceedings were commenced, and he made the same statement in his letter to me.

Then, notwithstanding that letter of Dr. Carpenter, which I have placed in your hands, do you say that you did not use his name without his authority?—I say it is absolutely not the case.

Well, then, I will not put any more questions to you.

Cross-examined by Mr. Massey: There was nothing in the letter of Simmons to me beyond making the appointment to see Slade.

On other occasion was there any attempt on the part of Simmons to engage you in conversation, to extract any information from you?—No, nothing I can remember. I think we said a few words about the weather, or something of the kind.

May I take it that you do not suggest that there was any attempt on the part of Simmons to get round you?—You may take it so.

Did you know that Mr. Morton, Maskelyne and Cooke's manager, is quite unaware of how their feats are performed?—I have heard it said he professes it as part of his performance—as part of the conjurer's *repertoire*.

Many people believe in Dr. Slade—I do myself—(a laugh)—would you conceive it possible that Mr. Simmons might be one of those persons, for all you can tell to the contrary?—I think it highly improbable.

Did you observe anything in Simmons's conduct which would lead you to say that if there was a fraud on the part of Slade Simmons was a participator in it?—What struck me particularly about Simmons was his manner when I came out of the room.

You have stated that Simmons said, after you had denounced Slade, that it would do them no harm, and that hundreds of people would come back again?—Yes.

Did Simmons say that if this thing were true you would only do yourself harm?—He did not say "If this were true," but he said that in six months I would regret if I wrote to the newspapers.

What did you understand him to mean when he said so?—That it would lead to trouble, and that Slade might continue to defraud the public. (Laughter.)

Why should that be a subject of regret to you?—It is a subject of regret to me.

Was what Simmons said to you said out loud, in the hearing of persons whom you have elsewhere described as dupes?—He was sitting away from them. The persons referred to were engaged in their own conversation at the time. He was talking to Dr. Doukin and myself.

You had been exposing the doctor to all those dupes. But there had been a sensational incident; and am I to understand that they went on with their conversation and paid no attention to what was going on between you and Simmons?—Two of them would be taken in to the next room by Slade, and the others were discussing the statement I had laid before them.

Did Simmons lower his voice at all when he spoke to you?—No.

Did you say that in visiting Slade you parted with your money without representation?—If there had not been a representation I should not have gone to the performance.

What representation?—That the thing was done by spiritual agency.

By whom was that representation made?—Made by Slade, as reported to me. I did not consider when I got into Slade's apartments that I was bound to pay him the *séance* fee. I should not have considered the message from "Allie" worth a sovereign. (Laughter.) I went to Slade's on the representation that the writing was effected by spiritual agency. That representation was not made to me by either Slade or Simmons. I know that among Spiritualists the untrustworthiness of spirit messages is recognised. I know that to be a fact which they cannot evade.

Did you know that there are many people who admit the phenomena, but don't attribute them to spiritual agency?—No. I never knew precisely the difference between the two classes of persons. Putting aside the hypothesis of trickery, I do not consider the subject of these phenomena worthy of investigation.

You say you were not at all prejudiced?—Prejudiced is an uncertain word. I formed the hypothesis that spirit-rapping was done by conjuring, and I went to test it. I cannot say that I was prejudiced. I have arrived at no conclusion, having had no opportunity of testing the matter.

Then you rather went to detect what you considered to be a conjurer's trick than to investigate what might possibly be the result of an unknown force?—You may take it in that way.

Throughout that *séance* you were on a sharp look-out for any indication?—Yes.

As regards one of the messages, you said that Mr. Slade slowly and deliberately placed the slate on the table?—Yes.

It was not on the first message?—No.

Did you observe the way in which Mr. Slade placed the slate on the table after the first message?—I could not say what he did with the slate. It was on the table, and brought to my view, but I do not know whether he turned it or not.

Would you say there was no sleight of hand in placing the slate upon the table?—I would not say that, because it would be a dangerous thing to say that a conjurer was not using sleight of hand at any particular time. You can only state your impression. Of course, you may sometimes detect him, but when he is successful you cannot expect to know anything about it.

I would ask you if you are aware that invitations have been extensively addressed to scientific men to investigate these phenomena?—I am not; but I have heard since that a large sum of money has been given by a gentleman of Manchester to Mr. Slade for the purpose of giving *séances* to journalists, with the object of puffing the performance.

You don't suggest that the gentleman who did that was not a sincere believer?—No.

Then do you think puffing is a right expression to use towards people who are sincere?—No, I don't think it involves that.

Are you aware that the invitation has been extensively acted upon?—I have heard that some accepted it, and some did not.

Do you think that invitation is the conduct of a stupid conjurer to invite men the best able to detect him?

Mr. G. Lewis: That is a question of argument, it is obvious.

Professor Lankester: I think it is the conduct of an impostor to invite people the least able to detect him.

Mr. Massey: You don't suggest that Dr. Slade and Simmons were in the habit of inviting anybody?—Indeed! (Laughter.)

You don't suggest they invited you?—No.

Then I don't think I can make any more of you. (Laughter.)

Re-examined by Mr. Lewis: I paid my money in consequence of the statement that the phenomena were produced by spiritual agency. I should not have paid my sovereign if Slade had previously informed me that it was produced by conjuring. I used the names of no one in the summons as prosecutors, though I mentioned as being amongst the defrauded the names of some of those who I knew had visited Slade.

During the performance was there any spirit hand produced?—Yes; an assumed spirit hand.

Mr. Munton: That does not arise out of the cross-examination.

John Nevil Maskelyne was then called, and being sworn, was examined by Mr. Lewis as follows:

You carry on the profession of a conjurer at the Egyptian Hall, Piccadilly?—Yes.

What do you call yourself?—Jeweller, watchmaker, and conjurer. (A laugh.)

How long have you been a conjurer?—Something like fourteen years professionally; but, more or less, I have interested myself in the profession all my life.

Oh! you were born a conjurer? (Laughter.)—Well, not exactly. I did not inherit it.

Have you ever visited a *séance* of the defendant's?—I have not.

Have you examined the table that has been produced here as that which Mr. Slade uses?—I have glanced at it.

Is there any peculiarity in it?—It is a very convenient table for the business. (Laughter.)

What do you mean by very convenient for the business?—Oh, it has one or two peculiarities. It appears to me to have been slightly altered since it was brought into court; at least since it was last used.

Mr. Munton: This is too bad. How do you know that?

Witness: I say from my knowledge of the trick that it was altered. For producing the spirit writing under the table it is necessary to have something more than the leaf of the table to support the slate. That something has undergone some modification. I have not seen the performance, but—

Mr. Munton: I object to this evidence.

Mr. Lewis: I am going to show how this thing can be done.

Mr. Munton: The question is not how you could do it, but how Slade does it.

The witness then showed what he meant by means of the table which had been placed upon the bench, and which was stated to be that used by the defendant. At one side was a movable bar to support the falling leaf rising out of the framework, of which it seemed to form part, and working on a pivot in the centre of the side part of the frame. Witness showed how this worked, remarking that its end seemed to have been recently altered.

Mr. Lewis: What is the use of that support?—Witness: To enable the slate to be supported against it while the writing is being done.

As an ordinary observer, may I ask you did you ever see a table like that? No; I never saw one having a bar swinging that way.

That would explain the evidence of Dr. Lankester when he said that the slate might not have touched the leaf of the table, since it probably touched the edge of this support. Now, with that exception, do you see any peculiarity at all in the table?—Well, it is a sort of arrangement I myself should adopt to facilitate the doing of the trick. But the end of the bar shows that something must recently have been cut off of it—some little apparatus to detain the slate. The end is cut in a way a carpenter would not do, and is rubbed over to conceal what had been done.

A good many tricks are performed with slates?—Oh, yes, in a variety of ways; they are very useful for conjurers.

Have you had experience of writing on slates?—Yes, ten or twelve years ago I practised a little slate writing.

Is it possible for a message or some writing to be on a slate and yet invisible?—Quite possible.

Have you a clean slate there?—Yes (holding one up), a perfectly clean slate.

Mr. Flowers: I do not see the relevancy of this.

Mr. Lewis: The evidence I am giving you is the most conclusive it is possible to produce. I am going to show you the things done by the hand of the witness which the defendant Slade pretends were done by spirits. You are aware that in courts of law, from time to time, all sorts of scientific matters are inquired into, the inquiries being constantly illustrated and elucidated by experiments made in the court, such as the mixing of chemicals, the exhibition of forces in the case of machinery in action. Suppose there was a question of murder, alleged to have been done in a certain posture. In that case evidence would be called to show that the commission of murder and the posture were incompatible. And we must recollect that the course of the examination was to show that Dr. Slade could not, under the conditions described, do the things in question by mere physical agency.

Witness: I could not do them with that table now.

Mr. Lewis: On the other side it was contended that in the position occupied by Mr. Slade he could not write with a slate-pencil on a slate.

Mr. Munton: Mr. Lewis's own client has withdrawn from the suggestion as to the writing being produced with the fingers or under the slate.

Mr. Lewis: I am used to contradictions, and one more or less won't matter. (Laughter.)

Mr. Munton: If Mr. Maskelyne had been at Dr. Slade's, and could speak to the exact conditions of what had been done, then possibly he might give evidence?

Mr. Lewis: It does not follow that because he was not there his evidence is inadmissible.

Mr. Munton: It does not follow that if the witness stands there and does certain things, therefore Dr. Slade does them in the same way.

Mr. Lewis: The objection is not to the evidence, but to its quality.

Mr. Flowers: Better let us have it. It won't, I hope, take long.

The Witness then continued: It is a very good trick—(laughter)—but the point is that it seems impossible that a slate can be held under the table by the performer's hand. It is, however, easy, especially if there is a slight projection or peg beneath the table, or if you have a cross-piece such as there is in the table that has been produced. You push the slate against that, and thus gain support for it, the greater support if the slate can touch both the framework and the cross-piece. The slate can in this way be supported by the thumb, and the fingers left free to write. The best way, however, to do this trick is by means of a small appliance (produced), a sort of thimble or cap of indiarubber, with a thimble fixed in it, and when you have done with it it is easy by a little frippery—(laughter)—to shoot it unperceived up the sleeve. Writing with the pencil under the finger-nail is impracticable. [Wit-

ness then held the slate against his breast, keeping it in position by pressing with his thumb while he wrote with the appliance attached to his finger, and then handed the slate to the Bench, when Mr. Flowers read from it "The spirits are present." (Great laughter.) Witness further described how an operator, by shuddering and other movements, could draw off the attention of the visitor while a second message was written on the other side of the slate, which being held to the under side of the table by the visitor, would of course appear when the slate was turned up. Mr. Maskelyne proceeded to write upon the slate the words "The spirits are present," and then to rub them out with a damp sponge. He then carefully dried the slate, which appeared free from any writing whatever; but in the course of a few minutes the message which he had apparently obliterated, distinctly reappeared. Mr. Maskelyne explained, by the way, that he had not written upon the slate with a common slate pencil, but with what some of the comic journals called a "Slade pencil." (Laughter.)

Mr. Simmons, one of the defendants, asked witness to show him the slate. Mr. Maskelyne: Oh, surely, sir, you know all about it.

Mr. Munton: I hope some restraint will be put on Mr. Maskelyne performing in public.

Mr. Lewis: He performs in public, but your client in secret.

Examination resumed: As to the long messages?—Oh, that is rather odd, but no doubt Mr. Slade has improved upon it. It is easy for him, with only two persons by and a table to help him—(a laugh)—but with a conjurer it is different, for he must do everything in the face of the people. (Witness proceeded to illustrate the writing on the slate.)

Mr. Massey: I object to this ridiculous exhibition.

Mr. Lewis (holding up a slate to which the witness had applied a damp sponge): The writing is now gone? Witness: Yes, for evermore; and I should be glad to do anything that would stamp out this pestilence of Spiritualism. I have seen writing when the hands were tied. That was done by writing with a piece of pencil tied in the mouth.

Mr. Munton: I do not think this evidence worth cross-examination.

Cross-examined by Mr. Massey: Suppose I brought you a slate from a shop and never let it go out of my sight, and that you put your hands upon it and I mine upon it, and that you found it covered with writing, what would you say to that?—It is very well to be told a thing of that kind, but I should say a medium would not do that.

If I sat with you or Dr. Slade, and the slate became covered with writing—a slate just brought from any shop, what would you say?—That it is a great pity that Mr. Slade does not always do that. (Laughter.)

Would you say that such a thing would be impossible to be produced by your art?—I say I could not do it as you describe it without any physical interference.

Do you believe any mortal man could do it?—I believe that a man who believed he saw such a thing would be labouring under a deception.

To Mr. Munton: You were served with a subpoena?—Yes.

After that did you insert an advertisement in the *Daily Telegraph* stating that until the court had decided whether Dr. Slade was guilty or not you would not perform his tricks?—I did.

Did you consider your proceedings respectful to justice, or decent?—I thought, under the circumstances, it would not be proper for me to give an exhibition of the proceeding.

To Mr. Lewis: I simply advertised that the *séances* would be given, and then that, pending these proceedings, they would be deferred.

You have been asked if it were possible for writing to appear on both the inner sides of a double slate when closed?—There may be incidents which a visitor could not discover.

Mr. Lewis (addressing the magistrate): I should like to know how much longer you intend sitting to-day. It is now five o'clock.

Mr. Flowers: How many more witnesses have you?—Mr. Lewis: Five or six, and every one of them will take some time in examining. The cross-examination of Professor Lankester has been so long that I have had scarcely five minutes for the prosecution.

Mr. Flowers: I suppose there will be no long cross-examination after this?

Mr. Munton: Well, if they give their evidence at the same length that Professor Lankester has, I shall feel bound to cross-examine them.

Mr. Lewis: Probably I shall be able to complete Dr. Donkin's evidence in chief to-day.

Mr. Flowers: Very well; proceed.

Dr. H. B. Donkin (examined by Mr. Lewis): Are you assistant-physician to the Westminster Hospital?—I am.

Mr. Massey (to the magistrate): When do you, sir, propose to sit again?

Mr. Flowers: Friday and Saturday.

Mr. Lewis: Those would be inconvenient days. Any day next week would suit me better.

Mr. Massey: A long adjournment will be a serious loss to the defendants.

Mr. Flowers: That is why I wish to shorten the adjournment. Say Friday week, then.

Mr. Lewis: That will meet my wishes.

Examination continued: You are an M.B. of Oxford?—Yes.

Did you, on Sept. 15th, accompany Professor Lankester to a house called "The Spiritualists' Home"?—I did.

A house in Upper Bedford-place?—Yes; No. 8.

Mr. Lewis (to the magistrate): I must ask, sir, that the table be impounded pending these proceedings.

Mr. Munton: I must object to that, except that you are willing to give us the money for a new one. (A laugh.) Pay us what the table cost, and we will consider it a bargain.

Examination continued: Were you shown into a front room?—Yes; on the first floor.

The defendant and others were sitting in the room?—Yes. There were three others, I think. Mr. Slade took me into a back room. The front room was the lighter of the two. Almost immediately after we were shown in Slade asked us to sit down. He tilted up the table to show us underneath. Then he asked me to sit opposite to him, and told Professor Lankester to take a chair on his right hand. Next he asked us to put our hands on the table which we did. He placed his hands also on the table, his left hand touching mine and his right Professor Lankester's.

Was there anything upon the table?—Nothing but a slate and a piece of pencil.

Whilst you were sitting there did Slade speak?—He made a few short remarks. He asked whether I had been at *séances* before, and what was my name. He kept me in a little conversation.

Did you see any peculiarity in his manner?—After a short time he shivered, and said, "I don't feel her yet." He then said he would see whether any writing was to be obtained, and he asked a question, "Can you write?" to some invisible spirit,

Then when happened?—There were three distinct raps, which appeared to proceed from beneath the surface of the table. He then took the slate into one of his hands, and with the other he broke a piece of slate-pencil.

Mr. Lewis here asked that the case might be adjourned, and a conversation again ensued between the magistrate and the legal gentleman as to the day when it should be proceeded with. Ultimately the further hearing was adjourned until Friday week, at eleven o'clock.

The request was also repeated by Mr. Lewis that the table should be impounded by the Court; but Mr. Munton again objected, unless £1 5s., its value, was handed over to his client.

Mr. Lewis said that the table had been handed in, and was as much a part of the evidence as any document could be.

Mr. Flowers thought that under the circumstances the table had better be detained, and all parties then left the court.

THE RELATIONSHIP TO SPIRITUALISM OF THE LATE DR. ROBERT CHAMBERS.

BY JANE H. DOUGLAS.

THE Cock-lane ghost story has become proverbial as an instance of detected fraud, where invisible agency has been simulated; how often is it cited as such in the now constantly recurring controversies on the spiritual phenomena; but whoever will look into the introduction to Mr. Home's *Incidents of My Life*, by no less a person than the author of *Vestiges of Creation*, now known, as he was long believed to be, the late Dr. Robert Chambers, will see in what—to use his own words—"a clumsy, foolish, and utterly unsatisfactory manner, the Cock-lane ghost was detected." I have often heard my lamented friend speak of the supposed impostor, poor little Anne Parsons, as a victim to materialistic prejudice.

Had Dr. Chambers been now alive he would doubtless have come forward more openly in support of Spiritualism. For some time before the illness which ended in his death, he had meditated a work on the spiritual phenomena; when his health began to give way, feeling hardly equal to the task, he offered me the materials he had collected, but he was then in appearance still vigorous, and I urged him to continue the *Opus Magnum* of which he showed me a sketch. I remember he expressed in it the conviction that Spiritualism was the beginning of an immense revolution of thought, and the opening up "of a more extended view of the Cosmos." I now deeply lament not having accepted the offered treasure.

81, South Andley-street, W.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

MEETING OF THE COUNCIL.

Last Tuesday night, at a meeting of the British National Association of Spiritualists, Mr. Alexander Calder presided, and fourteen other members were present.

Eleven new members were elected, among whom were Mr. George S. Thompson, M.D., Mrs. J. P. Turner, Capt. F. G. Irvin, Mr. Brinsley Nixon, Mr. William Newton, Mr. George Kemp, Mrs. Kane (Maggie Fox), Mr. William G. Johnson, Mrs. Tyndall, and Mr. G. Tommy.

After the consideration of several personal matters,

A letter from Senor Refugio T. Gonzalez, Mexico, was read, asking that the Mexican Society of Spiritualists should be enrolled as an organisation allied to the British National Association of Spiritualists. It was then agreed to enter into the proposed alliance.

Presents from Messrs. Blackburn, Martheze, Coleman, and Harrison were accepted with thanks.

The Secretary said that Mr. Blackburn's gift consisted of a slate, in a glass frame, filled with Greek writing, obtained on the top of a table, in daylight, in the presence of Dr. Slade.

The Secretary reported that at the close of the hearing of Dr. Slade's case at Bow-street last week, two of the gentlemen whose names had been entered, without their consent, on the summons by Mr. Lankester, as having been defrauded by that medium, met the company of Spiritualists assembled on the premises of the National Association of Spiritualists, and entered their names as subscribers to the library. Those gentlemen were Mr. Henry Sidgwick and Mr. Gurney.

Steps were agreed to be taken to accelerate the sale of the Prize Essays, and the desire was expressed that the members of the Association should exert themselves in this matter.

Mr. Desmond Fitz-Gerald, M.S.T.E., reported that the Scientific Research Committee had obtained direct spirit writing, under absolute test conditions, through the mediumship of Mr. Eglinton. He also moved that fortnightly meetings, beginning next month, be held by members of the Association and their friends, to consider scientific and other questions connected with Spiritualism.

Mr. Algernon Joy, M. Inst. C.E., seconded this, and it was passed unanimously.

It was resolved that a national conference of Spiritualists should be held early in February next, and a committee was appointed to make the needful preparations.

The proceedings then closed.

A BRISK discussion on Spiritualism is now going on in the *Newcastle Weekly Chronicle*.

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