

REPORT
ON
SPIRITUALISM,
OF
THE COMMITTEE
OF THE
✓
London Dialectical Society,
TOGETHER
WITH THE EVIDENCE,
ORAL AND WRITTEN,
AND
A SELECTION FROM THE CORRESPONDENCE.

LONDON:
LONGMANS, GREEN, READER AND DYER.

1871.

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THE Report and Evidence, now made public, were presented to the Council of the LONDON DIALECTICAL SOCIETY, on the 20th day of July last, and were accepted in accordance with the following Resolutions passed by the Council on that occasion ;—

- (1.) That the Report be received and entered upon the Minutes.
- (2.) That the thanks of the Council be given to the Committee for the indefatigable way in which they have discharged their duties.
- (3.) That the request of the Committee that the Report be printed under the authority of the Society, be not acceded to.

In consequence of the above decision, the Committee unanimously determined to publish the Report on their own responsibility, and it is now accordingly submitted to the public.

APPOINTMENT OF THE COMMITTEE.

—o—

At a Meeting of the LONDON DIALECTICAL SOCIETY, held on Wednesday, the 6th of January, 1869, Mr. J. H. LEVY in the Chair, it was resolved:—

“That the Council be requested to appoint a Committee in conformity with Bye-law vii., to investigate the Phenomena alleged to be Spiritual Manifestations, and to report thereon.”

(Copy of the Minute of the Council.)

“At a Meeting of the COUNCIL of the LONDON DIALECTICAL SOCIETY, held on the 26th January, 1869, on the Motion of Dr. EDMUNDS, a Committee was appointed in conformity with Bye-law VII., ‘to investigate the Phenomena alleged to be Spiritual Manifestations, and to report thereon.’ The Committee to consist of the following Members:—

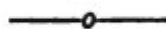
H. G. Atkinson, Esq., F.G.S.	Grattan Geary, Esq.
G. Wheatley Bennett, Esq.	Robert Hannah, Esq.,
J. S. Bergheim, Esq., C.E.	Jenner Gale Hillier, Esq.
H. R. Fox Bourne, Esq.	Mrs. J. G. Hillier
Charles Bradlaugh, Esq.	Henry Jeffery, Esq.
G. Fenton Cameron, Esq., M.D.	Albert Kisch, Esq., M.R.C.S.
John Chapman, Esq., M.D.	Joseph Maurice, Esq.
Rev. C. Maurice Davies, D.D.	Isaac L. Meyers, Esq.
Charles R. Drysdale, Esq., M.D.	B. M. Moes, Esq.
D. H. Dyte, Esq., M.R.C.S.	Robert Quelch, Esq., C.E.
Mrs. D. H. Dyte	Thomas Reed, Esq.
James Edmunds, Esq., M.D.	C. Russell Roberts, Esq., Ph.D.
Mrs. Edmunds	William Volckman, Esq.
James Gannon, Esq.	Horace S. Yeomans, Esq.

Professor Huxley and Mr. George Henry Lewes, to be invited to co-operate.”

Drs. Chapman and Drysdale and Mr. Fox Bourne declined to sit, and the following names were subsequently added to the Committee.

George Cary, Esq., B.A.	J. H. Levy, Esq.
E. W. Cox, Esq., Serjeant-at-Law	W. H. Swepstone, Esq.
William B. Gower, Esq.	Alfred R. Wallace, Esq., F.R.G.S.
H. D. Jencken, Esq., Barrister-at-Law.	Josiah Webber, Esq.

CONTENTS.



	Page
REPORT OF THE COMMITTEE	1
REPORTS OF THE EXPERIMENTAL SUB-COMMITTEES—	
„ „ Sub-committee No. 1.	7
„ „ Sub-committee No. 2.	13
„ „ Sub-committee No. 3.	39
„ „ Sub-committee No. 4.	46
„ „ Sub-committee No. 5.	47
„ „ Sub-committee No. 6.	50
COMMUNICATIONS FROM MEMBERS OF THE COMMITTEE.	
Dr. James Edmunds, M.D., M.R.C.S.	50
Mr. A. R. Wallace, F.Z.S.	82
Mr. Henry Jeffery	90
Mr. Grattan Geary	92
Mr. Serjeant Cox	96
Mr. H. G. Atkinson, F.G.S.	104

MINUTES OF THE COMMITTEE—

	Page
Evidence of Mrs. Emma Hardinge	109
Paper by Mr. H. D. Jencken, M.R.I.	115
Evidence of Mrs. Honywood	127
„ „ The Hon. Mrs. ———	128
„ „ Mr. T. M. Simkiss	129
„ „ Mr. Edward Laman Blanchard	133
„ „ Mr. J. Murray Spear	135
„ „ Mr. Benjamin Coleman	137
„ „ Mr. Childs	144
„ „ Mr. John Jones	<i>144</i> —145
„ „ Mrs. Rowcroft	149
„ „ Lord Borthwick	150
„ „ Miss Jones	150
„ „ Mr. Burns	151
„ „ Mr. Thomas Sherratt	152
„ „ Miss Houghton	153
„ „ Mr. Cromwell F. Varley	157
„ „ Mr. Thomas Shorter	172
„ „ Mr. Manuel Eyre	179
„ „ Mr. Lowenthal	183
„ „ Mr. Hockley	184
„ „ Mr. D. D. Home	187
„ „ Mrs. Cox	194
„ „ Signor Damiani	194
„ „ Mr. Glover	205
„ „ Lord Lindsay	206
„ „ Miss Douglas	209

	Page
Evidence of Mr. Rowcroft	210
„ „ Mr. John Jones (<i>continued</i>)	211
„ „ Lord Lindsay (<i>continued</i>)	213
„ „ Mr. Chevalier	217
„ „ Miss Anna Blackwell	220
„ „ Mr. Percival	222
„ „ Mr. Hain Friswell	223
„ „ Mr. Wm. Faulkner	225
 CORRESPONDENCE—	
Letter from Professor Huxley	229
„ Mr. George Henry Lewes	230
„ Mr. W. M. Wilkinson	230
„ Dr. Davey	232
„ Mr. Shorter	233
„ Dr. Garth Wilkinson	234
„ Mr. Wm. Howitt	235
„ Lord Lytton	240
„ Mr. John Jones	242
„ Dr. J. Dixon	243
„ Mr. Newton Crosland	245
„ Mr. Robert Chambers	246
„ Mr. W. M. Wilkinson	246
' Statement enclosed, by Dr. Lockhart Robertson	247
Letter from Dr. Charles Kidd	254
// „ Mr. Fusedale	255
„ Mr. Edwin Arnold	258
„ Mr. J. Hawkins Simpson	259

X.

	Page
Letter from Mr. Andrew Glendinning	260
" Mr. George Henry Lewes	263
" Professor Tyndall	265
" Dr. W. B. Carpenter	266
" Mr. T. Adolphus Trollope	277
" Professor Huxley	278
" Mr. Charles Bradlaugh	279
" M. Léon Favre	280
// " Mrs. Lætitia Lewis	280

COMMUNICATIONS FROM PERSONS NOT MEMBERS
OF THE COMMITTEE—

357' Paper by Miss Anna Blackwell	284
// " The Countess de Pomar	338
" M. Camille Flammarion	349
" Mr. Burns	355

NOTES OF SEANCES COMMUNICATED TO THE COM-
MITTEE.

No. 1. Mrs. Honywood	359
// " 2. Mrs. Honywood and Lord Lindsay	361
" 3. Mrs. Honywood	363
" 4. "	366
// " 5. The Hon. Mrs. ———	369
" 6. Mr. Guppy	371
" 7. "	371
" 8. "	372
" 9. "	372

MINUTES OF THE SUB-COMMITTEES—

	Page
Sub-Committee No. 1.	373
„ No. 3.	392
LIST OF WORKS ON SPIRITUALISM, &c.	396
INDEX	409



submitted to Mr. Guppy, whose reply is appended at page 67. The first sentence of Mr. Guppy's reply runs thus:—"The gentleman to whom Dr. Edmunds alludes, and who *permitted* the Doctor to accompany him to the *séance*," &c, thus suggesting that I thrust myself into the *séance*, instead of having come into it as I had described. I need only add, that not only was I *requested* to attend the *séance* precisely as I have described, but that the request was conveyed in a special letter from the gentleman in question. This letter is now lying before me, and can be seen by Mr. Guppy or any Member of the Editing Committee. I have re-perused the text and must adhere to every word of it, with the sole qualification that it considerably understates the result of observations which I made with great care.

J. E., *May*, 1871.

*Communication from A. R. Wallace, Esq., F.Z.S.,
Author of "The Malay Archipelago," &c., &c.*

Dear Sir,—Dr. Edmunds having reproduced in his communication to the Committee certain arguments to which I replied in a paper read before the Dialectical Society, I beg that you will publish the enclosed extract from my paper and place it immediately after Dr. Edmunds' letter.

I remain,

Yours very truly,

G. W. Bennett, Esq., ALFRED R. WALLACE.
Hon. Secretary, Editing Committee.

Extract from a Paper read before the Dialectical Society, on Arguments against the possibility or probability of Miracles.

MODERN OBJECTIONS TO MIRACLES.

We will now proceed to some of the more modern arguments against miracles. One of the most popular modern objections consists of making a supposition and drawing an inference, which looks like a dilemma, but which is really none at all.

This argument has been put in several forms. One is, "If a man tells me he came from York by the telegraph-wire, I do not believe him. If fifty men tell me they came from York by telegraph wires, I do not believe them. If any number of men tell me the same, I do not believe them. Therefore, Mr. Home did not float in the air, notwithstanding any amount of testimony you may bring to prove it."

Another is, "If a man tells me that he saw the lion on Northumberland-house descend into Trafalgar-square and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them."

Hence it is inferred that there are certain things so absurd and so incredible, that no amount of testimony could possibly make a sane man believe them.

Now, these illustrations look like arguments, and at first sight it is not easy to see the proper way to answer them; but the fact is that they are utter fal-

lacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge anyone to prove. The proposition is, that a large number of independent, honest, sane, and sensible witnesses, *can* testify to a plain matter of fact which never occurred at all.

Now, no evidence has ever been adduced to show, that this ever has happened or ever could happen. But the assumption is rendered still more monstrous when we consider the circumstances attending such cases as those of the cures at the tomb of the Abbé Paris, and the cases of modern scientific men being converted to a belief in the reality of the phenomena of modern Spiritualism; for we must assume that, being fully warned that the alleged facts are impossible and are therefore delusions, and having the source of the supposed delusion pointed out, and all the prejudices of the age and the whole tone of educated thought being against the reality of such facts, yet numbers of educated men, including physicians and men of science, are convinced of the reality of the facts after the most searching investigation. Yet the assumption that such an amount and quality of independent converging evidence *can* be all false, must be proved to be a fact if the argument is to have the slightest value, otherwise it is merely begging the question. It must be remembered that we have to consider, not absurd beliefs or false inferences, but plain matters of fact; and it cannot be proved, and never has been proved,

that any large amount of cumulative testimony of disinterested and sensible men, was ever obtained for an absolute and entire delusion. To put the matter in a simple form, the asserted fact is either possible, or not possible. If possible, such evidence as we have been considering would prove it; if not possible, such evidence could not exist. The argument is, therefore, an absolute fallacy, since its fundamental assumption cannot be proved. If it is intended merely to enunciate the proposition, that the more strange and unusual a thing is the more and the better evidence we require for it, that we all admit; but I maintain, that human testimony increases in value in such an enormous ratio with each additional independent and honest witness, that no fact ought to be rejected when attested by such a body of evidence as exists for many of the events termed miraculous or supernatural, and which occur now daily among us. The burden of proof lies on those who maintain that such evidence can possibly be fallacious; let them point out one case in which such cumulative evidence existed, and which yet proved to be false; let them give not supposition, but proof.

Another modern argument is used more especially against the reality of the so-called spiritual phenomena. It is said, "These phenomena are so uncertain, you have no control over them, they follow no law; prove to us that they follow definite laws like all other groups of natural phenomena, and we will believe them." This argument appears to have

weight with some persons, and yet it is really an absurdity. The essence of the alleged phenomena (whether they be real or not is of no importance) is, that they seem to be the result of the action of independent intelligences, and are therefore deemed to be spiritual or superhuman. If they had been found to follow strict law and not independent will, no one would have ever supposed them to be spiritual. The argument, therefore, is merely the statement of a foregone conclusion, namely, "As long as your facts go to prove the existence of unknown intelligences, we will not believe them; demonstrate that they follow fixed law, and not intelligence, and then we will believe them." This argument appears to me to be childish, and yet it is used by some persons who claim to be philosophical.

Another objection which I have heard stated in public, and received with applause is, that it requires immense scientific knowledge to decide on the reality of any uncommon or incredible facts, and that till scientific men investigate and prove them they are not worthy of credit. Now I venture to say, that a greater fallacy than this was never put forth. The subject is a very important one, and the error is a very common one, but the truth is the exact opposite of what is stated; for I assert that, whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, they have *always been wrong*.

It is not necessary to do more than refer to the

world-known names of Galileo, Harvey, and Jenner; the great discoveries they made were, as we all know, violently opposed by their scientific contemporaries, to whom they appeared absurd and incredible; but we have equally striking examples much nearer to our own day. When Benjamin Franklin brought the subject of lightning conductors before the Royal Society, he was laughed at as a dreamer, and his paper was not admitted to the *Philosophical Transactions*. When Young put forth his wonderful proofs of the undulatory theory of light, he was equally hooted at as absurd by the popular scientific writers of the day. The *Edinburgh Review* called upon the public to put Thomas Gray into a straight jacket for maintaining the practicability of railroads. Sir Humphry Davy laughed at the idea of London ever being lighted with gas. When Stephenson proposed to use locomotives on the Liverpool and Manchester Railway, learned men gave evidence that it was impossible that they could go even twelve miles an hour. Another great scientific authority declared it to be equally impossible for ocean steamers ever to cross the Atlantic. The French Academy of Sciences ridiculed the great astronomer Arago, when he wanted even to discuss the subject of the electric telegraph. Medical men ridiculed the stethoscope when it was first discovered. Painless operations during the mesmeric coma were pronounced impossible, and therefore impostures.

But one of the most striking, because one of the

most recent cases of this opposition to, or rather disbelief in facts opposed to the current belief of the day, among men who are generally charged with going too far in the other direction, is that of the doctrine of the "Antiquity of Man." Boué, an experienced French geologist, in 1823, discovered a human skeleton eighty feet deep in the loess or hardened mud of the Rhine. It was sent to the great anatomist Cuvier, who so utterly discredited the fact that he threw aside this invaluable fossil as worthless, and it was lost. Sir C. Lyell, from personal investigation on the spot, now believes that the statements of the original observer were quite accurate. So early as 1715 flint weapons were found with the skeleton of an elephant in an excavation in Gray's-inn-lane, in the presence of Mr. Conyers, who placed them in the British Museum, where they remained utterly unnoticed till quite recently. In 1800, Mr. Frere found flint weapons along with the remains of extinct animals at Hoxne, in Suffolk. From 1841 to 1846, the celebrated French geologist, Boucher de Perthes, discovered great quantities of flint weapons in the drift gravels of the North of France, but for many years he could convince none of his fellow scientific men that they were works of art, or worthy of the slightest attention. At length, however, in 1853, he began to make converts. In 1859-60, some of our own most eminent geologists visited the spot, and fully affirmed the truth of his observations and deductions.

Another branch of the subject was, if possible, still worse treated. In 1825, Mr. McEnery, of Torquay, discovered worked flints along with the remains of extinct animals in the celebrated Kent's Hole Cavern, but his account of his discoveries was simply laughed at. In 1840, one of our first geologists, Mr. Godwin Austen, brought this matter before the Geological Society, and Mr. Vivian, of Torquay, sent in a paper fully confirming Mr. McEnery's discoveries, but it was thought too improbable to be published. Fourteen years later, the Torquay Natural History Society made further observations, entirely confirming the previous ones, and sent an account of them to the Geological Society of London, but the paper was rejected as too improbable for publication. Now, however, for five years past, the cave has been systematically explored under the superintendence of a Committee of the British Association, and all the previous reports for forty years have been confirmed, and have been shown to be even less wonderful than the reality. It may be said that "this was proper scientific caution." Perhaps it was; but at all events it proves this important fact, that in this, as in every other case, the observers have been right, those who rejected their observations have been wrong.

Now, are the modern observers of some phenomena usually termed supernatural and incredible, less worthy of attention than these already quoted? Let us take, first, the reality of what is called clair-

voyance. The men who have observed this phenomenon, who have carefully tested it through long years or through their whole lives, will rank in scientific knowledge, and in intellectual ability, as quite equal to any observers in any other branch of discovery. We have no less than seven eminent medical men, Drs. Elliottson, Gregory, Ashburner, Lee, Herbert Mayo, Esdaile, and Haddock, besides persons of such high ability as Miss Martineau, Mr. H. G. Atkinson, Mr. Charles Bray, and Baron Reichenbach. With the history of previous discoverers before us, is it more likely that these eleven educated persons, knowing all the arguments against the facts, and investigating them carefully, should be all wrong, and those who say *a priori* that the thing is impossible should be all right, or the contrary? If we are to learn anything by history and experience, then we may safely prognosticate that, in this case as in so many others, the disbelievers in other men's observations will be found to be in the wrong.

A. R. WALLACE.

Communication from Mr. Jeffery.

Gentlemen,—I am of opinion that no report from this Committee will be complete which does not note the following facts:—

- 1.—That such exhibitions of what is called trance-mediumship as have come before us have been to all appearance nothing more, in some cases, than ordinary hysterical affections, while in

he could not convince him of his identity as he had me. Most of the answers were written by the lady before alluded to, my question being put mentally."

Mr. BRADLAUGH: "I think you have seen the colour of the clothes of a spirit as distinctly as the features."

Mr. VARLEY: "Yes. I think I see the drift of that question, I was very much astonished when I saw a spirit in a dress. I explain it in this way; all known powers have to be treated as solids, in regard to something; a man finds air not solid at all. He can move through it as though it did not exist, but when he comes to an ironclad ship he is stopped, he cannot pass through the iron. Well, electricity finds air the most solid substance possible; it cannot pass through it, but it passes through the ironclad ship as though it were not in existence. An iron wire is to an electrician simply a hole bored through a solid rock of air so that the electricity may pass freely. Glass is opaque to electricity, but transparent to magnetism. Thence we may infer that everything is solid in respect to something, and that nothing is solid in respect to all things, and therefore thought, which is power, may be in some sort solid, so that if you take an old English farmer, for instance, he would be ashamed to be seen without his top boots, his coat with the buttons, and his hat. They are part of his identity, he cannot think of himself without them; they form part of his nature, and the moment he leaves the body and becomes a thought man, the thought boots, the thought coat and the thought hat form part of his individuality."

A vote of thanks to Mr. Varley closed the proceedings, and the meeting adjourned.

TUESDAY 8TH JUNE, 1869.

Chairman, Dr. Edmunds.

Mr. Thomas Shorter was examined this evening and the following is the substance of the statement he made:—

"My investigations into Spiritualism have extended over a period of about fifteen years; of late years, however, my inquiries

have been directed to its bearings on questions of history, philosophy and religion, rather than to its phenomena, as to the genuineness and spiritual origin of which I have long since satisfied myself. As, however, it is the facts of Spiritualism with which, I understand this committee is at present chiefly concerned I shall confine my statements to these so far as they have come under my own observation, and shall do so in the briefest terms possible. Some of the results of my earlier investigations into Spiritualism were published in the Yorkshire Spiritual Telegraph of 1856 and 1857, and re-published in a separate volume entitled "*Confessions of a Truth Seeker*;"—I believe the first extended narrative of personal investigations into the subject in this country. I have since witnessed many facts of a kindred character to those there related, as well as others, but as I have not always noted these with the rigid scrutiny at first employed when investigating their nature and cause, I shall speak almost exclusively of the facts of my earlier experience; and as I wish to state them with the utmost accuracy, I think it will be better, instead of speaking from recollection if the Committee will allow me, to quote from my published narrative, written while the events were still fresh and vivid in my mind, and aided by memoranda taken at the time. After detailing many remarkable incidents witnessed in the course of my investigations, I proceed to condense the results of many observations and experiments into the following paragraphs.

"I have repeatedly seen a table incline forward to an angle of 45 degrees, or more; the candle-lamp, water-bottle, inkstand, pencils, &c., remaining on the table as if they were a part of it. At other times, I have seen the table rise *perpendicularly* from the floor, our hands all resting on the *top* of the table. I have seen the table-cover drawn from under our fingers, and thrown upon the floor. Once, as the table was moving, one person only lightly resting his fingers on it, I jumped on the top, and, by this novel mode of locomotion, was carried round the room. I have seen a table, with the medium (a delicate female) lightly touching it with the tips of her fingers, rise off the floor, and answers telegraphed

by its movements, notwithstanding the utmost efforts of two strong men to hold it down. I have received responses to questions by the table, no one placing their hands upon it but a child about four years of age. I have more than once seen the table move without human touch or contact. At the close of one of our meetings it was telegraphed by the table, without any of us being in contact with it, that we were to sing the doxology; and as soon as we had sung the first note, the table rose without any of our hands upon it, and commenced beating time like a *baton* in the hands of a music-master—keeping time to the end much more correctly than we did. I have known the names and ages of persons, the dates of events of a private and family nature, the time and place of the mortal decease of the communicating spirit, and many other particulars of a like kind, correctly given by table-tippings. I do not pretend that such particulars were uniformly correct; but I know that they were frequently so; and that, when neither medium nor circle were previously cognizant of the facts so communicated.

“At one of the sittings of our family circle, a gentleman was present, who had recently arrived in this country from New Orleans. In reply to his questions, he was told, through the table-tippings, the number of years he had lived there, and the number of weeks he had been in England—facts known only to himself. The spirit communicating with him purported to be an old friend of his. He gave the initials of his name, and said, that he died in New Orleans, ten years and a-half since; all which particulars our friend from New Orleans certified to be correct.

“I have repeatedly seen mental questions appropriately answered by the table; on one occasion, at which about a dozen persons were present, as a relative or friend was mentally asked for by one and another, the table darted from side to side, towards the questioner—as if to assure him or her of the reality of the spirit's presence; then a number of movements would be made, corresponding to the age of the deceased, the time of his or her death, or other mental question; none but questioner and correspondent knowing the question until after the answer was given.”

“ Concerning these facts I would remark—First, that they were witnessed in the light, either by day-light or gas-light, in ordinary well-lighted rooms. Secondly, that these facts were witnessed by all present, who testified to seeing them at the same time and in the same way. Thirdly, that no professional or public medium was employed; the investigations were carried on by myself and friends for our own personal satisfaction, sometimes at their homes, sometimes at my own, and with different mediums. Whatever may be the value or significance of the phenomena, these circumstances should, I think, preclude suspicion as to their genuineness. With regard to one of these phenomena, in which, I think, the Committee will be particularly interested—the movements of the table without contact—allow me to relate an incident which occurred subsequent to the experiences related, and which is still fresh in my recollection. We had been holding a *séance* in the drawing-room of Dr. Dixon, 25, Bedford Row, and had thought the *séance* was ended; after a little conversation, the doctor began playing his concertina. On the first note being played the table rose from the floor and kept up a rhythmical motion as the tune went on, corresponding to the music, and which continued as long as the air was played.

“ I have given only a fraction of my experience in Spiritualism and have thought it best to confine my evidence to the more rudimentary phases of the subject; but even with these physical manifestations of spirit agency, that which seems to me most noteworthy, and to which I would specially call attention, is the evident intelligence, foreign to ourselves, associated with the phenomena. Before sitting down, I feel it a duty to protest against the phrase ‘Spirit-rapping’ which has to-night been used as synonymous with Spiritualism, and for which a defence has been attempted. What is thus called, is only one of the least of the phenomena of Spiritualism; and these phenomena are, as it were, only the fringe of the subject,—*its accidents, not its essence*,—they belong to its evidences, they are not Spiritualism itself. Spiritualism is the recognition of man as a spiritual being, who, even while on

earth can, under certain conditions, hold communion with spirits who have left the mortal form. It is therefore concerned with all facts which tend to establish or confirm the belief in man's spiritual nature and continued life after the death of the body. It embraces all studies which may throw light on the nature, forces, and laws of the spirit-world, and its connection with the natural world ; and on the interests, duties, and responsibilities of man as a spiritual and immortal being, related to both worlds. To characterise this by such terms as 'table-turning' and 'spirit-rapping,' as if these were either the adequate enumeration of its evidences or the fair expression of its spirit, or anything but newspaper slang, is either ignorance or impertinence, and is wholly unworthy of a serious inquiry into the subject, such as that in which I understand this Committee to be engaged. It is as insulting and offensive and, I may add, as silly as it would be to describe Christianity as 'bread-breaking' and 'water-dipping.' Object to Spiritualism if you will, but at least respect our right to designate it by that term which we feel alone expresses its true character and aim."

In reply to questions from members of the Committee, Mr. Shorter said, "The table at Dr. Dixon's, rose from four to six inches from the floor, and continued in motion several minutes, in fact, until the music ceased ; it was on a clear light summer evening ; there were seven persons present, and the movements of the table were distinctly seen by all of them, the table being at least three feet distant from each of the company. I have known mental questions answered through the hand of a medium by automatic writing, as well as telegraphed by sounds and movements. On one occasion, at Dr. Dixon's, eight or ten persons being present (myself being one) each one received in writing an answer to a mental question, and each testified to the answer being appropriate and correct. I believe that such facts as these I have witnessed are produced by spirits, that is, beings differing from ourselves only in being divested of mortal bodies, beings substantial but not material. I am aware that various theories and hypotheses have been put forward to explain these facts as the result of

physical and mundane causes. I have most carefully examined these, and have satisfied myself of their insufficiency. I have in my book related several instances of the communication of intelligence not known to the medium, or to any one present at the circle. I have related the instance of a friend who was about to emigrate, and from information received from the emigration authorities, expected to sail in a week. It was telegraphed through the table-movements that he would not sail for 31 days, unforeseen circumstances delayed his departure, and he sailed just 31 days from that time. On another occasion, I inquired concerning a friend in Australia of a spirit relative of his who purported to be present, and received sundry information concerning him, which subsequently proved to be correct. Among other things, I, as a test, inquired how long it was since my friend left England, and was told three years and a-half. I maintained it could not be more than three years, but the spirit insisted that it was three years and a-half. On inquiry, I found it was three years and seven months less one week; no one present but myself knew of the circumstances referred to. Other evidence bearing upon this point will be given by my friend Mr. Manuel Eyre, and it was with a view of getting his evidence placed before the Committee rather than of reproducing my own, that I have attended this evening."

The following questions were then asked:—

Mr. JEFFERY: "To what do you attribute these phenomena?"

Mr. SHORTER: "I believe them to be caused by beings *substantial* but not *material*. Those who are acquainted with German philosophy will understand my meaning."

Mr. DYTE: "Can you give us an instance of an answer having been given that was not in the mind of any person present?"

Mr. SHORTER: "The incident I have mentioned is such a one. The gentleman was about to leave the country, and asked how long it would be before he did so. The table signified thirty-one days. He laughed at this, for it was his intention to leave that very week. It turned out, however, to be the truth; some circumstances arose unexpectedly, and he was detained exactly the

time named. Another time, I asked how long a friend had been away, and received an intelligible answer which eventually proved correct."

Mr. GANNON: "Did the table rise bodily or only on one leg?"

Mr. SHORTER: "The table rose completely, four or six inches from the ground, and there was no one near?"

Mr. Manuel Eyre was the next witness, and spoke as under:—

"My experience has extended over some sixteen to seventeen years. My attention was first attracted, so as to create an interest in Spiritualism by a lady, a friend of ours, in Philadelphia, Pennsylvania, United States. She was an educated lady of ability and position—sister-in-law of the Attorney-General—but she was not a believer in either a God or a future existence, and was really unhappy in her non-belief. I, with a few intimate friends, met her at this time, not having seen her for several months, in Washington. We noticed in her a lighter, brighter expression, and a seemingly happier tone of mind. We spoke of it after her visit the next day. She called again, and then brought up the subject of Spiritualism. We all began to turn it and her into ridicule, and treated the subject as low and vulgar. Her reply was—I remember it as well as if it were only yesterday—'*Ridicule is no argument, and it is not in keeping with your usual good sense.*' She then went on to say, 'You know what my belief was, and that I was really miserable in that belief. I have investigated Spiritualism and not only believe in it, but it has made me perfectly happy in the belief of a future existence; and my daughter, whom, you know, I was training in my former unbelief, is a changed girl, and instead of being the wilful, irritable child she was, is happy in the thought of the future, is kind, attentive and considerate in her actions towards myself and others.' I had no answer to such facts; but my attention being thus drawn to the subject, I have lost no opportunity of investigating it. I have seen it in nearly all its phases, not only in many different parts of America, but also in this country. I will relate only a few instances out of the many I have witnessed, and I may say, most of these manifestations, and

generally the best of them, have been in private circles. During a visit to Buffalo, New York, whilst at the house of a private gentleman, during a conversation with his wife, a piano (a large square one) standing in the middle of the drawing room, no one within fifteen feet of it, commenced moving up and down, was raised entirely off the floor, coming down with a force you would think sufficient to break it, and at the same time music coming from the piano as if some competent performer was playing on it. This, Mrs. C—— afterwards told me, occurred so often that she was afraid her piano would be injured, and therefore begged the spirits to desist, which they did.

“I will now relate a fact which, I think, shows an intelligence foreign to that of the persons present at the circle where it occurred. One object of my visit to this country was to obtain if possible the register of the baptism of a person born in England, and who died in America a century ago. From information given me, I was led to believe I would get this in Yorkshire or Cambridgeshire. I spent over three months and took a great deal of trouble but all to no purpose. I had received from America a spirit communication that I would be able to get the information of where this baptismal register was to be found through a medium in this country. I tried through several mediums but got nothing satisfactory but the assurance I would get it. I at last received a communication from a spirit directing me to go to Mrs. Marshall. Being mistrustful of public mediums I determined to use extreme caution in pursuing my investigation. I went to Mrs. Marshall in the winter of 1862. I did not tell who I was or what I wanted—sat down in one corner of the large room—Mrs. Marshall was sitting in the other,—this was near the window. I was conversing with Mrs. Marshall when the table, a large, heavy round table, came jumping across from the opposite side of the room and turned over into my lap; there was no one near the table and it was in broad day-light. We then had some communications by the alphabet through the movement of the table. I said nothing about the information I wanted, but when

leaving said I would come again. I did so in a few days. Before leaving home I wrote out and numbered about a dozen questions—among them was the question, ‘Where can I find the register of the baptism I am searching for?’ The paper with the questions I had folded and placed in a stout envelope and closed it. When we sat down to the table I asked, after some other questions, if the spirits would answer the questions I had written and had in my pocket—the answer, by raps, was ‘yes.’ I asked if I should lay the paper with the questions on folded as it was and in the envelope on the table, and the answer was ‘yes.’ I took the envelope containing these questions out of my pocket, and without opening it, laid it on the table. I then took a piece of paper and, as the questions were answered,—No. 1, 2, and so on,—I wrote down the answers. When we came to the question where I could get the register of this baptism, the table telegraphed ‘Stepney Church,’ and at the same time Mrs. Marshall, sen., in her peculiar manner, blurted out ‘Stepney.’ Being at that time a stranger in London, I did not know there was such a place. I went on with the questions I had prepared and got correct answers to all of them. A few day afterwards I went to Stepney Church and after spending some days in searching I there found the register of the baptism as I had been told.

“A somewhat similar instance, combined with a perception of future incidents, occurred some ten years ago in Cleveland, Ohio. We were at a private circle of friends; after the raps and a number of physical manifestations, the question was asked by Mrs. Macready, the well-known dramatic reader, and a lady, whom I shall style Mrs. N——, ‘Whether they would ever meet again?’ The answer, by a spirit giving the name of Queenah, was ‘*Yes, you will meet in England and under very trying and heart-rending circumstances, and Mrs. N—— will then be a widow.*’ The whole matter had passed from the minds of Mrs. Macready and myself, and was entirely forgotten; but when Mrs. Macready was at the Camberwell Lunatic Asylum, giving an entertainment to the patients, one of the first questions the physician asked Mrs. Macready

was, 'Do you know Mrs. N——? she says she knew you in America, and has talked about you ever since she heard you were coming.' Mrs. Macready answered, 'No, it is only one of her fancies.' After the entertainment was over the doctor again said to Mrs. Macready, 'Mrs. N—— insists upon it that you do know her and requests me to say to you 'Queenah'—'Cleveland.' The meeting of ten years before flashed on Mrs. Macready's mind, and as she was greeting the patients, Mrs. N——, bathed in tears, rushed up to Mrs. Macready exclaiming, 'Don't you remember me,' and repeating over and over, 'Queenah,'—'Cleveland.' Mrs. N—— had lost her husband; they had suffered great reverses of fortune, and she had in consequence become insane, and this was the meeting that had been predicted.

"Another class of spirit manifestation I have witnessed and which I think worthy of your attention is that of writing on the skin; the following is an instance—I was at Wankeegan, a village near Chicago, and whilst there visited a medium, a Mrs. Seymour. She was a poor woman, a trance-speaking medium, and during the time she was speaking under trance she would hold out one arm, and with the forefinger of the other hand make a rapid motion as if writing, the movement of the finger being in the air about a foot from the arm; a few minutes after and during the time she was still in trance she stripped up her sleeve, a loose hanging sleeve, and there on her arm, so distinctly written that it could be read across the room, was the *peculiar signature* of the spirit giving the communication. In this instance it was that of a near relative of a lady who accompanied me; the lady and myself were strangers in the town and utterly unknown to the medium. During the time I was in the neighbourhood this medium, and especially this class of phenomena of which she was the subject, became so notorious that a committee, consisting of the mayor, some physicians, and a number of leading citizens of the neighbouring town of Milwaukee, was appointed to investigate it. Mrs. Seymour appeared before them several times, but the committee could not come to any conclusion as to the cause of the phenomena and broke up without making a report."

The following questions were asked relative to the above statement of Mr. Eyre.

Mr. GEARY : "Are you aware of any cases of imposture in connection with Spiritualism."

Mr. EYRE : "Yes, I am aware of cases of imposture."

Mr. GEARY : "Are there any means by which outsiders can distinguish between the phenomena produced by imposture and those produced by the spirits."

Mr. EYRE : "Yes, they can except in cases of dark *séances*. When manifestations are given in the light, most people can find it out. In the first place the table tipping by spiritual influence is different and in cases of imposture a jerk will be given by the medium very different from the undulating motion of real Spiritualism. In one case a woman, who was called a 'squatter,' became a medium; she moved into another village further west, and her class of mediumship was this,—she used to have written on her arm the names of the spirits who communicated with her. Mrs. Macready, myself, and a party of friends went to see her, and we found her at the wash tub; presently she was thrown into a trance and held out her arm and went on speaking and directly she stripped up her arm and there was the name of Mrs. Macready's husband in red letters, his own peculiar signature. There was a committee formed at the place to investigate it, and the mayor took the chair, but they finally came to the conclusion that they could make nothing of it. She was a great talker while in this trance and was most peculiar in this one respect, that the marks remained on her arm for five or ten minutes. The letters were raised as in stripes, and signatures of persons that she had never even heard of were so written."

Captain Webber said that he had known letters to be written on the arm and breast by natural means.

Mr. EYRE : "In this case the medium did not touch her arm which was covered by a sleeve while the writing was being produced."

Mrs. HONYWOOD : "With regard to this writing on the skin, if

done by spiritual influences, it generally disappears in about ten minutes, but if done by some pointed instrument it will last much longer."

Mr. WALLACE: "Have you ever known an imposter who has practised on anyone for a year and then been discovered?"

Mr. EYRE: "I have never known an imposture last for that time."

Mr. Levy said that he had heard that writing on the flesh in the manner described had been a common occurrence during the revival in the north of Ireland.

Mr. Lowenthal, the next witness gave evidence as follows:—

"I am not in any way a professional spiritualist but a merchant. I have my offices in Fenchurch-street, but I must object to my name appearing in the papers. On one occasion I entered a room in a hydropathic establishment and a gentleman followed me, and I was compelled to walk up to him and speak to him. I immediately felt all sorts of ailments. I at once told him to sit down, and commenced walking round him making all sorts of passes. I put a number of questions to him and he told me he felt greatly relieved."

A MEMBER: "That was mesmerism."

Mr. LOWENTHAL: "It had nothing to do with mesmerism; all these actions were involuntary, and were entirely spiritual. I did not make mesmeric passes at all. My exertions were so great that persons thought I must fall down. I am frequently made to speak the language of another nation. I believe it to be an Indian language. My mouth utters sounds that I do not understand and which have no meaning to me. I think it is the language of some North American tribe. It is a soliloquy, and I get an impression on the brain, an idea that it means so and so. A voice articulate but not audible conveys a meaning to me. I have been among the Indians a great deal, and it sounds to me like their language."

Mr. Serjeant Cox: "The language may have been impressed on your mind."

Mr. LOWENTHAL: "Oh, not at all. I speak it with great fluency,

But I cannot say I have ever spoken a language I have never heard. These communications convey information in the shape of impressions on the mind. I feel quite joyous while uttering them, as if under a pleasant influence. Sometimes information comes but the idea always comes in my own language. The words my mouth utters come involuntarily. I have seen people of standing in society, and most refined, act in as free and unrestrained a manner as wild Indians in the wood, imitating the camp life and the war dance, and speaking in strange languages. This was done, I believe, to take the starch out of them, so that they might receive spiritual knowledge. On one occasion I was with a man who fell on my lap and addressed me in the most endearing language; when he recovered, he explained that I had given him great gratification in personifying his dear sister, then in the spirit land, who, he was sure, had controlled me at the time to manifest her presence and speak to him as though she were still here."

Mr. Hockley, the next witness, spoke as follows:—

"I have been a spiritualist for 45 years, and have had considerable experience. This is a crystal encircled with a silver ring, as a proper crystal should be. It was formerly the custom to engrave the four names of God in Hebrew on this ring. I knew a lady who was an admirable seeress, and obtained some splendid answers by means of crystals. The person who has the power of seeing, notices first a kind of mist in the centre of the crystal and then the message or answer appears in a kind of printed character. There was no hesitation, and she spoke it all off as though she was reading a book, and as soon as she had uttered the words she saw, they melted away and fresh ones took their place. I have 30 volumes, containing upwards of 12,000 answers received in this way, which I keep carefully under lock and key. A crystal, if properly used, should be dedicated to a spirit. Some time ago I was introduced to Lieutenant Burton by Earl Stanhope, and he wished me to get him a crystal, with a spirit attached.¹ I also gave him a black mirror as well, and he used that in the same manner as you would a crystal. You invoke the person whom you wish

to appear, and the seer looks in and describes all, and puts questions and receives answers. Lieutenant Burton was greatly pleased and went away. One day my seeress called him into the mirror. She plainly recognized him, although dressed as an Arab and sunburnt, and described what he was doing. He was quarrelling with a party of Bedouins in Arabia, and speaking energetically to them in Arabic. An old man at last pulled out his dagger and the Lieutenant his revolver, when up rode a horseman and separated them. A long time afterwards Lieutenant Burton came to me, and I told him what she had seen, and read the particulars. He assured me it was correct in every particular and attached his name to the account I had written down at the time, to certify that it was true. These books are locked up and nobody can see them ; and sometimes, if I repeat some previous question which has escaped my memory, I am referred to the book in which it has been previously answered. The seers are generally of the female sex, and it is impossible to tell by their personal appearance whether they have the gift or not. I once knew a seeress that weighed 19 stone. The only way to tell whether a person is a seer is by trying. Two persons occasionally see the same thing at the same time. On one occasion a lady was looking into the crystal, and when the mist divided she saw her husband in conversation with a lady, a friend of hers, and then a boy made his appearance. A friend looked over her shoulder as she had put it down to rest her eyes and saw precisely the same thing. Although I have had a crystal since 1824, I have never seen anything myself. My seeress was perfectly in a normal condition, and in full exercise of all her faculties, and used to give answers to metaphysical and other difficult questions, which she could not possibly understand. I have nearly 1000 volumes on occult sciences. I do not think it has anything to do with mesmerism. I put a crystal in the hands of a spiritualist, and she became quite rigid, and I had to make a pass before she could see. Some ladies would look five minutes, others ten minutes, and others fifteen, before they saw anything, but if it appeared to them foggy it has merely to be developed. The words appear on the mirror the

same as they do in a crystal. The girl sits in front and you ask a question. The answer appears on the glass more in printing than writing, and as she repeats the words they disappear. Only the girl sees the writing on the mirror. Gentlemen come to me and say, 'I want to see my guardian spirit.' The girl sees and describes the appearance. It appears in the same form as in life. I have sometimes come in the mirror in spite of myself—my double I should call it,—to my annoyance. She would say, 'You are in the glass now,' I would say, 'How am I dressed,' and she would reply, 'As you are now,' or 'As you were last week,' as the case might be; and then would follow a dialogue, my spirit or double talking to the seeress, while it has also been in the glass. White's Life of Swedenborg embodies my views as to this."

A MEMBER: "This is surely something more than a double, there would then be three. I do not understand this."

Mr. HOCKLEY: "There is a great deal more in this than you can understand. I do not believe that I have two spirits, but one soul, a body and an atmospheric spirit apart from my body, and that my spirit is not in me now but with my soul, and that it will form the covering of my soul in the future state, but that it may even now occasionally be visible to others. On one occasion a man appeared in the small crystal with a book before him, and she saw it was splendidly done but too small to read. I gave her a powerful reading glass and she could then read it, for the glass increased the size."

Mr. Serjeant Cox: "Are you of opinion that this is in any way connected with spirits?"

Mr. HOCKLEY: "Yes."

Mr. Serjeant Cox: "You think the spirits appear in the glass."

Mr. HOCKLEY: "I have no means of telling whether the spirits are there. I believe it is a spiritual manifestation, because I receive answers to questions which the seeress could not fabricate."

Mr. Serjeant Cox: "Is there any evidence that the things seen are objective and not subjective?"

Mr. HOCKLEY: "Yes, the book I alluded to, which was too small to read; when I got the glass the seeress could read it."

Mr. ATKINSON: "A book was seen; was it a real book, or do you suppose it was the spirit of the book in the glass?"

Mr. HOCKLEY: "Yes, I suppose it was; why shouldn't I believe there is a spirit to everything? I believe that if I, or any human being, had forged a man's cheque and then burnt that cheque, it could have been seen by my seeress."

Mr. Serjeant Cox: "Supposing she had never heard anything about it?"

Mr. HOCKLEY: "It would have been the same."

Mr. Serjeant Cox: "Do you think the spirit is in the glass, or in the mind of the seer?"

Mr. HOCKLEY: "I have no means of forming an opinion."

Mr. Serjeant Cox: "Then why do you believe that spirits have anything to do with the matter?"

Mr. HOCKLEY: "Because she speaks Hebrew and languages of which she knows nothing, and because, moreover, events that are taking place at the very hour can be brought up and the circumstances of their occurrence accurately described."

Dr. EDMUNDS: "You believe it is spiritual, because nothing else will account for it; if I had a cheque in my pocket now, could a seer read it?"

Mr. HOCKLEY: "No."

Mr. ATKINSON: "It could be done."

Mr. HOCKLEY: "Cruikshank and others have had a wrangle about the spirits clothes; did anybody read in Scripture of a spirit appearing without clothes? It is no good twisting words into fantastical notions, if you want to get at truth."

Books and Crystals, &c., were produced and the proceedings terminated.

TUESDAY, 22ND JUNE, 1869.

Chairman, Dr. Edmunds.

Mr. D. D. Home, in answer to a call from the chair, said that he

TUESDAY, 29TH JUNE, 1869.

Chairman, Dr. Edmunds.

This being simply a business meeting, no evidence whatever was received.

TUESDAY, 6TH JULY, 1869.

Chairman, Dr. Edmunds.

The acting Honorary Secretary, Mr. I. L. Meyers, read the following paper from the Master of Lindsay:—

“I first met Mr. Home at the house of a friend of his and mine, Mrs. G——; and when we left the party, I asked him to come into my rooms, in Grosvenor Square, to smoke a cigar, &c. As he came into the room I heard a shower of raps run along a beam that crosses the ceiling. It sounded like the feet of a flock of sheep being driven over boards. This was the first thing of the sort I had ever heard and, naturally, I was interested and wished for more, but in vain; nothing more happened, and soon he went away.

“On the Sunday after, I was asked by Mr. Jencken to come to his house in Norwood to dine, and after to have a *séance*. I went, and while we were at dinner, in the full day-light, a chair came up to the table with a rush, from about twelve feet distance. Home was very much startled by this, and he was so much discomposed that he had to leave the room. On his return, and during his absence, we heard faint raps. We went on eating our dinner, when suddenly the table began to vibrate strongly, and then suddenly rose in the air till the top of the table became level with my nose as I sat. I should think that would give an elevation of fourteen or fifteen inches. It remained suspended for about thirty seconds, and slowly sank. The table is, I think, mahogany, and about four feet square. During the whole time there were knocks in all parts of the room.

“Another time, at Mr. Jencken's house, I saw a crystal ball, placed on Mr. Home's head, emit flashes of coloured light, following the order of the spectrum. The crystal was spherical, so that

it could not have given prismatic colours. After this it changed, and we all saw a view of the sea, as if we were looking down at it from the top of a high cliff. It seemed to be the evening as the sun was setting like a globe of fire, lighting up a broad path over the little waves. The moon was faintly visible in the south, and as the sun set, her power increased. We saw also a few stars; and suddenly the whole thing vanished, like shutting the slide of a magic lantern; and the crystal was dead. This whole appearance lasted about ten minutes and pleased us very much, both on account of the curious nature of the vision, if it may be called such, and from the really beautiful effects of light, &c., that we had seen.

"There were two candles and a bright fire burning in the room. We noticed that the flame of these candles was depressed occasionally as if some gas had been poured over them, and again at other times they would gain in brilliancy.

"I saw a grand pianoforte raised in the air about four inches, without any noise; and subsequently the notes were struck, although it was locked and the key taken away.

"On another occasion I saw Mr. Home, in a trance, elongated eleven inches. I measured him standing up against the wall, and marked the place; not being satisfied with that, I put him in the middle of the room and placed a candle in front of him, so as to throw a shadow on the wall, which I also marked. When he awoke I measured him again in his natural size, both directly and by the shadow, and the results were equal. I can swear that he was not off the ground or standing on tiptoe, as I had full view of his feet, and moreover, a gentleman present had one of his feet placed over Home's insteps, one hand on his shoulder, and the other on his side where the false ribs come near the hip-bone.

"That evening I missed the last train at the Crystal Palace, and had to stay at Norwood, and I got a shakedown on a sofa in Home's room. I was just going to sleep, when I was roused by feeling my pillow slipping from under my head; and I could also feel, what seemed to be a fist, or hand, under it, which was pulling it away; soon after it ceased. Then I saw at the foot of my sofa,

a female figure, standing *en profile* to me. I asked Home if he saw anything, and he answered, 'a woman, looking at me.' Our beds were at right angles to one another, and about twelve feet apart. I saw the features perfectly, and impressed them upon my memory. She seemed to be dressed in a long wrap, going down from the shoulders, and not gathered in at the waist. Home then said, 'it is my wife; she often comes to me.' And then she seemed to fade away. Shortly after, I saw on my knee a flame of fire about nine inches high; I passed my hand through it, but it burnt on, above and below it. Home turned in his bed, and I looked at him, and saw that his eyes were glowing with light. It had a most disagreeable appearance. The only time since that I have seen that occur, a lady was very much frightened by it; indeed, I felt uncomfortable myself at it. The flame which had been flitting about me, now left me, and crossed the room about four feet from the ground, and reached the curtains of Home's bed; these proved no obstruction, for the light went right through them, settled on his head, and then went out; and then we went to sleep. There were no shutters, blinds, or curtains over the windows; and there was snow on the ground, and a bright moon. It was as lovely a night as ever I saw. I have several times since seen Mr. Home elongated, but never, I think, to such an extent as that night. The next morning, before I went to London, I was looking at some photographs, and I recognized the face I had seen in the room upstairs overnight. I asked Mrs. Jencken who it was, and she said it was Home's wife. I have frequently seen Home, when in a trance, go to the fire and take out large red-hot coals, and carry them about in his hands, put them inside his shirt, &c. Eight times, I myself have held a red-hot coal in my hands without injury, when it scorched my face on raising my hand. Once, I wished to see if they really would burn, and I said so, and touched a coal with the middle finger of my right hand, and I got a blister as large as a sixpence; I instantly asked him to give me the coal, and I held the part that burnt me, in the middle of my hand, for three or four minutes, without the least inconvenience.

"A few weeks ago, I was at a *séance* with eight others. Of these, seven held a red-hot coal without pain, and the two others could not bear the approach of it; of the seven, four were ladies. That same evening, Home went to the piano and began playing upon it. He called to us to come and stand round him and it. I was next to him. I had one hand on his chair, and the other on the piano; and while he played, both his chair and the piano rose about three inches and then settled down again.

"I have not offered any theory to account for these phenomena, as I believe the Committee only wish to be furnished with facts which have come under my personal notice."

In reply to Dr. Edmunds, Mrs. Honeywood said she had never seen Home give a live coal to anyone. He had in her presence carried one in a hand bell, and had then placed the coal upon his hand on a piece of paper. He afterwards handed it to Mrs. Hall and another lady; the paper was not injured in any way.

Miss Douglass, the next witness, corroborated the statement of the Master of Lindsay. She also had seen the elongations and the handling of live coals; this was at Mr. Home's own house at Ashley Place.

Mr. SWEPSTONE: "In reference to the elongations, how could you be certain that Mr. Home was not standing on tiptoe?"

Miss DOUGLASS: "He stood in the middle of the room where all could see."

Captain WEBBER: "From what part of the body did the elongations take place?"

Miss DOUGLASS: "I cannot tell you."

Dr. KING CHAMBERS (physician to the Prince of Wales): "Were the clothes elongated as well as the body?"

A gentleman said a space was visible between the waistcoat and trousers.

Miss DOUGLASS continued: "Mr. Home held the hot coals a long time in his hand, till they were nearly black. He then placed them between his shirt and coat, and they did not singe either. I then touched them, at first they scorched me, but immediately after, they felt cold like marble."

In answer to Mr. Wallace, Miss Douglass said she had no preparation on her hands when she touched the coals.

Mr. Rowcroft next gave evidence ; he said he had seen a hand playing upon an accordion and apparently suspended in space. This was at Mr. Jones's house, where he met Mr. Home. Mr. Jones, with himself, a friend and Mr. Home sat at a table, and in ten minutes raps came. The raps were to the effect that witness was a medium, and that if he remained that night "they" would develop his power for him. The initials A. E. R., were then given, and on further questioning the spirits, the name Albert Edward Rowcroft was given in full. Mr. Home then held the accordion, and it played most beautiful music. When the music ceased, the accordion left Mr. Home's hand and came under the table. I said, "I see a hand;" the instrument then went round the table and came back to Mr. Home. Witness considers the agency on this occasion was spiritual, since no one present could have produced the phenomenon. He continued : "That was the first *séances* I had ever witnessed, but I have since had some further experience, and with regard to messages conveying information, I may say I have a sister who was coming from America ; I did not know when she would come, but I asked the table and the answer was, the first week in July ; at the time I asked the table, she had not then started ; the prediction was quite true."

In answer to Mr. Gannon, witness said he knew July was a favourable month for crossing the Atlantic.

Mr. WALLACE : "With reference to the accordion, was there sufficient light to enable you to see clearly?"

Mr. ROWCROFT : "There was plenty of light ; six gas burners were lighted. I saw the hand for about a minute ; it accompanied the instrument round the chairs. I was the only person who saw the phenomenon, and there were *nine* persons present. When Mr. Home held the accordion, I saw it open and shut, and he frequently exclaimed, 'they are pulling,' and he was obliged to exert considerable force against the unseen player. Mr. Home's disengaged hand was resting on the table ; all present saw the accordion

floating in space. At Mr. Jones's suggestion we sang a hymn, the accordion gave the key note, and after a pause it accompanied us. On the same evening I saw something like a hand creep between the cloth and the table; I felt the fingers distinctly; my friend saw the shape also, and every one present touched it."

With respect to apparitions, witness said, "I once saw a form at the foot of my bed; a beautiful form—a spirit."

Mr. GEORGE JACOB HOLYOAKE: "Why do you call it a spirit?"

WITNESS: "Because I can think of it as nothing else; no other person was in the room, and the door was locked. It was opaque; I could not see through it."

Mr. HOLYOAKE: "Did it stay long?"

WITNESS: "About two or three minutes."

Mr. HOLYOAKE: "Did you uncover the hand which crept between the table and the cloth?"

WITNESS: "No."

Mr. HOLYOAKE: "Why not?"

WITNESS: "I cannot tell; I was perfectly sceptical when I went to Mr. Jones's only the night before; I was ridiculing his son for believing in the phenomena."

Mr. Jones, who was next called, corroborated the statement of the last witness about the accordion. He said, "I pitched the key-note of the hymn but the spirits corrected me, I was half a note under." He continued, "I once saw a spirit hand at a *séance* which was held in the house of a cabinet minister; several persons of note were present. The hand came between the dress of a lady who was seated with us, and her black lace fall. It was clear and distinct. The lady seemed to recognise the hand, for tears trickled down from her eyes; she said it was that of her late nephew. The room was well lighted. I have frequently seen forms like hands under the table-cloth; I have felt them and, when pressed, they always seemed to dissolve. I have frequently been touched; the touch is peculiar, like that of a glove filled with air. On one occasion I laid my handkerchief over my hand, it was then pulled, and on looking I found that a minute

knot had been tied in the corner. When I have such phenomena as these, coupled with intelligent and trustworthy answers, I cannot but believe them to be spiritual.

"I have seen Mr. Home's levitations. I saw him rise and float horizontally across the window. We all saw him clearly. He passed right across just as a person might float upon the water. At my request he was floated back again. The window blinds were then moved up and down without any one touching them; this seemed to be done to tone the light. I may add that all this took place at the house of Mr. Milner Gibson."

Mr. Jones then produced a handkerchief which had been tied in a knot by the "spirits." He said: "The handkerchief was folded when I took it from my wife's drawer; at the *séance* that evening I laid it down at my feet. Shortly after I looked down and found the handkerchief gone. It was under the centre of the table. I took it up and found that it was tied in a 'country girl's knot.'"

In continuation witness said: "I heard the music Mr. Rowcroft referred to, and I know no human hand touched the accordion. I did not see the spirit hand. I don't remember seeing the accordion, but I heard the music. I understand Mr. Rowcroft saw it, but I did not."

Dr. EDMUNDS (to Mr. Rowcroft): "Was the accordion in such a position that others could see it?"

Mr. Rowcroft then described the position of the instrument, from which it appeared that it was on a level with the table. Witness said, in continuation of his evidence: "My friend, Mr. Milne, did not see the hand though he sat next me. It was above the accordion and therefore higher than the table."

Mr. HOLYOAKE: "If the instrument travelled round the table all must have seen it?"

WITNESS: "Certainly."

Mr. HOLYOAKE: "But not the hand?"

WITNESS: "No."

Mr. Jones was then recalled. He said: "After exquisite music had been played, some one suggested 'God save the Queen.' It

(that is, the spirit) said 'yes,' but added, 'you sing,' referring to me. I then sang, and it accompanied me exquisitely. The instrument, on this occasion, was in Mr. Home's hand close to the ground, and I and others saw it swaying up and down.

"Home was obliged to keep a vigorous hold on account of the power exercised by the spirits; his disengaged hand was on the table. The accordion belonged to Mr. Milner Gibson."

Mr. VOLCKMAN: "Did any person see Mr. Home's feet?"

Mr. JONES: "I cannot say."

Dr. ELLIS: "Does Mr. Home believe all this is done under spiritual influence?"

WITNESS: "Yes."

Mr. Jones then said: "I paid five guineas to obtain a special sitting with the Davenports. I thought they were impostors and did my best to discover the trick. We had a dark sitting. I helped to tie the young men and I placed paper under their feet and marked the shape of the feet with a pencil. On the table was a pile of musical instruments. I had provided myself with some phosphorised oil which I poured over them; my party then held hands. The oil flared, and the instruments flew up and round the room; the light from the oil was sufficient for us to see all persons present. I asked, mentally, to be struck on the head and was struck by a guitar very powerfully. So far as my experience went I did not discover any imposture. The young men's feet had not stirred a hair's breadth."

Mr. Swebstone addressing the Master of Lindsay, asked whether the elongations referred to in his paper were in the trunk or legs of the subject?

The Master of LINDSAY: "The top of the hip bone and the short ribs separate. In Home, they are unusually close together. There was no separation of the vertebræ of the spine; nor were the elongations at all like those resulting from expanding the chest with air; the shoulders did not move. Home looked as if he was pulled up by the neck; the muscles seemed in a state of tension. He stood firmly upright in the middle of the room, and before the

elongation commenced, I placed my foot on his instep. I will swear he never moved his heels from the ground. When Home was elongated against the wall, Lord Adare placed his foot on Home's instep, and I marked the place on the wall. I once saw him elongated horizontally on the ground. Lord Adare was present. Home seemed to grow at both ends, and pushed myself and Adare away.

"I have seen the levitations, but not in a brilliant light. Home on one occasion was sitting next me; in a few minutes he said, 'keep quiet, I am going up;' his foot then came and touched my shoulder; I then felt something like velvet touch my cheek, and on looking up, was surprised to find that he had carried with him an arm chair, which he held out in his hand and then floated round the room, pushing the pictures out of their places as he passed along the walls. They were far beyond the reach of a person standing on the ground. The light was sufficient to enable me to see clearly. I saw the levitations in Victoria Street, when Home floated out of the window; he first went into a trance and walked about uneasily; he then went into the hall; while he was away, I heard a voice whisper in my ear, 'He will go out of one window and in at another.' I was alarmed and shocked at the idea of so dangerous an experiment. I told the company what I had heard, and we then waited for Home's return. Shortly after he entered the room, I heard the window go up, but I could not see it, for I sat with my back to it. I, however, saw his shadow on the opposite wall; he went out of the window in a horizontal position, and I saw him outside the other window (that in the next room) floating in the air. It was eighty-five feet from the ground. There was no balcony along the windows, merely a strong course an inch and a-half wide; each window had a small plant stand, but there was no connection between them. I have no theory to explain these things. I have tried to find out how they are done, but the more I studied them, the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation. I once saw Home

in *full light* standing in the air seventeen inches from the ground."

Dr. EDMUNDS: "Have you ever obtained any information which could not have been known to the medium or to any one present? I may say I have received scores of letters from people who are utter strangers to me, asking the Committee if our spiritual friends can assist them in finding lost wills, and registers of birth and baptism; do you know of any facts of that kind?"

The Master of LINDSAY: "I know of one such fact, which I can relate to you. A friend of mine was very anxious to find the will of his grandmother, who had been dead forty years, but could not even find the certificate of her death. I went with him to the Marshall's, and we had a *séance*; we sat at a table, and soon the raps came; my friend then asked his questions *mentally*; he went over the alphabet himself, or sometimes I did so, not knowing the question. We were told the will had been drawn by a man named William Walker, who lived in Whitechapel; the name of the street, and the number of the house were given. We went to Whitechapel, found the man, and subsequently, through his aid, obtained a copy of the draft; he was quite unknown to us, and had not always lived in that locality, for he had once seen better days. The medium could not possibly have known anything about the matter, and even if she had, her knowledge would have been of no avail, as all the questions were mental ones.

Dr. EDMUNDS: "Have you ever seen any apparitions of deceased persons?"

The Master of LINDSAY: "When I first saw Home, we had a *séance*. I was late for the train, and stayed the night with him, he gave me a shake-down on the sofa in his room. There were no curtains to the windows, and the ground was covered with snow, the reflection from which made objects in the room distinctly visible. After I had been in bed twenty minutes, I heard raps, and my pillow went up and down in a curious manner. That might have been the result of imagination; a few minutes after, I saw an apparition which seemed like a column of vapour or an indistinct shadow, which grew gradually into a definite shape, and

I then saw the form of a woman standing *en profile* to me. She stood between me and Home, I saw the features plainly, and should have recognised them again any where. She seemed to be attired in a long flowing gown which hung without belt from the shoulders. The figure seemed quite solid, I could not see through it. I spoke to Home, he said he saw her distinctly, and that it was the apparition of his late wife ; she often came to him. She moved and stood by his side. She then walked to the right of the bed and rather behind it, but not out of my sight, and then slowly faded away like a column of vapour. The next morning I found an album, and on looking over the pictures carelessly, I saw a photograph exactly like the figure I had seen. Mrs. Jencken said it was the likeness of the late Mrs. Home."

Dr. EDMUNDS : "Have you ever seen the apparitions of the lower animals or of trees ?"

The Master of LINDSAY : "Never. I was once subject to a singular optical illusion. I used to see the spectre of a black dog. It seemed to glide along ; I never saw it walking. I often went up to it, and sometimes passed a stick through it. It was the result of over-work ; I was at that time studying for the army, and reading sixteen hours a day."

Dr. KING CHAMBERS : "Are your family subject to 'second sight' ?"

The Master of LINDSAY : "Yes, such things have been in our family."

Dr. EDMUNDS : "What do you define 'second sight' to be ?"

The Master of LINDSAY : "Second sight is an intuitive knowledge of an event which is going on at the same moment in another place ; and also of events which will happen. I will give you an illustration, for the authenticity of which I can vouch. A lady of my acquaintance married an officer in the army, who went out to India before the mutiny. One night in the drawing room she screamed and fainted ; on recovering, she said she saw her husband shot. The time was noted, and intelligence arrived that he had been shot at the precise moment when she saw the vision. I did not know

of this at the time, but a number of people are acquainted with the fact, and I am perfectly satisfied of its truth.

"I have never seen the apparition of a tree or flower. I once saw Home place a vase of flowers on the window sill and then move away, and the flowers were cast into the room."

Dr. Chambers said his object in asking the question about second sight was with the view of discovering whether the mediums were such persons.

Dr. EDMUNDS (to Dr. Chambers): "Have you ever seen any instances of 'second sight'?"

Dr. CHAMBERS: "I had an uncle who used to see figures frequently; and once when my cousin was staying with him, he (the cousin) said he saw a strange figure, a man in the dress of the time of Charles II., but in top boots. His father, miles away, saw the same thing at the same instant. That is the most remarkable case of second sight with which I am acquainted. I have no personal knowledge of such cases as those mentioned by the Master of Lindsay."

Master of LINDSAY re-called: "I can give no facts of prophetic second sight."

Mr. Perrin stated that when his sister died, a clergyman, twenty-four miles away, saw her apparition at the precise moment of her decease."

The meeting then adjourned.

TUESDAY, 20TH JULY, 1869.

Chairman, Dr. Edmunds.

Mr. Chevalier, who was the first witness called, stated that he had had seventeen years' experience of Spiritualism, but it was not till 1866 that he commenced experimenting on tables. He obtained the usual phenomena, such as raps and tiltings and answers to questions. On one occasion, the answer which was given being obviously untrue, the witness peremptorily inquired why a correct answer had not been given, and the spirit in reply said, "Because I am Beelzebub."!