

A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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THE DR. SLADE NUMBER OF "THE MEDIUM."



HENRY SLADE, SPIRIT-MEDIUM.

HENRY SLADE: SPIRIT-MEDIUM.

There is a power exercised in the presence of spirit-mediums which does not exist in association with human beings generally. The results of this power—spiritual phenomena—are so exceptional, that the majority of people disbelieve in them altogether from their not having had an opportunity of becoming acquainted therewith. Some who have heard of these things from the testimony of reliable friends, believe that the mediums are tricksters and that their friends have been deceived. Spiritualists who have looked into the thing thoroughly and know all that is known about it are well aware that the spiritual phenomena are genuine, and that the medium takes no part therein, but is simply a passive instrument or condition necessary to the production of the manifestations.

Two theories are thus presented as a solution of the problem of mediumship. The first regards the medium as the active producer of the phenomena in the same manner as a conjurer would perform his tricks; the second, on the contrary, insists that the medium is entirely passive and takes no part whatever in the work of evolving the phenomena, but that these are the productions of an unseen intelligence which has the power of operating in the presence of persons called mediums.

A distinct line of demarcation separates the tricks of conjurers from the powers of mediums; the conjurer requires apparatus and conditions of secrecy. The medium can sit down and obtain results anywhere, even on the mountain-top or in the forest, and there the raps will be heard, and conversation with their unseen producers can be carried on. The conjurer acquires his skill by long practice and study, and he can teach the art to others. The medium is born with the power, and it oftentimes comes on him in childhood when it is neither understood by himself nor those around him. The fruits of the conjurers' art are simply objective—being tricks to bewilder the eyes, the means of producing which, great care is taken to conceal. With the medium, the phenomena occur spontaneously when the spectator has the fullest opportunity of observation. The medium instead of exerting himself may be held, bound, or observed with the eyes from head to foot in open daylight. The fruits of mediumship are very different from the trick of the conjurer, which, in being achieved, has no further purpose to serve, whereas the spiritual manifestation is a kind of alphabetical symbol, indicating an intellectual purpose in the mind of its unseen producers.

Be it also remembered that the pretensions of the conjurer are at all times diametrically opposed to his real motives. More than half of his skill is exerted in diverting his beholders from the true line of research. His facile tongue lies in one direction, while his nimble fingers lie in another. His trade is illusion from beginning to end; he is, in short, a professional falsifier; and people pay him, not to be instructed, but to be humbugged. It is morally impossible that the plea of the conjurer in respect to Spiritualism, can be for one moment true. There is indeed no truth in it other than it is the very opposite of truth. He says he imitates the spiritual phenomena, but he does not. He says he exposes Spiritualism but it is untrue. He says that mediums are cheats, but that is a baseless calumny. The man who believes what a conjurer says or professes, is a fool. All sensible people who attend the show of such professors, go to be amused, but to disbelieve in *to the* patter of the showman as he goes on with his exhibition. And yet strange to say, the editors of the leading journals, metropolitan and provincial, and thousands of their readers, believe profoundly in the assertion of conjurers in respect to Spiritualism. The Spiritualists alone are sane on this point, and no wonder that the conjurers most virtuously hate them, while they smile good naturedly on the mob of silly dupes who so far forget themselves as to believe in their expositions of spiritual philosophy.

All the facts connected with Spiritualism, as observed by millions of intelligent men, prove the truth of our position; and we challenge the world to disprove it. If the mediums are tricksters, who taught them? Conjurers most certainly did not do so, for they cannot imitate them. Mediums having analogous powers spring up in private families, in distant parts of the globe, who have had no communication with each other nor with professional mediums. Trace back the history of any medium to childhood and parentage, and the wonderful power will be found in every instance to be hereditary and constitutional, and therefore whether Col. Lane Fox will have it or not, the inquiry into its merits is distinctly a department of Anthropology. That Section is sneered at by so-called scientists for introducing the discussion of Spiritualism at the British Association meeting at Glasgow. We venture to say that the introduction of the subject is the best step towards a true system of Anthropology which the Section has ever taken. The subjective phenomena of human life—the stronghold of the Science of Man is as yet an unexplored region, except in so far as Spiritualists have made advances therein. Fashionable Anthropology, as indulged at London meetings, can scarcely be called Anthropoid. It is in no sense a science of man, and fails to do justice to the instincts of the aboriginal monkey.

The phenomena of Spiritualism were first observed in connection with the Modern Movement in March, 1848, in the family of Mr. Fox, in the State of New York. The sounds occurred spontaneously, and the house was said to be haunted. The knocking power was interrogated and made replies by raps according to an arranged code, and thus communication was established. The three daughters were powerful mediums, and one of them—Mrs. Kate-Fox Jencken, the wife of H. D. Jencken, Esq., barrister-at-law, of the Temple, London—is a most powerful medium at the present day. Her infant children are mediums also. The eldest was

controlled to write a message when five months old, a *fac-simile* of which we gave in No. 214 of the MEDIUM. In our own family we have traced mediumship for three generations, and we have collected a vast number of facts to illustrate the organic law under which these remarkable phenomena occur.

The case of Dr. Slade adds one more to this long list. His mother had mediumistic powers, and he has been attended by manifestations of the faculty from his birth. All his brothers and sisters were endowed in a similar manner. In his early childhood these phenomena had not been studied, as it was before the advent of Modern Spiritualism, so that possibly many indications were overlooked during that period of his history. Rappings had always been heard in the vicinity of the child from his cradle, but these being purely objective had not attracted much attention. The more spiritual form of the power was first observed to manifest itself in dreaming, one instance of which we give as illustrative of a faculty the exercise of which was by no means unfrequent. When quite a boy, he told the family at the breakfast-table one morning that he had dreamed of the return of a brother who had been absent for several years; that he was already in the village near to which they lived, stopping at the house of a friend. When this brother went away he was only a lad with beardless face, but he was described in the dream as wearing a heavy beard. The dreamer also stated that father and he would walk out that morning and meet an old friend of the family, who would say, "James has come;" that they would call at the house indicated, when this elder brother who had been so long absent would meet them at the door and clasp Henry in his arms. Henry and his father accordingly did walk out towards the village, where they met the friend described, who told them of the return of James. On reaching the house at which he was residing he stood behind the door to give them a pleasant surprise, and as Henry entered a young man, heavily bearded, as seen in the dream, stepped forth and clasped his younger brother in his arms.

This fact, which the family had the best means of knowing to be genuine, impressed them that Henry was possessed of an extraordinary gift, and hearing about that time of spiritual manifestations, then beginning to be talked of, they observed and saw other indications of mediumship developing.

One day, on entering the office of an hotel in the village, Henry, who was then twelve years old, met a traveller who was entertaining the company with conversation on the wonders of mesmerism and Spiritualism, and who proposed that all should join hands in a circle. Upon doing so, the mediumship of the subject of our sketch became strikingly apparent. The stranger accompanied the lad to his father's, and for the first time the family formed a spirit-circle and sat round a table. The usual physical manifestations—rappings, table-tipping, table-lifting, &c.—were plentifully obtained, and for a time interested the family very much. The medium's mother being of a religious turn of mind, became possessed with the idea that possibly the manifestations were due to satanic origin, and for some years the inquiry was completely abandoned.

In another column appears a statement from Dr. Slade's pen, in which he describes a severe sickness which he had in early life, with its effects upon himself. It was that illness which afforded opportunity for his becoming satisfied that the spiritual agency which sought to control him was of a beneficent kind, and meant not only good to himself, but to others. Consumption had carried off to an early grave all his mother's family, and it was feared that Henry would fall a victim to the same destroyer. The acute symptoms of his illness had passed off, but he was far from being well, and in that weak state which betokens a lurking danger which eludes the skill of the most eminent medical practice. When in that state, a clergyman at Marengo, Michigan, called in and endeavoured to persuade his family that this spirit-agency was of the devil, and that they ought to resist its influence over their son. The reverend gentleman even boasted of being able to stop the manifestations, but on putting his pretended power to the test he signally failed. He promised to preach upon it in his church on the following Sunday. Henry being deeply interested, attended and got as near to the speaker as possible. The clergyman was somewhat astonished to find that some influence which he could not throw off choked his utterance. He made efforts to proceed with his sermon against Spiritualism, but failing after struggling to accomplish his aim, he declared that the devil had come there to impede him. From that time Henry became the subject of a very powerful spirit-control. His name was "Owosoo," a Spanish Indian, who now attends him in his mediumship. This spirit gave a diagnosis of his disease, which the doctors had pronounced incurable. The spirit said it was not lung disease at all, but that his medium would soon be well again. In a state of trance, the suffering youth would be controlled by his spirit-guide to wander into the woods, gather herbs, and dig up roots, which he brought home and prepared as a medicine with his own hands under spirit-influence. That the cure thus wrought was complete, Dr. Slade's existence to-day is ample testimony.

The healing power did not end with this one solitary case, but the young man, under spirit-influence, began to treat others with complaints similar to that from which he had been rescued by the medical skill of his guide. On his recovery the manifestations returned with increased intensity; whether he slept at home or in others' houses, loud noises and rappings would be heard, with moving of furniture and other powerful phenomena—facts which can be testified to by hundreds of inhabitants of Ipsilanti, Ann Arbor, Saline, Jackson, Albion, Kalamazoo, and other places in the state

of Michigan. At other times the medium would be in a rigid trance and appear as if dead. While in that state he seemed to be in the spirit-world, conversing with the departed relations of the friends by whom he was at the time surrounded, often bringing messages to them from their friends in the spirit-world which proved to be excellent tests of spirit identity, establishing in their minds the truth of immortality and spirit-communication. These abnormal states were however oftentimes the cause of serious alarm to bystanders, who, ignorant of the nature of the phenomena, would employ stimulants and manipulations to bring him round again. In all cases these remedies occasioned the medium much pain and suffering when he regained the normal state. During illness he has been carried up two flights of stairs by spirit-power, and often has been carried bodily from the bed, his attendants being eye-witnesses to the fact.

While suffering from a severe attack of sickness, from which it was feared he would not recover, Dr. Slade visited Saline. His friend Mr. Risdon desiring his portrait to keep in memory of him, Dr. Slade went to a photographer, to have a likeness taken, and as he sat before the camera, a strange sensation crept over him, such as he had never experienced before. When the plate was developed, the body was visible as in ordinary cases, but his head was obscured with a cloud of intense light. This was the first indication of anything like spirit-photography he had met with, as the experiments by Mr. Mumler, the celebrated spirit-photographer, had not at that time been commenced.

Dr. Slade was formerly in the habit of holding large promiscuous seances, as is the practice of many other mediums, not having learned at that time the injury which arises from a want of order and necessary conditions. As a consequence he was very much prostrated after each sitting, not knowing that the circles were the cause. These years of experience have taught him, and also his spirit-friends, that it is highly necessary to have proper conditions and a select number of sitters to preserve the health of the medium, give satisfaction to the sitters, and obtain a higher order of phenomena.

Of the origin of the slate-writing manifestation, which is at present the subject of so much acrimonious discussion, it may interest the reader to say a few words. During his sittings at one period of his mediumship, Dr. Slade's attention was attracted by a noise of scratching on, in, or under the table, as if writing were being done with some instrument. He was impressed to give the spirits an opportunity that he might discover whether they intended to write. Accordingly, he placed a piece of chalk on a slate and held it under the table, thinking that the chalk would make a mark with the slightest effort. The first letter thus written was "W." The seance was held at the house of Mr. Gardiner Knapp, New Albany, Indiana, with whom Dr. Slade was at that time visiting. During the evening the writing was persevered in, and the spirits gave the name "William Maynard" direct on the slate. This was recognised by persons present as the name of a friend in spirit-life, and thus a test and a manifestation were received at the same time.

One illustration will show that the spirit-writing is not only a phenomenal fact, but may be made a channel for conveying intelligence quite foreign to the knowledge of the medium. On one occasion, Judge Dean, of Pennsylvania, came to New York on business. Just before leaving home, after he had all his things packed and ready to start, he took from the bureau drawer a carte-de-visite of his deceased wife, with the object of having an enlargement made, and put it, as he thought, in an old envelope which was convenient to his hand, and deposited it in his travelling-bag. On the evening of his arrival in New York he called on Dr. Slade and had a sitting, during which a message was written on the slate from his wife in the spirit-world, commencing thus:—"My dear husband,—I saw you when you put my picture in Neph's letter." The slate was filled with other writing, and signed by the wife's name, and yet the Judge was a stranger to the medium. On returning to his hotel, Judge Dean went straight to his travelling-bag, and taking out the old envelope containing the portrait, was astonished to find that instead of having used an empty envelope, he had put the carte-de-visite into an important letter referred to in the message, and which he had kept by him for years.

After the transition to spirit-life of Dr. Slade's wife, the direct spirit-writing improved very much. During her last hours on earth she promised to use all her endeavours to perfect the writing when she became accustomed to the conditions of the spiritual state, and right faithfully she has kept her sacred promise, and it is the only form of manifestation in which she takes part. Dr. Slade speaks of this spirit with manifest emotion at all times, and, during the seances he speaks to her as if she were physically present: she is there in spirit, and, to him, as palpable as if in the flesh. He sees her and hears her voice, and she is to him as real and as dear as when they communed together in the body.

From his boyhood Dr. Slade has been a seer, and, as in the case of Andrew Jackson Davis, his mother was a seer also. When a child, he could not understand why other people could not see spirits, or men or women, which he saw so clearly. Experience has taught him why so many are blind to the sublime realities of spiritual existence; and now the wonder is on the other side, and the majority of people are disposed to doubt the fact that spirits are visible to anyone. Truly, it has been said that one part of the human family has no conception of the inner life or individual experiences of the others. The experiences of mediums, though mysterious to the generality of mankind, are yet real and of great importance to the progress of human knowledge, and their claims

should be kindly investigated rather than subjected to police persecution. Truly the day will soon dawn when the bigots of this age will be regarded as a greater impossibility than spiritual phenomena.

Dr. Slade found that the demand upon his time and vitality was such that he had to devote himself entirely to the work of mediumship. Nothing tells so heavily on the vital powers as giving seances, and the sensitive medium suffers a succession of agonies which no other type of organisation can understand. Ill-health and painful experiences are plentiful; these are not the result of mediumship *per se*, but having to come in contact with those of prejudicial temperament. To sit with the enlightened and sympathetic is not only pleasant, but sustaining to the system, and conduces to organic harmony, whereas the contrary is the result of those inharmonious and malevolent influences with which the public medium is so frequently brought in contact.

During his career as a medium Dr. Slade has resided—or had an office, in Kalamazoo, Michigan, about four years. He lived in Jackson, Michigan, five or six years, and in New York five or six years. During his earlier experiences he had appointments in various towns, and would occupy the week by spending a day or two in each place to suit the convenience of the public. He was thus known to a large number of people scattered over a wide expanse of country, and not as a stranger who had come out of obscurity, but as a neighbour who had been known from childhood.

Amongst the many who have known Dr. Slade in years past, and to whom inquiries respecting him may be addressed, we select the following:

Mr. Thomas Pray, Attorney-at-Law, Marshall, Michigan.
 Mr. J. C. Wood, Jackson, "
 Mr. L. D. Welling, Jackson, "
 Dr. Abbott, Kalamazoo, "
 Mr. George Winslow, Kalamazoo, "
 Mr. Daniel Bush, Corunna, "
 Mr. James Wheeler, Corunna, "
 Judge Lawrence, Ann Arbor, "
 Mr. L. D. Risdon, Ann Arbor, "
 Mr. Chester Lewis, Marengo, "
 Mr. Allan Risdon, Saline, "
 Mr. Erastus Sampson, Ipsilanti, "
 Mr. S. Rowley, Ipsilanti, "
 Mr. Jacob Gordonier, Marshall, "
 Mr. Isaac Gibbs, Springfield, Mass.
 Dr. Crowell, 196, Clinton Avenue, Brooklyn, New York.
 Captain Dey, Geneva, "
 Mr. Skidmore, Fredonia, "
 Mr. Bennett, Susquehanna, "
 Dr. J. B. Newborough, 128, West 34th Street, "
 Mr. George Reynolds, Utica, "
 Mr. A. A. Wheelock, Care of Mr. Reynolds, "
 Mr. T. B. Crans, 18, West 21st Street, "
 Dr. Gray, 5th Avenue Hotel, "
 Dr. J. R. Newton, "
 Col. Oleott, 71, Broadway, "
 Col. Abbott, Elmira, "
 Mr. Waterman, Attorney-at-Law, Binghamton, "
 Judge Stuart, Rochester, "
 Rev. J. M. Peebles, Hammonton, Atlantic Co., New Jersey.
 Mr. Fish Doherty, Crawfordsville, Indiana.
 Mr. Frank Hermance, New Haven, Conn.
 Mr. Whiting, Care of Mr. Hermance.
 Mr. E. Foster, South Bend, Indiana.
 Mr. John Morton, 1,914, Arch Street, Philadelphia, Pa.
 Mr. Henry Seibert, Philadelphia, "
 Dr. Child, 634, Race Street, Philadelphia, "
 Mr. John Mayhew, Patent Office, Washington, D. C.
 Mr. Darius Lyman, U. S. Treasury, Washington, D. C.

This list might be very much extended, but the foregoing selection must suffice as indicating a means of tracing the gradual development of Dr. Slade's gift and the various phenomena which occurred at its different stages.

Dr. Slade has been long, well, and favourably known to the spiritualistic editors of America, Mr. Luther Colby, of the *Banner of Light*, 9, Montgomery Place, Boston, Mass., and Mr. S. S. Jones, of the *Religio-Philosophical Journal*, 394, Dearborn Street, Chicago, Illinois. He is recognised not merely as a professional medium, but as a Spiritualist in the best sense; he knows that he is a servant of the spirits, and daily feels their presence. Like many other workers in this Cause, he is not his own, and it is possible that he is not at all times answerable for his conduct; but be the anomalies and difficulties what they will, he is in a service that he cannot throw off, and his higher pleasure amidst the varied forms of suffering that surround his path is to seek for consolation in the inner realm, and remain faithful to the promise of co-operation which he made to his wife now in the spirit-world.

That Dr. Slade's estimate of Spiritualism may be appreciated by the reader, we give place to a letter which he wrote two or three weeks ago.

DEAR MR. BURNS,—

When I take my pen to write, I always feel the loving presence of my dear wife; she is now present to guide me in this little communication. Time forbids me giving you a long story; however, what I may say will come from my soul and that of my dear wife. The music of her sweet voice falls upon my ear, at this moment, and it awakens all the noblest and truest emotions of my heart, and the consciousness of this fact makes me grateful to my Heavenly Father for such rich blessings.

The cup of bitter affliction has been thrust to my lips, and I

have drunk deep of its contents, all of which has made me grow stronger and caused my heart's sympathies to go out to those who are in sorrow and gloom. The heart that knows no sorrow cannot give sympathy to the sorrowing; in my soul I can feel the sorrow of others, and it gives me joy to extend my sympathy to them and cause them to feel that clouds will not always darken their sky. One cannot make himself or herself more useful than to add to one's happiness; our own happiness should not be the principal object in life; it should be our ambition to rouse the minds of those less blessed than ourselves out of the bigotry of the dark ages into the radiance and beauty of this our glorious philosophy of Spiritualism.

Yet when I realise what I have passed through by being a medium, a whitening wave of recollection rolls over me. No one but a medium can tell the heart-troubles he or she must bear to be a medium. When I think of the past sorrows, and of those that may come, it makes me wish to leave the earth and join that happy band of spirits that has been so long with me, and so noble and true; I soon drive such thoughts from my mind, and trust in God and his ministers, our angel-friends, to teach and lead me aright, and make me useful to those around me.

While we have health let us work in the interest of the human family.

A few years ago, at the commencement of my mediumship, I had a severe spell of illness; I was brought to the lowest physical condition, when physicians and friends looked anxiously to the moment when I would leave the scenes of earth and escape more suffering. I was conscious of the conditions around me, still I could see what was said to be my spirit-home. I could see into the spirit-world. Angels seemed to be ascending and descending, from around my bed; and one spirit, the most prominent among them, stood the noble form of "Owossoo;" his countenance was radiant and beamed with kindness. He seemed to approach me as though to soothe my brow by his gentle touches, and by him stood the loving spirit, that of my dear sister who left this earth when I was quite young. The beautiful face made such an impression upon me, it is now indelibly engraved upon my heart and memory—so much so that I can see it now as plainly as during that long-to-be-remembered illness. All of this has made me feel and know the truth of immortality, and so long as strength is given me I shall work for the spread of its glorious truth.

Oh, how I longed to join that happy band, for it seemed so natural and all looked so happy upon me, and made me feel I was looking upon the shores of some beautiful country; the sight filled me with rapturous awe and admiration. My soul was filled with ecstasy divine, strains of music were stealing over me never to be equalled by the most exquisite tones of an *Æolian* harp—only such melody as we dream we hear wafted over some distant waters, eager to catch the last melting notes of harmony hushing the soul into silent, soothing reverie.

I freely gave vent to my joys in acclamations of delight, and wondered why my friends around me could not enjoy it with me.

At the time of this illness a spirit first made me speak. This "Owossoo," said to those around me, I should survive and yet do a work for the good of humanity; and from that time I have worked for the good of others, and it is to-day my highest ambition to give light to those that are as I was at that time, in darkness as regards the glorious future. Now I can realise why life was spared me, for I can look back and see the many who had no hope, and I have been the means of giving them hope and light, and now they feel with me in returning blessing to the angels for such rich germs of truth as they bestowed upon us.

Death is no longer a terror, the grave is banished, and we feel to say, "Thanks be to our Heavenly Father and to his angels who have given us the victory, and have brought life and immortality to light."

We must not let our thoughts stray with feeble wings about the gloomy groves, for we know our loved ones are not there,—the spiritual bodies that gave life and beauty to those earthly tenements have gone to their better homes. Death has robbed me of all my loved ones—those who understood and best sympathised with me. To say I miss them is a very poor word to express my feelings of loneliness. Still I cannot wish them back, for now they have escaped the long trial and suffering of all who have to make the journey of life. My life-journey has been one of torture and pain from the influence of prejudiced minds, and it would be a relief to me to leave this world of sorrow and affliction. It is a wonder to me that I live to-day. It is all due to the angel-world that I am here. When I see around me the souls I have made happy, I then thank heaven that I was spared to see those whom I have convinced of the truth of immortality bear the banner of truth and progress, and whose arms are outstretched to help to conquer ignorance and prejudice.

If mediums could be protected, much more good would be obtained. Even true mediumship cannot stand alone. Even the beautiful forest-tree cannot long survive when the forest stands not around it. So it is with mediums. They will fall when those that have sympathy with them leave them alone to stand the storm of persecution. Mediumship is as great as it is divine, for mediums are the chosen ones to lead and point out the way of progress to the children of earth. Thus a Jesus was chosen and sent at the close of the Mosaic ages, who professed to be only a son of man, and foretold the end of that era, and that a new one would be established by the coming of another son of man.

In the fulfilment of this truthful prophecy, mediums have been born into the world, and are entering upon the mission allotted to

them, and that power which employs them we must all obey. Mediums do not claim to be sons of a prince or president, simply the sons of man equal to all, and have no taint (I hope) of selfishness.

Yes; to be a medium is a glorious mission, to give light and truth to those in darkness, revealing the errors of superstition and ignorance, giving strength to the weak, and comfort to the mourning. It is a noble mission to humanity, for it advocates principles that must in time emancipate the race from physical, mental, and moral slavery. We must not lean upon the past, but work in the living, stirring present, until the chain of slavish bigotry is rent asunder and the struggling ones arise from the dark valley to the glorious dawn of perfect liberty—liberty of mind and of spirit.

The present century is one of thought. A revolution is passing over the earth in the tide of "Spiritualism," and it demands the careful attention of all reflecting minds.

The mighty tree is unfolding its branches for the healing of the nations!—to the consternation of some; the one thing needful to many—whose three prominent elements are these, "The Knowledge of God," "The Immortality of the Soul," and a "Perfect Standard of Life Practice." Being assured of immortality, the object of life is thereby clearly defined, and we realise the sublime purposes of human destiny, unlock the great mystery of why our life is open to a vast work of possibilities, of hopes and fears, attractions and repulsions, whose experiences are recorded upon the living spirit and tend to develop the high standard of individual perfection. Tell us ye theologians what is so objectionable in all this? Spiritualism is a demonstrated fact that puts inconsistent theories to flight, and will, in time, hush forever the fears and doubts of a long obscured future. Time will not allow me to say more now; to stop to relate all I have in my mind would take me months to write. I have received persecution enough, far more of insults than I choose to relate now. I much rather enjoy the calm consolation of knowing that I am more sinned against than sinning.

But oh! my way is cloudy; storms oft gather,
And swelling waves, they rudely toss my bark;
Or fog so dense surrounds me oft, that whither
I'm gliding, oh! I cannot tell—'tis dark.
I'm weary of the struggles—oft am weary,
And fain would rest me on the other shore;
Where mortals chide not, and the way's not dreary,
And earthly fetters bind the soul no more.

—Believe me, a faithful worker for truth and humanity,

HENRY SLADE.

To recount all the phenomena which have been witnessed through Dr. Slade's mediumship would occupy many volumes, and possibly such a work may appear in the future. Grand as have been the reports written in this country, they are exceeded by the descriptions of many observers in America, an example of which we gave in No. 327 of the *MEDIUM*. It is only after a long series of seances under the best conditions that the full power of mediumship can be witnessed. Mrs. Andrews, of Springfield, Mass., a lady of good social position and brilliant accomplishments, resided for about two months in Dr. Slade's family previous to his departure from America. She has published a series of letters in the *Banner of Light* describing some of her experiences, and it would appear that the communications are to be continued. We can only find space for one of these letters:—

PHENOMENA IN THE PRESENCE OF DR. SLADE.

By MRS. LOUISA ANDREWS.

(To the Editor of the *Banner of Light*.)

That which in my sittings with Dr. Slade struck me as perhaps the most remarkable feature of his mediumship was the celerity, ease, and certainty with which the manifestations are produced in his presence, and this not only in gaslight or in darkness but in broad daylight.

Many have complained of the shortness of his seances, while if they should sit an hour or more with another medium, they would be not only contented, but delighted, if they were fortunate enough to witness as much as, with him, is crowded into twenty or thirty minutes. It is usual at seances to have to wait a long time before anything is done, and then the manifestations often follow one another slowly and uncertainly; but with him one is scarcely seated, before the invisible operators begin to make their presence unmistakably evident, and this continues with scarcely a pause, throughout the sitting, while all that takes place is so definite and striking in its character that there is no room for doubt or mistake as to what is heard, seen, and felt.

Also, the conditions under which the independent writing is produced, through his mediumship, are as satisfactory as anything of the kind can possibly be. During my stay, of over two months, in the house with him last summer, I took a folding slate into my bed-room, and with it a screw and screw-driver—having previously had screw holes made in both frames. On one of the inner sides of this double slate, I wrote a few lines, addressed to a friend in spirit-life, after which I placed a fragment of pencil within and then fastened the two leaves securely together.

In this condition I took it down stairs and placed it on the top of the table at which the medium was seated. Almost immediately we heard the scratching sound made by the pencil in writing, and after the seance was over, on opening the slate (which I did not do in the presence of the medium, but after returning to my room, where I had left the screw driver), I found a reply to what I had written, signed with the Christian name of the spirit whom I had addressed—whether written by this spirit or not I cannot say, and any opinion I might form on that point would be worthless except to myself. What I *know* is that some power caused writing to be done on the inner side of a folding slate, which did not leave my possession, and which remained firmly screwed together till I myself unfastened it.

While on the subject of slate-writing, I will mention that I have now

in my possession a slate upon which, during a seance at which my sister and son were present with me, several lines were written in a mystical cipher, a copy of which I shall be pleased to send to anyone who may desire to see it, or who may possibly be able to interpret the singular characters.

There was one phenomenon also witnessed in daylight by my sister and my son, as well as myself, which, although the same has been seen by a number of reliable persons who have visited Dr. Slade during the last few months of his stay in New York, may be worth mentioning. I refer to the bursting into fragments of a slate held by one corner in the hand of the medium. The slate which I saw broken (a single one) was completely shattered. The explosion was startlingly loud, and the fragments, many of them, so small as to be almost a coarse powder. During my stay with Dr. Slade, a gentleman of much intelligence, with whom I had several times the pleasure of conversing on the subject of Spiritualism, brought to the house a folding slate, desiring to get writing inside it. This slate which was shown me before and directly after the seance, was, while held for writing, blown into a thousand pieces. Being determined, if possible, to get the desired communication, the gentleman placed another slate upon his chair and sat upon it, in which position it was filled with writing.

It was a matter of some regret to me that many of the last seances I had with Dr. Slade were held in the dark. The conditions were such as to make these seances entirely satisfactory, in their way, to me; but to those who merely read an account of them, I am well aware that no representations of mine can convey the same assurance which I myself received that the manifestations were not, and could not have been, under the circumstances, other than genuine.

I was sometimes alone with the medium, and sometimes my sister sat with us. In either case, my feet or hers were placed upon his, except when we held his hands. The power manifested in these sittings was marvellously great, and in order to exert it unimpeded by the nervousness of the medium, he was thrown by the spirits into deep trance, remaining thus entirely unconscious during the most violent and noisy manifestations. We often heard his laboured breathing, but otherwise he was quite still, which was never the case when conscious. His nervous excitement and the dread lest he should be taken hold of by spirit-hands, caused him, when awake, to utter exclamations of fear, to start up from his chair, and otherwise, by his excited condition, to interfere with the manifestations. Very often the noise produced was really terrific—enough to agitate any nervous person. Frequently the whole room was shaken, not momentarily, but for ten or fifteen minutes at a time. At first, only a slight trembling of the floor was felt, and then, becoming more and more violent, the room was shaken as if by an earthquake, the doors and windows rattled as though a hurricane were blowing through the house, and (as we were told afterwards) the chandelier in the apartment below shook, and the ceiling was jarred as by the firing of cannon. There seemed to be crowds dancing and pounding with bare feet all over the room—hands were loudly clapped, and tremendous blows, as if from a heavy mallet, threatened destruction to the table on which our hands rested. The piano, which stood five or six feet from the medium, was thrummed upon, the stroke of fingers all over the key-board being distinctly heard; and to add to the din and confusion, the corner of the heavy instrument was lifted and allowed to fall again with heavy thuds. While all this was going on, spirits crowded upon us—their hands grasped our shoulders and were laid upon our heads; heavy drapery swept over my face, garments rustled against us, and dark forms passing between me and the windows shut out the light which shone between the closed shutters. Not only did blows, almost deafening in the noise they made, fall close to our hands upon the table, while at the same moment hands were pounding upon the keys of the piano, but we heard something heavy dragged over the floor, and after the sitting, found that the instrument had been moved from its place and brought close up to us, while the stool was upon the table, almost touching our hands. In the midst of the shaking of the room, and while numberless feet stamped about on the floor, a shrill war-whoop was heard, as if proceeding from some one flying through the air—now close to us and now high above our heads, now at one end of the room and then at the other. These whoops were repeated, in the shrillest tones, and in literally breathless succession during many minutes, while voluminous drapery swept over our heads and shoulders, and what felt like masses of long, dry hair fell upon our faces, and all to the accompaniment of the seeming earthquake which shook us unceasingly. Altogether the power manifested was such that I can give no adequate idea of it. I feel in striving to describe such an experience, how utterly vain is my effort to put another in my place and picture to his imagination what I witnessed in reality. While my sister sat with her feet on those of the medium, he being laid back in trance so that his hands could not be kept on the table, a spirit spoke to me in a loud voice, grasped my shoulders firmly, laid his hands on my head, upon which he also breathed a full, warm breath, as from lips close to it, and taking my hands from the table placed them on my lap. Then, speaking in deep, loud tones, he said, "Do not fear me—I will not hurt you," and bending my head gently back till it rested against his breast, he lifted me from the floor by grasping the back of my chair with one hand, and the front rung with the other, and swung me backwards and forwards with a long sweep through the air. On a subsequent evening, when I held the feet of the medium under mine, my sister was swung in the same way. Sometimes in these evening sittings, spirit-voices sang close around and above us. Once this musical effort not being very successful, and the medium being awake, he laughed aloud while the singing continued. The voice then rose in the air and the seemingly detached head from which it proceeded passed slowly back and forth, still singing, over my sister, while a long, soft beard brushed against her face—not once, but many times.

At several of our dark seances, all of which were held, without preparation, in the room where we had all been sitting and conversing together, and which was only closed during the seances, a large, bare foot, soft as that of a baby, was felt stepping upon our hands, and once I laid my hand upon the ankle and calf of a bare leg, above this foot, while the form to which it belonged was apparently walking over the table. On one evening, when the medium was awake, he shrieked when the foot touched his hand, which checked the manifestations for some moments. One of the spirits who talked with us lifted my left hand

from the table and passed it up and down over a large, muscular arm, bare to the shoulder, and feeling smoother than the softest satin.

Sometimes as many as seven different voices conversed with us during a seance, and one evening, when the form of a man had been for some minutes standing by my side and talking with me, he exclaimed rather impatiently, "Those children interrupt me!" I said in reply, "If they are my little boys, please let them come!" when in an instant there was heard the pattering of feet upon the floor, my right arm was grasped by little eager hands, and a baby voice exclaimed, "Mama! mama!" while that of the older brother whispered excitedly, "Mother! dear mother! it is I—Harold!" The sweet chorus, "Mama! mama! dear, dear mother!" was continued for some minutes, while the feet were dancing about gleefully, and the tones of voice expressed the most joyous excitement.

Twice the little broken music-box, which I have described in former accounts of seances with Dr. Slade as having belonged to a little boy now in spirit-life, and which was long ago injured beyond repair, was played upon, although mortal fingers could bring no music from it. This little toy was brought from a mantelpiece at the far end of the room and floated over our heads, playing a beautiful air which it had never played when in order. It was made to turn with a crank, but the crank was lost and also the cog-wheel which moved the cylinder, while from the broken and rusty pins only disconnected notes or discordant sounds could be produced by taking the box apart and turning the barrel with the fingers. A sound as of winding was heard at frequent intervals while the box was rested upon the table or pressed against our hands, and while it was playing we felt as distinctly the vibrations produced by the catching of the tongues or pins as if we held a box made to play the airs which were being so miraculously produced from this, which, for all musical purposes, was no better than an empty case. As the winding was frequently repeated, the box always descending and being rested on the table, on our hands, or sometimes on our heads, while this operation was performed, and as the music was more rapid and louder afterwards, it would seem to have been, in some way, a necessary act; and yet how an instrument made to turn with a crank could be wound up without one—how, in its broken condition, music could be got out of it, or how it could play airs bearing no resemblance to the one waltz it had been constructed to play, who can tell us? These are mysteries which probably will remain such while we see as now, darkly through the veil of flesh, understanding nothing about the nature of matter or of the forces which act upon and through it. This wonderful playing I have witnessed not only in dark seances but in the light, and I know that it took place as I have stated. I saw, felt, and heard it, again and again, when there was no room for mistake or trickery.

I had thought to finish in this paper my account of the seances I was so fortunate as to have with Dr. Slade before he left the country, but find that, while striving to condense as much as possible and omitting many particulars, I have filled my share of room, and must finish my recital another time. Before closing, I will say to those good Spiritualists who are ready to rejoice with me, how much I have been gratified in receiving letters from England which confirm most strongly and warmly my high opinion of Dr. Slade as a genuine and powerful medium.

There are not many like him anywhere, and he, if anyone, can and will bring light to those who are not wilfully blind to facts and to the truths which they reveal.

Many mediums are susceptible to spirit-influence throughout the whole range of their organism. Dr. Slade appears to be one of these. Besides the passive power of mediumship in which he sits and does nothing whatever towards the result, he is also controlled in the trance state to deliver addresses or messages, to sing in a beautiful bass voice, and to play in a most skilful manner on the pianoforte. It is said that he has no knowledge of music, and has had no instruction in performing on musical instruments, but his ability when in the trance is that of a master. These facts are not extraordinary to Spiritualists, who frequently have their own children used in a similar way. A more common gift is his clairvoyance. When we have had sittings with him we have found our own clairvoyant corroborate Dr. Slade's seership in every point. Not only have his spirit-guides been observed in this way, but our own relations in spirit-life have been both seen and felt. Of his materialisation phenomena we will not speak in this place, as an instance is given in an article reprinted from a recent number of this paper. Dr. Slade has been very useful as a medical clairvoyant, and many cures have been performed through his instrumentality.

DR. SLADE'S ENGAGEMENT AT ST. PETERSBURG.

Dr. Slade's visit to this country was occasioned by his having accepted an invitation from Mr. Alexander Aksakof and Prince Wittgenstein to spend some time in St. Petersburg, and permit a series of investigations with a view of introducing the phenomena to the consideration of eminent scientific men in that capital. In the early part of this year a scientific committee appointed by the St. Petersburg University held some seances, and, without carrying out the plan which had been agreed to, one eminent physicist made a hasty report, which was the occasion of great dissatisfaction.

An account of the affair, and a protest numerously signed appeared in the MEDIUM, No. 329. England and America had been searched for a suitable medium to appear before the Russian investigators, and out of the many in the field Dr. Slade was selected. He has not, therefore, come to this country as a speculation, but in response to numerous calls which have been accumulating for several years. He has always had as much as he could do at home, but, under pressure, consented to visit Russia, calling in London for a few weeks on his way thither. His fee at home was five dollars, equivalent to what he has been in the habit of obtaining since he came to London. His visit to us has been, therefore, rather an expense than a profit.

DR. SLADE'S PORTRAIT.

The engraving on our front page gives a very truthful representation of Dr. Slade's personal appearance. His hair is dark and closely curled, his eyes are dark and commanding, and his countenance is pale and refined in expression. He is tall and well-proportioned, with indications of great muscular power, but defective vitality. The head is developed more particularly on the central range of organs from the root of the nose to the back of the head. This with his nervous and venous temperament renders him not only mediumistic physiologically speaking, but of the intuitional type mentally. He is not cold and rationalistic in his intellectual peculiarities, but on the contrary, like the feminine mind, he is actuated by direct perception of the nature of those objects presented to his consideration. He sees, feels, and otherwise senses things, rather than reasons on them; he is ardent and sentimental, and views the relations of life in an appreciative, poetical manner; he writes poetry with great ease, and as he sits in the seance or is engaged elsewhere, it is apparent that the circumstances of life appeal to his soul more directly than to the cold, calculating intellect. To him the phenomena and affairs of life are indeed a part of himself, and relate themselves to him agreeably or otherwise. He cannot well stand by as an indifferent spectator,—in other words, the affairs of life are to him subjective, and not objective merely, and altogether external to himself. This constitutional peculiarity accounts for the shuddering and timid sensation with which he encounters the spiritual phenomena, and in that respect he is like most other mediums. The link that connects him with the manifestations taking place in his presence is not simply that of sight, but the nervous system as a whole is thus appealed to, and through that the deeper affections of his nature. He therefore beholds a power which appeals to the most sacred recesses of his soul, and not a mere objective phenomenon that reaches no deeper than the external perceptions.

In these peculiarities Dr. Slade does not stand alone. They are the accompaniments of many persons in ordinary life, and unfailing characteristics of nearly all mediums. In the medium they are, however, shown in a very distinct manner; hence the interest attached to the organic or biological study of mediumship. By attention to these distinct types, human nature as a whole may be better understood, and so-called scientific men will not require to manifest their ignorance in ridiculing the functions of the nervous system, the secrets of which they have not attained to. Man is not a wild beast, nor can he be understood when unscientifically classed with the occupants of the menagerie. His differentiation from the lower animals, and the higher from the lower types of men, is due to the peculiarities of the nervous system and the enlarged sphere of relationships which increased susceptibility implies. Lower organisations cannot understand those who are more fully developed. The obtuse-nerved pachydermatous biped, with perceptions purely sensuous, and having the intuitional sections of the brain entirely in abeyance, can no more comprehend men and women of exalted function than a cavern fish, which never saw the sun or any other thing, could appreciate the merit of a telescope. This is the reason why new truths have to fight so hard for acceptance. The truths existed always, but the majority of mankind "have eyes to see, but they see not, and ears to hear, but they hear not." But of some it has been said, "Blessed are ye, for ye have eyes and ye see; ye have ears, and ye hear." Every new discovery thus made by the few, strains the efforts of others to see and hear also, and the endeavour may aid in bringing about a higher development amongst mankind generally. This process Spiritualism is promoting in an extraordinary manner at the present time. The mechanical arts, science pursuits, and popular literature have during the last few generations very much modified the brain development and temperament of the people generally and thus made this higher faculty possible. These great lessons in the science of man in its highest forms, the people are finding out for themselves through the scientific study of such specimens as Dr. Slade, while the blind leaders of the blind, the reputed "men of science," display themselves too low in the organic scale even to be taught, and content themselves with the study of man as a corpse, or find congenial surroundings amongst rocks, reptiles, plants, gases, and scientific playthings. To those the sage admonition, "Man, know thyself," contains no meaning whatever.

A MEDICAL GENTLEMAN REPORTS ON DR. SLADE.

To the Editor.—Sir,—It was lately my fortunate fate to attend at the death-bed scene of a patient-friend of mine who had for some years become a sincere Spiritualist. I have in my lifetime seen hundreds of the human race die, but the following was the first case I ever witnessed of the truly happy ebbing-away of the soul of a candid believer as to the world of spirits that continually surround us. The dying lady in question for the last two days of her existence—during the so-called "lightening before death"—would at periods have, as she described it, thrilling views of exquisite flower-grounds, in which she could see walking beautiful individuals, who regarded her with love-lit faces, and who held up to her beckoning hands. Now and then she appeared as if listening to beseeching addresses, and then her blue, large eyes, endowed with spirit-sight, would give forth beams as if her soul was entranced from beholding—through an opening in the sky—the shining glory appertaining to the "summer-land." Anon the scene changed, and she was on the borders of that beautiful river which is ever flowing out of one happiness into another. A few hours before this lady's dissolution she called her friends and relations to her side, and requested of them not to be unhappy relative to her death, and enjoined them "to always remember that her spirit could never perish, but would ever be

with them, especially at the moments when they were in distress, or when their thoughts dwelt upon her." I may here state that I was accustomed to mesmerise this lady, and ease her of many of the horrid pains which she continually suffered from. When dying, she for the last hour placed her hands in mine, telling me that I could help her soul's departing efforts, and thus I assisted her shade to quit her earthly material form.

I would here relate that about three weeks after the demise of the above lady I was strongly impressed to visit Dr. Slade, of 8, Upper Bedford Place, and there, if possible, to hold communication with the departed spirit of the lady in question. Full of this intent, I bent my way to the residence of the before-mentioned medium, and after an introduction to the Doctor, he and myself retired into a drawing-room lighted by the beams of the sun. After seating myself, with my legs extended under the table, I observed that Dr. Slade placed himself on one side, whilst after I touched the table it became agitated, and then raps were heard under and upon it.

I would here observe that these knockings produced by our spiritual visitors are unlike any sounds called forth by living human agency, and the ear must be a very dull one which could not recognise the imitation efforts to produce the tappings of our immortal friends. After listening for a time and watching the uplifting of the different chairs in the apartment, I placed my arms under the table, and then I thrillingly felt the hand of my friend placed in mine. I knew the member by the absence of the first phlange or joint of the thumb, lost many years ago from disease, and the thumb thus mutilated was pointedly pressed into my palm. I recollect that when this lady was living I often was accustomed to remark to her that I should know her spirit-presence by this deficiency, and her soul remembered this observation whilst impressing my hand. I would remark that the touch of the spirit is very unlike the application of that of any mortal clothed in common flesh, and always gives the sensation of an exquisite tingling, like to that which I first experienced at Mrs. Holmes's, where my mother caressingly took my hand in hers. After a short time I felt another hand, or the same, clasp my arms and legs; but be it again observed that the spirit-touch is very different to the application of that of a living mortal, which would have been known by feeling the touch of the members through the clothes investing my limbs, but this spirit-hand came in contact with my flesh, right through the different coverings, as if my skin was naked, and further it felt soothingly warm, but the heat experienced was very unlike that from the touch of the hand of any living human being I ever came in contact with.

After these spirit-manifestations, Dr. Slade procured a common slate, and after cleaning it, he deposited a minute piece of slate-pencil upon it, and now placed the slate so armed under the leaf of the table, my hand holding one end, and Dr. Slade's the other. After a few moments I could feel and also hear the scratching of the modicum of pencil, and in an incredibly short time was written a long and elegant address to me touching the hereafter, which I fail to recollect.

Subsequently to the above phenomenal occurrences, I took from my pocket a slate-book, consisting of a series of bound slate leaves, and solicited that a spirit would write on my own slate. I then opened my book, and upon one of its mineral pages Dr. Slade placed a very minute piece of slate-pencil, after which act I shut up my slate-book, and then placed it on the table, covering it with my hand, and again I felt and heard the pencil moving, and before I could scarcely have written my name, the following was addressed to me on the slate:—"I am by you, my dear old friend, and am 'Samuel Johnson.'" This slate-book is now in my possession, and I should feel much pleasure in showing it to any one who may respect the subject of Spiritualism. I would state that this is the sixth time "Dr. Samuel Johnson" has communicated with myself, and that I was *en rapport* with this spirit Dr. Slade knew nothing. After this personal address from my spirit-guardian, I solicited to be informed if the soul of the lady who had lately died would kindly write upon another of the leaves of my slate-book, and the answer from the same spirit was that "my patient had not yet gained sufficient strength to address me, by reason of her having suffered so much and so long during her last illness, but at another period she would be able to accomplish the feat." Thus ended my seance with Dr. Slade.

I offer, Mr. Editor, no apology for thus addressing to you the above observations feeling that your object, like my own, is to convince your readers of the great truths of Spiritualism, the consolation from the study of which, after being a materialist for so many years, I would not barter for ten thousand worlds, begemmed with millions of beauties like the one we inhabit.

Hoping that all your arduous efforts may be crowned with success, I subscribe myself, yours, &c., JOSEPH HANDS, M.R.C.S., &c.

80, The Grove, Hammersmith.

P.S.—Touching the tapping sounds, &c., produced by our spirit-monitors, I would mention that I have heard the responses to my questions answered in a lighted room, on or under a suspended bell-glass, hanging—by means of a thread of silk—from the medium's finger. Upon one occasion, when our immortal visitors wished us good-night, one would have supposed that there were fifty peas rapidly striking the said bell-glass. I have also received answers to my inquiries by means of a sheet of paper, held between myself and the medium. We could both hear and see the tapping and bending upwards of the centre of the piece of paper in answer to the touch of each spirit. These phenomena took place at Mr. Halse's, the great galvaniser, living in the Addison Road, Kensington. The medium was the niece of the celebrated Mrs. Marshall.

[Mr. Hands's experience of the spirit-touch is peculiar, and is opposed to the theory of trickery. Our correspondent is a most competent observer, having enjoyed the society of the ablest investigators of mesmerism. He has himself produced forty-seven clairvoyants, almost every subject who came under his hand affording an example of this faculty. This ability on the part of Mr. Hands may explain his sensations on being touched by the materialised hands. In a note on p. 49 of his work entitled "Will-Ability; or, Mind and its varied Conditions and Capacities" (London: J. Burns), Mr. Hands says:—

"Very many of those who joined us in observing and examining into clairvoyant capabilities were among the highly-educated and scientific, as may be conjectured by their belonging to the learned professions of

Natural Philosophy, Medicine, Law, and Divinity. Among them were clever experimenters, reflecting Physicians and gifted Barristers, some of which latter are now Stipendiary Magistrates, and others who are now Judges on the Bench. Relative to the Clergy, we would enunciate those who were well versed in the exercise of the thinking faculties, and amongst them was the celebrated logician, Archbishop Whately, who took particular interest in some of our clairvoyant patients. Some discerning men of rank also testified as to their capability; also Earls Ducie, Stanhope, Macclesfield, Charlville, and Lord R. Cavendish. Various literary individuals witnessed and examined into this intuitive ability in our presence, as E. L. Bulwer, Marryat, and Neal, author of the Cavendish novels. Among our military visitors we may mention Major-General Bagnold, of St. John's Wood, who, after witnessing the capabilities of our magnetic somnambules, and the exercise of the influence of the will-energy, often related to us similar results that he had met with whilst in India." Ed. M.]

A MEDIUM SITS WITH DR. SLADE.

Dear Mr. Burns,—I have been an investigator of Spiritualism for fifteen years, and for quite half that time I was sceptical over the subject, so much so that even at times now I discredit spirits with having anything whatever to do with the manifestations, but still I cannot find a better explanation. I found in Dr. Slade what I have not met with in any other physical medium, viz., a desire to place himself before me in any way to remove the slightest idea of his being an impostor, and to give me opportunity of testing him, even to the offering me every facility to do so. I will now give you an account of my seance with him:—

1st. He sat at one corner of the table and I at the other at his right, with the whole of his body and feet in view.

2nd. I had direct writing on the table under my own hands, his hands not touching the table in any way. The writing was as follows:—"You are a medium. I have written this by your own power.—A. S."

3rd. Writing was done with the slate in various positions on the table, answers to mental questions given, and an answer to a gentleman written on the slate, with the name of deceased. This Dr. Slade never saw, as it was in my own hands. The answer was given with the initials of the deceased person's name which I had written. There could be no collusion or imposture in that.

4th. Spirit-hands touched me, grasped me in various parts of my body, pulled my beard, and in some cases I saw them when I had my feet on his and holding both his hands; writing was produced on my head with part of slate, and his hand in view.

5th. An accordion was played most beautifully while I was holding it, with Dr. Slade's hands and feet in view. I will describe nothing of the raps on table, round the walls, over the floor—at one time so that it shook violently, as with an earthquake—rising of table and chairs, much of the rapping and vibrating occurring while Dr. Slade was sitting quietly smoking a cigar in the front room. I carried a slate of my own, folding in three parts, with an elastic band round it. Writing was produced on this, and his own slate was taken from our hands and carried away, coming round on the opposite side to me and placed in my lap, his hands being in sight.

In conclusion, I can say that Dr. Slade satisfied me more in one half-hour than fifteen years of practical experience and investigation, and being mediumistic myself, I have experienced much in my own family. —I am, yours truly,

J. F. Young.
Trafalgar House, Llanelli, September 26th, 1876.

A NON-SPIRITUALIST SITS WITH DR. SLADE.

Happening to be present at Dr. Nichol's conferences and lectures at 429, Oxford Street, when the subject of Spiritualism was discussed, and the correspondence of *The Times* read in relation to Dr. Slade and his supposed power as a medium, I formed the resolution of going and judging for myself the phenomena attributed to him through spirit-agency.

On the 21st September I went by appointment at 2 p.m. to 8, Upper Bedford Place, and was ushered into the back room on the first floor.

Dr. Slade asked me on entering the room whether I had ever seen any manifestation of the like nature, and my answer was, No; that I had never seen anything, but I had heard a good deal, and that I was very sceptical on the matter. He asked me to be seated, threw the table-cover on one side, and sat down on one side, I on the other, our feet separated some eight or ten inches. I moved the chair into position close to the table. I was then told as a condition that I must join hands. He then after the lapse of a few seconds asked whether there were any spirits present. Almost immediately I heard three distinct raps, appearing to come from the middle of the table. This I was aware is the affirmative response. He then asked whether the spirits would communicate?—Three more raps. Would the spirits consent to move the chair? The slate (his slate) was then placed under the table, he having previously bitten off a small piece of pencil, about the size of a grain of wheat, and placed it on the slate. I soon heard a scratching noise, and, upon the slate being removed, was shown the words, "We will try." Shortly after I felt myself violently moved forward on the chair, closer to the table, I should say a space of six inches, and at the same time, felt a rather smart slap on my left side. I here shifted my position further from the table, but was almost immediately thrust forward again.

I was then asked whether I had any medium power? Answer, "Not that I am aware of." "Shall we ask the question?"—Answer, "I have no objection." The question was then formally put and the answer came this time on my own slate (a folding book-slate), "He is not a medium and cannot be." I then inquired whether I could put a question mentally to these supposed spirits. Dr. Slade said, "No, it must be orally given." I then asked whether the spirit of my father was present. The answer came, "He is present, but cannot control." The last answer, intimating that it was time to separate—is on the slate now. This was written while the slate was on the top of the table, outside—the fingers of Dr. Slade's right hand on one corner, the fingers of my left-hand on the other, our other hands joined across on the table. All I can say is that the slate never left my sight; it was opened and closed before my eyes, and almost immediately the scratching began.

I observed to Dr. Slade, that the force or current, whatever it was,

appeared to pass through him, as I distinctly noticed during the writing of the two last sentences a kind of motion in the bared wrist, as of some tremulous action of the nerves, analogous to a person writing, and at the sentence putting a full-stop—a sort of pulsative movement. I remarked this fact to him; he said he was quite aware of it, that the force of the imponderable element, whatever it is, comes through him if the conditions are observed.

JAMES SALEBURY.

32, Albert Street, Regent's Park, N.W.

DR. SLADE'S LETTERS TO THE TIMES.

(To the Editor of "The Times.")

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

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

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

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

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

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

HENRY SLADE.

Sept. 21.

(To the Editor of "The Times.")

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

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

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

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

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

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

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

HENRY SLADE.

8, Upper Bedford Place, Sept. 22.

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THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 6, 1876.

MR. HENRY SIDGWICK wishes us to state that the use of his name by Professor Lankester, in the legal proceedings against Dr. Slade, was entirely unauthorised. He has no connection with those proceedings.

THE DR. SLADE NUMBER.

This week we fulfil the promise which we made shortly after Dr. Slade's arrival in this country, and present our readers with a portrait of Dr. Slade and some particulars concerning his work as a medium. This we have done in respect to other mediums, to the great delight of our readers, for without doubt the scientific discussion of the *modus operandi* of the phenomena must centre itself in the medium. The operation of spirits must be effected through the medium's body or personal sphere; hence, by comprehending the peculiarities of these, we may fathom the mysteries of the phenomena and of spirit-communion generally.

There is a large class of people, which is daily diminishing, however, that do not believe in spirit at all, and hence cannot accept the fact of its manifestation. To these, all that purports to be spiritual phenomena must be fraud and trick. They are like the Romish Church in the days of Galileo, as alluded to by Professor Barrett at Glasgow: it had no void in its dogmas in which to insert another planet; it could not permit its notions to be upset by the revolution of the earth, and so it prudently denounced the planet-finder and the planet-revolver as a heretic, and his teachings blasphemy, and worthy of naught but execration and punishment.

As the Romish persecutor would not look through a telescope and observe for himself, so the modern reproduction of that antiquated character will not permit himself to be regulated by scientific considerations when invited to become acquainted with the phenomena. If he looks at all, he does so in imitation of the famous admiral who put the telescope to his blind eye, and of course was enabled to retain his opinion, unaltered by the facts to which his attention was invited. Spiritualism must be looked at by some with the blind eye of prejudice, and the postulates of utter ignorance of the subject must on no account be disturbed. In this course the opponents of Spiritualism exhibit a logical consistency worthy of a better cause; their only safety, as opponents, is in the course they pursue. If they looked through the telescope they would also be convinced, and then they would have to confess their ignorance and lay aside their pride. Such a manly course all are not prepared to follow just yet. They maintain their well-trodden ground: there are no spirit-manifestations; men cannot commune with spirits. Hence, all spirit-manifestations so-called, are tricks, and all who presume to effect communication with spirits are pretentious impostors. When met with the testimony of millions who know these phenomena to be fact and spirit-communion to be a demonstrable truth, these opponents insinuate that those millions of convinced investigators, who, in the aggregate, have spent many millions of years in the study, are fools, dupes, fanatics; and, to conclude, the pugnacious opponent of the facts, who never looked a moment for them, and, when invited to do so, puts the glass to his blind eye, imagines that his vacant ignorance of the subject is of more weight than the combined evidence of millions of years of modern investigation backed by the testimony of the

ages from the dawn of history. Truly we live in marvellous times, and to set one's eyes on such an opponent of Spiritualism as we have sketched—and there are some such occasionally airing themselves in the newspapers—ought to afford peculiar gratification to the industrious observer of curiosities.

We believe that these men are in many instances as honest and enthusiastic in their procedure as men possibly can be. They have no doubts or difficulties to distract the serenity of their purpose. While they will not look at the facts to see whether they are so or not, when they will not take any trouble to understand the facts, but go on inventing contradictory theories to account for the belief in the facts, then they are safe. If they admitted, only for one moment, either the testimony of the millions who have studied the subject, or any slight observation that they themselves may have made, then their castle of security would tumble down about their ears. Complete ignorance is bliss, but the slightest streak of light demands the presence of the brilliant sunshine.

Our work in this movement is that of teacher, hence every series of facts we eagerly lay before the public. The publication of information respecting Dr. Slade has no reference whatever to the trial now proceeding, which we do not desire to influence in the least. We leave that entirely in the hands of the Court. We have had this matter for some considerable time on hand, and now bring it forward to gratify the deep desire for the information afforded, and to teach the world another lesson in the science which we expound.

WHAT CAUSES THE PHENOMENA?

The spiritual phenomena are rejected by many who accept other facts equally astounding. The whole series of natural phenomena would fill us with wonder if, without our having any experience of the kind, it were suddenly revealed to us. Men being accustomed to the ordinary facts of nature, accept them on the testimony of their senses; but they cannot understand them further than that long observation has made them familiar with the conditions under which they occur. The causes of all phenomena are equally remote and inscrutable. Mechanical and vegetative processes are carried on by agencies which are quite apparent. Spiritualists also know that a medium, circle, or other such agency, is necessary to the production of the spiritual phenomena; but the means by which these manifestations are evolved, even granting the agency of spirits, is yet unexplained. Our columns this week give evidence of the most remarkable of the facts occurring to those who are not in any way connected with the art of conjuring. A North-umberland girl, who knows nothing even of Spiritualism, and quite unversed in jugglery, has been the medium for materialisations of the spirit-form at a village a few miles to the south of Newcastle. In many private families the most remarkable phenomena occur, simply by observing the rules of the spirit-circle, and without the sitters having the slightest knowledge of Spiritualism or sleight of hand. Indeed, the least active-minded of the family are frequently found to be most mediumistic.

No man can tell how it is that he exists or moves his own body. Theology tells man that he has a soul, and that the body is its tabernacle. Physiology proves that the body as a material structure has no power in itself to move, but that it is actuated by an influence communicated from the will through the nervous system. Man, like a steam-engine, is set in motion by a rare vapour or gaseous element within him, and that becomes the medium through which his intelligent part operates on matter. It is this unseen spirit within man which constructs the solid body. Spirit is the creator of all things. It can, under certain conditions, reduce solid matter to the impalpable form, and again reconstruct it so as to be obvious to our senses. Spirit is doing so every moment within our own bodies.

Now, the clairvoyant or spirit-seer, as is well-known, can see objects that are not visible to the physical eye, can read when blindfolded, tell what is going on at a distance, and otherwise exercise a power of vision which is not limited by ordinary physical conditions. Nay, more; the clairvoyant can perceive a series of conditions imperceptible to physical observation, such as the magnetism of the magnet and the aforementioned nerve-fluid which is the means of communication between mind and body. These clairvoyants agree in stating that this nerve-fluid, which is not only the servant of the will, but is also the basis of physical life, can be used in some cases by disembodied spirits as well as by the spirit which properly occupies the body. These persons are called mediums, and in their presence spirits are enabled to manifest by using their nerve-atmosphere and partially condensing it to enable them to operate magnetically on physical objects. A spirit thus operating does not lift an object mechanically, but magnetically, by an invisible agency, just as the magnet attracts a piece of iron by being placed over it instead of under it. This explains why the spirits can write with a crumb of pencil placed in such a position that a physical hand could not use it. This magnetic influence can be applied through the top of a table or other solid substance, because to magnetical matter usual material substances are diaphanous.

In our many sittings with numerous mediums, including Dr. Slade, this psychical vapour has been continually seen by the clairvoyant observer, enabling the spirits to produce the phenomena. When it becomes more condensed, it is more or less visible to the ordinary beholder; but it may be felt when it cannot be seen, as the influence from the eyes of some persons has the power to dissolve it. The spirit-hands which pat the knees of the sitter, pull his garments, and appear in glimpses from beneath the table in seances in daylight are produced as we now describe.

Here we have the elements of a new and most interesting science, of which our "men of science" are at this moment profoundly ignorant. This new science explains satisfactorily the facts of ordinary life already known. It throws a powerful light on man religiously considered. It demolishes the stronghold of materialism, and shows conclusively that the spirit or intelligent principle within man forms the body, and, therefore, that it may exist independent of the body after death.

As Spiritualists, we believe that these facts are of the utmost importance to mankind. We consider that we have a right to seek the assistance of those gifted with mediumistic powers, to aid us in the investigation of these facts, and to pay them for it too. We further maintain that those who are capable of rendering service in such an important inquiry ought to be protected and sustained with friendly sympathy and material aid—in other words, that they ought not only to be highly respected, but well paid. There are thousands of professional men in England to-day enjoying the sweetest fruits of life, and all of them put together could not render the service to humanity which is being afforded by the despised and persecuted spirit-medium.

Of all occupations, mediumship is one that makes the greatest demand upon the life-power and personal comfort of its followers. The very life-fluid—more precious than the blood in the veins—has to be sacrificed to produce the required result. The personal spheres of medium and sitter frequently become somewhat intermixed, occasioning the most distressing sensations in the medium. This is what Dr. Slade alludes to in his letter. The medium is emphatically "a man of sorrows, and acquainted with grief." He is organically sensitive even to the unexpressed opinion and unseen magnetical conditions of others, and by the loss of vital power in giving sittings, becomes very much depressed in spirits. It must also be remembered that the personal sphere and spiritual attendants of the sitter combine in producing the general result. Some bring with them a personal influence so non-mediumistic that the power of the operating spirits is paralysed, and the phenomena are weak or ambiguous in character, and the medium gets blamed for incapacity or denounced as a trickster. In other cases, desperate spirits, with bigoted notions and strong will-power, strive to take control of the medium and his conditions, and incite him to some act likely to inculpate him in the charge of trickery. These and other considerations are important points in what we may call psychical jurisprudence, and we earnestly direct the attention of all investigators to their careful study.

TO INVESTIGATORS OF SPIRITUALISM.

Rules for the spirit-circle are given in this issue, and those who desire to study the subject further should procure some of the tracts or larger works advertised in this number. There is a medium in almost every family, and all persons may fully satisfy themselves on Spiritualism without going outside their own circle of acquaintance. The works of Messrs. Wallace and Crookes are particularly worthy of attention. The facts of Spiritualism are as well attested as those of any other branch of human knowledge, and if any man remains ignorant of them it is his own fault.

SPIRITUALISM AT THE BRITISH ASSOCIATION.

The MEDIUM No. 338, published on September 22nd, contains a full report of the paper by Professor Barrett read at Glasgow, and the discussion thereon; also correspondence on the subject and reports of important seances with Dr. Slade. This important number is yet on sale, price 1d., post free 1½d.

MR. MORSE AT DOUGHTY HALL.

On Sunday evening, Oct. 8th, Mr. J. J. Morse, trance-medium, will deliver an oration under spirit-influence at Doughty Hall, 14, Bedford Row, at 7 o'clock. Admission free, a collection at the close. As Mr. Morse may not visit London again for some time, friends should not neglect to embrace this opportunity.

CIRCULATE THE SLADE NUMBER.

Some of our friends have done nobly in ordering our present issue; when it is seen, we hope it will be ten times more popular than from announcement; we keep the type in readiness for further editions. Good work could be done by selling this Number to all who can read. We have prepared a fine illustrated contents placard, which may be obtained on application. Send for one and get your news-agent to exhibit it. We will send 13 copies of this Number for 1s., or 100 per rail for 6s. Now is the time to introduce the facts of Spiritualism to the public at large.

THE PROCEEDINGS AGAINST DR. SLADE.

It is the opinion on all hands that the present proceedings against Dr. Slade will do very much to promote a knowledge of Spiritualism. It will call the attention of thousands to the subject. The doubts expressed by the prosecution as to the genuineness of the phenomena will challenge every able intellect to make its best efforts to fathom the mystery. Now is a favourable time to scatter the seeds of spiritual truth, and the facts of mediumship to be gathered from the career of Dr. Slade will be read where statements of another sort would not be noticed. Who knows but this onslaught may be the work of the spirit-world to aid in the diffusion of the principles of Spiritualism? Whatever may be the cause of the present attack, it is manifestly the duty of Spiritualists to turn it to the best account for the furtherance of their views.

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DR. SLADE AND HIS ACCUSERS.

By "M. A. (Oxon.)"

On two previous occasions—August 4th and 18th of this year—I have been allowed to give my impression of Dr. Slade's mediumship, and to make some reflections on the desirability of forcing men of science to recognise the importance of the phenomena which occur in his presence. I avail myself of the opportunity of supplementing, in a number specially devoted to Dr. Slade, what I then put forward. My view of the importance of Dr. Slade's work is in no wise lessened by what has lately occurred. It is true that when I first met him he was a stranger to me, except in so far as American papers and correspondents had made me acquainted with his work. I saw for myself what was produced in his presence, and I found every reason to adhere to the high opinion I had formed of his mediumship. It is true that now he stands accused on the circumstantial statement of two well-known scientific men, of plain, and even stupid, imposture. Professor Lankester and Dr. Donkin have not only told the world, through the columns of the leading journal, that Slade is a trickster, but they have even gone so far as to state "that's the way it's done." Well, with the advantage of their guidance, I have again met Dr. Slade, and have tested the phenomena with special reference to their explanation. The result is as plain as can be imagined. The explanation given in no way covers the facts, and I have no hesitation whatever in affirming that when I saw the phenomena on Saturday last, Professor Lankester's theories entirely failed to account for what I saw. I will endeavour to make this clear presently; but, first, it may be well to notice the character of the testimony with which we have to deal.

There is probably no set of phenomena which are so difficult of exact treatment, so hard to tabulate, so fitful and obscure in their evolution, as "the phenomena called spiritual." Those who have spent most time and pains in observing them are the readiest to confess that in them especially "appearances are deceptive." In the early days of my investigation into these matters I was perpetually coming across inexplicable appearances which one who was in the habit of jumping at conclusions would at once put down to fraud. Patient observation, in many cases, convinced me that no such theory was tenable. Over and over again have I seen what appeared to be deception on the part of a medium explained on other grounds. Over and over again have I been driven to see and admit that phenomena which, to superficial eyes, seemed fraudulent tricks of a medium were, in fact, entirely out of his control. In this statement I shall be borne out by all who have really studied the question at issue.

Now, Professor Lankester, whatever his claims to scientific eminence, is not an expert in psychology or psychic science at all. His researches in zoology have not led him to deal much with the immortal principle in man—the spirit; nor does he boast that he has studied in any degree the perplexing conditions under which the phenomena of Spiritualism present themselves. His evidence in *The Times* is that of a more or less competent observer, who is not an expert.

How far the mental attitude of the sitters can influence a medium like Slade I do not know; probably he does not know himself, but that nine mediums out of ten are so influenced, to a degree that very appreciably qualifies the character of the manifestations, I am quite sure. This is another point of which the Professor can be expected to know nothing, but which an expert is familiar with. It is a consideration which must always influence very largely the character of the manifestations at public circles. The merest tyro knows that phenomena are produced most readily and satisfactorily in a harmonious circle of friends, where the element of suspicion is absent, and when the medium is at ease. I am prepared to hear the cheap sneer of ignorance:—"You mean, under conditions of credulity, where fraud is most possible." Well, that is one way of putting it; and where suspicion of fraud exists, as in the mind of this objector, it is very possible that such circles as I am thinking of would be worthless; nay, in obedience to the most prevalent spiritual law that like produces like, it is even possible that the observer might from his own mental attitude wrest what he saw into suspicion of fraud. But the fact remains, nevertheless, that harmonious circles do produce best results, and that circles such as those in which Slade tries to demonstrate elementary facts of Spiritualism to such minds as Mr. Lankester's never can be harmonious. Suspicion—nay more, assumption that the medium is a rogue, a swindler, a "wild beast," to be met with cunning, falsehood, and "simulation,"—this is not, I venture to say, the attitude of judicial fairness and scientific impartiality

that is to be expected from a man of prominent position and public character when he approaches what is to him a new subject.

So that whether we regard the knowledge or mental attitude to the question in hand of observers such as these, I think most men will not regard them as the best class of witnesses.

It is not necessary to attribute to them deliberate misstatement. Ignorance and prejudice are of themselves quite sufficient to account for a rapid jumping to conclusions, and any student of spiritual phenomena knows that such a course soon ends in error.

Moreover, it is remarkable how prevalent among men who boast themselves of their scientific status is this culpable want of accuracy. One of the most frequent charges against Spiritualists is that they are inexact in observation, and loose in recording facts. Professor Lankester tells the world that there is in most men "an unsuspected amount of incapacity for observation," and it would indeed seem so; but this inaccuracy and incapacity is charged on us; our materialistic friends are the sound and right-headed among men. A curious comment on this little bit of Pharisaism is furnished by no less a person than Dr. Carpenter. In some remarks at the late meeting of the British Association he alluded to "persons who had not strictly inquired into the evidence" for, and who yet attested the phenomena of Spiritualism, and charged them with being "subjects of a diluted insanity." By way of emphasising this charge, he alluded to "a medical man" who "had a garret in his house in which a number of things were put away; this garret was kept locked. He went into it one day and found that these things were all brought together on the bed. He put them away in the place where they were before, and locked the door again. A fortnight afterwards he took a friend into the room; he

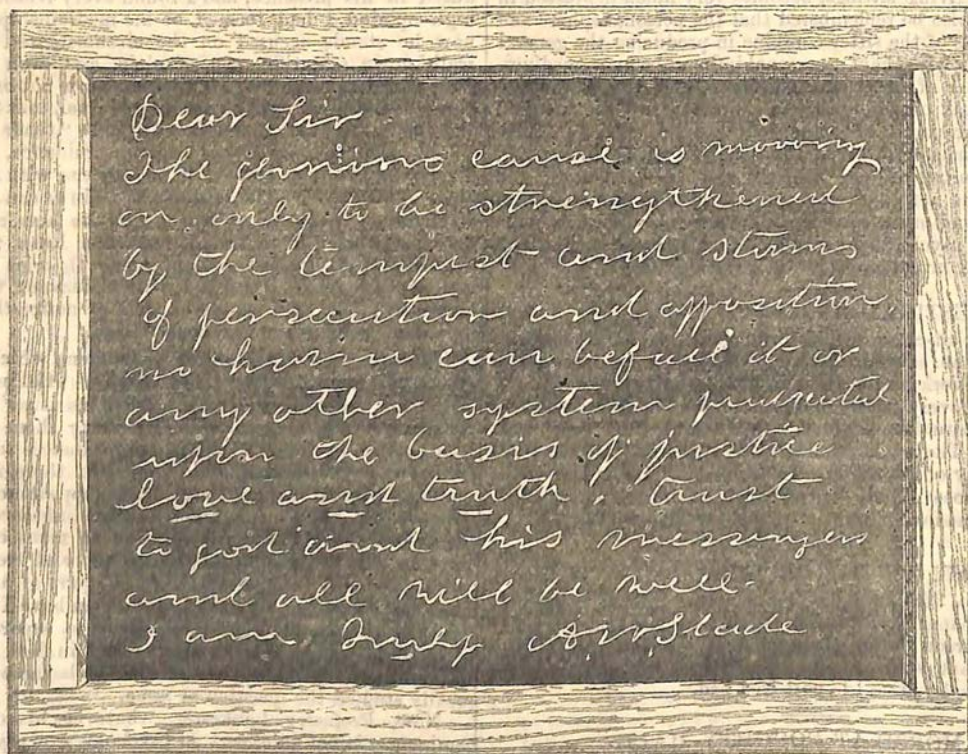
without meaning to be unjust, does the same, for his explanation of the means by which Dr. Slade simulates (as he alleges) spiritual phenomena is utterly inadequate. He alleges, in short, that Dr. Slade writes the message either—

- (1) previously to the seance, in which case he adroitly changes the slate just cleaned for the one previously prepared;
- or (2) on his lap, while he distracts the attention of the sitters by conjurer's patter;
- or (3) while the slate is in position under the table; in which case he uses a grain of pencil fixed under a finger-nail.

In my record of my first seance, printed in these columns on August 4th last, I stated that I obtained a message on my own slate, held by me alone, untouched by the medium, and cleaned by myself. This slate was a porcelain one, not of the kind used by Dr. Slade. He did not clean it or hold it. To which of the above heads does Professor Lankester refer this experiment?

At the same sitting there lay on the table in front of me a folding slate, which I examined and found to be clean. It was at arm's-length from Slade, and he touched it on the outside with difficulty. Yet under those circumstances both sides of the slate were covered with an elaborate message, neatly and regularly written, with no erasures or faults of spelling. How is this covered by Mr. Lankester's explanation?

On Saturday last I went again, and with the explanation before me, obtained the message, a *fac-simile* of which is given herewith. The slate was an ordinary school-slate, and I examined it most minutely, to enable me to testify, as I do, that it was perfectly clean. The slate had on the frame a small mark, caused by the



found the door locked, but piled up in the form of a cross were a number of these articles. He asked, 'How am I to account for this except by spiritual agency?'

This amusing parody of fact refers to a case recorded in these columns in the year 1872. The "garret in which a number of things were put away" was a first-floor bed-room, and I, and my belongings, were "the things," not "put away," but temporarily housed during a visit.

"The door was locked," undoubtedly; but Dr. Carpenter omits to say that the key was in my host's pocket, and that the room was very carefully searched. The interval after which the room was examined was not "a fortnight," but half an hour, and not once, but at six different times, ranging from 2 p.m. to 6 p.m. The things ("crockery," Dr. Carpenter called them in his exactness), were articles from my dressing-case, and the whole result was the formation on my bed of an elaborate cross, six feet in length. It was entirely composed of such little articles, was perfectly symmetrical, was made in a carefully closed room to which no one could gain access, except when from hour to hour we went to view the progress of the cross, and the whole phenomenon was accompanied by explanatory messages which attributed it to a given source.

I cannot here stop to point out all the blunders into which Dr. Carpenter fell in his hurry to prove my friend a diluted maniac, but enough has been said to justify me in observing that when I am next accused of inaccuracy, I shall, if convicted, plead the contagious example of a high scientific authority.

It is plain enough that Dr. Carpenter had forgotten his facts; well, he should not trust to a shaky memory. And he is not the only man who has (unconsciously) squared his arguments and his facts to his prepossessions. Probably enough Professor Lankester,

projection of a wooden chip, which enabled me to testify, as I do, that the slate was not changed. It was held by Dr. Slade under the corner of the table between me and him, and during the five or six minutes during which the message was being written I watched his wrist and hand carefully. I could see no movement of "flexor tendons" such as Mr. Donkin saw. The wrist was motionless, and the hand that held the slate never stirred. The other hand was in mine, and the medium's body in full view. The steady, grating sound, ceasing only when we broke the chain by lifting a hand, went on throughout. I held my ear over the slate, and I assert without hesitation that what I heard was the grating of slate-pencil, and not a scratching made by a finger. That slate never left my gaze till it was produced covered with close and clear writing, as the *fac-simile* shows. Which of Professor Lankester's explanations explains this?

This is neither the time nor place to enter into the question at large. The accusers of Dr. Slade have submitted their opinion to the decision of a judicial tribunal, and until the decision is given it is the part of a fair-meaning man to refrain from comment: I have every desire that justice should be done. I only hope that the questionable paragraphs that have appeared in certain of the public prints which are not favourable to Spiritualism will have no deterrent effect. At any rate, I will not emulate the freedom with which they seek to influence public opinion. The question to be solved is one of far more imperial import than anything that can be involved in the case of Dr. Slade. He is the scapegoat, as many a pioneer has been before. Until a judicial utterance has been given, all comment is unfair. When it is given I may have more to say on the subject.

"M.A. (Oxon.)"

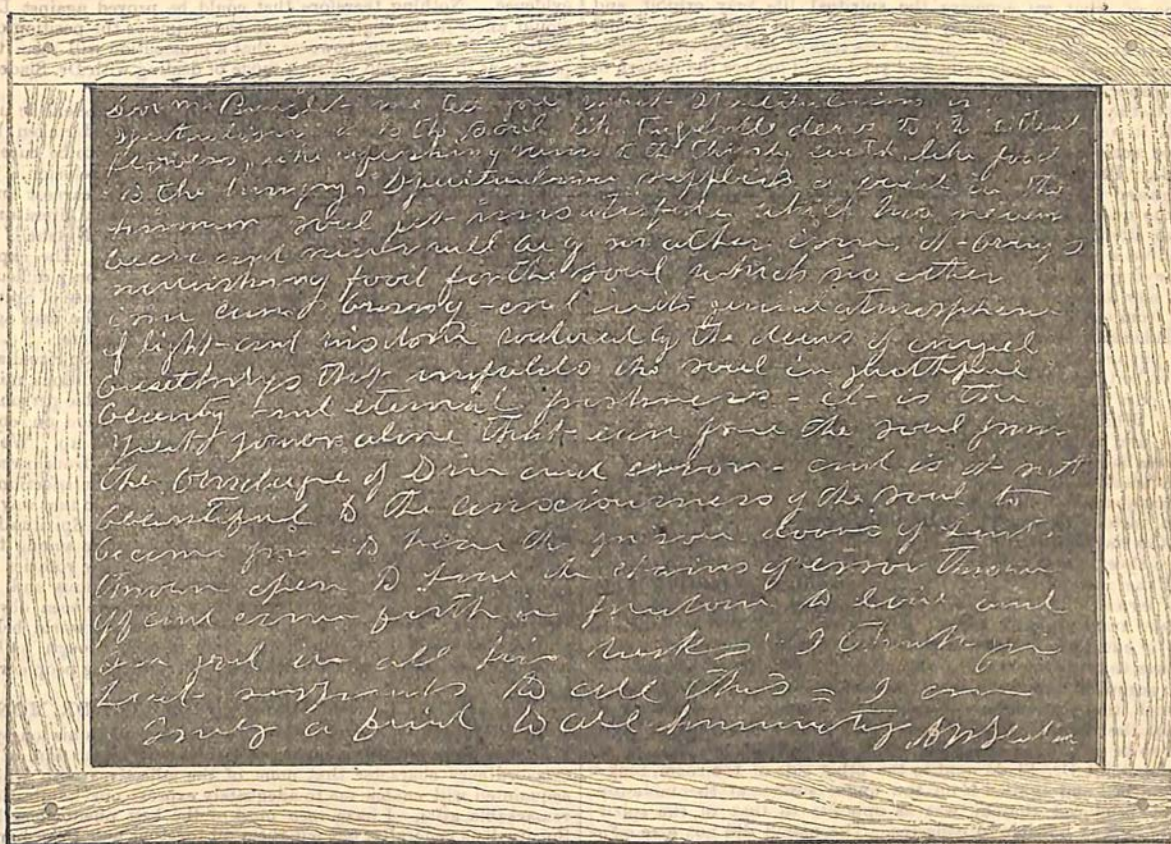
Sept. 25, 1876.

MATERIALIZATIONS WITH DR. SLADE.

As this issue will fall into the hands of many readers who have not seen this paper previously, we reproduce the following article.

On Friday evening last Mrs. Burns and myself, by invitation, had a second seance with Dr. Slade at his rooms, 8, Upper Bedford Place,

a side table, and we proceeded with the seance. A materialisation was expected, arrangements for which were made by Dr. Slade placing his seance-table three feet from the corner of the room, and turning down the gas-burner on the opposite side of the chandelier, so that the shadow thereof fell on the corner of the room just over the table. The light was sufficient to read the watch by with some difficulty. We took our



Fac-Simile of Direct SPIRIT-WRITING done on a Slate with slate-pencil in the presence of Dr. Slade. The size of the Slate is $11\frac{3}{4}$ inches by $8\frac{3}{4}$ inches, reduced by Photography. The original may be seen at this office.

Russell Square. The Home for Spiritualists is now thoroughly furnished, and in full working order. We found the Doctor and his friends in the drawing-room, and after a few minutes' conversation, he asked us to retire with him to the room behind, which is entirely disconnected with the drawing-room, and in which he holds his seances. The window was shuttered, but ample light was diffused from the chandelier in the middle of the room. The room is not overcrowded with furniture—a good feature in a seance-room. The ash table which I before described was in the centre, and to its structure and condition at the time, the medium called our attention by turning it up.

Our sitting was of an entirely different character from that described by me two weeks ago, showing the great versatility of Dr. Slade's mediumship. Physical manifestations, in the common acceptance of the term, were quite absent; a much higher grade was accordingly produced. After a few signals conveyed in sounds, Dr. Slade carefully cleaned a slate, with a sponge, and, biting a small crumb from a slate-pencil, put it under the slate on the table, and requested me to place my arm over it. I did so, and we all joined hands on the top of the table. Immediately we heard the sound of writing, first at one side of the slate and then gradually towards the other side, after reaching which the writing ceased and a tapping sound was heard, to indicate that the message was complete. During the time this writing was going on Mrs. Burns was much influenced, and she felt a number of hands under the table. Dr. Slade repeatedly saw a form close to her head, which she also saw; it was her father. On the slate being lifted it was covered with writing, a fac-simile of which accompanies this article. We give a copy of it in letterpress, correcting one or two grammatical errors.

"Dear Mr. Burns,—

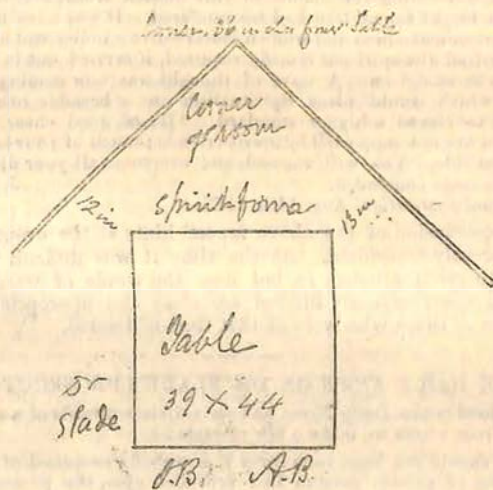
"Let me tell you what Spiritualism is? Spiritualism is to the soul like the gentle dews to the withered flowers, like refreshing rains to the thirsty earth, like food to the hungry. Spiritualism supplies a void in the human soul yet unsatisfied, which has never been and never will be by any other 'ism'; it brings nourishing food for the soul, which no other 'ism' can bring, and in its genial atmosphere of light and wisdom, watered by the dews of angel-breathings, that unfolds the soul in youthful beauty and eternal freshness, it is the spirit-power alone, that ever frees the soul from the bondage of sin and error; and is it not beautiful to the consciousness of the soul to become free, to have the prison-doors of hearts thrown open, to have the chains of error thrown off, and come forth in freedom, to love and see God in all his works? I think your heart responds to all this.—I am, truly, a friend to all humanity.

"A. W. SLADE."

I regret that I did not time the spirit during the writing of this message. I found afterwards that it took a rapid writer seven minutes to copy it as I read it from the slate. On the conclusion of the message I referred to my watch, and found that it was only sixteen minutes from the time we knocked at the street-door, so that our entrance and going up stairs, conversation in the drawing-room, preliminaries, and the writing of the message, had only occupied the short space of sixteen minutes. Not long to wait to "get up power."

We did not read the message at the time, but Dr. Slade placed it on

seats at the table, with our backs to the light and our faces towards the corner of the room. The arrangements may be seen at a glance from the following diagram:—



Mrs. Burns sat towards the right, I sat at her left, and Dr. Slade close to my left hand, but round the corner of the table. Dr. Slade and Mrs. Burns were much affected by the influence, which shook them considerably. Soon I observed a shaft of vapoury white material shoot up about two feet in the corner of the room, distant from my face six and a half feet. This form was conical, about three inches broad at the base, and pointed at the top. Immediately that had disappeared, a white, amorphous substance was seen beyond the table, as close to the floor as the position of that article of furniture would permit us to observe, which as it moved about, gradually rising, assumed the form of a female head and bust, and came forwards near the table. It then disappeared for an instant, and again stood up, as any human being would, behind the table. We had now a very good opportunity of making observations. I did not see the features so distinctly as did Dr. Slade and Mrs. Burns. To me the features were somewhat confused, or ran into each other. My companions being clairvoyant, seemed to see psychical forms more definitely than I could. The figure was that of a graceful, slender young lady, with large dark eyes, finely arched eyebrows, and prominent, well-formed, but delicate nose; the mouth and chin were small and fine; the hair was in curls, and hung down on each side. On the head was some white substance which looked like tulle, or, rather, a white halo about two inches in diameter. The shoulders were sloping, and the bust, seen to the waist, finely moulded; one hand, which covered her breast

and moved gently, was small and exquisite in shape. Take it in all, it was the ideal of a beautiful female form, and as "spiritual" as it is possible to conceive humanity to be in mortal form. The grace, calmness, and dignity of the form, added to its outline and delicate complexion, impressed the beholder with a superiority which is not to be found amongst human beings. In this respect the figure differed from every other materialisation I have yet beheld. Frequently these forms have partaken more of the infirmities of mortality than of the super-excellence of what we conceive the spiritual life may exhibit, and materialisations have frequently been observed of coarse texture and repulsive in expression. The opposite was true of this beautiful image, which seemed to be scarcely solid, and yet I could not see the pattern of the wall-paper through it.

At its last appearance the spirit leaned forward, over the table somewhat, till it was little more than two feet from our faces. It then whispered some words, which I failed to catch, but Mrs. Burns heard the words, "Phœbe" and "love." Dr. Slade heard the whole message. He recognised the spirit, who was his sister and the mother of a young lady in the drawing-room, who is accordingly Dr. Slade's niece. He called our attention to the relationship while the form was in view, and we perceived a great likeness between them. Before disappearing the spirit bowed gracefully, and sank down towards the corner of the room, the dark hair and eyes melting into the white substance as the figure receded from our sight.

Dr. Slade asked whether the spirits had any further instructions, and for that purpose held a slate under the table, which was loudly tapped on and violently wrenched from his grasp. He immediately joined his hands to ours on the top of the table, and his feet and legs were from under it. While thus sitting the slate appeared at the further end of the table, and was thrown with considerable force on to the table. Hands were seen holding the slate and throwing it on to the table. Again the slate was held under the table, but Dr. Slade started back at lights, accompanied by a cracking explosion, which shot out into the corner in various directions like the limbs of a star. A series of these luminosities was observed differing in character; the last one spread out into a sheet, which filled the entire space between the table and the corner of the room. It was of a rich colour, almost indescribable, but might be termed bluish purple mixed with white. It reminded me of a miniature transformation scene. This sheet of light had well defined edges, as if cut with a sharp instrument. The most curious feature about it was that it did not diffuse any light into the space beyond that which it occupied; the same may be said of the squibs or shooting lights which, though intensely brilliant, did not tend in the least to lighten up the corner of the room. This I have observed in other instances to be a distinguishing feature of certain kinds of spirit-lights. To test the point Dr. Slade went to the other side of the room, took a match, returned and ignited it on the under surface of the table-top. The effect produced thereby was as opposite to that of the spirit-luminosity as it is possible to conceive. The match did not give off a solid body of light, but its rays blended with the light of the room, increasing that quite sensibly, but failing to impress the eye with an intensely luminous centre.

In conclusion, the Doctor was controlled to give a short address. The spirit repeated the communication uttered by the spirit-form, which was a message of love through "Phœbe" from "Claude" to Agnes, alluding to Dr. Slade's niece. The spirit further counselled us to remain firm in the work in which we were engaged—stand to the front in advocating the claims of this blessed truth, and the crown would be bright for all that had been suffered. It was a truth that was calculated to make men and women better—live a holier and nobler life. It was indeed the spiritual remedy required, if carried out in the sense in which it was given. A wave of thought was now coming over the people, which would place Spiritualism on a broader footing, and enable it to rise to a higher standard. "Be of good cheer. Do not think you are not supported by spirit-friends; much of your help comes from that side. You will succeed, and overcome all your difficulties." So the message concluded.

Spiritual Institution, Aug. 14th, 1876.

The conclusion of the above report hints at the events which have recently transpired. At the time it was difficult to know what the spirit alluded to, but now the words of warning and encouragement solemnly uttered are clear and appropriate to the condition of those who were at that time addressed.

THE DAILY NEWS ON DR. SLADE'S PROSECUTION.

On Monday the *Daily News* had an article upwards of a column in length, from which we make a few extracts:—

"We should not have been sorry if somebody possessed of influence in the way of private suasion had prevailed upon the prosecutors not to proceed in this business. We shall of course indulge in no conjecture as to the merits of the case to be submitted to the magistrate at Bow Street, or speculation as to the view of it he is likely to take, but we are free to express an opinion as to the wisdom of making any attempt to have the value of the claims of Spiritualism tested by a proceeding in a court of law. . . . No great advantage, as it seems to us, is gained by hostile investigations of the spiritualistic manifestations either in private drawing-rooms or in police-courts. It is clear enough that, whatever the nature of Spiritualism, it has succeeded in obtaining for its so-called revelations a considerable number of highly intelligent and respectable believers. . . . We should think an attempt by a scientific man to detect and expose in a court of law the manner in which the 'miracle' of St. Januarius is accomplished at Naples, rather an ill-judged proceeding. We would rather say—argue, expound, expose, as much as you like or as you can, but do not attempt to bring criminal law to bear upon the matter. If people still will believe, let them believe. We cannot suppose that any decision which a whole bench of judges could pronounce would convince any one who now believes in Dr. Slade's manifestations that he was wrong in believing in them. More than that, if Dr. Slade were to-morrow to be proved beyond all doubt the most arrant impostor that ever duped a crowd, if he were not only to be proved, but to confess himself an impostor, and to do voluntary penance in a white sheet, it would not

convince any believer in Spiritualism that Spiritualism was a delusion. How could it? Why should it? No Spiritualist, we presume, professes to believe that every medium must needs be an honest man. No Spiritualist, we suppose, has ever declared that he pinned his faith unconditionally on the genuineness of any particular set of manifestations or the integrity of any particular man. We should none of us have anything left to believe in if we were to reject a creed the moment it became apparent that one of its expounders was supporting it by fraudulent evidence. Nothing therefore that could be proved against Dr. Slade would affect in the slightest degree the claims or the position of Spiritualism. It is certain, however, that a prosecution will seem to many persons as illogical and unfair a mode of dealing with Dr. Slade's manifestations as a box on the ear would be.

"Nor is Spiritualism likely to be disposed of by the scientific investigations which every now and then appear to be undertaken by some sanguine person who thinks that human delusion is to be cured by the production of evidence which satisfies him that it is delusion. There is something half-melancholy, half-amusing in these earnest and futile efforts. They remind one of that sort of controversial literature which is represented by 'The Errors of Rationalism in a Nutshell,' or 'The Follies of Romanism extracted in Three Questions.' The exposure is always convincing to the person who exposes; the only difficulty is to get other persons to see it in the same light. In the case of Spiritualism there is perhaps a somewhat peculiar difficulty. The case against it avers of course that some of its expounders are jugglers. . . . We venture to assume that even if the whole belief in Spiritualism could be referred to the operation of mere jugglery on credulous minds—an explanation which we fancy would satisfy few reasonable persons—there would still be little chance of exposing the deception on conditions arranged by those who are concerned in keeping it up. We do not want to discourage energetic and inquiring persons from investigating as often as they please for their own amusement or satisfaction, but we may fairly warn them against expecting to do much in that way towards the enlightenment of those who at present believe in Spiritualism. In any case, we are for admitting Spiritualism to a place among tolerated beliefs and letting it alone accordingly. It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of the wisest men in the world believed in ghosts, and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins."

WONDERFUL PHENOMENA THROUGH DR. MONCK.

To the Editor.—Dear Sir,—Dr. Monck has paid us his long-promised visit, and we have had a number of light seances with him of such an extraordinary character that none of the adjectives with which I am acquainted will enable me to adequately express our admiration of his remarkable gifts. I have seen most of the best phenomena known to Spiritualists generally, but put them all together and I can honestly say that one sitting with Dr. Monck excels them all, not only as to the originality, distinctness, and rapidity of the phenomena, but also as regards the strict tests employed, and the utter powerlessness of the most hostile scepticism to explain them away. It appears to me that the Doctor's matured and many-sided mediumship is just what is wanted in many places where, as at Keighley, unbelievers are either investigators with sparse means of arriving at the truth, or else are non-investigators bitterly hostile to the whole thing. To the former, Dr. Monck's mediumship is like the key to a puzzling enigma, instantly making all plain and easy; while to the latter it is a complete "extinguisher," from which there is no escape. His seances have produced a sudden sensation in Keighley, and the fame of them has attracted investigators from several towns around. Frequently we find actual facts are over-coloured in reports of them, and I confess that the astonishing reports of the Doctor's seances given by the Messrs. Adshead and others struck me as possibly being of this sort, but now that I have seen them for myself, I not only endorse every statement in those reports, but venture to say that they do not equal our own astounding experiences with the Doctor.

Not to be tediously prolix, I will briefly mention some few of the more prominent phenomena. A heavy table, which none of us could lift, was repeatedly raised in the air while Dr. Monck's hands rested on it. The Doctor sat with two others (who held his hands) on a large, heavy sofa, and the whole rose from the floor.

Direct-writing has been quite common. I would call especial attention to the fact that the Doctor does not so much as touch either the slate or pencil, and sits with both his hands on the middle of the table. Generally a person known to all the sitters as a sceptic, but a stranger to the Doctor, is selected by the latter to pick up a slate, wet, rub, and thoroughly clean it, and when it is dry, hold it, with a piece of pencil, under the table. The moment this is done, the sceptic distinctly feels a fleshy hand touch his fingers and grasp the slate, and all hear the sound of rapid writing. As soon as this sound ceases, the slate is brought up to the light, and found to contain a long communication from "Samuel" in a handwriting totally unlike the Doctor's.

There is absolutely no room for deception, because—

1. A stranger to the Doctor who is a well-known sceptic, thoroughly cleans the slate.
2. While this person holds it, all in the circle inspect it, and pronounce it to be free from writing.
3. The sceptic holds it under the table at least four feet from the medium.
4. Instantly he feels, as well as hears, the pencil writing on the slate.
5. All the sitters hear the same sound.
6. No person in the flesh, except the before-mentioned "sceptic," touches the slate from the moment the latter cleans it till he holds it up to the light that all may see it is full of writing.
7. Dr. Monck's hands are on the table in full view and perfectly still the whole time.
8. The whole of the sitting is in a good clear light.
9. We sit in a room belonging to one of us, which we enter and search some time before the Doctor arrives.
10. I must not omit to add that the Doctor has permitted me to thoroughly search his clothes, both immediately before and after the sitting.
11. And, finally, the communication on the slate has sometimes been

a direct reference to what we had just been singing, or a test-communication from a deceased relative of some person at the seance.

I wonder if this would satisfy the captious "scientists"? I think not, for *à-la-Lanckester* they seem to have made a covenant with their eyes that they will not see a spiritual truth, and with their tongues not to admit it.

The piano in my parlour has frequently played without contact, when the Doctor has been holding a seance. He closes the lid, sits on a chair in front of it, with every part of his body in full view. He then holds his hands over his head, and the piano notes are loudly and rapidly sounded. We ask questions, and are answered by a note sounding once or thrice, for "no" and "yes." The gas burns clearly, and the Doctor opens the piano lid, thus exposing the keys to view. Several of us are allowed to place our hands on the keys, and we feel them rise and fall as they move, and are sounded by the invisible operator. On removing our hands, we see the keys fall and rise. While the medium's hands were held above his head, three luminous spirit-hands were seen to touch the key-board and produce the musical sounds. At one light seance, the Doctor sat with his back to the piano, and at some distance from it, and we had results similar to the above. The moment the sounds ceased, I was allowed to carefully examine the piano in full light. Bells have risen from the table and rang, a musical box has played and stopped and conversed with us by means of the usual signals. Fairy-bells have had the wires repeatedly pulled and loudly sounded, and a multitude of phenomena without contact have been witnessed at these seances. The materialised hands were truly wonderful; they rose up in full view, grasped our garments, and sometimes clasped the hands of some of us held above the top of the table. They have taken bells from the table and rang them before our eyes. We have seen the fingers of these hands close and open, and the very nails have been distinctly visible. All the time, remember, the medium's hands were in full view. A sceptic suggested that he might have mechanical or other appliances hidden about his legs. The Doctor one night set this feeble doubt at rest by insisting on my searching him. I did so thoroughly, and am satisfied that even a pin could not have escaped me. After this we had materialised hands and arms rising and carrying away the bells, one of which weighs over four pounds, and is nearly a foot high. A multiplicity of phenomena rapidly ensued, and the seance was the best we had with the Doctor. A lovely human form rose above the edge of the table, and all saw its beautifully-regular features and blue eyes as it bowed to us. It was dressed in a robe of glittering whiteness, unusually beautiful. The whole gradually dissolved before our eyes. The Doctor now sat sideways, put one leg on a chair where all could see it, and made one of us tread heavily on his other foot. A chair which stood over eight feet from him (fully out of the reach of his feet, even had they been free) now rose, and came on to the table and off again several times. It was done with wonderful ease. The chair then quietly turned over and stood with its four legs uppermost. It floated on to the table and off once more. Bells and a musical box were placed in a strong deal box, the lid was closed, and while Dr. Monck sat away, so as to prevent contact, the bells rose and rang inside the box, and the musical box played, stopped, and answered questions. The fairy-bells meanwhile frequently sounded an accompaniment, which was weirdly beautiful.

I have not told you one quarter of the wonders we saw. New phenomena were produced at every sitting, and no two seances were alike. There was a remarkable freshness about each. The Doctor's visit will long be remembered. It has accomplished an important work for the local interests of the Cause, and if his numerous prior engagements did not compel him to leave us, he might remain here busily employed for some time. We hope he may be able to repeat his visit before long.—
Yours faithfully,
JOSEPH CLAPHAM.

MATERIALISATIONS AT DARLINGTON.

To the Editor.—Dear Sir,—I beg leave to submit the following account of phenomena which have taken place through the mediumship of Miss Wood, who has now been two weeks with us. On Tuesday, September 26th, we had our first sitting for that week. After sitting for some time, the spirit-form of "Pocha" emerged from the cabinet, and at once took her stand beside Mrs. Fellows, from whose pocket the spirit took a purse, and opening it, turned the contents on to the floor. After gathering up the money into the purse, she took the purse away, promising to bring it back again before the seances at Darlington close. She then began to touch many of the sitters, and came across the circle to where I was sitting, and put her little hand amongst Mr. Marshall's whiskers. She then came to me, and at my request kissed me twice at short intervals. Then she began to speak and sing in the direct voice, which, I understand, is a new phase in Miss Wood's mediumship. Having attended many seances these last three or four years, I can with confidence say it was the best seance ever I witnessed.

Thursday, September 28th.—Conditions very unfavourable; several strangers present; some physical phenomena obtained.

September 30th.—After sitting for about two hours, a white form came forth called "Benny," who says he has been about five years in the spirit-land. He was very powerful indeed; touched many, pulled Mr. Fellows, and, to show his power, struck blows at some sitters. He took a pair of boots from one of the sitters and put them on his own feet and danced in them.

October 1st.—The medium was put under stricter tests than she had been since the commencement of the course of seances. Her wrists were tied and sewn together, and then sewn to the mattress upon which she lay, and to the chair which was in the cabinet. Having taken our seats, the spirit "Pocha" took control, and seemed to be annoyed at our scepticism, saying it would serve us right if we got nothing at all. After sitting for about two hours, there was seen at the cabinet something exceedingly bright, so much so that some of the sitters thought it was a light. A few moments after a white form came forth, which called herself the sister of one of the sitters. The form went behind him and stroked his hair, and then came round the circle, touching many of us at one time. She seemed to us to be floating in the air. We could see the form rise to the ceiling and tap it, so that we could hear the knockings distinctly. The room is 10 ft. high. The figure then came down to its original size and went into the cabinet. After an interval of ten minutes, the little spirit "Pocha" came out; and truly this is mar-

vellous, for I don't think she is more than 3 ft. 6 in. in height. She was very playful, as she was on Tuesday, singing and talking in the direct voice. She took a little boy out of the circle, and began to play with him, and he pulled her garments, for which "Pocha" laid the tube right soundly about his shoulders. She kissed two or three of the sitters, and then retired into the cabinet, thus ending a week of marvellous phenomena.

The following gentlemen vouch for the truthfulness of the above, which took place at the Spiritual Institution, 1 Mount Street, Darlington:—Mr. Wolf, Mr. R. Fellows, Mr. J. Dixon, Mr. R. Wilson, and Turkish Baths, Darlington. J. WRIGHT.

[We have condensed the foregoing letter somewhat. It will be observed that notwithstanding the severe testing at the last seance, the forms appeared as before.—Ed. M.]

MORE EXTRAORDINARY MATERIALISATIONS AT MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

Mr. Burns.—Dear Sir,—If last Tuesday was, as I stated in my last, a "red-letter day," last Friday may be justly termed the "grand night of the season" so far.

After the usual seance on that evening, I was requested by the spirit "Lily" to stay behind and form a circle of three persons only, consisting of Mr. and Mrs. Swindin and myself, and was promised that in so doing we should see something very good.

Accordingly, making certain that no other person was in the room, we bolted the door and arranged the cabinet so as to form our circle on the platform. We sat with our backs to the harmonium, and placed a table between ourselves and the cabinet, the two articles of furniture nearly touching each other. We put the medium in the cabinet for instructions and extinguished the light. He shortly afterwards came out and re-lit the gas.

We then examined and initialed a slip of paper and placed it under the table on a small slate on the floor, receiving strict injunctions from "Lily" not to let the medium touch it on any account. He laid himself down on a form about six feet from the table, while we sang a verse or two. When we had finished, we were told to examine the paper, which we did, finding the following words written on it:—

"Dear Friends,—You will see something very good to-night."

"Lily" now told us to put the medium in the cabinet and turn out the light, and "Daniel" would show the medium and himself at the same time by the light of his lamp.

The gas having been extinguished, a faint crescent-shaped light appeared at the aperture, which, increasing in brightness, revealed the appearance of a human hand encircling the light and carrying it in a circular direction over the two faces that now presented themselves to our view. These faces were those of "Daniel Watts" and Mr. Bullock, the medium, and were as distinctly visible as ever we have seen them. The medium remarked, "This is my face, Mr. Starnes." I replied, "I am aware of it. I can see you and 'Daniel' most distinctly." The medium then left the cabinet, and permit me most emphatically to remark at this point that from that time to the end of the seance he did not re-enter it.

The light was now turned up to almost its full height, and the medium came and laid his hands on the shoulders of Mr. Swindin and myself, with his cheek resting on my head, and from the manner in which he was convulsed, we were convinced the spirits were drawing influence from him to assist them in the production of the manifestations.

"Daniel Watts" now appeared at the aperture and then at the side of the curtain in full form, but he did not stay in view long, as it seems he had work to do in assisting others to appear. A female face next presented itself, which was none other than that of my own mother. The curtain was pulled aside and she then showed herself at full length. We observed she experienced much difficulty in retaining the full form, as she varied considerably in height, sometimes seeming only 3 ft. high, while she would occasionally appear to be nearly 6 ft. She shook and patted my hand, and when I remarked that from the position in which I sat with regard to the light I could not plainly distinguish her features, she projected her head beyond the curtain, that I might get a better view of her.

My mother had scarcely retired when we were all startled by the sudden appearance of the head and face of a male figure with a hat on. He soon disappeared, and to our great astonishment, came out from behind the cabinet, sprang off from the platform with a bound on to the floor, and posed himself under the gaslight as an actor would have done on the stage. He bowed two or three times, turned round, bowed again, stepped on to the platform and disappeared, to show his head and bust on the top of the cabinet.

This last figure was wrapped in an ample white robe, which covered him all round; he had a dark moustache, and a tuft on his chin, his head being covered with what appeared like a green velvet hat, low-crowned and turned sharply up in the brim, the whole surmounted by a long white ostrich feather, which fell gracefully over the hat from the point of the back. On inquiring of "Daniel" who this important-looking personage was, he replied, "Charles I." It should be specially borne in mind that the great point in this seance is the fact that, with the exception of the short time occupied by "Daniel" in showing the two faces, during which time the medium was in the cabinet, he was all the time outside the cabinet and leaning on our shoulders. I have only time just to give you the bare outline of these astounding facts, which will be received or rejected according to the faith or incredulity of each individual mind.

In conclusion, I would say that never did the sentiments of our hearts more truly respond to the expression of our lips, than when at the end of this seance we sang the well-worn but expressive doxology, "Praise God from whom all blessings flow."—Amen!—I am, dear Sir, yours truly,
G. STARNES.

22, Sparsholt Road, Crouch Hill, N., Oct. 4th.

MR. WILLIE EGLINTON has had some splendid manifestations at Merthyr Tydfil. At one seance seven spirits materialised, some being fully recognised. He leaves London for Holland, France, and Austria the end of this month. He has a few vacant dates to fill up.

HEALING MEDIUMSHIP.

We have on previous occasions given publicity to various cases of healing by the laying on of hands, performed by Dr. Mack and other operators. An interesting case has just come under our notice. The beneficial effect was obtained in this instance by applying to the patient paper which had been magnetised by Dr. Mack. This is not a rare example, as it has been found that paper or flannel will contain the healing influence; and sufferers may in this manner be benefited at a distance. The results are not always equally successful, the application being much more effective in some temperaments than in others. The case to which we particularly allude at present is that of the daughter of Mr. Pearce, of 32, Arlington Road, N.W. To Mr. Pearce's knowledge paralysis has been hereditary in his family for four generations. His grandmother was disabled with it for five years before her death; his mother exhibits similar symptoms, and Mr. Pearce suffers from peculiar disturbances of the nervous system when too much exhausted. His only daughter, now fourteen years of age, was much troubled during childhood with a spinal affection; and at the time of her consulting Dr. Mack, a few weeks ago, she could walk a mile or so with great difficulty, and was very weak in her system generally. She laboured under a depressant sensation, which was very painful to bear, and sometimes she had headache, and stooped a little. She was supplied with Dr. Mack's magnetised paper twice, and wore it for two weeks. At once she felt the nervous system stimulated; she was invigorated, and her spirits raised; she stood more upright, felt lighter, and can now walk a few miles with pleasure and ease. We have seen her repeatedly since her improvement, and the change in her appearance is marked. Dr. Mack resides at No. 6, Southampton Row, Holborn, W.C.

DIRECT SPIRIT-VOICES.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The first of a series of three seances with Mrs. Bassett, honorary member, was held on Thursday evening, September 28, when a very numerous attendance of members and visitors experienced an interesting and instructive seance. The well-known voice of "James Lombard" manifested great power and facility in replying to the numerous questions of the sitters, while the general tenor of his remarks favourably impressed the majority of those present. The remaining two seances of the series will be held on the last Thursday evening in the current and following months, 26th inst. and November 30 next.

DR. MONCK AT BRADFORD, YORKSHIRE.

We are glad to hear that Dr. Monck is recovering strength. He says:—"It is true that my work temporarily exhausted my vitality. Besides a vast amount of general work, I have held one or more seances, sometimes three, daily. I spent fourteen days over my recent Nottingham crusade, and held four paid seances in that town. This is how I have worked for a long period, nine-tenths of my time being gratuitously devoted to the interests of our great Cause. For some time to come I can give no more free seances." Dr. Monck intimates that he hopes to come to London for a week or two soon. He has old-standing engagements in town, and those who wish to secure him for private seances, &c., should make appointments in advance without delay. It is not unlikely he will come to London from Bradford. For the next few days his address will be, "Care of Prof. Chippendale, 2, Oakwood Street, Manningham, Bradford," where he will hold seances and receive patients.

Last week we published an article describing astounding phenomena in the light through Dr. Monck's mediumship. He obtains spirit-writing on paper when nailed down in a box, also in the light on the table before the eyes of the sitters. He obtains slate-writing on slates held by septs.

A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—"Hafed, Prince of Persia: his Earth-life and Spirit-life"—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance. Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of direct writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution. This illustrated Life of "Hafed" is a bulky and elegant volume, price 10s. 6d., and is sold at the office of this paper.

Mr. WILLIAMS had a most successful seance at Mrs. Burke's the other evening. The spirit "John King" and another spirit materialised and came out. We hear that the materialisation phenomena of Mr. Williams are of an extraordinary character at present.

We need not restate the well-known fact that Mrs. Kate Fox-Jencken, wife of H. D. Jencken, Esq., barrister-at-law, is one of that family of extraordinary mediums in which the phenomena of Modern Spiritualism were first observed in 1848. One of her sisters, Margaret Fox, who married Dr. Kane, the celebrated arctic explorer, has arrived in London on a visit. If Mrs. Jencken and Mrs. Kane would sit together, powerful phenomena might be expected.

OSTON COLLIERY.—Considerable interest has been aroused by the visit of a young woman from Northumberland, who it has been discovered is endowed with remarkable powers of mediumship. While entranced the spirits use her to deliver excellent discourses. At the suggestion of her controls a cabinet was formed, and Mr. Lonsdale's little boy, six years of age, and who has been in the spirit-world two years, materialised his form and also spoke through his aunt. This new medium is co-operating with Mr. J. Wilson formerly preacher. The district committee will meet at Mr. Campbell's, Perkinsville, on Wednesday, Oct. 11, at 7 o'clock, to make further arrangements.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be placed on the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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