

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

## SPIRITUALISM.

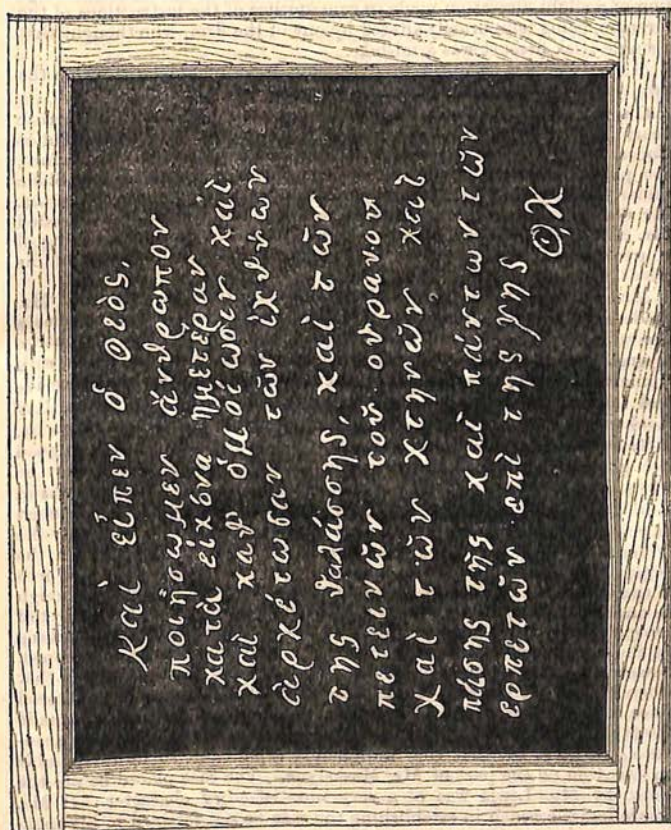
[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 344.—VOL. VII.]

LONDON, NOVEMBER 3, 1876.

[DOUBLE SHEET—PRICE 1d.]

### DR. SLADE'S MEDIUMSHIP.



Size of Slates, 9½ in. by 7½ in. each, reduced as above by Photography to less than half of the size.

### DIRECT SPIRIT-WRITING DONE ON SLATES WHILE TIED TOGETHER WITH CORD.

THE writing in Greek and in English, as shown in the fac-similes above, came on the surfaces of the slates that faced each other when tied together. A full description of the manifestation on the next page.



# DIRECT SPIRIT-WRITING DONE BETWEEN SLATES TIED TOGETHER.—DR. SLADE, MEDIUM.

(To the Editor of THE MEDIUM.)

Sir,—Having a strong belief in the genuineness of the slate-writing exhibited by Dr. Slade, I was desirous of obtaining a specimen from him, under conditions adequate to negative the suppositions of those who accuse him of fraud. I thought that this might be effected if I took my own folding slate, and took care that it was never unclosed or out of my sight until the writing was found upon it. I accordingly made Slade understand that if the slate was taken underneath the table, it must be opened before me, so that I could see that there was no writing upon it up to that moment. He saw clearly the importance of this precaution, and we sat down at an old Pembroke table, with his chair facing the light. The slate consisted of a pair of hinged wooden tablets faced with slate on the inside, so that when the tablets were shut you could not touch the slate at all. Dr. Slade in the first place held the shut tablets in one hand under the table for preliminary inquiry. Presently we heard a crackling noise that I did not understand, and when the slate was brought up, it was found to be all broken to pieces in the inside. We were thus reduced to make use of two of Dr. Slade's own slates, apparently new, having the gray look of unused slates. I breathed on them, and rubbed them well with my pocket-handkerchief, and putting the rubbed faces together, we tied them up fast with a piece of cord, with a fragment of slate-pencil between them. Thus tied up, the slate was laid flat on the table, without having been taken under it at all or removed for a moment from under my eyes. I placed both my hands upon it, and Slade one of his. Presently we heard the writing begin, coming distinctly from the slate as I leaned down my ear to listen to it. It did not sound, however, like running writing, as we both remarked, but like a succession of separate strokes, as if someone was trying to write and could not make his pencil mark, and I expected that it would prove an abortive attempt. It went on, however, with the same kind of sound for a long time, perhaps for six or seven minutes. At last there was a decided change in the sound, which became unmistakably that of rapid writing in a running hand. When this was done, I took the slates into the other room, leaving Slade entranced behind, and untying them, I found that on one face was written in a very good hand the 26th verse of the 1st chapter of Genesis, in Greek, from the Septuagint, and on the other a message of the usual character in English running hand. The Greek letters being each written separately was what had given the broken sound of the former part of the writing, the change from which to the continued sound of running writing had been so striking.

If it be suggested that the slates were really prepared beforehand with some invisible writing which was brought out by the heat of my hand, I answer (independent of other grave objections) that the writing as it stands can be wiped out by the merest touch, and could not possibly in its supposed invisible state have escaped obliteration when the slates were well rubbed by my pocket-handkerchief.

H. WEDGWOOD.

## DR. SLADE'S MEDIUMSHIP.

To the Editor.—Sir,—The prosecution of Dr. Slade should induce strangers to go to him, as it does not prevent him from still pursuing his occupation, and to well judge for themselves of his honesty.

Of course it is commonly understood by Spiritualists that when he professes that the manifestations are done by spirit-agency he but means to state that evidence has made it his belief, while the public may suppose that he means it in another and more positive sense.

Accompanied by a friend, I paid a visit to Dr. Slade on the 14th inst., and we attentively investigated for our own satisfaction the manner of slate-writing produced by him, taking with us our own slates. I perceived that when the Doctor sought to place a slate partly under the table—which appeared to be constructed in an ordinary manner, and had been immediately substituted for the one detained in court, and which, according to evidence as yet given, the public may suppose could not be dispensed with—the power caused him to move it away, and over against my front; and then, without at all permitting him to receive writing on it under the table, he was, as it appeared, made to place the slate on the top, and he put a barleycorn-length of pencil under it. He then put the fingers of one hand and kept them motionless on the slate frame, and a hand of my friend sitting opposite to him rested on the other end of the frame, the fingers of Dr. Slade's other hand being placed on the other hand of my friend, and on one of my own. This movement of the slate appeared to be appointed as in obedience to a desire I addressed to the spirits or controlling power, that we might be allowed to receive the writing with the slate above-board. In this way the Doctor was to us most clearly only a passive instrument, and our attentive eyes were not more likely to deceive us than on other occasions in relation to the common things of life, about which our testimony would be readily received.

It was within about three minutes we began to obtain writing, and we got a few communications. Writing was also done when a slate was placed on my head, the Doctor being seen by my friend to hold it merely by the frame.

A chair was lifted from the floor more than a foot high and let drop, having been placed out of reach of the Doctor's hands or feet. A heavy bell was put in each of our laps. Neither, in his position, could the Doctor have done this, for he was standing with his hands on the table. It was also placed in the hand of my friend, at request, and received back again. I particularly remarked that while the Doctor sought to hold the slate under the edge of the table, his wrist and hand had given to them a trembling motion, and I imagine that such movement would be greater, extending even to the arm, by reason of greater difficulty for

spirit-action, requiring more effort when coming in contact with the magnetism of a spectator made not unaiding, but uncongenial, by his or her spirit of scepticism; and, to my mind, this accounts for the greater motion of wrist and arm seen by some, and that caused such to believe the Doctor was deceiving them by doing the writing himself.

It is known to the public that Spiritualists are now to be numbered in the world by millions, embracing every calibre of mind and every profession in life, and counting private mediums by thousands, of moral integrity, whose numbers everywhere gradually increase, and these are not interested in deceiving themselves or one another. Neither are they interested in having to meet the unpleasant sneers and opprobrium of unbelieving friends and the world around them, excepting as they are moved by what they conscientiously believe to be truth.

It seems an insane proceeding on the part of so many of the public, who, for want of due personal investigation, are really ignorant of the subject of Spiritualism and its particulars, to speak of these millions of Spiritualists as being deluded and insane who have taken the trouble to investigate and scrutinise, and who have founded their belief on such an honest and sensible mode of proceeding.

Public mediums have helped to enable conjurers to make their fortunes by producing clever but sham imitations of the phenomena, and public mediums, also, have occasionally been found guilty of tricky deceptions. But these do not represent the great body of Spiritualists, who cannot be stupidly guilty of deceiving themselves. In what grade or profession of life are there not hypocrites and impostors? so that a few public mediums are not the only impostors going.—I remain, Sir, yours, &c.,

T. BLACKBURN.

Oct. 16.

## PROSECUTION OF DR. SLADE.

On Friday last the charge against Dr. Slade was proceeded with. Mrs. P. Lankester, the mother of Professor Lankester, was examined by Mr. Lewis. She described her visit to Dr. Slade, on the same day that her son seized the slate. During cross-examination she said: Slade put the slate under the table, and there it remained for a very short time—two or three seconds perhaps. The message must have been rapidly written, it was written in so short a time. It was a long message. A side of the slate was tolerably covered with writing. It might have been a minute. I cannot charge my memory exactly as to the time.

Robert Joseph Catchpole, examined by Mr. Lewis, said he worked for Messrs. Child and Hinde, and made the table ordered by Simmons. It was an ordinary "Pembroke," made in the usual way, with the exception of a slight alteration made in consequence of the instructions of the foreman, being temporarily altered by one of the firm, who thought that a single-stick bracket was a mistake.

Much time was occupied in discussing legal points, after which the case was adjourned till the following day.

On Saturday morning, about half-past eleven o'clock, the further hearing of this case was resumed by Mr. Flowers at Bow Street Police Court. The charge of conspiracy having been dismissed the day before, the prosecution was now confined to the charge against Henry Slade under the Vagrancy Act. Mr. Simmons appeared among the spectators. Mr. George Lewis conducted the prosecution, and Mr. Munton defended Mr. Slade; Mr. Massey, who had represented Mr. Simmons, having of course retired from the case in consequence of the discharge of his client.

Mr. Munton, on rising to address the magistrate in defence of Mr. Slade, said that in presenting this part of the case it was extremely desirable that they should clearly understand what the specific charge against that defendant was. The summons charged Mr. Slade with "unlawfully using certain subtle and crafty means and devices to deceive and impose on certain of Her Majesty's subjects, to wit, Edwin Ray Lankester, T. J. Oldham, Richard Holt Hutton, Henry Sidgwick, Edmund Gurney, and W. B. Carpenter." The magistrate had been good enough to say to him in a kind way in the progress of the case that he was placed in a very difficult position as an advocate. But if he was in a difficult position at that stage, he submitted that he was in a much more difficult position now; because, apart from the fact that only the evidence of Professor Lankester and Dr. Donkin was now within the scope of his observations, evidence of another character had gone forth to the world, which he had no opportunity of correcting, and although he ought not to complain of the discharge of his client on the subject of conspiracy, he much regretted that he had no opportunity of remarking on the evidence of Mr. Maskelyne and Mr. Algernon Clarke. He hoped, however, he might be excused departing for one moment to say that when Mr. Maskelyne said it was obvious that the table had been altered since it was last used, and when from the evidence of the man who made the table it was shown that both defendants were innocent of that accusation, he must say that they indignantly repudiated so unwarrantable an assertion on the part of Mr. Maskelyne. The case placed before the court by Mr. Lewis was of a very unsatisfactory character. If Mr. Lewis had succeeded in establishing the case he put forward in his opening speech, he should have some difficulty in saying that Mr. Slade was not guilty. Mr. Lewis started by stating deliberately that the defendant had published to the world that he could communicate with departed spirits. Now, the magistrate had said that he was not affected by what was said by counsel, but although he with his large experience could do that, the public could not. The statement had gone forth to the world, and he was bound, therefore, to say that it was absolutely untrue. There were persons constantly advertising to that effect, but in this case that assertion was not true in fact. Never, by advertisement or otherwise, had Mr. Slade made such an assertion, and it would be seen from the evidence of Mr. Lankester himself that there was not the slightest pretence for importing that assertion into the case. There were other points, which the prosecution had entirely failed to establish. Two or three important matters had been conveyed to the mind of the Court which materially affected Mr. Slade. Substantially the charge against him was that of slate writing, and it was stated that this writing was produced either by the fingers by which the slate was being held, or in another way, which Mr. Lewis attempted to explain by an experiment of his own, of which it might be said that it was chiefly remarkable because it did not succeed. Neither Professor Lankester nor Dr. Donkin agreed with or endorsed the statement of their solicitor. Another



important statement made by Mr. Lewis was that his clients positively saw the writing being done. True that was afterwards explained, but only when the evidence established the fact that they did not see the writing being done. If two men had come and said they saw the writing being done it would have been useless to call 200 to say they were present and did not see the writing done. It must be taken that the writing was never seen from the beginning to the end. It might be conjecture, it might be strongly suspicious, but it did not go beyond conjecture, and that he contended made all the difference in the charge against the defendant. Various other charges were made, but never, he submitted, had assertions so miserably failed in proof. At assizes nothing more enhanced the reputation of counsel than to get the judge to believe that whenever he made a statement in opening a case he would be more or less able to prove what he said. When, therefore, a gentleman of the reputation of Mr. Lewis made a statement, and the gentlemen of the Press sent it forth from one end of the kingdom to the other, it was accepted by the public as evidence, and it was extremely difficult to get rid of an impression of that kind. In dealing with the evidence of Professor Lankester he was beset with considerable difficulty. The professor was undoubtedly a gentleman of distinguished position, but the course which he had taken in this case was entirely unjustifiable. He did not mean to say that either he or Dr. Donkin had stated what they did not believe, but the Court must compare the statements made by them on different occasions, and see how far they agreed. He (Mr. Munton) took on himself the responsibility of having brought the table into court. Much had been made of the request that it might be restored, but during the month that it had been in court nothing whatever had been done to prove that it was a trick-table, unless it were by showing that it had one bracket instead of two. He maintained that, from the position in which Dr. Slade sat, the construction of the table was no proof of what was charged. Where this writing occurred there was always some shade.

#### Mr. Flowers—Darkness.

Mr. Munton said he did not like to use that word, lest it should cause a laugh. It was perfectly obvious why a table should have been expressly made for the purpose. It was in evidence that during the manifestations the table was frequently struck heavily, and that during their progress it had rough usage, and that explained why the table selected was a heavy one. The fact of its having only one bar showed the extreme simplicity of its construction instead of the reverse. Since that table was produced, Dr. Slade had used a common table which he had borrowed. Professor Lankester, assuming that tricks might be done best without a frame, expressed his belief that there was no frame. His mind was so strong on that point that he was driven to say that there was no frame round the flap. He (Mr. Munton) had a right to complain of the manner in which Professor Lankester answered his question whether the table produced was the same one. He intimated that he thought that if it were the same table it had been altered since he saw it before. All that he said on that subject had since been disproved by the evidence of the maker. His object appeared to have been to reconcile his theory with facts. As regarded the experiments, he told them that on the first occasion that he went to Dr. Slade there were six messages, and that on the second there were four, the first message on the first day being the short one, "I am here to help you—Allie." He spoke of Dr. Slade's holding the slate by the thumb above and the fingers underneath.

Mr. Lewis denied that Professor Lankester said that in his evidence about the matter.

Mr. Flowers deprecated such interruptions, observing that he should compare the different statements.

Mr. Munton said he liked to be corrected, particularly when he was right. He then referred in detail to what Professor Lankester had said about what occurred at the seance, beginning with his letter to the *Times*, from which he made a long quotation. When he came into court, he said, the Professor did not endorse his solicitor's opening statement as to the writing being done with the liberated fingers, under the table. He then owned that he was in great doubt, but with the spirit which had actuated him throughout, he tried to prove that all he had said and done was consistent, until at last he (Mr. Munton) was able to force from him the astounding statement—"I am not sure on which side of the slate it was written." As regarded the hearing of the writing, Mr. Lewis tried to assist his witness by saying that it must be assumed that what occurred in one case he heard in others. The Professor said distinctly before he was examined that he heard the writing three times, but when he was in the witness-box an attempt was made to extend the number. As regarded the snatching of the slate, it was necessary for the witnesses to show that at the time when the scratching was heard the slate was free from writing. The evidence of both Dr. Donkin and Professor Lankester on that point was merely inference and conjecture. Professor Lankester said that he snatched the slate before it had been in position a fraction of a second. He (Mr. Munton) was not prepared to say that the writing could not have been produced in the fraction of a second, and there was nothing to show that the writing was to occur at the identical moment when the slate touched the table. What he meant to say was that Slade did not know when the writing did actually occur, but that it occurred between the moment when he commenced to move the slate and the time when it was actually in position, and that writing was produced by strange agency. He thought the magistrate would in a case of that kind look to the question of motive. Professor Lankester had a grave motive for doing what he had done. He was a member of the British Association, and he disapproved of the discussion which had taken place there in reference to the subject of Spiritualism. He wrote what was most insulting to many eminent persons, saying it was astonishing that persons apparently sane could believe in anything of the kind. He had no right to include such names as he did without authority. It went through the country like wildfire that Dr. Carpenter's name, which was one of great weight, was in the summons, and the Professor's course in that respect showed that he was determined to succeed in his object. The theory of the defence was, first, that the writing on these occasions was not done by Dr. Slade himself; and secondly, that he did not know how they were written, except that from the surrounding circumstances of his inquiry into the subject, and in the absence of any evidence to the contrary, he believed

that they were written in the mode which he explained to the witnesses. He must therefore ask the Court to glance slightly at the surrounding circumstances in order to come to a direct conclusion. He did not for a moment pretend that the writing which was discovered was the writing of a deceased spirit, but there was abundant evidence of an unmistakable character that this phenomenon of slate writing was undoubtedly true in this respect—that it was produced otherwise than by imposture. What the agency was he would not pretend to say. The witnesses whom he intended to call were not Spiritualists, and the question was not whether the writing was done by a deceased spirit, but whether it was done by some strange agency which could not be explained, and which was far removed from imposture. It was admitted by those who understood that subject, that the messages were not trustworthy as regarded identity. That was only one of a hundred classes of phenomena which occurred. His argument was this—that there was unmistakably a strange agency which produced the effects, but that numbers of persons who agreed in their conclusions differed as to the means. He should call, on behalf of the defendant, Mr. Simmons, who would explain how Dr. Slade came to be a doctor, and would show that he was not the man he had been represented to be by the prosecution, and that his career for many years past proved that he was an innocent agent in these matters. A number of gentlemen were ready to testify that the occurrences in question were far from imposture, that the messages written on the slates were very often affected by the state of mind of the sitters, and that if persons went with a fraudulent intention or with false names, it was very likely that they would get false names when the messages were given. That might appear a strange proposition, but a number of gentlemen who had tested the matter for years considered it true. They all knew that from the time of Galileo downwards, every pioneer had been more or less persecuted. He did not mean to say that Dr. Slade was a pioneer, because numbers of persons had preceded him in that matter, but he maintained that there was nothing to prove imposture. Mr. Lewis said, "What a dreadful thing it would be if the young and weak-minded were to go to Dr. Slade." It was not young and weak-minded persons who went, but men who, like the prosecutor, paid a pound, which the young could not do. The case against the defendant fell to the ground when they came to consider the peculiar character of the circumstances. Some persons were so credulous as to believe anything; others so incredulous as to believe nothing; while many were prepared to adopt the views of anyone else; but the most dangerous class of all with regard to that question was that to which Professor Lankester belonged—men of ability to whose opinions great importance was attached throughout the country, and who, having preconceived ideas, stated them in a manner which tended to prevent proper and patient inquiry. He was always reluctant to say anything in court or elsewhere about religious belief; but there were gentlemen who held what were called materialistic views—scientific materialism, and who rejected every conception of spirits or of miracles. He had a book in his pocket in which Professor Lankester's name appeared very prominently on the title-page, and he might quote some words from that book. He did not mean to say that Professor Lankester would do anything that he believed to be wrong, but what he meant was that his mind had a particular direction, that he sought out evidence to support a theory, and that his preconceived ideas were likely to lead him to seize the shadow on the surface and leave the substance behind, and he said that that was what he had done in this particular case. It was said that all these messages were connected with a paid medium. He did not know why mediums should be expected to be all philanthropists, or should not be paid as well as Mr. Lewis or himself.

There was the clearest evidence that that class of phenomena had occurred in private families without the slightest intervention of paid mediums; and they could not shut their eyes to the evidence of members of the British Association who had paid attention to the subject, and whose names commanded respect. As to the Vagrant Act, it was passed to meet a case totally different from the present. It was passed about fifty years ago to protect the weak and the ignorant, and was not designed to stop legitimate inquiries. Later on he should draw attention to the clause of that Act, and would venture to say it had no application whatever to this case. An effort was made not only to show that the thing was done in a particular way, but to show that it might have been done in some other way, and he would submit that nothing short of the most positive evidence could establish a charge made in that way. The Act referred to "craft and subtle devices, by palmistry or otherwise, to deceive Her Majesty's subjects." This, he submitted, related to fortune-telling by some reading of the hand. Was there any pretence that Mr. Slade practised palmistry?

Mr. Munton proceeded to say that this was a disastrous matter for Dr. Slade, and it was extremely hard that the prosecutors should have selected a stranger to proceed against. Thousands of men, not only respectable, but capable, were, he would not say Spiritualists, but had admitted the reality of these phenomena. Among them he might mention the names of Archbishop Whately, the logician; Mr. William Crookes, F.R.S., and editor of the *Quarterly Journal of Science*; the Emperor of Germany; the late Napoleon III.; Mr. Cromwell Varley, F.R.S., the Atlantic Telegraph electrician; his Imperial Highness Nicholas Duke Leuchtenburg, nephew of the Emperor of Russia; Mr. A. R. Wallace, President of the Biological Section of the British Association for the Advancement of Science; Lord Lindsay, F.R.S.; Mr. Gerald Massey; the Hon. Robert Dale Owen, formerly American Minister at the Court of Naples; Captain R. F. Burton, the traveller; Mr. Serjeant Cox, Mr. S. C. Hall, and others.

Mr. Munton, concluding, said there were no fewer than twenty newspapers devoted to Spiritualism. He should wish to be allowed to call Serjeant Cox and two or three other witnesses, but apart from their evidence he did submit, with all the earnestness and confidence he could bring to bear, that this case had entirely failed, and that this defendant would once more be free. (Applause.)

Mr. Flowers remarked that if he decided against the defendant and an appeal were raised, Serjeant Cox would be one of the judges of that appeal.

Mr. Munton said he was aware that Serjeant Cox was away not well, and if the magistrate would allow him to read a description by Serjeant Cox of a sitting with Dr. Slade, he would not call the learned serjeant,



The magistrate having assented,  
Mr. Munton read as follows:

"A SITTING WITH DR. SLADE.

"By Edward W. Cox, Serjeant-at-Law, President of the  
Psychological Society of Great Britain.

"(From the *Spiritualist* of August 11.)

"Having undertaken to examine, without prejudice or prepossession, and to report faithfully, without favour, in a purely judicial spirit, any alleged psychological phenomena that might be submitted to me as President of the Psychological Society of Great Britain, I narrate without comment what I witnessed at a sitting with Dr. Slade this afternoon. I sat alone with him, at three o'clock, in a room at 8, Upper Bedford Place, Russell Square, into which the sun shone brightly, at a table about five feet by four, having four legs, no ledge below, and no cloth upon it. Dr. Slade sat at one side of the table, sideways, so that his legs and feet were not under the table, but his whole body fully in view as he faced me. I sat at the side, the corner of the table being between us. As I sat I could see half-way below the table, and by moving my head slightly I could see the whole space below, which was wholly exposed in full daylight. An ordinary drawing-room chair was about six inches from the table on the opposite side, six feet from Dr. Slade. A heavy arm-chair was in the corner of the room, about the same distance from him and from the table. A slate of the ordinary school size and a piece of slate pencil were upon the table. Instantly upon taking our seats very loud rapping came upon the floor. This was followed by a succession of furious blows upon the table, jarring my hands as they were lying upon it. These blows were repeated at any part of the table desired by merely touching that spot with the finger, while the blows, as forcible as if given with a sledge hammer, were being made. Dr. Slade's hands were on the table upon my hands, and his whole body to his feet was fully before my eyes. I am certain that not a muscle moved. Then he took the slate after I had carefully inspected it, to be assured that no writing was upon it, and placing there a piece of slate pencil, the size of a small grain of wheat, he pressed the slate tightly below but against the slab of the table. Presently I heard the sound as of writing on the slate. The slate was removed, and on it a zig-zag line was drawn from end to end. At this moment the chair that I had described as standing by the table was lifted up to a level with the table, held in that position for several seconds, and then dropped to the floor. While the chair was so suspended in the air I carefully noted Dr. Slade. It was far beyond his reach. Both his hands were under my hands, and his feet were fully in view near my own, on the side of the table opposite to that on which the chair had risen. While I was taking note of his position at this moment, a hand rudely grasped my knee on the opposite side to where Dr. Slade was seated and his hands were still in mine on the table. Blows of a more gentle kind upon the table, attended with a remarkable quivering of it, announced as he said, that his wife was present, and desired the slate. After the slate had been carefully cleaned, it was laid upon the top of the table, with a like piece of pencil under it. Upon the slate he placed his right hand, and I placed my left hand, and with my other hand I held his left hand as it lay upon the table. As my hand lay upon the slate, I could feel, and did distinctly hear, something writing upon it. The communication was evidently a long one; but before I report the result, I desire to note a remarkable phenomenon, to my mind the most suggestive that attended this experiment. It is necessary clearly to understand the position of the parties, therefore I repeat it. Dr. Slade and myself sat face to face. One hand of each of us was laid upon the slate. The side of the slate that was being written upon was pressed by us against the table. Our second hands were linked together, and lay upon the table. Whilst this position was preserved, the writing proceeded without pause. When Dr. Slade removed his hand from mine it ceased instantly, and as instantly was renewed when his hand and mine met. This experiment was repeated several times, and never failed. Here, then, was a chain formed by my arms and body and Dr. Slade's arms and body, the slate being between us, my hand at one end of it, his hand at the other, and between our hands, and upon the slate that connected them, the writing was. When the chain was broken, forthwith the writing ceased. When the chain was reformed, the writing was at once resumed. The effect was instantaneous. In this curious fact we must seek the clue to this psychological mystery. Some rapid rappings indicating that the writing was finished, the slate was lifted, and in a clear and perfectly distinct writing the following was read. It filled the whole side of the slate: 'Dear Serj.—You are now investigating a subject that is worthy of all the time that you or any other man of mind can devote to its investigation. When man can believe in this truth, it will in most cases make him a better man. This is our object in coming to earth—to make men and women better, wiser, and purer.—I am truly, A. W. SLADE.' While I was reading this a hand again grasped my knee furthest from Dr. Slade, whose hands were at that moment holding the slate that I might copy the writing. As I wrote, a hand, which I saw distinctly, came from under the table, seized my waistcoat, and pulled it violently. Seeing this I took the pencil with which I was copying the words and laid it at the edge of the table furthest from Dr. Slade, and far beyond his reach, the end of the pencil projecting about two inches over the ledge. I asked if the hand would take the pencil. Forthwith a hand came from under the table, seized the pencil, and threw it upon the floor. I again asked that it would pick up the pencil and bring it to me. In a minute it was brought and put upon the table by my side. I saw the hand that brought it as distinctly as I could see my own. It was a small hand, seemingly that of a woman. Again the slate was cleaned and laid upon the table as before, my hand upon it. In a few seconds the following sentence was written. Considerable power was used in this writing, and I could distinctly feel the pressure of the pencil upon the slate, and its motion as every word was written:—'I am Dr. John Forbes. I was the Queen's physician. God bless you.—J. FORBES.' While I was reading this, the hand again came from under the table and seized the sleeve of my coat and tried to pull my arm down, but I resisted and it disappeared. Then it came up again, as if from my legs, and caught the eye-glass that was hanging from my neck, and opened it. During all these phenomena Dr. Slade's hands were before me on the table, and his feet full in my view upon the floor. The hand on each occasion came

from the side of the table opposite to where Dr. Slade was sitting. He was seated on my left, and the hand came and seized me on my right leg, in a position impossible to him. The hand I saw was not half the size of Dr. Slade's hand. It touched my hand three times, and I could feel that it was warm, soft, and moist, and as solid and fleshly as my own. Again the slate was cleaned and held under the table tight against the wood, one half of it projecting against the edge, so that I might be assured that it was tightly pressed against the wood; but the slate was seized, and with great force drawn away and rapidly raised above me and placed upon my head. In this position the sound of writing upon it was distinctly heard by me. On removing it, I found written upon it the following words:—'Man must not doubt any more, when we can come in this way.—J. F., M.D.' Then the large arm-chair rushed forward from the corner of the room in which it had been placed to the table. Again the slate was placed under the table, and projecting from it. A hand twice seized and shook my leg, both of the hands of Dr. Slade being at the moment before me and his whole person visible. Thus ended this experiment. All that I have reported was done, that is certain. How it was done, and by what agency is a problem for psychology to solve. For my own part, I can say only that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Slade was under my observation the whole time, and could not have moved hand or foot without being detected by me. That it was not a self-delusion is shown by this, that any person who chooses to go may see almost the same phenomena. I offer no opinion upon their causes, for I have formed none. If they be genuine, it is impossible to exaggerate their interest and importance. If they be an imposture it is equally important that the trick should be exposed in the only way in which trickery can be explained, by doing the same thing, and showing how it is done.

"August 8th, 1876."

Mr. Munton, acceding to a suggestion of the magistrate, who said he could not hear all the witnesses that might be called, said he would only call two or three.

Mr. Alfred Russel Wallace, examined by Mr. Munton—I am an author, and have written a good deal on natural history. I live at Rose-hill, Dorking. I have given a good deal of attention to the subject before the Court to-day. I have written a work on "Miracles and Modern Spiritualism." I have been investigating this subject eleven years, and have had considerable experience in these phenomena. I have had, perhaps, ten times as many sittings in private families as with a paid medium.

And have those sittings convinced you of the existence of a force unknown to science?—Certainly. I have had three sittings with the defendant in Bedford Place. I had a sitting on the 9th of August last. The first thing was that I went into a back room with Dr. Slade. The next thing I did was to examine the slate, and clean it with a wet sponge thoroughly. We waited some time till it was dry. We rubbed it with our hands—Dr. Slade and myself—in order to get it thoroughly dry. Dr. Slade put a minute piece of pencil, the size of a grain of wheat, on the slate, and placed the slate under the table and held it close to the woodwork. The sound was heard of writing, and in a few seconds the slate was produced with writing upon it. As far as I remember, Dr. Slade's thumb was above the woodwork of the table. It was brought up deliberately and without any shuffling. I attached no importance to the messages, so long as there was writing. Two or three messages were produced while the slate was in Dr. Slade's hand. I wished to have one while the slate was in my own hand. He cleaned the slate. I held it under the table. Both Dr. Slade's hands were on my other hand on the table. I heard writing as before while I held it, and when I brought it up there was writing on it. In another experiment we held the slate on the table. It was never out of our sight, and when we took it up there was writing upon it. I paid another visit to Dr. Slade on October 7th; that was since this inquiry, and the experiments were on the table now in court. After several trials when nothing occurred, Dr. Slade held it, and it was partially visible to me. I heard a faint sound of writing, and a message came, 'Can't now.' My attention was specially called to the writing from what had taken place, here, and I have no doubt it was written with pencil. I went again on the 13th, when we had a common mahogany Pembroke table, supported by two brackets. Dr. Slade closed one of the brackets. I pulled it back. Slade said, 'You must not put it back, or there will not be room for the slate.' I had purchased a book-slate in the Lowther Arcade. A piece of pencil was put under the lid of the slate about the size of a grain of wheat. Slade took it in his hand and held it under a corner of the table. He was in a state of considerable agitation, similar to that described by Mrs. Lankester. The slate came continually beyond the table against my knee. Slade merely moved it backward and forward. I never lost sight of it except for about two seconds.

Could he have opened the slate?—He could have placed his finger underneath it, but I consider it quite impossible that he could have written in the way it was written.

Did you consider that a perfect test?—I considered it the best test I ever had. The writing did not come in one line curved, but in four distinct lines; the i's dotted and the t's crossed. The message was, "Is this proof? I hope so." I have heard witnesses speak of the convulsive movements of Dr. Slade. That is so common as to be the almost invariable characteristic of mediums. It is one of the earliest of these phenomena. The most remarkable thing that occurred was this. Slade's hands and mine were clasped together on the table, when the table rose up and almost instantaneously turned over almost over my head.

The witness said—I wish to add that during the whole of the time the slate was being held by Dr. Slade his feet and knees were fully visible to me, outside the table; he sat sideways.

Dr. George Wyld, examined by Mr. Munton—I am a physician, and have practised in Great Cumberland Place, Hyde Park, for 22 years. I have believed in mesmerism for 35 years. Mesmerism is a stepping-stone to the study of Spiritualism. I have believed in Spiritualism for 22 years, and during that period I have taken every opportunity of studying the subject. I paid three visits to defendant and saw twenty experiments. I went to Slade on account of my brother in Edinburgh, who is a doctor of philosophy, being anxious to satisfy him. I treated Dr. Slade as if he were an impostor, and watched every movement of his



body, because I wished to convince my sceptical brother. I went first on the 4th of August in broad daylight. I told Slade that I wanted to get a test, and he said he would concur in any condition I wished to impose.

The witness then said that having had twenty experiments, he would confine himself to two. He then stated that in the first experiment he held Slade's feet with his own, observed his hands, and having heard writing on the slate, drew it out, and found writing upon it; while in the second he again held Slade's feet, and saw that he did not use his hands, heard a knocking given, and afterwards found on the slate a secret message, involving the names of four members of his family, the writing being totally different from sympathetic writing.

Examination continued—I examined the writing on each occasion, and am absolutely certain that it was slate-pencil writing. From beginning to end I never allowed the slate to go out of my sight. I have never seen a medium who was not convulsed when under influences. It is a common disease, called "chorea." There is another disease of the same kind called "globus hystericus," to which public speakers are subject. I wish to add that I am not more absolutely certain of my own existence than I am that the writing on the slate was done without human agency.

Cross-examined by Mr. Lewis—Then perhaps you have seen Mrs. Guppy come through the ceiling?—No, I have not seen that.

The messages which you saw convinced you?—What I had seen during twenty-two years had convinced me.

You were not present when Professor Lankester snatched away the slate?—No; I am very glad I was not, otherwise I might have used a little psychic force.

George Curling Joad, examined by Mr. Munton.—I reside at Oakfield, near Wimbledon. I have independent means. I have attended Dr. Slade on five different occasions, and I wrote one letter which appeared in the paper. Three months ago I was an utter sceptic and thought the whole thing humbug. The first time I went was in the end of August, before Professor Lankester had been. I will give you the result of the last two interviews. After seeing Professor Lankester's letter, I thought I might have been deceived by sympathetic ink, and I went to Dr. Slade again. I examined the slate to see that it was free from writing, and put my initials in the corner of the slate. He held it at the corner of the table, and I could see the initials. A message was written on the slate without its going out of my sight. We then put a piece of pencil between the leaves of a book-slate which I had brought. It was put under the table closed, and I could see that it was closed. A message of four or five words was produced. Dr. Slade raised it close to my ears, and I heard the sound of writing there. It was never out of my sight. I was convinced there was no trickery. Since this inquiry began I took two slates tied by string. He took a slate of his own, and said there was a difficulty in getting it under the table. He then tried one of mine, but experienced the same difficulty. He forced it under the table. I heard a great blow. The slate was smashed. Only a piece remained in Slade's hand. I thought at that time he might have broken the slate because he did not wish to have my slate, but I hereby beg his pardon. We asked if they would write on tied slates. They said they would try. We tied Dr. Slade's slate and mine firmly together with pencil between them. They would not write under the table. We brought the slate on the table, and held it between us. It had not been there two seconds before the sound of writing was heard, which went on without intermission for the space of five minutes. I heard the writing all the time. I said I would open the slate myself. I opened it, and found messages written on the inner sides of both slates—long messages. A hand-bell was put under the table, and Dr. Slade was so standing that I could see his whole person. I heard the bell ring faintly at first, then more loudly. When we sat down the bell went over our heads, and fell at some distance. On this sitting Dr. Slade sat facing the light. I can produce the slate.

Mr. Munton said—I have here, sir, a slate sent to me from Manchester with the Lord's Prayer in Greek upon it.

Mr. Flowers said that could hardly be used as evidence in the case.

Geoffrey Simmons was then examined by Mr. Munton. He said—I reside at 8, Upper Bedford Place. I arrived in England on the 15th of last July. I am an American. Prior to the war between North and South I was engaged in business as a merchant. I was what was called a sutler from April, 1863, up to the close of the war. I have known Slade personally since January of that year. About November, 1865, after the war broke out, he was at a place called Jackson, in Michigan. I believe he was then practising, as many hundreds of persons in America do, as a clairvoyant physician. I believe that such persons paid a Government tax. In 1861 or 1862 persons practising as physicians in the United States were called upon to pay an annual tax of 10 dollars. It was a physician's tax. It is a common thing to practise in America without a diploma if you do not subscribe yourself "M.D." Dr. Slade has always since I have known him been in delicate health. He proposed to me at that time the commercial part of his practice. That was because he required some assistance. Besides, the state of his health compelled him. He had two places of business. They were 75 miles apart. In the course of his practice he visited both. I accepted his proposal after taking time to consider it. The war having ceased, and I not being engaged in my business, I agreed to stop with him, and for some years I acted as his secretary and treasurer, and carried on the commercial part of the business.

Do you recollect Dr. Slade marrying in 1863?—Yes.

Did he marry a lady who was publicly known as a lecturer on Spiritualism?—Yes.

And did that lady die about a year after her marriage?—Yes—less than a year.

Do you know of your own knowledge that prior to her death these manifestations occurred?—I do.

Did you ever have any conversation with her as to whether she would manifest herself after her death?

Mr. Lewis—Is not this going rather too far, sir?

Mr. Flowers thought it was.

Mr. Munton—We have heard a great deal about "Allie," and I wanted to show that this lady promised to manifest herself if she could.

After Mrs. Slade's death did Dr. Slade commence to give sittings something like those which he has been giving in England?—He had

been giving sittings before I saw him, and he continued to do so after her death. I have continued to carry out the commercial part of his engagements ever since, and have shared the proceeds with him.

Have you been concerned in the correspondence with Russia as to an engagement?—Yes.

And has he entered into an engagement with a Russian society?—Yes.

And he is now passing through this country en route for Russia?—Yes.

Cross-examined by Mr. Lewis—Have you received the larger share of the sovereigns that have been paid to Slade?—No; equal.

Did he pretend to produce spirit-masks?—No; he never pretended anything.

Did you ever have any spirit-masks seized?—No.

Did you ever have anything seized?—Yes.

What was it?—Professor Lankester seized a slate. (Laughter.)

Mr. Lewis said he had no further questions to ask.

Mr. Munton observed that that was his case.

Mr. Flowers said he should take time to consider his decision, and write down what he had to say.

After some conversation, the case was adjourned at a quarter to four until Tuesday at two o'clock.

On Tuesday, the crush at the court was even greater than on any previous occasion. Long before the cases which were heard before Dr. Slade's case came on had been concluded, the court was crowded to excess, and those Spiritualists who had been in the habit of attending and were familiar to the officers, were allowed to push up to the door, and a few of them got in. The final scene was soon enacted. In a few minutes after Dr. Slade passed into the court, parties began to rush out and say, "He has got three months." This produced a sensation amongst the anxious crowd which thronged the passage to the court. We give the report of the proceedings as it appeared in the newspapers.

Mr. Flowers, immediately on taking his seat, said:—The questions in this case are two—First, do the facts alleged constitute an offence under the Vagrancy Act? and, second, did Slade do what he is alleged to have done? The offence defined by the Vagrancy Act is professing or pretending to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to deceive or impose on any of Her Majesty's subjects. I think that in order to constitute this offence two things are necessary—using some subtle craft, means, or device like palmistry, and an attempt to deceive or impose on some person. Palmistry is defined in Richardson's Dictionary thus:—"Divination by inspection of the hands, from the roguish tricks of the pretenders of this art; to palm; to trick, or play a trick; to impose upon, or practise a trick, imposition, or delusion; more restrictedly to palm is to hold and keep in the palm, to touch with the palm, to handle." The definitions given by Johnson and Webster are very similar. The trick imputed to Slade consists in falsely pretending to procure from spirits messages written by such spirits upon a slate held under the table by Slade for the purpose, such message having previously been written by himself. Such a trick seems to me to be "a subtle craft, means, or device" of the same kind as fortune-telling. In each case the impostor pretends to practise a magical, or at least, an occult art. I am confirmed in this view by the language of another statute to which reference has been made in the course of these proceedings—the 9th Geo. II., c. 5. This Act repealed that of Jas. I., c. 12, by which witchcraft was made felony, and prohibited prosecutions for the offence of "witchcraft, sorcery, enchantment, and conjuration," which apart from the statute of James, was punishable by the ecclesiastical courts and perhaps at common law. It then enacts that for the more effectual preventing and punishing any pretences to such arts or powers as are before mentioned, whereby ignorant persons are frequently deluded and defrauded, or if any person pretended to exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration, or undertook to tell fortunes or pretended from his or her skill or knowledge in any occult or crafty science to discover goods supposed to be lost or stolen, he shall upon conviction or an indictment be liable to a year's imprisonment, and be set in the pillory four times. The punishment of the pillory is abolished, but the rest of the section remains in force, and I refer to it only to illustrate the meaning of the Vagrancy Act. It seems to me that statute forbids substantially the same thing: "The practice of occult and crafty sciences," to use the words of the Act of George II.; "subtle crafty means or devices, by palmistry or otherwise," to use the words of the Act of George IV. For these reasons I think that, if by the trick I have described Slade tried to impose on Professor Lankester and Dr. Donkin, he committed an offence against the Vagrancy Act. And this brings me to the second question—Did he do so or not?—a question which lies in a narrow compass, though much time has been occupied in its discussion. I was unwilling to exclude evidence to which the parties attached importance, and I accordingly admitted a good deal which, when given, appeared to me at the time, and still appears to me, irrelevant. On the other hand, I attach no importance to the evidence of Mr. Maskelyne given on the summons for conspiracy, because it proves what no one can doubt, namely, that some things done by Slade might be done by a conjurer—neither can I do so to the testimony of the witnesses for the defence, because they only prove that on other occasions strange—if you please, very strange—things happened in Slade's presence, and that they did not perceive that he caused them, I forbear, however, to speculate on these matters, and confine myself to what happened between Slade, Lankester, and Donkin. The whole case turns upon the evidence of the two last-named persons, which, in a few words, is to the effect that they saw Slade's hands move as if he was writing, and that on snatching the slate from him immediately afterwards, before it was placed in the position in which the spirits were to act, and without any sound as if of writing, they found words upon it. If this be true, it involves the inference that Slade produced the letters himself, and that therefore he could not think the spirit of his wife had written them. I must decide according to the well-known course of nature, and if it be true that the two witnesses saw the motions that they describe, and found the writing on the slate immediately afterwards, it is impossible for me to doubt whatever happened on other occasions. Slade did on that occasion write those words on that slate in order to cheat Professor Lankester and Dr. Donkin. It is



true that Simmons said there was nothing to pay, as Lankester and Donkin were not satisfied; but the question is, whether subtle craft, means, or device was used to impose on these gentlemen; and it clearly was, as the money would have been paid if the trick had not been discovered. Upon the whole I think that an offence against the Vagrancy Act has been proved, and, considering the grave mischiefs likely to result from such practices—mischiefs which those who remember the case of Home, also a professional medium, cannot consider unsubstantial—I feel I cannot mitigate the punishment the law imposes, and therefore I sentence the defendant to three months' imprisonment with hard labour in the House of Correction.

Mr. Munton: As this case involves such important issues, I must, without any disrespect to you, sir, give notice of appeal against your decision.

Mr. Flowers: I am glad to hear you say so. It is a most proper course to take.

Mr. Lewis: If notice of appeal is served now, it will be necessary for you, sir, to fix the amount of bail.

Mr. Munton: The defendant has answered every time.

Mr. Flowers: That is quite true. I have already considered the matter of bail, and I do not propose to alter it. The defendant will be bound in the sum of £200, and there must be two sureties of £100 each.

Mr. Lewis: I should like the names of the bail, with their addresses.

Mr. Flowers: I should not like to order the defendant to find fresh bail to-day.

Mr. Munton: You can take the ordinary bail now, and, in the meantime, we can perfect it. Of course the sentence will be suspended.

Mr. Lewis: I do not so understand it.

Mr. Flowers: Well, the defendant has come here every day, and I do not wish to do anything harsh to him. (Applause.) I do not intend to send him to prison now, if the same amount of bail is forthcoming. You can perfect the real bail afterwards.

Mr. Enmore Jones: I am ready to be one of the bail, in double the amount if it be needed.

Mr. Munton: The same bail will be continued for the present.

Mr. Jones: If Dr. Wyld is here, he will, I am sure, be bail again.

Mr. Lewis: I only ask that proper bail may be taken. The slates and the table used in the course of the inquiry will be impounded and placed in the care of the Court.

Mr. Flowers: Of course.

Mr. Munton: It is our wish that they be retained until we require them in a higher court. They may as well be here as anywhere else.

Mr. Enmore Jones and Dr. Wyld then entered into their recognisances, and the defendant and his friends then left the court. On emerging into Bow Street, a large crowd cheered and hissed them, and the cheers were renewed when the defendant and his partner Simmons left in a cab together.

#### THE DAILY PRESS ON THE SLADE PROSECUTION.

The *Times* devotes upwards of a column to a leader reviewing the recent case at Bow Street.

Says the writer:—"Though the Act was, of course, anterior to the late outburst of Spiritualism, its terms seem, fortunately, quite wide enough to cover such subtle tricks and devices as those of which Slade was accused."

He further adds:—"It seems clear that Professor Lankester and his companion have got at only a very small part of Slade's method, and it is quite possible that they are not wholly right in the judgments they have formed about it. That the writing was on the slate too soon, and that Slade himself had been the writer, was shown, in Mr. Flowers's opinion, quite conclusively, and this by itself was enough to decide the case. But the kicks and raps and tugs described by Slade's visitors and by others seem to point rather to the presence of some unknown confederate, human or mechanical, than to any unusual activity or power of reach in Slade himself. When Serjeant Cox held Slade's hands, touched Slade's feet, kept Slade's body within sight, and yet was touched by a hand of most undoubted flesh and blood—a small, woman's hand, not half the size of Slade's and purporting to belong to the late Dr. John Forbes—he appears to have been convinced at once. It is not easy to frame the argument by which Mr. Serjeant Cox and others have been satisfied. If there was no possibility that Slade himself was the agent in what they saw, they seem to have asked for nothing further, and to have admitted as evidence of spiritual, or, as Mr. Serjeant Cox would prefer to say, 'psychic,' agency facts which, to an ordinary mind, would seem rather the most convincing proof of the contrary."

Superiority is accorded to the conjurer over the man of science in this kind of investigation. The *Times* is of opinion "that it would be far too much to expect that the late trial will have any great effect 'in putting down Spiritualism.' . . . The law, it seems to us, may quite fairly be put in force against professional agents who obtain money for bringing credulous persons into relations with the invisible world. The feelings on which they trade are harmless, though, indeed, we could wish them accompanied by a little more good sense and sobriety of mind. But the motives of the professed medium are not thus easily to be justified. . . . But, until Mr. Flowers's judgment has been reversed, we have little doubt that paid mediums will think it prudent to keep a little in the background."

"Whatever may be the result of the appeal" (says the *Daily Telegraph*), "it is impossible to avoid the conclusion that the Vagrant Act needs revision. There is a clear difference between a professional medium on the one hand and an old gipsy fortune-teller on the other, and if Slade really be the rogue which the decision of Mr. Flowers proclaims him, there ought to be some more efficacious and summary mode of dealing with him than by dragging out of the mouldy armoury of the statute book an obsolete Act intended to suppress the petty pilferings and depredations of the 'Romany-Rye.' When, some few months ago, a Spiritualist and professional medium was tried in France, the charge brought against him was, we believe, one of *abus de confiance*—a comprehensive phrase under which the French law embraces almost every kind of fraudulent and false pretence, from forgery at one end of the scale down to the so-called 'confidence trick' at the other. In the case of Slade, it is monstrous that there should be no way of bringing him within the grasp of the law but by technically arguing that he is an

itinerant gipsy, or rather that, if he is not a gipsy, he ought to be one. In the good old days of the Tudor dynasty any man was *ipso facto* a rogue and vagabond unless he could satisfy the representatives of justice that he got his living by some honest and reputable calling. We have cleared the statute book of many of these strange laws: but some of them still remain, and the Vagrant Act is one of the most curious. We want a simpler and readier way of dealing with common impostors than by putting forward the elaborate legal fiction that they are gipsies."

From a long article in the *Daily News* we make the following extracts:—"Whatever may be the result of the appeal, it is not likely that the prosecution of Mr. Slade will be one of the decisive events of the world. The ingenuous persons who believe in Spiritualism as a religion are on perfectly unassailable ground when they say that their belief does not stand or fall with the detection or escape of this or that performer. When they take up this position they are quite safe, because, to disprove their theory to them, it would be necessary to account by natural causes for each and every one of the 'manifestations' on which their opinion is based. Thus, even if they can be got to admit that the particular adept who has attracted the notice of justice for the moment is not a martyr, but a quack and a conjurer, they can still rest in their confident admiration of some other practitioner. Even now there are thinkers, not naturally sceptical, who feel compelled to exhaust every other possible hypothesis before accepting the hypothesis that the performances of the dead can be witnessed at five shillings, or even at a guinea a-head. Now, the first theory which occurs to them when they find a man making money out of the alleged possession of a familiar spirit is that the man is a lying knave, and the familiar spirit a conjuror's trick. A 'writing medium,' as he is called, may be an instance of unconscious muscular action, produced by unconscious cerebration. Here also is a *vera causa* of many odd phenomena; here is a cause which, as Dr. Carpenter will demonstrate, has actually acted within human experience. A medium may not have a familiar spirit, and yet may not be a conscious impostor. Brain, and nerves, and muscles, do not always work so well together, that the right hand may not sometimes be ignorant of what the left hand is doing. So with two working and adequate hypotheses, one of conscious trickery, one of unconscious action, it comes naturally to some minds to rest and be thankful, just as it comes naturally to other minds not to rest, and not to be thankful without some fresh hypothesis."

"How far should open-mindedness go in this matter of so-called Spiritualism? It seems very fair and plausible to argue that there may be hosts of forces in the world about which we know nothing, and that no chance of investigating these should be neglected. History is full of odd stories, candid and puzzled searchers truly say, which bear a singular resemblance to the old wives' fables on the one hand, and to phenomena which may be witnessed at the small charge of one guinea on the other. Surely it is worth while to pay the guinea, they argue, and if the phenomena were exhibited simply as odd events, there seems no reason why the ordinary laws of supply and demand should be interfered with."

"Considering what an immense amount of time and intellect has been expended on abnormal phenomena, it is really a curious thing that we are still so ignorant of their nature. The science of producing manifestations has not been a progressive one, and we lag far behind the performances of the middle ages and of antiquity. No modern medium that we know of has really called up Homer, as a Greek critic did, and put to him the question of what was his native country. Homer seems to have had an inexplicable shyness about revealing this simple fact, for though he told Apion all about it he begged him to keep it dark. Again, certain of the Neoplatonists could summon, not merely spirits, but members of one of the lower circle of the gods, who were affable enough to answer the call. That veracious writer, Benvenuto Cellini, was once present at a seance in Rome, when there suddenly appeared 'many more legions of spirits' than the medium, a priest, happened to want. If these things could be done in the infancy of Spiritualism, it is odd that the science has not advanced with the general march of intellect. Perhaps it would not be a bad thing for investigators to try a fresh and tempting province of the marvellous. If people, not always scientifically curious about old forces and intelligible phenomena, are anxious to explore new ones, the magic of the East is all before them. Let them first find out whether it can be proved that a magician has made mango trees grow 'visibly before men's very eyes,' and has taught paper figures to dance to a tune blown on a reed."

Like the *Telegraph*, the *Standard* thinks the spirits ought to have come to the rescue in the Court. The *Standard* proceeds:—"In support of this accusation a great deal of evidence was given which the magistrate now describes as 'entirely irrelevant,' but which he 'was unwilling to exclude,' though he never attached any importance to it. Assuming this to refer to Mr. Maskelyne's demonstration of ability to do some things that Slade attributed to spiritual agency, it is a pity that the Court should have been transformed into a 'temple of magic and mystery' closely resembling the Egyptian Hall. Conspiracy to defraud is a serious offence, for which, if established, both defendants would have been visited with exemplary punishment. And though Mr. Flowers's judicial temper has not been affected, the defendants have some reason to complain that they were prejudiced in the minds of the public by allowing facts to be proved against both which were not evidence against either. But the decision thus pronounced will scarcely please anybody. The worthy magistrate seems to have shrunk from deciding questions which were distinctly raised, to have disregarded evidence which many will consider entitled to much weight, and to have imported into the case against Dr. Slade the alleged misdeeds of 'another professional medium,' for whom the present defendant may well object to be made a scapegoat. There is, however, a much graver flaw in Mr. Flowers's reasoning. He has had two sets of witnesses, of equal honesty and truthfulness, before him. Professor Lankester and Dr. Donkin, avowed disbelievers in Spiritualism, swore to facts by which, if their observations be correct, the charge of imposture is made out. On the other hand, Mr. Wallace, Mr. Massey, Dr. Wyld, and other witnesses of position and education came forward to testify of things which took place in their presence, under conditions which satisfy them that deception was impossible. Mr. Flowers 'does not speculate on these matters.' He 'must decide according to the well-known course of nature.' Hence he



accepts the prosecutors' testimony, not because it outweighs the evidence for the defence, but because, as to what took place on a particular occasion, it is uncontradicted, as it must necessarily be, seeing that no one else was present but Dr. Slade, who cannot give evidence on his own behalf, and his accusers, who said their say long ago. We do not intend to dispute the correctness of Mr. Flowers's conclusion. But now we know by what means he has reached it, we cannot help thinking that five-sixths of the time consumed in this inquiry has been utterly wasted."

**THE SLADE PROSECUTION.**—Dr. George Wyld, of 12, Great Cumberland Place, Hyde Park, writes to us:—"As the evidence I gave in this case last Saturday is imperfectly reported in your valuable journal, will you permit me to state as follows:—That I paid Slade three visits, and obtained more than twenty proofs of his occult powers, but to save the time of the court I described only two crucial experiments to this effect: that the slate which I held in my own hands from the beginning to the end of the two experiments was never once touched by Slade; that there was no possible sympathetic writing on the slate; and that messages came on these two occasions immediately on my holding the slate (in my own hands exclusively) flat on the table. I solemnly declared in court that 'I was not more convinced of my own existence than I was of the fact that these messages appeared on the slate without the agency of human hands. To see what I have seen is to be convinced at once and for ever, and therefore no amount of Lankesters, police courts, or ridicule can shake the conviction one iota. During my twenty-two years' experience I have not known or heard of one instance in which this mysterious subject has been fully investigated by any man of common sense and common honesty without resulting in convincing him of its truth. The object of all science is to find out truth—that is, to extort the secrets of nature. If the phenomena called spiritual are real objective facts, they are worthy of investigation by the profoundest minds. My own conviction is that these phenomena will one day furnish a key to some Faraday or Tyndall, which will enable him to penetrate to the very foundation of the laws of matter.'—*Daily News*."

#### DR. MONCK'S COMMITTAL.

When we closed our columns last week we had just learned that Dr. Monck had taken steps to recover his goods detained by those who assaulted him in his seance on the Monday evening. When he was in court awaiting the hearing of the charge against those who detained his goods, he was taken into custody under the Vagrancy Act, and lodged in the police-cells. Heavy bail was demanded, which he seems not to have obtained.

There does not seem to be any self-evident act of imposture clearly established against Dr. Monck, and yet we are somewhat astonished at the eager manner in which certain Spiritualists in Yorkshire have gulped down the rumours as truth. They forget that they thereby condemn Dr. Monck without a hearing, and even without adequate evidence. The newspapers head the affair as a "trap."

A person in Bradford has been travelling over the West Riding, "putting people on their guard," that is, slandering Monck. At Huddersfield a man of the name of Lodge, who is a mesmerist and a conjurer, and a friend of Herr Dobler, was in the circle. This person boasts of his ability to expose mediums, which is no doubt an easy matter according to his plan. The conduct of the medium was deemed suspicious, and of course the conjurer knew how it was all done, and charging Monck with imposture, demanded to search him. Of course Monck fired up at the accusation, and would not submit to the indignity, though on other occasions he has permitted all sorts of tests, when introduced in a respectful manner. He got out of the door, and ran upstairs and locked himself in his room. Whether he was afraid of the attack which might be made on him we cannot say, but he took a sheet and swung himself down to the street by the waterspout, and lodged a complaint at the police-office. Meanwhile the door of the bedroom was forced, and Monck's effects taken possession of in the most unceremonious manner. Stuffed gloves, &c., were found, being the apparatus which Dr. Monck used some time ago, when he lectured to show the difference between Spiritualism and conjuring and to expose the conjurers. But he was such a clumsy performer that he was hooted, and gave up the attempt. There is no proof that these things have been used in any of his seances, for the use of them would not explain the phenomena described in Lodge's letter to the Huddersfield papers.

Dr. Browne writes from 40, Standish Street, Burnley, under date of October 31. He says:—

Sir,—Mr. Birrel and I visited Dr. Monck on Saturday and Monday. He firmly denies the statements made by Mr. Lodge in the public papers, and I myself believe the Doctor's account to be true. He solemnly declares he resorted to no trickery whatever. He deserves the sympathy and help of the friends of the Cause. We have authorised his solicitor to have him defended by a barrister, but it will require money to defend him properly. I hope our friends will render him all the assistance in their power and show our Huddersfield and Keighley persecutors that Spiritualists are true to each other, and not traitors to mediums. Mr. Armitage, the solicitor, intends to take out summonses for breaking open Dr. Monck's boxes and taking them to the warehouse. I shall be glad to correspond with all sympathising friends who are wishful to render Dr. Monck assistance, which I conceive to be the duty of all Spiritualists. Mr. Birrel and I went on Monday to bail him out; we thought it unwise to do so, as there was another warrant from Keighley on a similar charge. Mediums, beware of pretended Spiritualists, and do not let them lead you into their traps. I myself have been much persecuted and belied by some of those pretended Spiritualists, but in future will use more caution, and keep a watchful eye on such pretenders, who are wolves in sheep's clothing. I saw one of those pretended Spiritualists drunk in Huddersfield on Saturday night; one of those who seek to persecute honest men.

Dr. Monck has committed several errors, for which he must be content to suffer the consequences. It was much against the advice of his friends that he ever tried the exposure of conjuring. Dr. Sexton had made a hit in that field, and he thought he would do so also. After having abandoned the lectures against the conjurers, he ought to have destroyed the nonsensical toys used for that purpose; and, lastly, when he finds himself placed amongst unfavourable surroundings, he should not attempt a seance and eke out the scanty phenomena with the tactics of the exhibitor. A medium should be as passive as possible, and not have too much to do or say.

These indiscretions Dr. Monck may be guilty of; and when he remembers the kindness that has been bestowed on him by eminent investigators, who have testified to his remarkable mediumship, he must feel that he has caused serious annoyance by his thoughtlessness, and he must not repine at the results.

At the same time we heartily agree with Dr. Brown, and regard Dr. Monck as the victim of the most reprehensible conduct. People who act in the manner of the assailants of Dr. Monck put themselves out of court by their own conduct. Their testimony is open to grave objection. Against such attacks all men of moral observation ought to range themselves with all speed.

As a specimen of the ignorance which engulfs the intellect of some Spiritualists, we may quote a few words from a letter received from Mr. W. Fenton, Batley Carr. He writes:—

I am doubtful about there being one genuine medium for such manifestations. Do you know a physical medium that does not play trick? I would give £10 to be convinced of the reality of materialisation, &c. What are all the accounts of Monck's seances worth that you have published, and what about the muslin that you have brought to Yorkshire in a frame? Are you sure that you have not been deceived?

We might ask Mr. Fenton on what grounds he claims to be a Spiritualist, if he is so ignorant of the facts as to doubt their existence. If we went to the street corner, and brought in the first ignoramus we laid hands on, he might deny Spiritualism *in toto* and disprove it all quite as logically as does Mr. Fenton the physical manifestations. Surely a man who can advance as an argument against the truth of a fact, his ignorance of it, is not of a very high order of intellect, and must be excused to some extent for approving of scandalous raids on mediums. We say we do not know one physical medium who tricks. We have never been tricked by them, and it never cost us a penny to gain all our knowledge of the subject.

If Spiritualists would not boast of their money and pig-headedness, but be more intelligent and charitable, they would soon know all that they require. But the spirit of Mr. Fenton's letter is so spiritually blind as to resemble the mental state of Simon Magus. Need we be astonished if he asks what our many reports of Dr. Monck's phenomena are worth? Let Mr. Adshead answer; as for ourselves, we had a sitting at the Spiritual Institution, and we are absolutely certain that the phenomena occurred as described. Any man of intelligence, on reading the reports of Dr. Monck's seances which have appeared in the *MEDIUM*, cannot fail but see the demonstration of every fact narrated as clearly as if he had been present; and yet Mr. Fenton, like a blind man who asks, What use is sunshine? wants to know the silly question contained in his letter. From his last sentence, it would be supposed that he has just woken up to the fact that he has got some brains, and can't understand that other people should have been favoured with a supply. "What about the muslin?" he says. What next? Why, that we clipped it from a spirit-dress in daylight under the most stringent and satisfactory conditions. Does Mr. Fenton think he has all the sense in the world? If so, no wonder that he has such a poor idea of the acquirements of other people, for his letter does not do his own intellect great credit.

We have known Dr. Monck for some years, and have never seen ought to cause us to doubt him in any way. But the phenomena of his mediumship do not rest on his probity at all. If he were the greatest rogue and the most accomplished conjurer rolled into one, it would not account for any of the manifestations which have been reported of him. To "expose" a medium does him no harm whatever, as each successful experiment speaks for itself and that the medium has nothing whatever to do with its production.

Shame on those Spiritualists who raise the hue and cry against a medium when the victim of most unscrupulous treatment.

#### AN UNINFORMED EDITOR.

A leading article entitled "The New Apocalypse" appears in the *Newcastle Daily Chronicle* of Oct. 25, commenting on Mr. Barkas's recent lecture, extracts from which we gave last week. The writer argues somewhat fairly that Spiritualism exhibits the spiritual career of man as following on a little in advance of the natural life. He is however remarkably ignorant of Spiritualism when he supposes that the communications received by Mr. Barkas through a lady medium, are the first and only instance of intellectual phenomena which it has produced. A. J. Davis, not properly a medium but an ecstatic, who, notwithstanding, communed with spirits, anticipated the discovery of a planet and gave other indications of deep scientific insight. It is in the realm of morals and sociological thought that spirits have stood pre-eminent,—a branch of inquiry which possibly the Newcastle writer ignores, but which stands much higher than science so called. Mrs. Hardinge Britten's "History of Spiritualism" is replete with evidences of intellectual progress communicated by spirits. We have before us a work written in 1851, entitled "Supernal Theology and Life in the Spheres," which is a most original work on many points, and indicative of a wider stretch of thought than is usually displayed by our newspaper writers.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear at an early date.

	per annum	£ s. d.
One copy, post free, weekly, 1½d. ...	...	0 6 7
Two copies " " " 3d. ...	...	0 13 2
Three " " " 4d. ...	...	0 17 7
Four " " " 5½d. ...	...	1 4 2
Five " " " 6½d. ...	...	1 8 7
Six " " " 8d. ...	...	1 15 2
Seven " " " 9d. ...	...	1 19 7

Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. each per year.

#### TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

## THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 3, 1876.

### THE "DR. SLADE NUMBER" OF THE MEDIUM. FOURTH EDITION.

Now that the first stage of the inquiry into the charge against Dr. Slade has been reached, we shall issue forthwith a fresh edition of the "Dr. Slade Number" of the MEDIUM, embodying much more valuable matter testifying to the indisputable reality of the phenomena. We will maintain the ground we have held hitherto, and refrain from judging as to whether Dr. Slade or Professor Lankester are at fault in the matter which has occupied the public attention of late. The inferences upon which Dr. Slade has been accused can never for a moment damage in the least those well-demonstrated facts that have accumulated for years past, and which are being certified and augmented from day to day. The question with us is not the honesty or dishonesty of Dr. Slade, but the genuineness of extraordinary phenomena in the production of which he cannot possibly take any part. The legal aspect of the case may safely be left in other hands, and we have an easy mind as to the final issue. The effect of the case hitherto has been to bring the testimony of eminent men before the people generally, and while there may be divided opinion as to Dr. Slade's conduct in a certain case—and mere opinion even then—there can be no doubt raised as to the certainty of the facts of true mediumship to which witnesses have testified.

What, then, is our duty as Spiritualists? It is to take full advantage of the present crisis as a means of educating the public in the well-attested and easily-demonstrated facts. We have not only full confidence in Dr. Slade, but regard the facts recorded of his mediumship as the most convincing that could possibly be adduced, and just what the intelligent public at this time demand for their study.

Three editions of the "Slade Number" have been sold off, and have done more to advance Spiritualism than months of our previous circulation. The Press has quoted from it largely, and its perusal has influenced outsiders so favourably that we have been inundated with applications for further information on the subject. We therefore offer to the friends of the Cause a Fourth Edition of the "Dr. Slade Number," with illustrated placards and handbills, that the good work which has already been done may be carried on with unabated vigour.

We send thirteen copies of the "Slade Number" for 1s., or 100 per rail for 6s. The carriage is about 1s. on such a parcel. We would be glad of immediate orders, that we may be guided in the number required to be printed.

#### MR. HENLY AT DOUGHTY HALL.

On Sunday evening the platform at Doughty Hall will be occupied by Mr. T. L. Henly, who will deliver a discourse entitled "The Archbishop of Canterbury's Address to his Clergy upon the Bearings and Teachings of Christianity, together with a few Remarks thereon." Doughty Hall, 14, Bedford Row, at 7 o'clock.

MARRIED.—At her residence in Chicago, Ill., October 12th, 1876, by C. M. Plumb, Minister of the New Gospel, Mrs. Cora L. V. Tappan, to Mr. William Richmond of the same city.

MRS. OHYNE will give a seance for the benefit of Mrs. Cogman at her house, 15, Ainger Terrace, King Henry's Road, Chalk Farm, on Friday evening, November 10, at 7 o'clock. Admission 2s. 6d.

### THE FREE CIRCULATION OF THE MEDIUM.

The offer which was made last week of 50,000 copies of the MEDIUM for free circulation has been eagerly accepted, and we have sent off a large number of parcels during the week. We hope this work is only just commenced, and that it will be carried on with increased ardour. By the cordial co-operation of all Spiritualists in this work, we may begin the new year with a circulation of 10,000 copies weekly, and enable the MEDIUM to pay its expenses at the present price. Let us band ourselves together as workers—not for money—but for spiritual truth, and we cannot fail in our efforts.

### SALE OF THE MEDIUM AT ALL PUBLIC MEETINGS.

The Lancashire Committee have on hand a stock of "Slade Numbers," which they offer for sale at their meetings. If this plan were universally adopted, much more good would be effected. We make this offer: we will send 100 copies of the current number of the MEDIUM for sale at public meetings, at the charge of 5s. per 100. The carriage per rail will be, say 1s. So that if six dozen out of the hundred be sold, expenses will be paid, and there will be two dozen to use for other purposes.

### SPIRITUALISTS' DEFENCE FUND.

#### SUBSCRIPTION LIST.

	£ s. d.		£ s. d.
Alexander Calder ...	10 10 0	J. Dixon ...	2 0 0
Charles Blackburn ...	10 10 0	Mrs. Lowe ...	2 0 0
Mrs. Weldon ...	10 10 0	Dr. Cook ...	1 1 0
Martin Smith ...	10 10 0	Captain James ...	1 1 0
Mies H. ...	10 0 0	G. H. ...	1 1 0
J. Enmore Jones ...	5 0 0	J. R. W. ...	1 1 0
George Wyld, M.D. ...	5 0 0	Mrs. Maltby ...	1 1 0
Miss Douglas ...	5 0 0	W. P. Adshhead ...	1 1 0
Henry Wedgwood ...	5 0 0	H. Ward ...	1 1 0
T. E. Partridge ...	5 0 0	Mr. Mannors ...	1 0 0
J. Bulteel ...	5 0 0	S. Parker ...	1 0 0
P. B. J. ...	5 0 0	M. André ...	1 0 0
G. C. Joad ...	5 0 0	Smaller Sums ...	2 0 0

Trusting that the magistrate at Bow Street would have dismissed the summons against Dr. Slade, the Committee held back from pressing for donations. Now, however, there is before the body of Spiritualists and psychics the great struggle of knowledge against ignorance. Galileo's fate is repeated. Galileo held a telescope, Slade a slate. Galileo, in the 17th century, was sentenced to imprisonment for proving the existence of unseen worlds floating around us. Slade, in the 19th century, is sentenced to imprisonment and "hard labour" for proving the existence of unseen ministering spirits, or of an ethereal force capable of use in various ways for the physical and mental good of man.

Dr. Slade, en route for St. Peterburg to have the phenomena occurring in his presence tested by the scientists of Russia, has been assailed by two young men, and the wrong done to him requires that we of Britain take our place and defend the wronged. Donations are received by the Honorary Treasurers.

Chairman, ALEXANDER CALDER, 1, Hereford Square, S.W.

Honorary Treasurers { J. ENMORE JONES, Enmore Park, S.E.  
GEORGE WYLD, M.D., Gt. Cumberland Place, W.

### THE HAPPY EVENING AT DOUGHTY HALL

Will come off on Thursday evening, Nov. 23. Tickets 2s.; for a lady and gentleman, 3s. 6d., which are now ready.

#### A TEST OF IDENTITY.

To the Editor.—Dear Sir,—It has long been my intention to send you an account of a test which I received at an early stage of my investigation of Spiritual phenomena, which (to my mind) was indisputable evidence of the continued existence of man after the dissolution of the physical body.

The seance was held at my wife's father's house, 115, Barr Street, Birmingham. There were seven sitters present. After sitting about twenty minutes, the table began to move, and on being questioned in the usual form, the intelligence announced itself as the spirit of a relative of mine; I asked it to spell out its name, when it spelt out the name "Thomas Yates," and on being further questioned stated his age, trade, and where he passed over (Ashton-under-Lyne), and that he was an uncle of mine, and had only passed over three weeks. Now, Mr. Editor, no person present but myself knew that I had an uncle of that name, and I also had forgotten the fact till brought to memory by the communication, having no knowledge as to whether he was living or dead, not having seen or heard of him for fourteen years. That same night I told some of my relatives what I had received (and was finely laughed at I can assure you). But in a week after, the wife of Mr. Yates came over from Ashton-under-Lyne to my father's house at West Bromwich, to inform them of his death, and corroborating in every particular (as to age, trade, time of death, &c.), the communication I had obtained.—I am, dear Sir, yours very respectfully,

J. A. ROOKE.

40, Cambrian Place, Anglesey Street, Birmingham, Sept. 3rd.

We hear that Mrs. Bullock's hall was forcibly entered on Tuesday evening, and the furniture and fittings broken up. These very forcible arguments were not resisted by the Spiritualists. Particulars next week.

MR. BURNS will deliver a lecture on Sunday evening, at the Temperance Hall, Horsedgate Street, Oldham, on the occasion of the Sixth Quarterly Conference of Lancashire Spiritualists. On Monday evening, he will lecture on "Love, Courtship, and Marriage," in the same hall.



# A DEFENCE OF DR. MONCK'S MEDIUMSHIP.

To the Editor.—Dear Sir,—In Saturday's issue of the *Daily News* (October 28th), immediately following the report of the "Prosecution of Dr. Slade," is a short article headed, "Spiritualist Prosecution at Huddersfield."

The account states that the Rev. Francis Ward Monck, formerly a minister at Bristol, but now a Spiritualist medium, was apprehended on a warrant charging him, under the Vagrant Act, with having, on the 23rd October, used certain subtle means and devices to deceive and impose upon Her Majesty's subjects, to wit, George Heppleston, Huddersfield, general dealer, and Henry Bedford Lodge, woollen merchant.

It appears that two seances were held at the house of Mr. Heppleston, who is described as a firm believer in Spiritualism. As he was dissatisfied with what occurred at the first seance, he invited Mr. Lodge, who is said to be an amateur conjurer and mesmerist, to be present at the second to witness the manifestations. He, Mr. Lodge, attended the second seance, and afterwards gave evidence before the magistrates as to what occurred on that occasion, showing the Court one of the tricks which Dr. Monck said was produced by spirits,—namely, making a musical box, which had not been wound up, play a tune, he, Mr. Lodge, explaining that two musical boxes were used—one, wound up, concealed.

In reference to the above, I have to remark that I have been privileged to attend a very large number of seances given by Dr. Monck, and that, as far as my experience goes, I am prepared to give Mr. Lodge's statement a direct and most unqualified denial, and there are scores of persons living immediately around me who also, from experience, would be quite willing to endorse what I say.

The exact truth in reference to the above, as far as what occurred here is this: A musical box, my own property, which had been used for many months at our private seances, and which played two tunes, which came to be as well known by those attending as "God save the Queen" or the "Old Hundredth," was taken to the first seance given by Dr. Monck in Belper, he not having seen it previously, and was then made to play in the light, fast or slow, at request, and that continuously, without being wound up as usual.

And in addition to the assurance given by recognising the tunes which were being played, any of the sitters who were so minded could still verify the fact that it was my box which was being played upon by placing their hands upon it and feeling the vibration or looking through the glass top and seeing the works in motion, and that, while not a musical sound of any kind beside was heard in the room.

Furthermore, over and over again, the same box has been wound up, and after commencing to play the key has been given to one of the sitters, who has retained it during the rest of the seance, notwithstanding which the tunes have been repeated as before.

There is nothing truer in mathematics than the simple facts which I have just stated. I am as sure that my own musical box has played without being wound up in the usual way, as I am that I live, or the sun shines.

I take it for granted that Mr. Lodge admits by implication that a musical box could not be used in the manner I have described, at least that so to use it is beyond the conjurer's art; if so, that concedes the point in favour of Spiritualism. For as the alternative, we must look for an explanation of the marvellous phenomena to the only consistent theory, that which maintains that there has been in operation a power, of which the scientist as yet knows little and the conjurer less.

The account does not say whether the instrument known as the "fairy bells," an instrument about two feet long, and seven or eight inches wide, was used at the seance in question. If so, and it was played upon, would Mr. Lodge suggest that there were two instruments of the kind present, and that the one played upon was concealed?

The test here is equally strong, for in the full gaslight the "fairy bells" have been played upon while lying on the table, and with not a human hand near the instrument. While to talk of its duplicate being secreted about the person of the medium or in his immediate neighbourhood, would be the sheerest absurdity.

The above, as you know, are only samples of a long series of marvels which I have witnessed in the presence of Dr. Monck, the whole being not more marvellous than true as exhibitions of a power outside of and beyond the control of the medium; so that when I read the account of the Huddersfield seance, I could only come to the conclusion that in its make-up and results it was strangely exceptional, and it struck me that not the least exceptional part was the peculiar method employed by the gentleman described as a "firm believer in Spiritualism" to gain for himself a knowledge of its phenomena and the laws which govern them, for Spiritualists do not usually select their helps from the quarter from which on this occasion he selected his.

Had Mr. Heppleston possessed as large an acquaintance with Dr. Monck's mediumship as I do, instead of being dissatisfied and arranging for a plant, he would have learned to regard him as one of the best-developed and most genuine mediums in this or any other country.

If those who place at the service of others gifts which, if rightly taken advantage of, will yield proofs of immortality, are thus to be prosecuted at the instance of ignorant and prejudiced individuals, why, then, such individuals, if admitted to seances, must be admitted on such conditions only as will render them powerless to injure, for it is only simple justice that mediums be protected in the exercise of their abnormal powers.

W. P. ADSHEAD.

Derby House, Belper, October 30th.

## Contents of the "Medium" for this week.

	Page		Page
Direct Spirit-Writing done between		Should Mediums Work for Money?	697
Slates	689	An Outsider on the Price of the	
Dr. Slade's Mediumship	690	MEDIUM	698
The Slade Prosecution	690	The Exposure of Pretended Me-	
The Daily Press on the Slade Prose-		diums	699
cution	694	A Hopeful View of Affairs	699
An Uninformed Editor	695	Dr. Monck in Derbyshire	700
Dr. Monck's Committal	695	Newcastle-on-Tyne	701
The "Dr. Slade Number" of the		A Seance with Mr. Hough	701
MEDIUM	696	Lancashire District Spiritualists	701
A Test of Identity	696	Mr. Morse's Appointments	702
Sale and Circulation of the MEDIUM	696	The Turkish Atrocities	702
Spiritualists' Defence Fund	696	Seances and Meetings during the	
A Defence of Dr. Monck's Medium-		Week	702
ship	697	Advertisements	703-704

## SHOULD MEDIUMS WORK FOR MONEY? SHOULD WE MAKE A TRADE OF SPIRITUALISM?

Mr. Wilson's letter on the propriety of increasing the price of the MEDIUM to twopence weekly is a curious commentary on the cry now being raised against mediums who endeavour to profit by the exercise of their gifts. To publish a paper on Spiritualism for gain is just as unwarrantable as to give seances for a fee. Time and means have to be employed in both cases. In our view of the matter, a medium capable of obtaining extraordinary phenomena that are in great demand and limited in supply, is warranted in charging a fee, and we give our reasons why. The sensitive and delicate state of his organisation is such that he could not follow another means of livelihood without sad detriment to his health and his mediumship also. Such people are worth something as mediums, but in most cases worth less than nothing as ordinary hands in any business or calling. In an economic point of view, then, the simplest common-sense tactics demand that they give their time and powers to that which is in greatest demand, and for which they are best adapted. In the second place the phenomenal or test medium does a personal service to those who avail themselves of his powers. This being so, how shall he decide which persons shall be entitled to his services and who shall be refused?

We have of late received a host of letters from unthinking people who clamour because Dr. Slade and other mediums receive a fee for their wonderful duties so utterly unpurchaseable in any other market. We find that these letters come from selfish, sordid individuals, who never did a generous act in their lives, and who consequently have not the slightest idea of justice or of personal liberty. The logic of their complaint is as follows:—"Dr. Slade, you are a medium; you are therefore a slave, and shall be required to devote your time and vitality to my gratification and that of others, who have no respect for your individual rights, but would serve ourselves at your expense."

There must be some method of deciding as to who shall sit with a medium. The privilege must be based upon rules and considerations of some sort, and while lawyers charge for the dispensing of justice (or injustice), parsons for saving (or damning) the soul, doctors for curing (or killing) the body, and the exercise of the various abilities with which the human organism is endowed are reckoned in the equivalent of £ s. d., according to the demand for them in the market, we see no reason why phenomenal mediumship, used for the gratification of personal applicants, should be made an exception, nor have we ever seen any valid reason advanced by others. The medium's time and vitality is surely his own. He has to pay his way in life the same as other people, and why should he be debarred from obtaining from the expenditure of his time those material conditions which existence upon the material plane of being so persistently demands? Soon the medium may be stricken with paralysis, consumption, or some form of debility which will rob him of his mediumistic power, and then if he has not the means secured to maintain himself, it may be, through years of lingering sickness, he must become a pauper, and he who was endowed by heaven with gifts of the most extraordinary character, and has an organism most keenly alive to pain and disgrace, has to end his days in misery and want unutterable. No, we say the logic of common sense, backed by the experience of every-day life and the wisest maxims of mankind, say to all, "Make the best you can of your time, and provide for a rainy day." When we find the grumblers at paid mediumship renouncing worldly emoluments, working for nothing, and, in addition, amassing a pile of wealth to enable mediums to do the same, we shall believe them to be in earnest; but as they act at present, we are bound to consider them narrow-minded, greedy people, whose selfish cupidity craves for that to which they have no right whatever.

We have seen much of paid mediums, and find them to be the most generous of any class of people connected with Spiritualism. No one knows the large number of gratuitous seances they give in the course of the year. We fearlessly assert that paid mediums give away more in proportion to their income in the free exercise of their powers than any other class in connection with the Cause. We have had several letters this week from persons who have not, we make bold to say, given away in the whole course of their lives, take them altogether, the amount of even one free seance. There is scarcely a week passes but we hear of mediums giving seances for charitable and benevolent purposes, and we again repeat that in the matter of self-denying liberality, they stand a brilliant example for all other Spiritualists to imitate.

There is another class of work: that which is done, not for the gratification of the individual, but for the benefit of the community at large. For such services our paid mediums never charge. We, as the representatives of the public, and having no personal end of our own to serve, can at all times go to any of the mediums



and be favoured with a seance quite gratuitously for public purposes. This is a grand fact, and it is all that we can expect the professional medium to do. If we in like manner could walk into every Spiritualist's shop and receive in kind goods to the same value, we would have a pretty fair revenue to collect for the good of the Cause in the course of the year. Away with you, grumbling set, who envy the mediums that which you would gladly pocket if you had the chance. We say to you: redeem your reputation by acting only half as disinterestedly as the persons you venture to denounce.

The Spiritual Institution and its organ the MEDIUM occupy ground quite distinct from that of the medium who labours for the enlightenment of the individual investigator. The object of our work is the Cause in its largest sense. We take the highest apostolic ground as our basis. Our aim is spiritual purposes alone. We exercise no art, however legitimate; we do no personal service of a professional kind involving the demand for a pecuniary equivalent. It is not man that we serve, but God; it is not the individual, but humanity as the one grand brotherhood, that we benefit. Let him be medium or rationalist, believer or infidel, our care and duty is for all. This high and holy work is quite distinct from the labours of the professional medium. He is waited on and solicited to give his services. We, on the contrary, have to thrust ourselves upon unwilling ears and devote our strength to a thankless world. Our conscience, enlightened by a perception of human needs, urges us to the work in which we are engaged. It is not a business, for we do not make a business of it, nor can it ever be reduced to a business basis without being desecrated. It is a work of the highest philanthropy and truest religious self-sacrifice; rob it of that characteristic, and it would amount to less than nothing.

With the exception of a very few professional mediums, who legitimately, we think, satisfy the demands of individuals for an equivalent, the great work of Spiritualism is purely unselfish and philanthropic, its aim being alone the spiritual enlightenment and welfare of mankind. This thousands of our readers can testify to: that their work in the Cause costs them much money, inconvenience, and labour. Every move they take, either in opening their house for seances, or otherwise working for the promotion of Spiritualism, there is an expenditure for which there is no material return. Thank God for it! this is the grand distinguishing feature of Spiritualism. The work of the professional medium is not Spiritualism any more than the work of the man who prints Bibles is the Gospel. Both professions are necessary to Spiritualism and to religion in certain departments, but the true principles of Spiritualism must be expressed in the aggregate example of its followers. This, we fearlessly say, is self-sacrifice and work for spiritual purposes alone.

The Spiritual Institution is the public representative of this principle of spiritual work. If it could be shown that the Spiritual Institution and its organ the MEDIUM existed because they eventuated in a paying concern, we say it would be a lasting disgrace to Spiritualism. It is the reproach of the Church that her clergy toil not for the advancement of truth and the spiritual enlightenment of mankind, but for the "loaves and fishes." Preaching is a trade, and it is tinted and flavoured to suit the taste of its customers, and is labelled High Church, Broad Church, Calvinist, or Unitarian—just as the price and demand regulate. Let us be thankful that no such charge can be laid at the doors of the Spiritual Institution, but that, in the midst of "impecuniosity," it is the external expression of a work more aggressive and prosperous than that of all the churches combined.

Mr. Wilson being an "outsider," has but a faint idea of what Spiritualism means. He thinks it may soon walk alone and become self-supporting. When it does so it will cease to be Spiritualism, which is a progressive inspiration far ahead of popular recognition, and constantly in its cradle—the infant birth of new and soul-saving truth. In one point Mr. Wilson is right: he feels it to be a sacred duty to take part in the philanthropic work of the Spiritual Institution by paying double price for his copy of the MEDIUM. As to the price of the MEDIUM, it being the vehicle of spiritual truth, it is invaluable—it cannot be paid for in money. As so much printed matter, it is not such a large pennyworth as many of the orthodox organs. It has been a weekly loss to us of upwards of £5 all the year through, and has never from the beginning paid its expenses any week, with but few exceptions. This we do not regard as non-success, because we do not mean by "success" the making of money, but the spreading of Spiritualism. As a means of diffusing the Cause, the MEDIUM and the Spiritual Institution have been a grand success, and the good work is only in its infancy. The work and claims of these agencies have been endorsed by the great body of Spiritualists, who have, after Mr. Wilson's manner, contributed to sustain a non-productive work in a commercial sense, but which has been highly profitable, spiritually considered.

We regard the Spiritual Institution and its operations as the one redeeming feature in the public expression of Spiritualism in this country. There is nothing more creditable to any Spiritualist than to be found in its roll of representatives. It is a work sustained by all for the universal good, and is a foreshadowing of that Spiritual Republic in which personal need will be blended with the general weal.

Lastly, we hope to see the MEDIUM pay at 1d. before the new year comes in. All that is wanted is that the circulation be doubled, which would enable the MEDIUM to do double the good. This is much better spiritual policy than to raise the price and cripple its usefulness. Meanwhile, let our readers do like Mr.

Dowsing, of Framlingham—send in their 2s. to make up their share of the loss in the publication of the MEDIUM, which is less than 1d. per week for the whole year, and by which they have in return a paper universally declared to be well worth 2d. "Do unto others as you would like to be done by" is a much better basis for business than getting as much as you can and giving as little as possible for it in return. Spiritualism means the gradual introduction of moral responsibility in place of selfish exactions.

#### AN OUTSIDER ON THE PRICE OF THE MEDIUM.

Dear Mr. Burns,—I have to thank you for a good many insertions about Comprehensionism in the MEDIUM, and now I should like to say what I thought last night on reading the MEDIUM. There is Mr. Burns's report of his reducing the MEDIUM to a penny. Sound literature now-a-days is so cheap, that it reminds me of the story of the shopwoman who explained "how it was she could put so much mutton in her pies for a penny" by saying that, true, she did put a penn'orth of mutton into the pie, but she had the flour by her, and it should be remembered her time was her own. Will you excuse my saying the MEDIUM appears to resemble one of this benevolent shopkeeper's mutton pies? That they are good is proved by my buying a dozen of Mr. Morse's last week's address on coming for my regular number. But let us consider the question in a business point of view.

I am a regular taker-in of the *National Reformer*, for as a Comprehensionist I blend your two opinions into one, but look at the difference. Physically, to read the *National Reformer* is a delight. Your detestable diamond print strains my eyes. Commercially, compare one with the other, and I find the *National Reformer* is the same size as the MEDIUM, the print twice as large, and the price twice as much. Now, I pay my twopence for the *National Reformer* because it is well, worth reading, and so I get my quid for my quo. But with the MEDIUM you surfeit me with an obligation. I want business, not benevolence, and you say your paper has sustained a severe loss; so would the old woman say when her barrel of flour would be out. If a thing is worth reading at all, it is worth the price of half a pint of stout, and if I were to enumerate two gentlemen who work hard for the Cause they advocate I should say Mr. Bradlaugh and myself; but you are overweighted. The MEDIUM does not pay at a penny; nobody who knew anything of printing could possibly believe without a lot of advertisements, it would pay.

Now, then, it is obvious that he who sells at a loss must obtain his profits by the benevolence of others. The only people who can do so are the clergy and Mr. Müller, but the clergy are endowed, and Mr. Müller can play a waiting game. Spirits may, and do, perform miracles, but they do not keep it up. "Slade Numbers" and "John King Numbers" may show a balance on the transaction, but take in the extra labour, the advertising, and the momentary stimulus, and the profit is not so great; also the reaction rather unsteadies the weekly circulation. Of course, it is presumption in me to write on your affairs, but if you will accept an outsider's opinion, I would say that a Cause which has left its cradle should stand on its own legs, and its promoter should be profited by his exertions. I question if the MEDIUM was remunerative to yourself at threepence, and a person who could afford threepence could pay twopence, and save the trouble of changing by the shopkeeper and the consciousness of close running by the purchaser. People do not want padding, they want pudding; and if you printed in larger type and charged twopence the paper would be pleasanter to read; and if it could not command a circulation on its own merits, it is obvious you are now advocating an ephemeral speculation. The gratitude that is not spontaneous is a burden, and so in future I shall pay twopence for the MEDIUM, to relieve myself of the burden of gratitude, for the principle of Comprehension is "to consider the rights of others and look after his own," and I consider the MEDIUM is worth twopence. If an outsider thinks so, surely the Spiritualists can pay twopence for their organ, or else Spiritualism and impecuniosity are synonymous, and you had better advertise the Spiritual Institution among the charitable societies of the metropolis.—Yours, respectfully,  
October 28th. A COMPREHENSIONIST.

THE STATUS OF MEDIUMS.—"For some time past it has been growing apparent that the pretensions of Spiritualism must be met and faced. English love of fair play will not let the subject be ignored and pooh-poohed. Scientific men have, it is to be feared, made a mistake in endeavoring to treat it in this high-handed fashion. Against such treatment the late eminent Professor De Morgan protested when, in reviewing his wife's book, 'From Matter to Spirit,' he rebuked 'that contempt which the philosophical world has bestowed with heaped measure upon those who have believed their senses, and have drawn natural, even if hasty inferences.' There is philosopher-craft as well as priest-craft, both from one source, both of one spirit. In English cities and towns the minister of religion has been tamed; so many weapons are barred against him when he obtrudes his office in a dictatorial manner, that, as a rule, there is no more quiet and modest member of society than the urban clergyman. But the overbearing minister of nature, who snaps you with unphilosophical, as the clergyman once frightened you with infidel, is still a recognised member of society—wants taming and will get it. He wears the priest's cast-off clothes, dyed to escaped detection. For such reasons as these we do not regret that Spiritualism is coming to the front so prominently. It has often challenged public attention, and is likely now to receive it. At the recent meeting of the British Association Spiritism thrust itself forward and demanded more investigation than it obtained; but, since then, another kind of investigation, which perhaps Spiritists neither contemplated nor desired, has been commenced before a tribunal which may be expected to manifest a cooler judgment than the scientific association, but the results of whose judgment may be a more serious matter than the angry denunciations of heated scientists. The singular case, the hearing of which at Bow Street Police Court is in progress, must not, of course, be regarded as a test-case by which all Spiritist manifestations shall be accredited or discredited in future; but it will considerably affect the status of the class of persons who make their living by Spiritism. If the 'Professors' who are charged with 'conspiracy to cheat and defraud' are convicted, the business will be put on a level with quack-doctoring and gipsy fortune-telling; and if they are acquitted, every medium and table-tapper will thenceforth dub himself 'Professor.'—*Birmingham Gazette*.



### THE EXPOSURE OF PRETENDED MEDIUMS.

It is not at any time pleasant news to learn that a fellow-creature has been guilty of dishonest practices. It is, however, better that the fraud should be discovered than that it should successfully elude observation and win its iniquitous way of deceit and injury.

As regards mediumship, Spiritualists are generally the first to unearth imposture. If any section of the community has an interest in so doing, it is the Spiritualists. Truth is alone of importance to them, and falsehood is their dire enemy. Every seance conducted by Spiritualists is a safeguard against imposture. The true Spiritualist is careful to eliminate from his experiments all incentives to obliquity on the part of the medium, and his conditions are such that wrong-doing would be promptly detected if it manifested itself. As the consequence, the report of his observations is a matter of scientific accuracy, and he is absolutely certain as to the truth of that to which he appends his testimony.

Every person knows that in the family, in the workshop, or the warehouse, there are many trifling instances of untruthfulness and selfishness approaching to dishonesty and insubordination. It is the duty of the parent, master, or overseer, to correct all such irregularities and work for the moral development of the unfortunately-organised subordinates. In the investigation of Spiritualism, similar cases of moral eccentricity may occur, but if there is a tendency thereto the well-guarded conditions of the circle nip them in the bud, or entirely prevent their manifesting themselves. Faults and bad habits are universal in all conditions of life, and the best member of society is he who kills the fault and saves the offender. A good medium, like any other member of society, is worth preserving, notwithstanding the unpleasant fact that he has failings—a somewhat different matter to downright moral perversity.

When cases of the worst type do appear, and when the offender clearly renders himself legally culpable, the Spiritualist regards the erring medium or pretended medium as he would any other criminal. There are different views as to the treatment of criminals, but most Spiritualists would act as Mr. John Lamont did at Liverpool when he tore the mask from the face of Fegan Egerton about a year ago. That act killed the sham, and the agent of the attempted fraud could not be any worse for the well-merited exposure. He had no one to blame but himself, and no vindictiveness was exhibited towards him by making him the object of legal prosecution and consequent imprisonment. His trade of deception was successfully arrested, and thus the ends of justice were served. Let us hope that his own sense of honour, not wholly blasted, will have punished him with due severity, and that conscience will yet step in and save him from a lower depth of degradation. Had he been sent to prison he would not have stood such a good chance of reclamation.

The Spiritualists of Boston, U.S.A., have in a similar manner exerted themselves in exposing the dishonesty of a Mrs. Bennett, who distinguished herself under the appellation of the "West End Medium." She had a cabinet for materialisations constructed in such a manner that she could introduce assistants to play the part of spirits. Her seances were a show not a demonstration of truth, and the conviction as to their genuineness must have been jumped at, not deduced from any basis of facts logically supporting the conclusion that the phenomena were what they purported to be.

Last week in a paragraph we commented on the published exposure of Mrs. Hull of Portland, Maine, U.S.A. We did not deny the fact that the woman had been caught guilty of trickery, but we could not conceive it possible that a reputation for mediumship could be based on the mode of trickery described. We have had a letter from a gentleman who has just returned from Portland, and in it he corroborates the report that Mrs. Hull has been guilty of fraud. She offered to show under test conditions that she is a medium, but the state of her health would not permit of the trial taking place within the prescribed time. She pleaded poverty as an excuse for her conduct.

Nearer home is the case of Mr. Lawrence, of Limehouse, London. Some time ago, we published a paragraph to the effect that visitors were not convinced of the genuineness of the manifestations. The conditions were not such as to permit of satisfactory investigation. Two sitters gave testimony which satisfied them. This we published, but urged the need of observing such arrangements as would give general satisfaction. It is said by a Spiritualist who has attended these seances, that Lawrence was seen putting on his coat after having been forcibly divested of the head-gear in which he acted the part of spirit, and which it is understood was stealthily handed into the cabinet to him after he had been searched by the committee. It may be also noted that the direct paintings which he was supposed to obtain, might be simulated by putting a wet brush over coloured prints previously provided. Of course Lawrence maintains that he is innocent, and we give him the benefit of the statement. If mediums will hold their seances so that they cannot vindicate their integrity, they must take the consequences; and if any pretended medium is proved to be a rogue, he cannot expect the slightest compassion from us. In all our notices of seances and reports of proceedings we act as an aid to honest workers, throwing the responsibility of every man's acts upon himself, whether he be medium or reporter. If anyone thinks that by abusing the privileges we thus confer, we will be his friend when he has made himself the enemy of the truth and of the work in which we are engaged, he makes a great mistake.

**BIGGLESWADE.**—A correspondent writes: "The sale of the MEDIUM has considerably increased since Mr. Allwood, phrenologist came here. He is not only a believer in, but an earnest advocate of, Spiritualism. Phrenologically he is making Biggleswade the centre of a large working radius."

A DISCUSSION on Spiritualism is going on fiercely in the *Malvern News*, the point of dispute being whether mediumship is conjuring and ventriloquism. Mr. Willie Eglinton thus closes a letter:—"I venture to make this proposition to 'clever Mr. Pearce' and others interested in Spiritualism:—I will pay all my expenses from London and back, and give six seances to a certain number of respectable gentlemen of Malvern, who are capable of judging impartially (not foolish men who write and account for it under the hypothesis of 'ventriloquism'), and will sit under any test they like to impose, and if results are obtained under these conditions, they shall pay the sum of £50 to the Spiritual Institution of London, and a candid acknowledgment that they are beaten."

### A HOPEFUL VIEW OF AFFAIRS.

Mr. Editor.—Dear Sir,—There is one statement in your article in last week's MEDIUM upon which I should like, by your permission, to offer a remark.

You say that the year 1876 has been the most unfavourable year for Spiritualism that you have ever experienced. I think, Sir, on the contrary, that the year 1876 is one of the grandest years for Spiritualism that have ever been experienced. I am strongly inclined to think that there has never yet been a year in the annals of Spiritualism in which it has made such gigantic strides, and forced itself with such pertinacity upon the attention of mankind. In previous years the votaries of science and religion have persistently shunned this important subject, and have, moreover, done their very utmost to swamp it by ridicule and calumny; but if Spiritualism be truth, all the ridicule, slander, and persecution that can be devised will only be like adding fuel to the fire, and the flame will only burst through it with brighter lustre and greater intensity. Persecution may be said to be the lever upon which all new truths are heaved up to the view of the world, and I think I do not underrate the importance and value of seances and lectures when I say that persecution has advanced the cause of Spiritualism more during the present year than seances and lectures have done for the last twenty years. Though it may, and probably will, drive to the shade all the weak-kneed adherents who are always afraid of confessing their convictions, yet it will, at the same time, draw to its rank thousands of honest, intelligent investigators who are of infinitely greater importance. The flutter amongst the scientists at the present time proves that the scientific world is at last forced to open its eyes, only to find that Nature has laws previously unknown, whilst the frequent allusions to the subject by eminent preachers all over the country clearly shows that the Church is beginning to see that there is another system which has greater power than herself to strike at the root of materialism and infidelity.—I am, Sir, yours truly, S. SOWERBUTTS.

Earlestown, October 28th.

[We heartily approve of every word our correspondent has written, and yet we say that our statement to which he alludes is also correct. Lectures and seances have done comparatively little for Spiritualism this year, and yet we coincide with the opinion that the Movement has gone on with increased vigour. The spiritualistic means have been sadly cramped while the truth has marched on, led by the interest manifested outside of the Movement. While this external prosperity has been apparent, the leading workers have been persecuted and somewhat crippled of their usual support. This is what we mean by the hardship of the times. Persecution must inflict its painful pangs on some one, or it would not be persecution. We have had to bear the greater share of this previous to the attack on Dr. Slade. We never did so much for Spiritualism any other year, and never were so badly supported. The demand upon our resources for lectures, publications, and other services has been overwhelming, while the strain upon our nervous system and vital resources has nearly cost us our life. While other Spiritualists may have to stand a little rill and possibly some injury to their temporal resources, we have to bear the burden of defence, supply information demanded, and sustain an almost overwhelming burden, financial and personal. Now is the time for Spiritualists to step forward and ask those in public positions who have to stand the tug of war whether they are in need of aid or means of any kind. It is those alone who bear the burden who can best appreciate its galling weight.—Ed. M.]

### MARRIAGE OF W. H. A. PEAKE, ESQ., AND MISS SEXTON.

Our readers will perhaps be interested to learn that the above event took place on Tuesday, Oct. 24. Miss Sexton is well known among Spiritualists, having enlivened many of their social gatherings by her charming singing and accomplished elocution. The happy bridegroom is the eldest son of J. Peake, Esq., Solicitor to the Government, Dublin. The marriage took place at the New Jerusalem Church, Camberwell, the ceremony being performed by the Rev. E. Austin. The wedding procession left the residence of Dr. Sexton soon after eleven o'clock, and, the ceremony completed, the friends of the bride and bridegroom partook of a very sumptuous breakfast (conducted, at the express wish of the bride, upon strictly teetotal principles), which was given by S. Ford, Esq., C.E., the uncle of the bride. In the afternoon the bride and bridegroom left town for their honeymoon trip.

**ASHTON-UNDER-LYNE.**—You will no doubt be pleased to hear, writes Mr. Avery, of our progress in the Cause of Spiritualism. When I received the first contents-bill of the MEDIUM in April last, I posted it at my door, but nothing resulted from it until July, when I came to the conclusion that I would induce E. Wood (if I could) to come to Ashton to hold a public service, taking all responsibility on myself as regards making it pay. On the 24th of July, we opened, and on the 3rd of September we formed a circle. In the town there was a young man, between fourteen and fifteen years of age, laid on a bed of sickness. I took E. Wood down to him, and his control prescribed for him; afterwards I succeeded in getting a medium from Oldham to visit him, and through the controls of these two mediums, the young man has been restored, the doctor who attended him having previously given him up as incurable. When he was able to come out he and his parents joined our circle, and about three or four weeks since became under control, at first by rather low influences; but I am glad to inform you these did not visit him long, but left for a higher order of influences, and by the assistance of these he promises to be a very good medium. He is at present controlled by two Scotch brothers who give the name of McDonald. On Sunday evening the boy's father was controlled by a spirit calling himself "William Tell." I write this account to encourage others, who may be seeking after truth, never to despair, but to make a beginning, asking God's blessing upon their endeavours to serve him, and though all the people round about you be against it, depend upon it you will succeed. We have two circles now formed and several others in contemplation. When I began to sell the MEDIUM, I sold my own copy, then I ordered two, afterwards three; but now I dispose of a dozen, making a little profit out of them, which profit goes into the funds of the Society, for the purpose of keeping the thing before the public.



## DR. MONCK IN DERBYSHIRE.

By W. P. ADSHEAD.

(Continued from page 675.)

On page 97 of "Phenomena of Spiritualism," by W. Crookes, F.R.S., we have an interesting account of one of what he calls "miscellaneous occurrences of a complex character." The incident is described in clear, forcible language, exhibiting the Professor's well-known exactness of observation, and strict attention to minute details.

It occurred at a seance held in his own house, with Miss Kate Fox as medium, another lady being present. "Having locked the room, and put the key in my pocket," he says, "we sat down, Miss Fox being on my right hand and the other lady on my left. An alphabetic message was soon given to turn the gas out, and we thereupon sat in total darkness, I holding Miss Fox's two hands in one of mine the whole time. Very soon a message was given in the following words. 'We are going to bring something to show our power;' and almost immediately afterwards we all heard the tinkling of a bell, not stationary, but moving about in all parts of the room—at one time by the wall, at another in a further corner of the room; now touching me on the head, and now tapping against the floor. After ringing about the room in this manner for fully five minutes, it fell upon the floor close to my hands. During the time this was going on, no one moved and Miss Fox's hands were perfectly quiet. I remarked that it could not be my little hand-bell which was ringing, for I had left that in the library. (Shortly before Miss Fox came, I had occasion to refer to a book, which was lying on a corner of a book-shelf; the bell was on the book, and I put it on one side to get the book; that little incident had impressed on my mind the fact of the bell being in the library.) The gas was burning brightly in the hall outside the dining-room door, so that this could not be opened without letting light into the room, even had there been an accomplice in the house with a duplicate key, which there certainly was not. I struck a light; there, sure enough, was my own bell lying on the table before me. I went straight into the library; a glance showed that the bell was not where it ought to have been. I said to my eldest boy (who with his brother had been in the library from the time the Professor left until he re-entered it), 'Do you know where my little bell is?' 'Yes, papa; there it is,' pointing to where I had left it. He looked up as he said this, and then continued, 'No, it's not there, but it was there a little time ago.' 'How do you mean? Has anyone come in and taken it?' 'No,' said he, 'No one has been in, but I am sure it was there, because when you sent us in here out of the dining-room, J. (the youngest boy) began ringing it, so that I could not go on with my lessons, and I told him to stop.' J. corroborated this, and said that after ringing it, he put the bell down where he had found it."

A wonderful story, well told, and attested beyond the possibility of refutation.

It is not always that phenomena occurring in the dark can be as completely verified as the above, and I refer to it in the belief that such strong and unimpeachable testimony may lead those who read what follows to conclude that what was possible in the case of the bell, might not be impossible in the case of an article at once larger and heavier. For, granting it possible to carry a hand-bell from one room into another, the door of which was locked, without human aid, who shall measure the power of the agency by which the work is done, and say that a bell, but not an umbrella, may be transported?

The light being turned down, "Samuel" controlling Dr. Monck, said, "There is a strange spirit here, his name is 'John,' he has gone into the hall,"—of which fact we were soon made aware by hearing a noise as if the umbrellas and sticks in the stand were being knocked about.

Addressing my brother, "Samuel" asked if he would like something brought from the hall into the room? "Yes," was the reply. "What shall it be?" "An umbrella," was the answer. In about a minute an open umbrella fell upon the table as if it had descended from the ceiling. Now, although in its details this phenomenon may not lie exactly parallel with those involved in the passage of the Professor's bell, there are circumstances connected with it which make it equally with the other most difficult of explanation on any other theory than the spiritual.

For, first, there was not, and could not have been, without being observed, an umbrella in the room when the seance commenced. Secondly, the door of the room where we sat was not (and could not have been without the light streaming in from the hall) opened after the seance commenced. Thirdly, when the noise, caused by rattling the umbrellas and sticks in the stand was heard, *there was not a human being in the house except those who sat in the circle.* And lastly, when my brother's daughter who left the house after the seance commenced, passed through the hall, she saw in the stand the identical umbrella which was brought into the room. If anyone by mere human skill, can, under the same conditions, produce a like result, I for one should like to be there to witness it.

While sitting in the light a card which had been marked by Mr. Oxley was placed with a pencil by Dr. Monck on the table, a pocket-handkerchief being laid over both; the medium then drew back from the table, severing all connection between himself and it.

We were absolutely certain that nothing but the card, pencil, and handkerchief lay before us, nevertheless in two or three minutes the handkerchief began to move up and down, to and fro. The motion was not a mechanical one, such as may be witnessed when the toy known as the "ship at sea" has been wound up, and

is at work, but a varied irregular motion, strongly suggestive of the presence of an independent intelligent operator.

The medium, still sitting at a distance from the table, requested the sitters in turn to furnish a sentence, text, or motto which they would like to have written on the card; in response, five were given, when Mr. Oxley was asked to pass his hand under the handkerchief, withdraw the card, examine it to assure himself it was the one he had marked, and then read aloud what had been written thereon. This was done, when the following, being the exact words, and in the order in which they were given, were read aloud:—

"God is love." "Love is life." "Truth is all powerful." "What is truth?" "Greatest of all is charity."

Will some kind exponent of the occult tell us how this was done? as here, I think, the high priests of legerdemain will be at fault, for I am of opinion that the only theories which can be suggested by the opponents of Spiritualism are—either that the card was prepared beforehand and cleverly substituted for the blank one when it, with the pencil, was placed on the table, or that the medium wrote the words as they were being spoken, and, by a marvellous dexterity, deposited the card where it was found. But in reply to the first, I ask how is it possible that a man in his normal condition (for that is the only condition consistent with imposture) could write on a marked card words forming five independent utterances before they were expressed? and it seems equally impossible the work could have been done by the medium afterwards, seeing his hands never touched the table between the time when the words written began to be given and Mr. Oxley withdrawing the card from beneath the handkerchief.

Then followed what was equally inexplicable, another card having been written upon under conditions similar to the foregoing, Mr. Oxley, instead of withdrawing it from beneath the handkerchief, was requested to place his hand upon the under surface of the table. This he did, immediately under the spot where the card lay, when instantly it dropped into his hand. It could not have been placed there by the medium, as his hands were in full view at the time.

Whether it was the hand which had just registered our thoughts in the symbolic characters of earth, I know not, but there came one, not visionary and subjective, but truly objective, solid, and well formed, manifest to every eye, demonstrating beyond cavil the fact that our friends on the other side, when conditions serve, can revisit us, and for a time rehabilitate themselves in the grosser elements supplied by this lower sphere.

To prove that the phenomenon was not a stuffed glove, the hand, as it rose above the table, shut and opened, the fingers being extended in the form of a fan: and to prove still further that it was not a piece of mechanism projected and worked from a point under the control of the medium, the hand, reaching a little way across the table, grasped a bell which stood there, and carried it beneath, ringing the while. Then, at my request, the bell was carried from one end of the table underneath to the other, where I sat, and placed in my hand, the hand which placed it there being as solid, warm, and fleshy as my own, and this at a time when it was impossible that the thing could have been done by the hand of any human being in the room, every hand being in view except mine, which received the bell under the table.

Then came the last of the series of wonders which it has been my privilege to witness through the mediumship of Dr. Monck, and I am somewhat gratified that my record of it at this time gives me the opportunity of saying that the theories which in connection with the prosecution of Dr. Slade have been offered in a court of justice by certain professors of science and conjuring, as explanatory of "direct spirit-writing" on the slate, so far from covering, do not even touch the facts of which I am about to speak. It is only fair to assume that on this occasion the utmost resources of the scientist and conjurer have been laid under contribution to furnish the key to the mystery. If this is so, if their best has been spoken, why then this particular phenomenal fact of Spiritualism, like the pyramid, which adown the centuries has withstood the united elements of destruction and change, will live, in spite of the combined efforts of bigotry, ignorance, and prejudice, and we must look for an explanation of these divine revealings to a higher school of the prophets, where only men of a clear vision and fine spiritual instinct do graduate.

Having well cleaned a slate on both sides, Dr. Monck requested Mr. Oxley to place himself beside him in such a position that the corner of the table would be between them.

Having laid a piece of pencil on the slate, the medium, holding it with his right hand, passed it under the table, asking Mr. Oxley to take hold of it with his left.

This was done, when they together pressed the slate against the under side of the table. While held in that position, Mr. Oxley was asked to say what he would like to have written on it. A sentence was given, when instantly the writing commenced, the hands of the medium and Mr. Oxley being motionless the while. When the sound of writing ceased the slate was withdrawn by Mr. Oxley, and on the upper side of the slate were found written the identical words given by him.

I was then asked to take Mr. Oxley's place, that, my senses being appealed to by a repetition of the experiment, I might be able to speak positively in reference to two or three points, which, if well-established, would, conjurers themselves being the judges, rub out the theory of tricks.

In the first place I thoroughly cleaned the slate, rubbing out the words which had just been written, not with spirits of wine, but



in the rough and ready style to which I had been accustomed when at school; then having laid the pencil on the slate, with my left hand I placed it close against the under side of the table, the side on which the writing had just appeared being uppermost. With his right hand Dr. Monck took hold of the other end of the slate, while so held, close against the table. I was asked what I would like to have written. I replied, "Thank God for the ministry of angels."

Writing was instantly heard and was quickly finished, and immediately afterwards the pencil was pushed under my thumb, that is between it and the slate; and then, as if to convince me that I was the object of attention on the part of a power to whom the darkness and the light are both alike, a finger and thumb fixed themselves on my ring, which I wore on the third finger of my left hand, with a precision and exactness which I think it would be extremely difficult for any human being to imitate under the circumstances, tugging at it with a force equal to seven or eight pounds.

On withdrawing the slate from beneath the table, I found the words quoted above written thereon.

Now, it must be noted that this phenomenon occurred in full gaslight; that the words given by me were written on the side of the slate from which Mr. Oxley's message had been erased, so that the "spirit-of-wine" and "sympathetic-pencil" theories are of no use here; that the words were written on the side of the slate next the table, it not having left my hand during the process, so that the finger-nail, thimble, and turning-the-slate theories, of which so much has been made at Bow Street, did not apply here; and that, as if to furnish collateral evidence of the supermundane origin of the work which had been done, the pencil was pushed under my thumb, and my ring pulled in the manner I have described,—feats it would be impossible for the medium to perform, for, in the first place, he could not have inserted his hand between the table and slate so as to reach my thumb, and in the next place, with his head far above the table, and he looking in another direction, he could not have fixed upon my ring as it was grasped without knowing exactly where it was to be found.

I have now finished my narrative, and at its close can honestly say that I have not introduced into the record anything which I do not believe to be a description of true spiritual phenomena.

About three years ago I was a hard-headed sceptic myself, having "causality" large and no acquaintance with spiritual phenomena or the laws which govern them; I could shout "Humbbug!" as long and loud as any one; and I stand where I do to-day, a firm believer in the glorious Epiphanies of the New Revelation, as the result of patient and persistent investigation; so that I am disposed to deal tenderly with, and think hopefully of, those who have not yet left the "city of destruction" for the "delectable mountains." In a proper and becoming spirit I would say to all such, Follow in my steps; advising them, first of all, to think of mediums as human beings of average honesty and truthfulness, not wild beasts to be hunted and worried, as suggested by "the seizer of the slate," but rather sensitive and finely-strung organisms, —instruments which give out music, sweet or discordant, according to the character and purpose of the player; reminding them, also, that those who investigate, together with the medium, supply the conditions which make spirit-communion possible and profitable.

And yet another word,—Be not easily turned aside, for just as the man who goes forth to search for diamonds has, in order to secure one gem, to cast aside heaps of rubbish, so if, in the initial stages of your investigation, you should meet with that which is disagreeable, be not discouraged; persevere, and you will become the possessors of a truth in which will be brightly reflected the possibilities of humanity beyond the grave; and from experience I can say that this truth, if acknowledged and loyally maintained, will become the earnest of larger acquisitions of a greater spiritual wealth, without which a man, whatever else he may possess, is poor indeed.

W. P. ADSHEAD.

Belper, October 24th.

#### NEWCASTLE-ON-TYNE SOCIETY.

Mr. T. P. Barkas's lecture on "Original Researches in Psychology," was delivered to a crowded audience on Monday last, at the hall of the above Society. Amongst those present were a goodly sprinkling of fresh faces, partly caused, no doubt, by a special invitation, which had been addressed to the professional and more educated classes. This excellent lecture was well listened to, and as questions were invited several parties availed themselves of the opportunity, and sought for "more light." Mr. John Mould occupied the chair. A vote of thanks to Mr. Barkas having been moved by Mr. Kersey and seconded, was carried by acclamation.

This lecture is already in print, and may be had of the Newcastle Society, or Mr. E. J. Blake, bookseller, Grainger Street, Newcastle; price threepence each.

Miss Longbottom has drawn crowded houses both here and at Chester-le-Street. At the first-named the doors had to be closed, and about 50 people were reluctantly refused admission on each occasion; those who were fortunate enough to obtain admission were amply rewarded, in spite of the crowding, by the excellent addresses given by the guides of this young lady. Miss Longbottom soon won the hearts of the northern folk by her gentle and retiring demeanour and lady-like bearing, and many urgent invitations were given her to return shortly and continue the work so well begun. As Miss Longbottom will not consent to take any fee for her labours, the Newcastle and Chester friends united in presenting her with a memento of the golden opinions she had won on the occasion of her first visit to the North.

#### A SEANCE WITH MR. HOUGH.

To the Editor.—Dear Sir,—For the sake of our friend Hough, I send the following report of a seance held at the house of Mr. Joseph Chadwick, Beaver Street, Oldham. There were some twenty-one sitters, amongst whom were several prominent Spiritualists, there were also several sceptics present. The seance was in the dark, and consisted of the usual physical phenomena. Bells were rung, mouth-organ played, heavy—nay, deafening—raps were heard, materialised hands played with several of the sitters, and one lady in particular seemed to receive the attention of the spirits, for her hair was loosed, her dress pulled, and many times she prayed them to desist. One gentleman had a lady's bonnet placed upon his "manly locks," which he showed triumphantly at the close of the sitting. Mr. Hough was also levitated, the direct voice was heard, and several beautiful lights were seen. Mr. Hough's levitation is not half done, for "Samuel Wheeler" carries him up and down the room. We may perhaps hear of his (Mr. Hough's) aerial flight some fine day. He is really getting along finely. The above is only a brief description of the seance, as much as I could conveniently remember. Many tests are given at Mr. Hough's seances.—Yours truly, Oct. 25. S. H. QUARMBY.

#### LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

Two meetings will be held at Blackburn in the Co-operative Hall, Simmons Street, on Sunday, November 12—afternoon, at 2.30; evening, 6.30. Afternoon, collection after service, to defray expenses. Evening, front seats, 6d; back seats, 3d. Mrs. Butterfield, of Blackpool, will occupy the platform.

Committee:—Mr. Edward Waterworth, Mr. Richard Walsh, Mr. Sharples, Mr. Robinson,\* Mr. Smith,\* Mr. Pemberton.

MR. J. MILLER, Chorlton Road, Manchester, acknowledges with thanks a parcel of books from Mr. John Scott, Belfast.

H. P. J.—A distinctive mark for Spiritualists has been suggested before. If such a mark be worn let it be spiritual, and it will at once be apparent to all endowed with spiritual discernment.

THE Liverpool Anti-Compulsory Vaccination League has been formed. Corresponding Secretary, S. Pride, 8, Grampian Road, Edge Lane, Liverpool.

AN EARNEST INQUIRER.—Mr. Morse is not conscious, but the spirit that controls him is conscious, and can take cognizance of surroundings as far as the condition of the medium's organism will permit.

ROCHDALE.—On Sunday, October 22, we had two meetings; medium, Mrs. Butterfield. On the Wednesday following we had a meeting. All three meetings gave great satisfaction.—DYSON ELLIOTT.

MR. L. HILLIARD desires an engagement as missionary to heal the sick, give addresses, and assist in the spread of the Cause. Address, 59, Grafton Street, Northampton.

MRS. BUTTERFIELD, of Blackpool, will give two trance addresses in the Odd Fellows' Hall, Ashton-under-Lyne, on Sunday, Nov. 5. Afternoon 2.30; evening 6.30.—WILLIAM AVERY.

MISS LOTTIE FOWLER sails for America in the "Abyssinia" to-morrow. From New York she will proceed to Chicago. Letters should be addressed to her, care of the *Religio-Philosophical Journal*, Chicago.

NOTTINGHAM.—The Slade prosecution is causing many to look into Spiritualism, and the Cause has received an impetus that must tell for good in the future.

NEW MILL.—We had two splendid addresses from Mrs. Butterfield on Sunday last, 29th October. Both services crowded to suffocation; had to turn scores away. Spiritualism is a permanent success here.—JOHN LITHGOW.

PERKINSVILLE.—Mr. E. Campbell, trance and healing medium, has effected some wonderful cures, and his guide, "Younger," has given some noble addresses through him. He is making rapid progress in his development.—F. LANGLEY.

MISS BROWN writes as follows:—"Owing to the late illness of my father, he has not been able to attend to his engagements in Durham and Northumberland. He hopes to meet their demands, however, in the course of a week or so.—Howden-le-Wear, R.S.O., Durham.

A SEANCE in aid of Mr. Shrobsbree, medium, to assist in bringing him home from America (Mr. E. Bullock, physical, and Mr. J. G. Robson, trance, and other well known mediums have promised to be present) on Saturday evening, November 4th, at Mrs. Bullock's Hall, 19, Church Street, Islington, at 8 o'clock prompt. Admission 1s.

EXTRACT FROM LUCIAN, who in "Philopseudes" makes Eucrates say, "Is Ion, then, the only person who has seen such things? Have not many other persons also met spirits,—some by night, some by day? I, for my part, have seen such, not once only, but thousands of times, and at first, indeed, I used to be alarmed at them, but now, from constant habit, I do not seem to see anything extraordinary in such apparitions."

MR. DOCTON informs us that the Merthyr friends have given the Slade Number to the newsboys, who did not fail to let the public know of what they had to sell. Copies were also put on sale with news-vendors. Mr. Docton adds: "I think a great deal more might be done by Spiritualists in this way if we would only set to work in right earnest. We supplied the MEDIUM at 6d. per dozen, so that the news-vendors might push them the more, and a few friends made up the difference."

A TRIP ROUND THE WORLD.—Our Italian co-worker, Chevalier Sebastiano Fenzi, of Florence, writes from Turin:—"You must know that I started last December on a tour round the world, touching at Port Said, Aden, and Pointe de Galle (where I remained a month to visit the island of Ceylon) Singapore, Saigon, Hong Kong, and at length reached Yokohama late in March. I gave three months to see Japan and at length sailed at the end of June to return home by the United States, where I paid a flying visit to Philadelphia. I landed at Havre on the 25th ult., and here am I now near my beloved home, whence I shall soon address you again."

\* Corresponding Secretary.



## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, November 5th. Old Freemasons' Hall, Newgate Street. Afternoon, at 3. Subject: "For What is Life?" Evening, at 7. Subject: "The Coming God." Monday, November 6th. Evening, at 7.30. Subject: "Crime: its Cause and Cure, from the Standpoint of Spiritualism." Admission free. Regular monthly engagement.

WALKER-ON-TYNE.—Tuesday, November 7th. Public Hall. Evening, at 8. Subject: "Upon What does Spiritualism Depend for its Existence?"

LIVERPOOL.—Sunday, November 12th. Meyerbeer Hall, Hardman Street. Afternoon, at 3; evening, at 7. Admission free.

GLASGOW.—Sunday, November 19th. Trongate Hall, 164, Trongate. Evening, at 7.

HALIFAX.—Sunday, November 26th. Old County Court Rooms, Union Street. Afternoon, at 2.30; evening at 6.30. Regular monthly engagement.

OLDHAM.—Sunday, December 10th.

MANCHESTER.—Sunday, October 17th. Temperance Hall, Grosvenor Street, All Saints. Afternoon at 3; evening at 6.30. Admission 6d. and 3d.

LONDON.—Sundays, December 24th and 31st. Doughty Hall, Bedford Row, W.C. Evening, at 7.

Societies desirous of securing Mr. Morse's services, for Sundays or week nights, are requested to address him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

## NEWCASTLE-ON-TYNE.

Sunday, Nov. 5, at 3 p.m.—"For What is Life;" at 7 p.m., "The Coming God." Mr. J. J. Morse.

Monday, Nov. 6, at 7.30 p.m.—"Crime: its Cause and Cure from the Stand-Point of Spiritualism." Mr. J. J. Morse.

Sunday, Nov. 12, at 7 p.m.—Trance Address. Mr. W. H. Lambelle.

Sunday, Nov. 19, at 7 p.m.—"Spiritualism an Explanation of some of the Religious and Scientific Difficulties. (An address to Secularists.) Mr. John Mould.

Sunday, Nov. 26, at 7 p.m.—"The Coming Struggle in the East and Biblical Prophecies." Mr. W. G. Simpson.

Admission free. Collection to defray expenses.

## QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The following lectures will be delivered in the above hall on Tuesday evenings at 8 o'clock; admission free; discussion invited:—

Oct. 31.—Mr. C. J. Hunt—"My Christian Experiences."

Nov. 7.—A Trance Medium.

Nov. 14.—Mr. Joseph Ashman—"The System of Healing by Jesus analogous to Psychopathic Treatment in the Present Age."

On Friday evenings a public Discussion Class is held in this hall, at 8.30.

Oct. 27.—Mr. Henry E. Burn—"Is Spiritualism a Religion, a Science, or a Delusion?" (Adjourned Discussion of September 29th.)

Nov. 3.—Mr. Hancock—"The Bible."

Nov. 10.—Mr. W. O. Drake—"The Atonement." (Adjourned Discussion of September 22nd.)

Nov. 17.—Mr. F. Wilson—"Trinitarianism."

Any person of either sex, desirous of investigating Spiritualism, may become a member of this Association on payment of one shilling (the quarter's subscription) in advance. The advantages are a library of progressive literature on cognate subjects, seances, &c.

## THE TURKISH ATROCITIES.—APPEAL TO SPIRITUALISTS.

## COMMITTEE.

Sir Charles Isham, Bart.  
Keningale Cook, Esq., LL.D.  
W. E. Corner, Esq.  
N. Fabian Dawe, Esq.  
G. Desmond Fitzgerald, Esq.  
Mrs. Desmond Fitzgerald.

Colonel Greek, M.I.C.E.  
Algernon Joy, Esq., M.I.C.E.  
Miss Kislbury.  
J. N. T. Martheze, Esq.  
Mrs. Michell.  
A. C. Swinton, Esq.

## LIST OF DONATIONS.

	£	s.	d.		£	s.	d.
Collection at Doughty Hall, Sept. 24	12	13	6	Brought forward	36	18	6
J. N. T. Martheze, Esq.	7	0	0	Algernon Joy, Esq., M.I.C.E.	2	0	0
Col. Greek, M.I.C.E.	5	5	0	Mrs. Tebb	1	1	0
C. Blackburn, Esq.	5	0	0	K. G.	1	1	0
Proceeds of Mrs. Olive's Seance	2	16	0	Theo. Taunton, Esq.	1	0	0
N. Fabian Dawe, Esq.	2	2	0	A. R. Wallace, Esq.	1	0	0
A. C. Swinton, Esq.	2	2	0	F.R.G.S.	1	0	0
				F. W. Wilby, Esq.	0	3	6
	36	18	6				

Forwarded to Lady Strongford's Fund, and acknowledged in the *Daily News* of the 28th October. } £43 4 0

Not yet received—

Sir Charles Isham, Bart. ... 10 0 0  
Proceeds of Miss Leigh Hunt's Lecture ... 0 16 0

Total ... £54 0 0

Donations may be forwarded to— THEO. TAUNTON, Hon. Sec.  
Raymond Lodge, Versailles Road, Anerley, S.E.

BIRMINGHAM.—Mr. Mahony will give a private performance of *Hamlet*, with a select company at St. George's Hall, Upper Dean Street, next week.

MR. JAMES WILSON reports that a grand lecture on "Death and the After-life" was given through the medium, Mr. William Pickford on Sunday night. The healing power is spreading, and the Cause is making great progress in Team Valley.

WOLVERHAMPTON.—Three lectures on "Spiritualism," delivered here by Mr. Mahony, have made a decided hit, since they have called forth an editorial (a full column in length) in *The Midland Counties Express*. The learned editor demolishes two of the lectures (his paper could not wait for the third) in the most approved and unanswerable manner. He says: "But it is their (the Spiritualists) misfortune that the *a priori* argument is so very strong against them as to repel anybody who has anything better to do than wasting his time in such an unpromising pursuit." Does not this exceedingly well-read editor know what must be common to every schoolboy, that the *a priori* argument has been freely used against every truth given down to man? But editors will be editors, and like bulls in china-shops, have it all their own way. Mr. Mahony has good reason to be satisfied with the result, since it gives wide advertisement to his name as a lecturer on this exceedingly popular question. The audiences were fairly good, but small in comparison to the building, which will accommodate upwards of two thousand. Some copies of the "Slade Number" were sold, and a large parcel of old *MEDIUMS*, sent by Mr. Burns, judiciously distributed. Many works on Spiritualism are to be had at the Wolverhampton Free Library, and a list of such works was given away by Mr. Simkies. Much good is expected in after-time from this seed-sowing.

## SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, Nov. 5, Mr. Henly at Doughty Hall, 14, Bedford Row, at 7.  
WEDNESDAY, Nov. 8, Mr. Herne, at 8. Subscribers only.  
THURSDAY, Nov. 9, Mr. Bullock, Jun., at 8. Subscribers only.  
FRIDAY, Nov. 10, Mr. E. W. Wallis, at 8, Trance. Subscribers only.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, Nov. 7, Mrs. Olive's Seance. See advt.  
WEDNESDAY, Nov. 8, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.  
At 23, Cranmer Road, Brixton Road, (near Kennington Church.) At 8. Contribution voluntary.  
THURSDAY, Nov. 9, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s.  
FRIDAY, Nov. 10, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

## MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY, Seance for the Investigation of the Phenomena called Spiritual. Doors open at 6.30, closed at 7 prompt; admission 6d. each, Subscribers free.  
TUESDAY, Light and Materialisation Seance; Spiritualists only. 8 o'clock.  
FRIDAY, Physical Seance; subscribers only. For further information address to Mrs. Bullock, 19, Church Street, Upper Street, Islington.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; Mr. Webster and various mediums present; admission, 6d. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

SOUTH LONDON AND PECKHAM SPIRITUAL INSTITUTE, 37, Clifton Crescent, Asylum Road, Peckham (or Old Kent Road).—Seances Mondays and Fridays, at 8, admission 6d.; Fridays chiefly for Investigators. A healing medium in attendance. Monthly subscriptions to both Seances, 1s. 6d.; one only, 1s. The rooms can be hired for Seances, Lectures, &c., on other nights. Address Mr. Eycott, as above.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, Nov. 5, KRIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
BURY, Assembly Room, Cook Street, at 2.30 and 6.30.  
DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
HALIFAX Psychological Society, Old County Court, Union Street, at 7.30 and 6.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Public Meetings at Meyerbeer Hall at 8 and 7 p.m.  
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfeld Terrace, at 6 o'clock.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 8.30 for 7 p.m.  
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.  
OLDHAM, Spiritual Institution, Waterloo Street, at 6.  
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.  
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum. 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, Nov. 7, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
WEDNESDAY, Nov. 8, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.  
KRIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
LEEDS, 2, Skinner Street, near the Wellington Baths.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.  
THURSDAY, Nov. 9, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.  
FRIDAY, Nov. 10, SALFORD, Temperance Hall, Regent Road, at 8.



**THE PROGRESSIVE COLLEGE, GRASMERE.**

P. R. HARRISON, B.A., Principal.

**F. FUSED ALE**, TAILOR AND DRAPER, has a splendid assortment of Autumn and Winter Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.

**THE BRITISH ASSOCIATION AT GLASGOW.** See Reports of Discussion, on "Mesmerism, Clairvoyance, and Spiritualism," Sept. 12, in which are mentioned various experiences in PLANCHETTE WRITING.



**THE "STURMBERG" PLANCHETTE** writes answers to your thoughts. Whether by "Spirit Agency" or not, everyone should judge for himself. Of most fancy dealers, or of J. STORMONT, 59, Constitution Hill, Birmingham. Full size, for four hands, 8s., 5s. 6d., or 4s. 4d.; second size, 2s. 9d.; third size, 1s. 9d., post free.

**A FRENCH LADY**—a Spiritualist,—seeks an Engagement, as French Governess in a School or Family.—Address, MADAME W., 19, Theberton Street, Upper Street, Islington, London.

**SOUTHPORT.**—APARTMENTS.—Families will find every comfort on reasonable terms. Mrs. DAVIES, Fern Lea, 96, Sussex Road.

**TO LET** (Unfurnished), a First-floor FRONT ROOM. 6s. 6d. per week. Address, 10, Devonshire Street, Queen Square, W.C.

**TO LET, UNFURNISHED.**—A Second-floor Front Room, with use of Back Kitchen. Rent, 4s. per week.—37, Clifton Crescent, Asylum Road, Old Kent Road, or Peckham.

## DR. JAMES MACK, MAGNETIC HEALER, 6, Southampton, Row, London.

**DR. MACK** begs to notify that upon receiving a description of the symptoms of any patient, he will return Magnetised Paper, with full instructions,—fee, Five Shillings. Renewal of Paper, Two Shillings and Sixpence a sheet. For consultation only, by letter,—fee, Two Shillings and Sixpence. At home daily from 9 till 1, and from 2 till 5. Consultations every morning free.

N.B.—Personal Treatment at office as per agreement.

### MINOR WORKS ON SPIRITUALISM.

**RULES FOR THE SPIRIT-CIRCLE.** By EMMA HARDINGE. 1d.  
**THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP.** By EMMA HARDINGE. 1d.  
**THE PHILOSOPHY OF DEATH.** By A. J. DAVIS. 2d.  
**MEDIUMS AND MEDIUMSHIP.** By T. HAZARD. 2d.  
**WHAT SPIRITUALISM HAS TAUGHT.** By WILLIAM HOWITT. 1d.  
**CONCERNING THE SPIRIT-WORLD.** By J. J. MORSE. 1d.  
**SPIRITUALISM AS AN AID AND METHOD OF HUMAN PROGRESS.** By J. J. MORSE. 1d.  
**A SCIENTIFIC VIEW OF MODERN SPIRITUALISM.** By T. GRANT. 1d.  
**WHAT IS DEATH?** By JUDGE EDMONDS. 1d.  
**THEODORE PARKER IN SPIRIT-LIFE.** By DR. WILLIS. 1d.  
**SPIRIT-MEDIUMS AND CONJURERS.** By DR. SEXTON. 2d.  
**SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.** By J. BURNS. 2d.  
**A Reply to Dr. Talmage's "Religion of Ghosts."** 2d.  
**THE SYMPATHY OF RELIGIONS.** By T. W. HIGGINSON. 2d.  
**EXPERIENCES OF A SEPTUAGENARIAN.** By J. JUDD. 1d.  
**CLAIRVOYANCE.** By PROFESSOR DIDIER. 4d.  
**DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY.** By MARY F. DAVIS. 1d.

London: J. BURNS, 15, Southampton Row, Holborn.

### DR. DODS' GREAT WORK ON MESMERISM.

Now ready, in handsome illustrated cloth binding, two vols. in one; price 3s. 6d. (The original editions sell for 8s.)

The whole of Dod's celebrated Lectures, embracing Six Lectures on

### THE PHILOSOPHY OF MESMERISM,

and Twelve Lectures on the

### PHILOSOPHY OF ELECTRICAL PSYCHOLOGY,

including the Lecture, worth all the money, entitled

"THE SECRET REVEALED, SO THAT ALL MAY KNOW HOW TO EXPERIMENT WITHOUT AN INSTRUCTOR."

London: J. BURNS, 15, Southampton Row, W.C.

### AN EXCELLENT BOOK ON PHRENOLOGY.

### LECTURES ON MENTAL SCIENCE,

According to the Philosophy of PHRENOLOGY.

By REV. G. S. WEAVER.

New Edition, with Supplementary Chapter by J. BURNS. 152 pp., with Illustrations in handsome cloth, 2s. 6d.

This work, the most eloquent that has ever been written on the subject, not only presents a comprehensive view of the Science, but its tone is so entertaining and elevating that it is the best to put into the hands of the young. An admirable gift book.

London: J. BURNS, 15, Southampton Row, W.C.

### WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

London: J. BURNS, 15, Southampton Row, W.C.

**M. R. C. E. WILLIAMS**, 61, Lamb's Conduit Street, W.C. At home daily from 12 to 5. On Monday, Thursday, and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

### SPIRITUAL HEALING AND CLAIRVOYANCE.

**A FREE SEANCE** for the Cure of Diseases on Mondays at 11 a.m., at MRS. OLIVE'S, 15, Ainger Terrace, King Henry's Road, N.W., close to Chalk Farm Station. Medical Treatment by Clairvoyance and Spirit-Magnetism. Test Mediumship, Trance, Writing, Development, &c., as usual. Numerous Testimonials may be seen. Public Seances on Tuesdays, 7 p.m.; Fridays, 3 p.m. Admission 2s. 6d. At Home daily for Private Consultation. Terms for Single Private Seance, One Guinea. Special Terms for Courses and Visits. Remedies prescribed through mediumship are used with great success.

**MR. FRANCIS G. HERNE**, MEDIUM, is at home daily to give Private Seances. Sunday evening, for Spiritualists only, 8 o'clock. At the Spiritual Institution every Wednesday Evening; N.B.—MR. FRANCIS G. HERNE attends at the house of investigator. Address—3, Rockmead Road, South Hackney, Victoria Park, near the French Hospital.

**MR. J. J. MORSE**, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

### ✕ Miss Chandos Leigh Hunt, 17, Brunswick Sq., W.C., ✕

Eradicates Consumption, Cancer, Insanity, Dipsomania, Nervous and Infantile Diseases. One Guinea per consultation, or for visit One Guinea (within three miles); postal treatment, Two Guineas per month. Mesmerism, Healing, Magnetism, &c., taught,—personally, Three Guineas, by post, One Guinea. Free consultations, for the poor between 10 and 11 a.m., Tuesdays and Fridays.

Send for "Treatise on Organic Magnetism" (post-free, 2½d.), containing full description of the Uses and Powers of "O. M."

"An interesting and able pamphlet. . . . Only costs two-pence, and is exhaustive of the subject."—*Kensington News*, April 16, 1876.

**MR. DE CAUX**, MAGNETIC HEALER, offers his services to attend upon patients at their own residence. Application as to fees, &c., to be addressed to 1, Mildmay Terrace, Back Road, Kingsland, N.

**MAGNETIC HEALING AT A DISTANCE**, by FRANCIS W. MONCK, 14, Wells Terrace, Totterdown, Bristol. Particulars and Terms for One Stamp.

**A SEANCE** for INVESTIGATORS, at MRS. PRICHARD'S. 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m. Admission, 1s.

**HEALING MEDIUM.**—MR. EDWIN CLAFTON, Stors Mill, Ossett, near Wakefield, begs to notify that upon receiving a Description of the Symptoms of any Patient, he will return Magnetised Water, with full instructions. Consultations by letter, free.

**JOHN L. BLAND**, 2, Caroline Street, Hull, MAGNETIC and HEALING MEDIUM AT A DISTANCE. Send Particulars of Complaint and One Stamp for terms.

**ASTROLOGY.**—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

### Astrology.

**WANTED**, by a Single Gentleman, acquainted with the Science, a Lady or Gentleman with £150 or more, to co-operate with him in starting a Monthly Magazine devoted to "Celestial Philosophy" and "Occult Science." Experience quite unnecessary, as the Advertiser is capable of Editing the work, but has need of Capital.—Address letters to "PTOLEMY," Care of J. Burns, 15, Southampton Row, London, W.C.

### To Capitalists.—£1000 Wanted.

**A MANUFACTURER**, in full work, which can be very much extended with a little capital, desires to negotiate for the use of £1000 for a term of years, as may be agreed on. Steam machinery and valuable plant. Ample security given. This is a genuine concern, and one which is rarely to be met with.—Apply, by letter only, to A. B., 15, Southampton Row, London, W.C.

**MR. HUDSON**, PHOTOGRAPHER, 2, Kensington Park Road, near Notting Hill Gate, W.

**VENTRILOQUISM TAUGHT**, Personally or by Letter, thoroughly in a few Lessons. Stamp for particulars, H. BOURNE, Ventriloquist, Hoxton. Join now for Christmas.

### PRO BONO PUBLICO.

**MR. WM. CARPENTER** begs leave to inform his brother Spiritualists that he has recently issued another Pamphlet on a very important subject, and that he will now send FOUR Sixpenny Pamphlets at the price of One. Address, enclosing Stamps, WM. CARPENTER, 25, Ladywell Park, Lewisham, S.E.

### "A SOWER WENT FORTH TO SOW."

SEED CORN: A Series of Tracts on Spiritualism. 4 pp.; 1s. per 100.

No. 1.—MATHEMATICAL SPIRITUALISM.

No. 2.—SPIRITUALISM AND THE GOSPEL OF JESUS. A parallel between the life and teachings of Jesus, and the principles of Spiritualism. By J. Burns.

No. 3.—THE PRINCIPLES OF MODERN SPIRITUALISM. By A. E. Newton.

No. 4.—WHAT IS SPIRITUALISM? Explaining the philosophy of the phenomena, rules and conditions for the spirit-circle; and ample information for investigators desirous of obtaining the manifestations.

No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and the Ten Laws of Right, given through Emma Hardinge.

No. 6.—DR. SEXTON'S CONVERSION TO SPIRITUALISM.

No. 7.—FACTS CONCERNING SPIRITUALISM.

London: JAMES BURNS, 15 Southampton Row, W.C.



## NEW WORKS AND NEW EDITIONS,

OFFERED TO DEPOSITORS IN THE PROGRESSIVE LITERATURE PUBLICATION FUND AT COST PRICE.

*Published this day. Price 4d., or 3s. 6d. per dozen, post free.*

**Vaccination Brought Home to the People.** By MISS LEIGH HUNT. 48 pp., coloured wrapper.

*Nearly ready. Price 5s.; to Depositors, 3s. 6d.; post free, 4s.; six copies, 21s.*

**The Arcana of Spiritualism:** a Manual of Spiritual Science and Philosophy. By HUDSON TUTTLE. 450 pp., handsome cloth. This most comprehensive work has been thoroughly revised by the author. It is one of the most intellectual examples of spiritual literature.

*In the Press. Price 2s.; to Immediate Subscribers, 1s. 6d.*

**Leaves from My Life.** By J. J. MORSE, with Photographs of the Author and his Spirit-guides. The volume will be very complete, and contain various select Orations delivered in the Trance. Handsome cloth.

*Expected from America shortly, price 12s., to Depositors, five copies for 50s.*

**Ghost-Land:** or, Researches into the Mysteries of Occult Spiritism. By the Author of "Art Magic." Illustrated by a series of Autobiographical Papers, with extracts from the records of Magical Seances, &c., &c. Translated and edited by EMMA HARDINGE-BRITTEN.

*In preparation. Price 2s. 6d., or 18s. per dozen.*

**The Spiritual Lyre,** with Music to all the Hymns. The Editor will be glad to receive from correspondents suggestions as to any Hymns that may be introduced into the New Edition; also Tunes in as great variety as possible. Cloth binding.

*In the Press. 12th thousand, Fourth Edition, price 6d.; to Depositors, 4s. 6d. per dozen.*

**Illness, its Cause and Cure;** a Complete Family Medical Adviser on the Hydropathic Principle and the Turkish Bath. This little volume, the work of a highly-intelligent and benevolent lady, has done a great deal of good, and its popularity is unabated.

*Nearly ready. Second Edition, 2s. 6d., or five copies for 10s.*

**Will-Ability;** or Mind and its Varied Conditions and Capacities. By JOSEPH HANDS, M.R.C.S. A handsome cloth-bound volume.

*In preparation. Third Edition, 2s. 6d., or five copies for 10s.*

**Psychopathy;** or the True Healing Art. By JOSEPH ASHMAN. With Photograph of the Author, by Hudson, showing halo of healing aura over his hands. In ornamental cloth.

*English Edition, 7s. 6d.; to Depositors, 5s., post free, 5s. 6d.; American Edition, 12s.*

**Startling Facts in Modern Spiritualism.** By N. B. WOLFE, M.D. 550 pp., with many Engravings, Photographs, Diagrams, Spirit-writings, &c. A most comprehensive and elegant work.

*English Edition, complete, 10s. 6d., post free; to Depositors, three copies for a Guinea.*

**Modern American Spiritualism.** A Twenty Years' Record of the Communion of the Earth with the World of Spirits. By EMMA HARDINGE-BRITTEN. This is an opportunity which should not be missed of obtaining this valuable work at a low price.

**MIRACLES AND MODERN SPIRITUALISM.** By ALFRED R. WALLACE, F.R.G.S., F.Z.S., Author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c. Cloth, 5s.; handsomely gilt, 7s. 6d. Embracing:

- I.—"AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES."
- II.—"THE SCIENTIFIC ASPECTS OF THE SUPERNATURAL," much enlarged, and with an Appendix of Personal Evidence.
- III.—"A DEFENCE OF MODERN SPIRITUALISM," reprinted from the *Fortnightly Review*.

**RESEARCHES in the PHENOMENA of SPIRITUALISM.** By WILLIAM CROOKES, F.R.S., &c. 16 illustrations. Cloth, 5s.; or in 3 parts, 1s. each.

- I.—SPIRITUALISM VIEWED BY THE LIGHT OF MODERN SCIENCE, and EXPERIMENTAL INVESTIGATIONS IN PSYCHIC FORCE.
- II.—PSYCHIC FORCE AND MODERN SPIRITUALISM; a Reply to the *Quarterly Review* and other critics.
- III.—NOTES ON AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL DURING THE YEARS 1870-73.

**RESEARCHES IN MODERN SPIRITUALISM.** By M.A. (Oxon.), appearing monthly in *Human Nature*, a journal of Zoistic Science and Popular Anthropology. 6d.

**ORATIONS through the Mediumship of Mrs. CORA L. V. TAPPAN;** The New Science—Spiritual Ethics—containing upwards of 50 Orations and Poems. 720 pages. Full gilt, with photograph, 10s. 6d.; handsome cloth, 7s. 6d.

**LETTERS AND TRACTS ON SPIRITUALISM.** By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author; and Discourses by Theodore Parker and Judge Edmonds, through Mrs. TAPPAN. Cloth, 3s. 6d.

**EXPERIENCES IN SPIRITUALISM:** Records of Extraordinary Phenomena through the most Powerful Mediums, with Photograph of the Author. By CATHERINE BERRY. 3s. 6d.

**HAFED, PRINCE OF PERSIA: HIS EARTH-LIFE AND SPIRIT-LIFE.** Trance Communications through D. DUEVIN, by a Spirit who was a personal follower of Jesus. Illustrated with lithographs of Direct Spirit-Drawings and many examples of Direct Writing, 10s.

**WHERE ARE THE DEAD?** or Spiritualism Explained. By F. A. BINNEY. 3s.

**REPORT ON SPIRITUALISM OF THE COMMITTEE OF THE LONDON DIALECTICAL SOCIETY.** 5s.

**THE SEERS OF THE AGES,** or Spiritualism Past and Present. By J. M. PEEBLES. 5s.

J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

**INCIDENTS IN MY LIFE.** By D. D. HOME. First series, 7s. 6d.; second series, 10s.

**CONCERNING SPIRITUALISM.** By GERALD MASSEY. 2s.

**SPIRITUALISM, its Facts and Phases.** By J. H. POWELL. 2s.

**SCEPTICISM AND SPIRITUALISM;** or the Experiences of a Sceptic. 1s. 6d.; cloth, 2s. 6d.

**OUTLINES OF MODERN SPIRITUALISM.** By T. P. BARKAS. 1s. 6d.

**JESUS: MYTH, MAN, OR GOD:** or the Popular Theology and the Positive Religion Contrasted. By J. M. PEEBLES. 1s. 6d.; cloth, 2s. 6d.

**THE CAREER OF RELIGIOUS IDEAS.** By H. TUTTLE. 2s. 6d.

**THE MENDAL;** a Mode of Oriental Divination, disclosing remarkable revelations in Biology and Psychology; giving the true key to Spirit-Agency, and the nature of Apparitions, and the connection between Mesmerism and Spiritism. And in Part Second, "Materialism," the Source and Necessary Attendant on Social Disorganisation. By EDWARD B. B. BARKER, Esq., a British Vice-Consul. 7s. 6d.

**NINE THOUSAND RECOGNISED SPIRIT-PHOTOGRAPHS** given gratis to the readers of *Human Nature*. The Photographic Series, containing six genuine Spirit-Photographs, with signed testimonies of the sitters and elaborate articles by M.A. (Oxon.), post free, 2s. 10d.

**HUMAN NATURE:** A Monthly Record of Zoistic Science; high-class Magazine for Spiritualists. 6d. monthly; 7s. yearly.

**SPIRIT-MEDIUMS AND CONJURERS.** An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjurers' so-called "Dark Seances"—How to Perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. The phenomena attending Spirit-Mediums are clearly defined and shown to be quite distinct from the tricks of Conjurers. 2d.; post free, 2d.

*Now Publishing, in sixteen parts, 2s. 6d. each,*

**ANACALYSIS:** an Attempt to Draw Aside the Veil of the Saitic Isis; or, an Inquiry into the Origin of Languages, Nations, and Religions. By GODFREY HIGGINS, Esq., F.S.A., F.R.Asiat.Soc., F.R.Ast.S. (Late of Skelton Grange, near Doncaster.) This magnificent work has always been scarce, but it is now out of print. Copies in two huge volumes have sold freely at prices ranging from five to fifteen guineas. It is now in course of publication in sixteen parts, price 2s. 6d. each, or in volumes, price £2 2s. the set.