



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

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A CHAMPION OF LIBERTY.

Editorial Rambles.

THE OLD YEAR OUT AND THE NEW YEAR IN AT OLDHAM.

Goldsmith makes one of his heroes say in effect:—I am a citizen of the world, and it matters not to me in which street I may reside. Europe, Asia, Africa, or America—I am at home in them all. Of Spiritualism we may speak in a similar manner:—We belong to it fully and wholly, and in all places where its work is going forward is our home and our duty. We saw the past year enter on its course in Scotland and close in Lancashire, and during that year our Rambles have been as wide as the terminal journeys indicate. We have seen more of provincial Spiritualism in 1876 than we did in any former year, and let us say without reservation that it has been marked by undeniable indications of progress and consolidation everywhere.

We plead guilty to an utter disregard of economic considerations in our New Year trip. We had no business programme, professional engagement, social invitation, or guarantee of expenses. It was a reckless and wilful abandonment to the free and festive spirit of the season throughout. We had taken that journey many times at the solicitation of friends and the call of duty, but on the occasion in question we went solely to please our naughty selves, utterly regardless of costs or consequences. For once we would dissipate, act the free and unrestrained gentleman, with no professional, commercial, or apostolic halter round his neck. Thus resolved, we started on our wild career, determined to make a friendly call on our Lancashire friends in their holiday festivities, and let home, business, and friends shift for themselves.

But habit becomes second nature. Would it be possible, do you think, kind reader, for a Spiritualist to miss the opportunity of doing something for the Cause he loves so well? Where would his pleasure be if the most insatiable desire of his nature were left ungratified? Thus reasoned we, and proceeded to look out for a source of enjoyment in that direction. The meetings have been rather flat of late in Oldham we had heard. What can we do to warm up our old and well-tried friends in Oldham? Write at once and ask them to get up two meetings on the last day of the year just gone, to be addressed by Dr. Monck and Mr. Burns; but if there is not a likelihood of success, do not attempt it. Three days' publicity was all that could be obtained; not the kind of publicity however which relies totally on printers' ink and bill-sticking, but personal efforts urgently persisted in from the first hour to the last.

The London party left town on Saturday at 5 o'clock, and in due course reached the suburban abode of Mr. C. Reimers, Manchester. Dr. Monck had not arrived; his point of departure was Bristol. As the hour was getting late we resolved to repair to our quarters. Dr. Monck arrived a few minutes after our departure, as we understood afterwards, but we were kept in uncertainty till he appeared on the platform on Sunday afternoon.

On reaching Oldham on Sunday morning, we met Mr. Burrell and his daughter from Burnley. The weather was dull, but everyone was in high anticipations of good meetings. The afternoon gathering nearly filled the hall: it was very gratifying as an afternoon meeting, and we do not know many places which could supply a better,—all Spiritualists too. For be it known that the Spiritualists of Oldham are a regular congregation, meeting weekly in that neat, clean, and commodious Temperance Hall. Mr. Kershaw says he thinks there must be 2,000 Spiritualists in the 100,000 or so of local population. This has all been done in some four or five years when Easter comes round, which is certainly a gratifying fact in the history of the Movement.

In the absence of Mr. Oxley, Mr. T. Kershaw, the president of the local society presided, and from his long and varied experience, right well does he fill the chair. Mr. Burns was the speaker. He opened his remarks by stating that he was at a loss to explain his presence there that day unless he told them in a straightforward manner that he firmly believed Dr. Monck to be an honest and injured man, and that no one who had gone into the matter, and had listened to Dr. Monck's voice on the subject, had come to any other conclusion. The lecture was a statement of facts and arguments on the present position of Spiritualism, and the motives which actuate its enemies. The discourse was listened to with marked attention. At the close Dr. Monck made a few remarks, stating that he would reserve his thoughts till the evening.

Punctual to the hour the hall was fitted to the doors in the evening. Every feature of the proceedings put on its best appearance: Mr. Kershaw again presided; Mr. Quarumby offered an invocation; Mr. Burns read scripture; Miss Garsed presided at the harmonium; and the audience being supplied with hymn-papers, sang as with one voice and one spirit. It was indeed a good meeting, and one to inspire any man. Truly everyone present was "inspired," relatively, for the same spirit of cordial unanimity pervaded all and gave invincible power to every utterance from the platform. Dr. Monck's speech was a most eloquent and profound discourse on "Liberty," a theme eminently adapted to the occasion. We give a report, which falls far short of hearing it from the living lips. We wish Dr. Monck could repeat it daily, till every community in England listened to his words.

DR. MONCK'S ORATION ON LIBERTY.

Liberty is every man's birthright. It is the foundation and fountain of all that is noble in a nation, or admirable in the individual. The instinct of freedom beats in every man's veins irrespective of the colour of his skin, the degree of his civilisation, or

the character of the social and political accidents of his surroundings. Place a man on a desert island, and encompass him with every luxury, yet he longs for liberty, and day after day finds him still watching for the friendly sail that shall set him free. Immure a man in a dungeon, load him with chains, allow him only the commonest food, sufficient to sustain life, afflict him with loneliness, silence, and tortures, and he will sigh for liberty more than for abundance of food, the sweets of human intercourse, or ease from tormenting pains. Seat him on a throne and surround him with all the sumptuous appointments of a royal court, yet if liberty be denied him, he will pine beneath the weight of his crown, and envy the happiness of his humblest subject who, though poor, yet is free. Other passions may wear themselves out, or die for want of exercise, but love of liberty holds on, like hope, to the last link of life.

Liberty! Orators have described it, in thoughts that breathe and words that burn, to spell-bound multitudes who have erewhile been stirred by their fervid utterances to rise in revolution and cast off the despot's chains for ever.

Liberty! Poets have dreamed of it, and moved the hearts of peoples by setting their glowing visions in golden verse. Liberty! Artists beholding its glories, have seized pencil and brush, and catching the inspiration of the word have made themselves great by limning its fascinating features on their canvas. Legislators have wooed it with acts of Parliament, urged on by the voice of the people, to give lawful expression to the popular wish and will.

Liberty! Patriots have been inspired by it, and poured out their heroic blood at its sacred shrine; and this day I hold up before your eyes the invincible standard of liberty, and invite you to range yourselves as true men and women beneath its folds. But by liberty I do not mean Locke's definition, "that the idea of liberty is the idea of power in any agent to do or forbear any action, &c.;" nor Paley's, "to do as we will;" nor Judge Blackstone's "liberty, is the absolute and uncontrolled power of doing as one pleases;" nor the ordinary dictionary definition, such as "exemption from restraint," "independence," and "a state in which a person has the power of acting as he pleases."

All these mean the same thing, not liberty, but *absolute independence*, which is synonymous with *licence*. Absolute independence must include independence of legal restraint and social opinion, and if this be admitted, we throne tyranny in the place of liberty, and open the floodgates to all evils. Let a man be free in this sense, and he is free from all control, free to do right or wrong, free to rob, slander, murder, without fearing the consequences of his ill-doing. Such liberty means social disintegration, confusion, and anarchy. It means the retrogression of civilisation, with all its amenities, and the return of barbarism with all its horrors. The experiment was tried in France during its terrible revolution of the last century. Despotism drove the Gaul mad, and throwing off all restraint, he trampled on the laws, both good and bad, and selecting a brazen strumpet from the streets, arrayed her in gaudy robes, and crowning her with the "red cap of liberty," bowed the knee, and worshipped her as the "goddess of reason." Revenge, bestiality, debauchery, and cruelty were the high priests of this French deity, and her worship was conducted with the wildest orgies, and the most fiendish cruelties. Murder stalked rampant through the streets of Paris, and her gutters ran with the blood of murdered thousands, while the wailing of orphaned children, and the shrieks of widowed mothers, went up to Heaven in a voice louder than the blood of righteous Abel, praying for vengeance on the red-handed idolators; and had not Heaven mercifully heard that prayer, all Europe would soon have become a gigantic shambles, reeking with the blood of the good and the innocent.

No, Sir, we do not bid you woo such a monster as this though misnamed liberty. True liberty, which is every man's inalienable birthright, is *rational freedom guided and ruled by justice, truth, and love*. It comprehends not only rights, but duties also. He is no friend of liberty who lauds the one while decrying the other. The due and conscientious performance of our duties will ensure our liberties. Rights are justly forfeited when duties are ignored. By performing our duties, we establish a claim to rights, not otherwise. Arbitrary or capricious conduct is inconsistent with liberty. Every man owes his safety, pleasures, comforts, and enjoyments to society. Arts, sciences, and literature only minister to his well-being as they are the result of the co-operation of society. Every man therefore owes to society the best returns he can make for these advantages which constitute the happiness of his life. While he exacts his rights, he is bound also to fulfil his obligations, and these may be briefly expressed in the words of the golden rule, "Do unto others as you would that they should do unto you."

The independence and sovereignty of the individual is limited solely to those of his words and actions that directly or indirectly affect no one beside himself. Mr. Mill terms these "self-regarding actions," and rightly affirms that they are not amenable to the laws of society, and, as he further asserts, "the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is *self-protection*. The only purpose for which power can be rightfully exercised over any member of a civilised community against his will, is to *prevent harm to others*." Or, as Buckle puts it, in his "History of Civilisation,"—"The proper limit to self-indulgence (individual sovereignty) is, that it shall neither hurt him nor hurt others. Short of this everything is lawful." Now, in view of this indisputable principle, I contend that Spiritualists are *unjustly* assailed when the law is strained in order to inflict penalties on them on account of their opinions and practices, for these are purely *self-regarding*, and do not injuriously affect society; indeed, it would be easy to prove that

they are calculated, when clearly understood, to materially benefit society. Our phenomena demonstrate as a fact what has hitherto only existed as a misty belief, namely, the continued conscious existence of the human spirit after death. Convince a man of this beyond all doubt, and you bring him under the influence of a principle that is potent to hinder him from the commission of those crimes against which society legislates, and prompt him to the performance of those duties which it exacts, and on which its cohesion, harmony, and well-being depend. You plant in his mind a power which restrains him from vice, and mightily propels him in the path of virtue, assured of the reality of a future state, wherein, according to the teachings of Spiritualism and reason, he will reap as he has sown, he will strive to subdue the ill, and cultivate to the utmost the good that is in him. Thus Spiritualism tends to make a man a better son, husband, father, master, servant, and consequently a better citizen. I boldly affirm that this is the well-known and legitimate issue of our principles and practices, and I have yet to meet the man who can prove the contrary. This being so, I demand in what way are we amenable to the law? How can we be justly exposed to its penalties, when we are the friends of society? We owe this anomalous state of thing to materialistic and religious ignorance, prejudice, and bigotry. Materialism and theology have for centuries been at variance, but, seeing that Spiritualism threatens the errors of both alike, they have become reconciled for the purposes of aggression. Pilate and Herod—*theology and materialism*—forget their ancient feud, and embrace one another, joining in an unholy compact to crucify the Truth, as, nineteen centuries ago, they combined their forces to crucify Him who said, "I am the Truth." And yet the cardinal principle of Protestantism (opposed to its practices!) is, "that every man shall be free to form his own opinions."

The Roman church prohibited mankind from exercising its judgment, and imposed its own instead. Protestants broke from the bondage, with a shout of "Liberty of thought! Liberty of conscience!" and ever since they have been illustrating their "principle," by persecuting all who differ with them. Orthodoxy means their "doxy," and heterodoxy is any "doxy" that does not harmonize with their own. For my part I say, if I must have a Pope to dominate my intellect, let me have a respectable one; commend me to the Pope of Rome, rather than to the thousand-and-one petty popes that overrun Protestantism.

Three centuries ago a solitary man grappled with Rome and claimed liberty of conscience for the people. Luther, that man of massive intellect and heroic mould, lifted the standard of revolt, nailed the Pope's bulls to the church doors, and, defying the Vatican, raised his stentorian voice and preached liberty of thought all over a continent. The tide of mental and religious revolution rolled on until all Germany was in a blaze and the beacon fires of liberty flared on every hill-top. Ere long, the revolution set towards England, and, like a tidal wave, it reached our shores, and rolled irresistibly over the land. Allegiance to Rome was disowned, priestcraft dethroned, and mental freedom proclaimed from the palace, the senate, and the myriad pulpits of England, but the lesson of intolerance clung to the "emancipated," and their freedom was but short-lived. The power once wrested from the hands of Rome, it was quickly wielded by English hands, and forthwith legal enactments and penalties were fiercely levelled and enforced against those who dared to exercise their newly bestowed "liberty of conscience" by differing from the sentiments of the dominant creed and sect. The Roman engines of torture were brought to play on the "heretics," and the fires of persecution blazed in every part of the country. Scarcely a town was without its Inquisition and its *auto da fé*.

Another Reformation was the result. They who are known as the "Pilgrim Fathers" sailed from the delectable home of Protestant liberty in England, and one would have thought they carried the ark of liberty with them. But no sooner were they established in their new home amid the prairies and forests of America, than, feeling the intoxication of power, they, too, unsheathed the sword of intolerance, and, emulating the persecutors from whom they had fled, shamed the very savages around them by falling upon their fellow exiles and butchering them in true Romish (and Protestant) fashion, till America became a veritable Smithfield on a larger scale; and from that day in the New World, as in the Old, Religious Intolerance, lacking somewhat of the power, but none of the will of its earlier history, has mercilessly pursued with anathemas and penalties all who have dared to claim that birthright of every rational being—liberty of conscience! At this day, not only England, but all Christendom is an arena where religious gladiators quarrel over the cross of the gentle Nazarene, and meet in fierce polemical strife, and in the absence of the power to use fire and faggot, excommunicate one another here, and consign one another to perdition hereafter, because of ill-fitting creeds that were made by man and never owned by God.

Sir, religious bigotry is responsible for most of the blood that has drenched our fair earth. It has originated most of the wars that history blushes to record. It is even now desecrating the cross by emblazoning it on the banners of blood-thirsty Muscovite hosts, who are bent on the massacre or suppression of the Turks, not because they are Turks, or political offenders, so much as because they are Mohammedans in creed, and therefore distasteful to the Greek church and its supporters. Religious intolerance has kindled all the fires of martyrdom that have scorched the vitals and retarded the development of humanity. It once piled the faggots and mercilessly applied the torch in the name of the All-

merciful (shameful blasphemy!) in many a religious shamble, including our own historic Smithfield, where, for love of truth and clear conscience, brave men and tender women of heroic souls were despatched to the spirit-world in chariots of fire, amid the brutal execrations of "pious" (!) men who claimed Him as their authority who said to the humbled adulteress (not "Away with you to the flames!" but) "Neither do I condemn thee. Go and sin no more."

And this tiger-spirit of persecution yet exists, breathing out—Saul-like—threatenings and slaughter against the professors of the religion of Spiritualism. It assaults you in your seances, and religious assemblies, and industriously disinters obsolete laws to consign you and your loved children and wives, and your other gifted mediums to the ignominy of a felon's doom. It aims at the entire suppression of your liberty of thought, opinion, speech and action, although neither directly nor indirectly do these threaten the interests of society. It designs a return to the Middle Ages, with their penal enactments, tortures, and cruel massacres of the innocents. It shouts, "The Millennium! The Millennium is at hand!" and then, forsooth, heralds the imagined approach of that fraternal and pacific age with an array of summonses, warrants, and penalties for the professors of a purer religion than its own. It preaches the gospel of peace and love with hollow insincerity, and, holding the cross in one hand, it grasps prison keys with the other, and invades the sanctity of your homes and liberties, dragging you to police cells and indignities as readily as it would hale you to the stake if it dared. From the first, the churches have met Spiritualism with ignorant incredulity, contempt, falsehood and scorn, hoping that under such treatment the young Cause would die—forgetting that the "immortal" can never die—forgetting that like the infant Hercules the young Cause can easily put forth the power of its truth and strangle the serpents that encompass it and with hissing execrations threaten it with slimy death.

The churches with their materialistic allies have long dogged the steps of your mediums, especially of those who have come forth from their folds and relinquished the shepherd's crook for the pilgrim staff of spiritual truth. I say they have compassed their paths with deceit and treachery, and striven to darken their lives and wither their reputation with baseless calumnies. But despite all this manoeuvring your mediums have steadily refused to be seduced by the golden tongue of bribery, or turned aside by the fire-winged words of intimidation from the highway of duty. The conduct of the religionists has resulted in the very thing that they deprecated, for the truth has invaded the churches, so that to-day there is scarcely one of them in this bigoted land which has not among its members some who are secret disciples or open believers in Spiritualism. In some instances these brave men have had to face persecution of the worst kind, and have been expelled by their scoffing "brethren" from their societies, and pursued by religious prejudice, even into private and business life, until ruin has stared them in the face. Others, being too rich and influential to be thus summarily ejected and hunted down, have remained in their midst, exercising a salutary influence on the deluded victims of orthodoxy. Worst of all in the arena of truth by arguments and facts, these religionists have "plotted" the destruction of the Cause by the downfall of its mediums. They have called in the police to enforce their gospel of intolerance, and He who addressed to a violent disciple the stern rebuke, "Put up thy sword, for they who live by the sword shall perish by the sword,"—I say even He who uttered those words and preached of love, forgiveness, and freedom of thought and conscience—even He is claimed as their supreme Lord giving sanction in these latter days to their doctrines and deeds of uncharity and injustice. But if He whom they address as "Lord" has not entirely forsaken their insincere shrines and written *Ichabod* on their crumbling temple walls, I am sure it is only because He is far more forbearing and charitable than those who call themselves his disciples. I tell you, Sirs, the Lord of the harvest has called for fresh reapers, and in response to the heavenly summons spirit-mediums, and Spiritualists generally, have come to the front, crying, "Here we are—send us!" We have received our commission from above, and in the name of eternal, invincible truth will we "set up our banners." For once I don the prophet's mantle and predict that neither materialistic nor religious antagonism, nor police-court strategies, shall ever pull down one of those banners. Let us to "ourselves be true" and it can make no difference to our Cause who else may be false. Only traitors in the camp can work mischief. They may open the gates and secretly introduce the foe, but whenever these unworthy stratagems have been resorted to, they have invariably ended in the discovery of the dissemblers and the discomfiture of those whom they served. It is a clear gain to Spiritualism when a hypocrite is detected and drummed out of the ranks. Only those who, influenced by some selfish inferior motive, have crept into our fold, and for a brief time blinded us as to their true character, only those who by false pretences have gained our confidence, can ever prove traitors. The Spiritualist from conviction is always a true man, and would elect to die at the stake rather than betray, disown, or otherwise disgrace the cause he loves. No movement ever had fewer traitors in proportion to the numbers of its disciples than Spiritualism. Perhaps the reason is, that Spiritualists generally are too wide-awake to be easily deceived by the veneer of hypocrisy, and it may be (as in some instances we know it has been) that the men who, as dissemblers and masked adversaries, gain admission to our seances, are frequently overtaken by conviction and made Spiritualists in spite of themselves. Anyhow, if spirit-mediums are tricksters, I want to know how it is that they

choose a life of constant exposure to suspicion and pecuniary need, when they must know—if they are tricksters—that by carrying their tricks to the *conjuror's* market they would make a handsome income and live at their ease. Show me a medium who is a trickster, or who, to save himself, declares genuine mediums to be "impostors," or "kneels" as a suppliant for mercy at the feet of any man, hoping merely to escape persecution by falsely admitting that to be trickery which he knows to be genuine, and I will show you a man who is a traitor, whom the strongest epithet in the vocabulary of virtuous indignation is too weak to characterise, a scoundrel on whom every honest man should spit with contempt and utter loathing; and if you were to ask me to say as in the sight of God, who searches all hearts and will in eternity bring us into judgment for the ill deeds done in the flesh, whether I know of a medium who has committed these foul crimes, I would lay my hand on my heart and say, "No, so help me God!"

A traitor! why, what would you say of the soldier of English birth, but un-English nature, who, surrounded by his brave comrades in the beleaguered fortress, secretly opened the gates and admitted the foe to the heart of the stronghold to haul down the flag of old England and slaughter its betrayed defenders. Were such a man but named in your presence, I can imagine how your British patriotism would foam at mouth with indignation, and make the welkin ring again with the thundering shout of "Traitor!" and history, catching that word, would impale the villain on its sharpest words, hang him in everlasting chains on its shuddering page, and endow him with an immortality of shame in its imperishable gibbet. But what shall I say of the man who for unholy greed or coward fear consents to malign and blaspheme that highest form of divine truth called Spiritualism? Humanity should refuse to own the monster, and Heaven bar its gates against his entrance for evermore, while the very devils might well refuse to herd with him.

But to return to our subject. We showed that to religious bigotry the world owes nearly all the blood that has been spilt in battle, and the myriad martyrdoms that have blotted the pages of its history; and as in the early age of Christianity, Constantine made it the state religion, and arrayed all the forces of semi-heathen despotic laws against all who dissented from its dogmas, so now the government of this free (?) country is said to have joined in the hue and cry raised against that magnificent medium, Dr. Slade. Backed by the nation's purse, the Treasury is asked to prosecute the men and women who are, as the salt of the land, preserving it from the corruption begotten of materialism and a rotten theology. The authority of our gracious Queen is invoked to punish, with all the rigours of obsolete laws (the outgrowths of the fears of a superstitious age) the very principles that are held, and the very practices that have the high sanction of her Majesty's own private example. Surely what is right for our Sovereign is equally so for her loyal subjects. If the fountain of English law believes in spirit-intercourse and holds spirit-seances, how can it be a crime in us to do the same? If my words could echo in the royal palace, I would say to our beloved Queen: "In the name of Truth, and of Albert the Good, that kingly soul with whom you are reputed to hold frequent communion, I petition your Majesty not to endorse with your royal sanction an act that will condemn in the subject what is rightly held to be sacred by their Queen."

I call on all true Englishmen to forget for the moment that our *isms* differ, and to remember only that we are persecuted because we tenaciously hold the great doctrine so dear to every Briton's heart that every man shall be absolutely free to think for himself, without molestation from church, or state, or any other power, provided his opinions do not trespass on the liberty of society. I call on them to join us as fellow-subjects in demanding that we shall not be exposed to persecution and legal penalties *because of our religion*.

This is a religious persecution. We do not utter the Shibboleth of the popular creeds: hence we are arrested and punished, not for trickery nor for any other crime, but for simply *Nonconformity*. Reflect, sirs, that the same hand that smites us may on the same principle smite any other religious sect that differs from the dominant one. It is to your interest as much as ours, to resist by all lawful means this attempt to curtail the liberties of the subject. A common danger threatens us; and as in time of national peril, political differences are laid aside, and all parties stand shoulder to shoulder, a solid phalanx to oppose a bold united front to the foe, so should the members of all religious bodies unite with us to face the persecution that threatens the liberties of one and all. Let us claim as our indisputable right that liberty of opinion which we all inherit from our forefathers, who purchased it with their sufferings and handed it down to us a sacred heirloom sealed with their heroic blood. Let us demand immunity from that despotism, of which Dryden sings:—

"Of all the tyrannies of human kind,
The worst is that which persecutes the mind;
For, spite of man's consent or man's decree,
A right to life is right to liberty."

The law that is pressed into the service of our persecutors was never intended for us, it having been made for "gipsies" long before Modern Spiritualism was heard of. We have means of knowing that large numbers of legal men well able to form an opinion have affirmed that this law cannot be made to apply to us, without being strained and distorted for the purpose. I am glad to say that many members of Parliament endorse this opinion, and one of them—a lover of justice, though not a Spiritualist—has recently promised to bring the matter before the House with a view of protecting us against its abuse. I am confident his motion will meet

with a larger amount of support than will be pleasing to our persecutors. However strong the prejudices of the English people may be, I am sure that when the matter is fairly laid before them in all its bearings, their love of liberty will come to the front, and they will demand fair play for us. We Spiritualists, and I will add—if one may speak for all—we mediums, are not dismayed by the prospect of a prison. We do not shrink from the ordeal, but rather consider it an honourable distinction, for we know that it would be suffering for the sake of truth, and not for lawless conduct. Unjust penalties will not deter us from doing our duty, and claiming our rights. Suffering will but increase our zeal instead of diminishing it. Our forefathers suffered long and patiently, and poured out their blood like water in that struggle for liberty which lasted for generations, and was finally crowned with victory. When one of our kings attempted to play the tyrant and trample on the rights of his subjects, the people rose up and gave him the choice of losing his throne, or guaranteeing them their rights. He prudently chose the latter alternative, and signed Magna Charta, which the resolute barons handed him on the points of their swords. Later on, when Charles the First sought to cut off the liberties of the people, and make his own will absolute and supreme, his subjects manifested a strong distaste of the operation, and cut off his head to secure their rights. Then arose a man of the people of whom all Englishmen are proud—a man who loved justice and liberty, and spoke his mind in a frank John Bull fashion, which could not be mistaken; a man who consolidated and cemented the liberties which the nation had so dearly bought; a man who by his honest, fearless policy made England contented at home and respected abroad; a man whose statue our senators, to their everlasting dishonour, refuse a niche in the Parliament-house among the kings of England; a man who refused the English crown, and yet was the greatest, noblest, unthroned king that the world ever knew. That man was honest, liberty-loving Oliver Cromwell. When he heard that his fellow-Protestants were being massacred by a popish royal butcher on the continent, his indignation waxed strong, and he sent a peremptory message to the tyrant, insisting that he should stay his hand or England would send her army to sit down before the walls of his capital to know the reason why. The crowned murderer obeyed the summons, not desiring a closer acquaintance with the plain-spoken Oliver, and no more martyrs' bones were left to wither "on the Alpine mountains cold." We love the memory of the man, and I do not wonder that the mere mention of his name elicits the applause of this audience, because Oliver Cromwell was so staunch a friend of the liberty you love so well.

A few years ago another son of freedom flashed on the world, and by daring prowess won for himself an oppressed nation's gratitude, when he worsted Austria and the Pope, plucking from their grasp the sceptre of Italy's rights, and restoring to the Italians the liberty that they had not tasted for a thousand years. When the hero visited this country a few years since all London took holiday and turned out to greet him, and accorded him a triumphal procession through the crowded streets of the metropolis. Englishmen saw in Garibaldi a representative of that liberty which is so dear to their hearts.

We have liberty in commerce. After a prolonged and arduous struggle with our rulers we achieved the victory of "free trade," words that will ever be associated alike with the greatness of this country and the honoured names of the men who fought its battles—men whose names are as familiar to us as household words, whose deeds are embalmed imperishably in the memory of a grateful country, and whose fame is perpetuated on the historic page as well as in enduring marble. Free trade has made England the world's emporium, the manufactory of the nations, the hive of civilisation. Our mercantile fleets are on every sea, and crowd every foreign harbour. Free trade has given work to millions of willing hands, and food to as many hungry mouths. It has done much to make England industrious, prosperous, and wealthy. Then our love of liberty was made manifest years ago, when England decreed that slavery should cease throughout the empire. To a man the nation cheerfully taxed itself to raise those millions of pounds which were to set her bondmen free. Now it is our boast that a slave cannot breathe on English soil, and our example has been nobly imitated in America and Russia, where slavery is now unknown; but the great work of emancipation has only commenced.

When the King of Israel returned home from a war from which he was divinely directed to bring back no spoil, he disobeyed the injunction, and brought with him vast flocks and herds. The prophet-medium Samuel met the returning conqueror, and raising his voice above the ringing plaudits of an excited populace, he demanded of the King, "What meaneth this bleating of sheep that I hear?" So I may say to England to-day, What meaneth this sound of revelry, this scene of drunken debauchery, in the land? Negro slavery has slain its thousands, but the slavery of the wine-bottle and beer-jug its tens of thousands. All hail! to the men of every creed who join hands in the noble Temperance Crusade, to break the fetters of this terrible slavery from the souls of men. What meaneth this slavery of ignorance? Mental blindness prevails, and vice and crime follow hard at its heels. But the Education Act is fighting this battle of intellectual liberty, and would do so more effectually but for the wranglings of rival sects, whose mutual jealousy makes them quarrel over the question of "a Bible or no Bible" in the schools of the nation.

But with all the liberties we enjoy we do not possess full liberty of opinion. Penalties for the expression of opinion are still on our

statute book. "In the year 1857, at the Summer Assizes of the County of Cornwall, an unfortunate man (named Thomas Pooley), said to be of unexceptionable conduct in all relations of life, was sentenced to twenty-one month's imprisonment for uttering, and writing on a gate, some offensive words against Christianity. Within a month of the same time, at the Old Bailey, two persons (George Jacob Holyoake and Edward Truelove) on two separate occasions were rejected as jurymen, and one of them grossly insulted by the judge and by one of the counsel, because they honestly declared that they had no theological belief. And a third, a foreigner (Baron de Gleichen), for the same reason, at Marlborough Street Police Court, was denied justice against a thief. This refusal of redress took place in virtue of the legal doctrine that no person can be allowed to give evidence in a court of justice who does not profess belief in a God (any god is sufficient) and in a future state; which is equivalent to declaring such persons to be outlaws, excluded from the protection of the tribunals, who may not only be robbed or assaulted with impunity, if no one but themselves, or persons of similar opinions, be present; but anyone may be robbed or assaulted with impunity, if the proof of the fact depends on their evidence. Under pretence that atheists must be liars, this rule admits the testimony of all atheists who are willing to lie, and rejects only those who brave the obloquy of publicly confessing a detested creed rather than affirm a falsehood. A rule thus self-convicted of absurdity, so far as regards its professed purpose, can be kept in force only as a badge of hatred, a relic of persecution; a persecution, too, having the peculiarity that the qualification for undergoing it, is the being clearly proved not to deserve it. The rule and the theory it implies, are hardly less insulting to believers than to infidels; for, if he who does not believe in a future state necessarily lies, it follows that they who do believe are only prevented from lying by the fear of hell."

If the recent convictions obtained against spirit-mediums are sustained, then all will understand that the law declares spiritual phenomena to be the tricks of conjurers. To evade the penalty of this law, it will be only necessary for spirit-mediums to declare (though they never will) that the phenomena which they know to be due to spirit-agency are not so, but the result of legerdemain. The law thus forces them to be immoral, or else inflicts an injustice by punishing them for speaking the truth when they affirm they are spirit-phenomena. If they should lie, then they will escape the legal penalty, and this will be an insult and injustice to all truthful men, because it places liars on the same footing with themselves, granting to the liars the same immunity as to the truth-speakers. This would be to encourage vice at the expense of virtue, for if the medium lies he will be treated as if he had spoken the truth, and when the truthful man speaks the truth he will be treated no better than the liar. Again, suppose that a medium holds twenty seances at which precisely the same phenomena are witnessed, and suppose that the nineteen persons who attended that number of seances swore that no trick was practised, but the person who attended the twentieth and precisely similar seance, swore that the phenomena were tricks, the medium would be amenable to the law for assumed trickery at that twentieth seance. This would involve the inference that the nineteen persons had committed perjury, and that their evidence was not worth a straw, just because they honestly swore that no trick was performed, which would be a monstrous absurdity and injustice.

The existence of such unjust laws against opinions and actions that are purely self-regarding and innocent are calculated to bring law into general contempt. They fully illustrate the reply which one well acquainted with law once gave to the question, "What is this boasted English law, which, as we have been told for ages, renders us the envy and admiration of surrounding nations?" The reply was:—"The *substantive* part of it, whether as written in books, or expounded by judges, a chaos, fathomless and boundless; the huge and monstrous mass being made up of fiction, tautology, technicality, circuitry, irregularity, and inconsistency: the *administrative* part of it, a system of exquisitely contrived chicanery; a system made up of abuses; a system which constantly places the interest of the judicial minister in opposition to his duty, that in the very proportion in which it serves his ends, it defeats the ends of justice; a system of self-authorised and unpunishable depredation; a system which encourages mendacity, both by reward and punishment; a system which puts fresh arms into the hands of the injurer, to annoy and distress the injured; in a word, a system which maximises delay, sale, and denial of justice."

Let liberty-loving people see to it that every lawful effort is made to expunge from the statute-books the laws to which this scathing description applies, and we shall hear no more of the prosecution of mediums because they are too truthful to term that imposture which they know, and are ready to swear, is spiritual.

Oldham people are not demonstrative. Though radical to the core, they do not go into ecstasies even over their most favourite theories. Be it remembered also that the day was Sunday. The close of the proceedings was however something of an ovation. The hall had to be cleared for the temperance meeting which was to follow, or the exercises might have been very much prolonged. Mr. Burns's closing remarks were to the effect that the charges attributed to mediums were technically that they professed to produce spiritual manifestations. Any rogue could trick and cheat as much as he pleased, and take any quantity of money out of the pockets of the people if he only said it was conjuring; but let him be an honest man, and a medium, and be prepared to demonstrate

that the phenomena were not tricks, but were of a spiritual kind, and then he was "a rogue and vagabond under the Act." This was the real point. It dictated to the intellect of the nineteenth century, and gave a policeman the power to say whether spirits could manifest or not. It took the Englishman by the collar, and said to him, "If you take honourable steps to search into this matter you will be persecuted by policemen and their spies." This spirit of persecution did not only seek to obstruct the intellect in its search for truth but to set a very narrow and clearly-defined limit to the liberty of the subject. The question was not a personal one in respect to Dr. Monck; it was much larger; it affected all, and would have to be grappled with by every lover of truth and liberty. The power of popery in its palmy days never more flagrantly interfered with the progress of truth, or the inherent rights of private judgment and personal research. Dr. Monck had been "found guilty under the Act;" but pray what had he been found guilty of? Everyone was at liberty to guess, as no light had been thrown on that important matter. Was it because he cheated? No, or why appeal? Cheats have not that resource left them. The evidence does not sustain that finding, or the decision would have been explicit. No; the ground of appeal is whether a medium, be he never so genuine, is on a level with the wandering fortune-teller, and whether the nobles, members of parliament, professors, and learned persons, and some unlearned, so-called Spiritualists, are to be protected with the paternal laws framed for the benefit of ignorant seamstresses and maids-of-all-work. In short, it is whether an Englishman has a right to investigate Spiritualism and employ the necessary assistance to do so effectually. The question was therefore of the widest possible kind, and upon it would, in the immediate future, be fought the battle of English independence, and personal liberty.

The remarks by Mr. Burns were cut short by the lapse of time, so an appeal was made for funds to defend, not Dr. Monck, but English liberty through his person. The response was good. The committee gave the hall free, and after advertising, printing, and bill-posting were paid, there was the sum of £1 16s. 10d. clear to carry to the Defence Fund.

Both meetings were also seances. As Mr. Burns went on with his lecture, the spirit-friends of Dr. Monck made a running commentary of raps, which were heard all over the hall. This phenomenon gave great satisfaction. At the close of the evening lecture Dr. Monck stood up quite motionless, and loud raps were heard by all, and so that it could be seen Dr. Monck took no part therein. We must state the significant fact that there was not the faintest murmur of opposition to aught that was said, or to Dr. Monck personally. No questions were asked, doubts expressed, or criticisms offered. Indeed, had there been an enemy in that meeting manifesting the desire to disturb it or insult the platform, he would have been an object of pity from the forcible treatment with which he would have been assailed.

We cannot conclude without expressing our decided opinion that these Oldham meetings mark one of the most important epochs in the history of English liberty. Through that meeting, the English people have given a mighty decision, for we must remember—all must remember—that public opinion is more powerful than the intrigues of materialists or the opposition of a hired executive. We repeat that this question of interference has been submitted to a public meeting of Englishmen, which was announced as a meeting to hear a statement from Dr. Monck, "a persecuted medium;" and that meeting has unanimously decided on behalf of liberty, and subscribed generously for the prosecution of the work of securing it.

After much hand-shaking and congratulatory remarks, the audience reluctantly left the hall. Dr. Monck retired with a few friends to the house of Mr. Smith, where a pleasant hour was spent. Every objection to Dr. Monck was removed from the minds of all.

Oldham people are highly pleased with the results of their meetings. They have been a grand success in many ways, and have not only decided an important point in the opinion of the public, but done much to promote, for the time, the onward march of the Cause in the locality.

Thus we finished 1876. A year of trials, ending in the promise of victory,—not victory for Dr. Monck or Dr. Slade alone, but a triumph for truth, liberty of conscience, and social freedom. Let all humanity unite with Spiritualists in fighting the battles of the race.

What a curious—a painful mixture of contradictions is the human family! When the lovers of order have wearied themselves in their work, and retired to rest, an opposite faction takes delight in disorder and disturbance. Thousands of Lancashire clogs had determined to clatter the Old Year out and the New Year in, and their monotonous bicker was endless through the weary hours. This could scarcely be called an annoyance, had these same clogs not been tenanted by wearers, much more discordant in their sounds than the wooden hoofs which they wore. At seven o'clock we were on the street again in the driving rain, and met Dr. Monck and friends at Mumps station. "A happy New Year to you!" a queer way of being "happy" then, breakfastless, shivering in the soaking drizzle. But why repine? We don't repine; we came out for the fun of the thing—pure enjoyment, and the glorious work of the yesterday was ample compensation for the discomfort of that aqueous and splashy New Year's morning.

HOW WE SPENT NEW YEAR'S DAY.

A telegram received on Sunday, in addition to the words of Mr. Burrell, intimated that Mrs. Brown, of Burnley, was in a dangerous state, and that we were to visit her if possible. This was the cause of our early outing on New Year's morning. We had to

FRIEND BURNS,—According to the announcement in the MEDIUM, Mr. Mahony lectured at the Temperance Hall, Ladywood Road. The lecturer, as usual, interested the audience. One part of the business, viz., a collection for the Spiritual Institution, seems to have been overlooked, apparently from the confusion and inharmonious conditions existing at the latter part of the meeting, resulting from the behaviour of a considerable number of rowdy Christians who sat in the back part of the room. However, the matter can be soon put right, so far as the Institution is concerned, in the following manner:—Herewith I forward 2s. 6d., my subscription for Institution Week.—Yours fraternally, A. W. TURNER, 132, Isokenfield Street East, Birmingham.

REMINISCENCE OF A VISIT TO A POLITICAL WRITING-MEDIUM.

To the Editor.—Dear Sir,—Which of the readers of the MEDIUM has not heard of Mr. John Scott, of Belfast, who for so many years has been a medium between the higher and lower planets for the promulgation of advanced political ideas? Mr. Scott's appearance is very interesting to the stranger at first sight; his face is a picture of a man who is entirely in earnest. The fine open countenance is admirably crowned by a head of massive proportions, which tapers off to an apex at the part which philosophers would term the "region of spirituality." His "inner sanctum" is, moreover, a scene of constant activity. What with heaps of letters and pamphlets, literary parcels going and coming, combined with the potent influences which continually deluge this "sacred grove" with angel magnetism, Longfellow's words are irresistibly realised: "The spiritual world lies all about us, and its avenues are open to the unseen feet of phantoms that come and go, and we perceive them not, save by their influence."

Mr. Scott is also characterised by a benevolence and geniality which he unconsciously projects into the sphere of those with whom he comes near. He receives the greater portion of his revelations by direct impression, and may be named a second "Davis." The larger portion of these communications are of a political character, yet, strange to say, his predilections never did run in this grove, but rather gravitated towards astronomical investigations. Our friend is working in a quiet and unique way, which of course involves a large expenditure of money and time, which he only considers valuable in so far as they contribute to the promulgation of truth. To this end, there are few of the heads of this and other governments which he has not been in communication with at one time or another; and, what is more to the point, he has had the pleasure of seeing, during the last twenty years, many of his points become law, and, judging from the political out-look, there will be as many more embodied in the future political programme.

It is pleasant to hear Mr. Scott recount his early efforts in the Cause of spiritual progress, when, twenty years ago, like Abraham, he journeyed forth to introduce the subject publicly. To this end, he lectured in Newcastle, Edinburgh, and many other towns. One of the Newcastle papers of that time recommended the "stake" and the "tar-barrel" as a fitting reward for his fearless endeavours. (This paper advocates Spiritualism now). If this be true, Professor Lankester and Co. are twenty years behind the age, which says little for their scientific research, so-called. On one occasion, during the innings of a Tory Government, Mr. Scott's guides dictated a weekly paper, which, for ulterior purposes, was numbered "16." The ideas offered to our cabinet ministers being "too hot" for the season, Mr. Scott held himself in readiness to appear at the bar of both houses if wanted, as Belfast was subsequently "invested" to obtain the previous fifteen copies, which really had not had an existence, the sixteenth copy having been put forth as a feeler. This storm, like many others, blew over.

Mr. Scott is in communication with Spiritualists in all parts of the United Kingdom, and a few days ago actually despatched a large parcel to New Zealand.

Letters pour in upon him, and, like the horse-leech, cry, "give, give," and within twenty-four hours the Globe Parcel Express Company are in possession of the required favour for transmission to its destination.

In conclusion, Mr. Scott expects to advocate spiritual truth from the platform. To this end, he is making arrangements to discontinue his business. He has it from the highest authorities that our country will be in the midst of a fearful political and religious turmoil during the ensuing seven years.—I am, yours faithfully,

Chester-le-Street.

WILLIAM H. ROBINSON.

SPEAKING FOREIGN LANGUAGES IN TRANCE—MISS LOTTIE FOWLER'S MEDIUMSHIP.

The following letter contains interesting facts. In our former article our statements respecting the manifestations were correct, but we transposed the characteristics of the gentlemen who sat with Miss Lottie Fowler. The letter explains itself.

"Dear Sir,—A few days ago I received my English papers, among others, the MEDIUM AND DAYBREAK. Not having time to read them immediately, I lent them to a friend interested in the phenomena of Spiritualism. Some weeks before I had been relating my visit, together with my brother, to Miss Lottie Fowler. This friend pointed out to me your paper headed 'Polyglot Mediumship,' in the MEDIUM AND DAYBREAK of the 7th of July, 1876, page 418, saying this is evidently intended for you and your brother, by what you were telling us a few days ago. I for the first time read it, and certainly it is so, but you have confused the two persons. In as few words as possible, I will endeavour to put you right. I am the doctor; the letter you received was from a Mr. Phillips, a friend of mine in Albany, New South Wales, not Western Australia. I, the bearer, knew a good deal about Spiritualism, my brother knew very little. We were told you were away from home, I believe in Halifax, and on inquiring for the address of the nearest medium (it being a wet, cold afternoon) were directed to Miss Lottie Fowler. She kindly gave us a sitting of two hours and twenty minutes, this was about the 23rd of February last, we returned, but my brother was the enthusiastic individual. I, on the contrary was not at all surprised, having read the subject for years, and always told my friends of my belief in the genuineness of the manifestations, and how disappointed I should be if on visiting a medium in London they did not prove so. My brother promised a report, he lives on the Continent. I am sorry he has not kept his word.

"What you state as having taken place at this seance is but a very faint sketch, I could write you several sheets of it, nearly word for word, it being indelibly impressed on my mind. Many things were of a private nature, but so far as I am concerned, I would relate all. We found the medium most truthful to a degree, with this one instance excepted, when presenting my watch to her and inquiring what accident had happened to it (which was of a very unusual kind), she could not tell, but described accurately another accident which happened to a watch I wore during the time mine was being repaired. In addition to the conversation in Hindoostani with my brother, I put a question, "How do the native women sit in the part of the world I come from?" (the medium having not the slightest clue as to where I came from), she immediately sat in the

position of an Australian black gin, and spoke the aboriginal language fluently and rapidly.

"But I must stop here for want of time this being my only chance to catch this Suez mail. I must add that the same evening we visited our sister in Bayswater and related everything. From her we discovered the correctness of the medium in some family matters we were unaware of. My brother was so excited that I begged of him to stay with me that night, which he did. One word more; on reaching my house in Australia I found everything as she told me (many very peculiar) perfectly correct. Excuse my hurried scribble.—I remain, Sir, yours faithfully.

"J. K. BARRETT, M.D.

"Wagga-Wagga, N. S. W., September 30, 1876."

A CHALLENGE TO THE REV. J. T. OLIVER.

We have received the following, printed as a placard in large type:—"Prove all things and hold fast that which is good." The Spiritualists of Keighley having been debarred from even asking questions at the close of the Rev. J. T. Oliver's recent lectures against Spiritualism, hereby challenge him to one or two nights debate with a competent Spiritualist advocate, whom they will choose as a 'foeman worthy of his steel.'

"They also deem it proper to point out a few facts in connection with the tactics he has adopted in his feeble attempt to explode Spiritualism.

"In his first lecture a few weeks ago, he claimed that he could show how to get raps indicating intelligence from tables, without the agency of departed spirits, and that had it not been Sunday, he would have shown the audience by experiments, how to produce table-rappings by will power. Surely it was a pity that he did not give that lecture on some week night so that he could have gone the 'whole hog,' and have enlightened his audience by ocular demonstration of the *modus operandi* of Spiritualism.

"We submit that to an unbiassed mind, his first procedure was inconsistent and absurd, and surely the absurdity reached its climax when he gave a week-night lecture on Wednesday, December 27th, criticising Mr. Burns, and yet neglected so grand an opportunity of performing his experiments, which according to his claims, exploded Spiritualism. Ergo, will not unbiassed minds be justified in concluding that his alleged abilities to perform said experiments are mere pretensions?

"When Mr. Burns replied to his first two lectures, and opened out at the close of each lecture for questions, Mr. Oliver, instead of being there to vindicate himself, absented himself, but 'could attack him after he arrived home in London, 200 miles away, and then, craven-hearted like, he would not allow above one question to be asked, though it was not Sunday, his excuse being that he did not want to have disturbances like those which attended Mr. Burns's lectures; forgetting that the disturbers at Mr. Burns's lectures were some of Mr. Oliver's own party, which party not only lacked Christian love, but even common courtesy in their boisterous interruptions; forgetting also that the Spiritualists listened quietly to Mr. Oliver's lectures without making a single interruption. Think, reason, and judge!"

COMBINATION FOR PRACTICAL WORK.

To the Editor,—Dear Sir,—I think there are points in Mr. Brown's letter in the MEDIUM, No. 349, worthy of notice. Some years back I suggested some plan for organising the Spiritualists, not for any creed principle, for I think with you that it would be a mistake to chain Spiritualism with any creed, and believe the more open and free we can keep its truths, the more progressive we may become; but to organise or register the names and addresses of all who are free to acknowledge the truth I think would be well. I think it would be well if a committee could be organised of some of our most advanced Spiritualists, to meet at the Spiritual Institution, and I would suggest to make our friend Burns president of the society (for I think he would keep down the creed principle as much as possible). Let the society be subscribed to from one shilling and upwards, so as to suit all, from the poorest person to the richest; let this money be useful for lecturing in different parts of the country; have a representative in each town, to organise and carry out all requirements and to assist in the work, all to act gratuitously except lecturers, travelling and expenses connected with the lecture. I suggest this as a first step. Much would have to be worked out by the committee, that it would be useless my taking up your space in the MEDIUM, if it is not adopted. I think a good sum of money could be raised by this plan, and be of great service in many ways.—Yours truly,

T. BLINKHORN.

Walsall.

[Local work can be best carried out by local means, as is being done by the Lancashire Committee, who nevertheless find it difficult to get their brother Spiritualists to understand that there is any good in trying to act in a beneficent and missionary spirit; general work is already done by the Spiritual Institution, and the best thing to do is to pay for the work already performed before new jobs are laid out. A central lecture fund and committee we regard as a vicious arrangement; there is also no chance of it succeeding. If Spiritualists will not pay for the advocacy of the Cause at their own doors, they will not part with money to a fund to be used no one knows where. Self-reliance and the use of the talents already on hand is the only safe plan. If you can't hold a lecture, hold a chamber meeting, and if there is no speaker, turn it into a conference, or read a good discourse and sing some elevating hymns. Spiritualism does not mean being preached at all the time, but in self-development and self-sacrifice for the development of others. No doubt if a large sum of money could be found somewhere a few persons would go to lecture till it was all spent, and then Spiritualism would just be where it was before. Inspiration is what we want, not funds and committees. There is a list of Spiritual workers in the MEDIUM occasionally, and the Spiritual Institution in addition has supplied first-class platform aid on all occasions when it has been demanded.—Ed. M.]

Miss LONGBOTTOM will occupy the platform at Halifax on Sunday next, the 7th, and first Sunday in January, 1877.

THANKS to John Scott, 59, Victoria Terrace, Belfast, for parcels of books for gratuitous distribution received by Mr. T. S. Garrioch, Glasgow; and by Mr. Thos. S. Parker, St. Helen's Colliery (third parcel).

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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, Holborn, London, W.C.

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

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 MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 5, 1877.

DR. MONCK.

With a very truthful portrait of our fellow-worker, we append but little in the way of personal information; a long article of a very interesting description we cannot find space for this week. It will appear in due course. The portion of Dr. Monck's life-work of most interest to Spiritualists is already well known. We had the desire to begin our new volume with a portrait, and selected that of Dr. Monck, thinking it would interest our readers at this time. Wherever he has shown himself he has silenced opposition and won friends to his cause, and if, by publishing his likeness we can in any degree aid him in the acquisition of friends, we shall be glad of the step we have taken. We commend Dr. Monck to our readers as an unparalleled medium, and a champion of liberty deserving the cordial aid of all true patriots at this time.

ANOTHER NEW YEAR.

To all who have so cordially wished us a "Happy New Year" we return the compliment, with the addition that it may be one of progress for our beloved Cause.

The past year, though marked by painful experiences, has been one of satisfactory advancement, and the one just entered upon promises to be of the same character. Spiritualism has become a power in the land, and challenges opposition from the highest quarters. This must not be regarded as a disheartening feature, but on the contrary, as an evidence of advancement worthy of hearty congratulation. With this opposition the demonstrative power of the phenomena has wonderfully increased, so that phenomena occur at this season which could not have been thought of even a year ago. The effort to obscure the light of truth causes it to burn all the more vividly.

Spiritualism has become the criterion of human liberty, and it tests the value of modern civilisation and enlightenment. Already a torch has been lighted in England, which will blaze with an illuminating grandeur, removing much obsolete darkness which yet exists in legislation, in physics, in morals, and in religion. The light of this new lamp of truth is unpleasantly felt by the occupants of obscure corners, and their irritation and annoyance proclaim the triumph of the power that assails them.

Higher ground is coming into our view. Our work must be more spiritual—radical. We have dallied with materialism on the one hand, and with superstition on the other. Our ranks have become weakened by the introduction of those who are, in heart and intellect, the opponents of our truths. A time of purging has come, and many will be cast out to leave us stronger and more united because of their absence.

A moral purpose must now pervade our ranks. Not facts for the intellect alone, but higher motives and purer actions in our lives. Spiritualism is not a new fact alone, a metaphysical problem alone, but a reform, scientific, theological, and personal. He who refuses to rise up above the reach of the flames will be scorched thereby.

The demand of this year is: we want more self-denying, earnest workers, pervaded with the spirit of this many-sided movement. Much is being done with law and lawyers. It is a costly process and of little avail. We must rely more upon individual effort and the steady advance of educational influences amongst the people. Our ranks are almost devoid of active, able teachers. We require a "school of the prophets"—the equipment of labourers for the vineyard.

Thus the question of "conditions" comes uppermost; conditions of the circle, conditions of the individual intellect, conditions of the personal life. Through these alone can the work of the spirit be undertaken with advantage.

The year opens on us with a multiplicity of questions demanding solution, and there are but few ready to take them up intelligently. But we have the satisfaction to know that truth exists, and man exists also, and is co-eternal with truth. Our work is to bring them into harmony.

THANKS TO MANY SUBSCRIBERS.

We have received many prompt and kind replies to our suggestion that subscribers should remit to us their subscriptions, without putting us to the expense of applying for it. We hope to have responses from such of our friends as have not as yet found it convenient to make their remittances. Our terms of subscription may be seen at the commencement of this page.

REPLIES TO DR. CARPENER NEXT WEEK.

We have received from "M. A. (Oxon.)" and others replies to Dr. Carpenter's lecture, which we intend publishing in a connected form in our next number. It will, therefore, be a good one for distribution. Those who will circulate quantities may be supplied at the reduced rate of 8s. per 100. Orders should reach us as early in the week as possible.

THE DIALECTICAL REPORT FOR ONE PENNY.

We have received a number of orders, and intend to make a push to secure a large circulation for this important document. We hope every Spiritualist will determine to take at least a shilling's-worth.

DOUGHTY HALL ON SUNDAY NIGHT.

We expect a number of speakers at Doughty Hall on Sunday. Professor Denton, of America, if he returns from the continent in time, and Mr. Dawbarn, an inspirational speaker of America. Dr. Monck is also expected to speak. It will be the first Sunday in the year and we hope the meeting will be an encouraging one. Hymns from the "Spiritual Lyre," Nos. 37, 48, 96. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE PROGRESSIVE COLLEGE, GRASMERE.

It gives us pleasure to report that Mr. Harrison's excellent College is receiving more attention. On Monday, Mr. Ashman, sends one of his sons with Mr. Burns's son, to the Progressive College, which opens for the term on that day. If parents cannot get their boys ready by that date, they should send them on as soon afterwards as possible.

DR. MONCK IN LONDON.

During next week Dr. Monck expects to be at his rooms, 15, Southampton Row, from eleven till three o'clock daily, to receive his friends, heal, and arrange for private interviews and seances in the evening.

His photograph, in two positions, is on sale for the benefit of the Defence Fund, 1s. each. Enclose stamps and addressed envelope to his secretary, Mr. Hackett, 15, Southampton Row, London, W.C.

THIS NUMBER WITH DR. MONCK'S PORTRAIT.

We have printed an extra quantity of this issue of the MEDIUM, so that Dr. Monck's friends may have supplies at their disposal. They may obtained at the reduced price of 8s. per 100.

EAST END SPIRITUAL INSTITUTION.

Dear Mr. Burns,—I wish to record my thanks to Mr. J. Scott, of Belfast, for a large parcel of books which he has kindly sent me towards establishing a lending library in connection with this Institution, and shall be very thankful for similar assistance from any friends who are willing to help in this way. At the same time, I may announce that our first quarterly tea-meeting will be held on Sunday, February 4th, 1877, when we shall be glad to welcome all who can attend. Will send further particulars next week.—I am, yours sincerely,

E. W. WALLIS.

NORTH OF ENGLAND SPIRITUALISTS' CONFERENCE COMMITTEE.

The Conference of the above will be held on Sunday, January 14th. To commence at 2.30 in the afternoon. All Spiritualists in the district are earnestly invited to attend.

R. MOWBRAY, Jun.
23, Grainger Street, Newcastle-on-Tyne.

A FEW ladies and gentlemen wanted to complete a circle near Herne Hill. Apply by letter to V. N., care of Mr. Burns, 15, Southampton Row.

OLDHAM.—On Sunday afternoon next, January 7th, at 2.30, there will be a meeting for the election of officers for the ensuing half year, it is hoped there will be a good attendance. In the evening at 6 o'clock there will be an address by Mr. Quaraby.

FORMAL notice of appeal against the conviction of Dr. Slade by Mr. Flowers, was on Saturday served by Dr. Slade's solicitors upon the Deputy Clerk of the Peace for Middlesex. A special day will be appointed for the hearing of the appeal, at which Mr. Edlin, Q.C., and the Assistant Judge, will preside.

MESMERIC LECTURES.—Mrs. W. H. Chadwick is giving her highly instructive lectures and experiments in biology, phrenology, and mesmerism, with great success to large and delighted audiences at Bedford. Next week this lady is to lecture at the Town Hall, Luton, three nights, and Leighton Buzzard three nights. Books to be had at all the meetings.

HEALING AT A DISTANCE BY DR. MACK.

The following is copy of a letter received by Dr. Mack from a lady with whom we are well acquainted. She is advanced in years, and when we knew her in London she was very low in vital power, weak, and so afflicted in her breathing as to speak with difficulty. We mention these symptoms to show that the power of healing at a distance has been exercised on what would be called an almost hopeless case, viewed from the standpoint of the materialistic drug-doser. The lady is, however, very spiritual-minded and refined in temperament, a condition which is favourable for healing by spirit-power. If ladies of delicate health only knew of the benefits to be derived from magnetic treatment, they would at once have recourse thereto and leave off narcotics and stimulants.

My Dear Sir,—Many thanks for the magnetized paper, and your kind letter. I am delighted to add my testimony as to the wonderful power with which you are gifted for the alleviation and cure of diseases. When I first became a convert to Spiritualism a few years ago, I was suffering much from continual attacks of bronchial asthma. Like the poor woman in Scripture, that consulted many physicians and had only gained temporary relief, I used to say within myself, Oh! that the Saviour were still upon earth, and that I, too, like that poor woman could touch the hem of his garment, and be made whole.

In the autumn of 1875 I heard of the wonderful cures you were performing in London, and I wrote for magnetized paper. I had not worn it long before my health improved, and the attacks of asthma were not so severe, I had had two supplies of the magnetized paper from you, and was about to write for a third supply, when I was grieved to hear that you had left England. I continued to suffer from attacks of asthma, but they were much less severe; and in the month of June, 1876, I wrote to you again and have been using magnetized paper ever since. Though not cured, I am wonderfully better and am hopeful, with faith and continued patience that I may entirely regain my health.

I could for years hardly breathe the outer air, I now go out in all weather. I had lost for years both taste and smell, but am now, thank God, and you, regaining both these senses, in short I have much to be thankful for, and am most grateful to you and your kind spirit-doctors for your continued attendance and cure.

ANOTHER MIRACLE.

Before I conclude my letter, I must mention a really curious circumstance connected with these magnetized papers. On the 8th of November, the day before my daughter's marriage, in going upstairs, I twisted my foot and sprained it so severely, that I could not put it to the ground. The village doctor told me it would be impossible for me to accompany my daughter to church the next day. I had to be carried up to bed and cold water bandages were recommended by the doctor, and a sleeping draught. I took the latter, but instead of the cold water bandages I wrapped up the injured foot in magnetized paper, and with earnest supplication I entreated our great Medium in Heaven to send to me his ministering spirits, your attendant doctors, and to enable them to use their skill in my behalf. You will, I am sure, feel with me, that there is a wonderful power in prayer when I tell you that I slept nine hours without intermission and rose the next morning quite well, —not only to put my foot to the ground but to walk perfectly well.

My daughter had prayed to "St. Joseph," and I am sorry to say it was her belief, and that of her Roman Catholic friends, that all the merit of this miraculous cure were to be ascribed to him; but it is my firm conviction that your kind spirit-doctors had been allowed to employ their skill in my behalf. Entreat them, dear sir, to continue their kind ministrations. Now once more, with many thanks, I remain, dear Sir, Yours very truly,

Florence, Dec. 21. 1876,

L. F. L. T.

TESTED PHENOMENA IN DR. MONCK'S PRESENCE.

Dear Sir,—On Wednesday, 20th inst., I had the pleasure of witnessing some very interesting spiritual manifestations at the house of Mr. T. Everitt, at Hendon. The circle consisted of Mr. Everitt, Mrs. Everitt and family, Dr. Monck, Mr. Oxley, and the writer. The mediums were Mrs. Everitt and Dr. Monck.

I should not send you this account, were it not that just now the public is full of prosecutions and so-called exposures of mediums, and even now I shall only briefly mention such facts as will to my mind fully prove the supramundane origin of the manifestations.

I will, therefore, pass over the interesting and instructive audible conversations of "John Watt" and several other spirit-friends, and without trusting to the good faith of anybody, simply state what occurred, and under what circumstances.

(1) A substantial, heavy dining-table, five feet by four, without extra pieces, was in the light raised several times horizontally to a height of about six inches; all hands were above the table, and not in contact with it. As we sat, this could not have been done without my help, which was not afforded, nor also without it being plainly seen that we used our feet for the purpose, and this was not seen.

(2) Whilst Dr. Monck had both hands tightly held, his coat was reversed (inside out) upon his person.

(3) A sheet of marked and identified paper was written upon under the table while all hands were joined, the subject of the writing being the same as we were singing.

(4) All hands in sight above the table, and at the same time each was grasped under the table by what appeared, by their mode of grasping, to be other hands.

(5) When all hands were in sight upon the table, several other hands were seen coming up from under the table, having distinct fingers and joints; one of these grasped and held a heavy slate, and afterwards a pencil, and with the latter wrote upon the slate in our sight a few words, and then threw down the penoil. These hands, if secreted by the Doctor about his person, could not have been solid, or they would have occupied too much space, which the apparatus for moving them would have increased, and a most careful search led to no such discovery, nor could they have been wind-distended gloves, for in that case the slate could not have been held, nor could sufficient force have been used for writing;

Contents of the "Medium" for this week.

	Page		Page
Portrait of Francis W. Monck	1	East End Spiritual Institution	8
The Lancashire Committee's Soirée	1	Healing at a Distance	9
at Manchester	6	Tested Phenomena in Dr. Monck's	
Editorial Rambles	2	Presence	9
Reminiscence of a visit to a Political		Writing on Paper in a Screwed Slate	9
Writing-Medium	7	Practical Spiritualism	10
Speaking Foreign Languages in		Appeal from Dr. Monck's Com-	
Trance—Miss Lottie Fowler's Me-		mittee	12
diumship	7	Oldham Christmas Gathering	13
A Challenge to the Rev. T. J. Oliver	7	Newcastle-on-Tyne	13
Combination in Spiritual Work	7	Poetry—Distracted	13
Dr. Monck	8	Quebec Hall	14
Another New Year	8	Seances and Meetings during the	
North of England Spiritualists Con-		Week	14
ference Committee	8	Advertisements	13-16

and, lastly, these hands sometimes were formed and faded in our sight without disappearing under the table.

(6) I tested the knocking sounds in many ways, and they were entirely outside the medium, and the vibration of the object emitting the sounds was not communicated to or derived from the medium in the ordinary way.

The above are a few facts which I had opportunity to test and can vouch for. I have no doubt as to the thoroughly genuine character of the manifestations.

"J. F."

Dec. 26, 1876.

WRITING ON PAPER IN A SCREWED SLATE.

The slate-writing phenomenon has attracted much attention of late, and though I could not doubt the many well-attested facts through Dr. Slade's mediumship that have from time to time appeared in your columns, I, however, confess to a feeling of regret that circumstances would not allow a visit to London that I might bring such phenomena within the range of my own experience. This feeling was fortunately very temporary, as I soon afterwards learned that one of the Petty boys (Willie) was sitting for the development of this phase of mediumship, and as several opportunities were afforded me of noting its progress in the medium's home, I saw sufficient there to induce me to invite him to continue its development under my own conditions, which he readily accepted, and accordingly he visits me at my own residence unaccompanied by any relative or other interested party; and as our last sitting, from a publicity point of view, was of the most conclusive character, I will confine my account to a strict narration of facts then observed.

On Wednesday evening, 20th Dec., we sat at a small deal table with a folding-slate, tightly screwed, in which we enclosed a fragmentary piece of pencil. The medium held the slate under the table with his right hand, while the other—in view during the entire process of writing, which we distinctly heard—rested on the top, and after sitting a few moments, the slate was handed to me by the medium, which I found tightly screwed, and on unscrewing it I found a side-face drawn on the slate, and above it was written—"Place a large piece of paper on the slate."

Mrs. Mould provided me with a sheet of note-paper out of her own portfolio, which I initialed and dated, and placed it, with a point of lead-pencil, between the slate, and allowed my son then to screw them together, which I examined. The medium placed it as before, and after sitting seven minutes, it was signalled to me to take the slate from under the table, and on unscrewing it a second time, I found drawn on the paper a side-face and below it the words, "God bless you, my friends." The medium being so delighted with these results, he asked me if I would send an account of it to the readers of the *Spiritualist* or *MEDIUM*. As the writing was in part slightly illegible, I promised to do so, if the experiment could be repeated, and the control would kindly try to improve his caligraphy, when it rapped out it would try. I thereupon obtained another sheet of note-paper on which I placed my initials and the date, my son affixing his as well, and then put it into the slate with the point of pencil screwing them so effectually that I could not thrust a knife between. I then handed it to the medium, who placed it, as before, under the table with his right hand; while his left lay in view on the top of the table, and after sitting five and a half minutes, it was handed to me, and I found it still tightly screwed, and on opening it found another side-face drawn, and written, in a very much better hand, the words—"God bless you, my friends.—J. READING" on the paper which belonged to myself and which I had initialed.

During the entire sitting the medium was in his normal state, and while the slate was under the table we did not observe (what we apprehended) either muscular or medial movements of any kind whatever, as under cover of such gesticulations it might have been possible, even with one hand, to unscrew the slate, feel for and find the point of pencil, fix it between the finger and nail (as without such a method it was otherwise impossible), draw the side-face, write in a bold, free hand, then rescrew the slate, and leave the conditions so nearly alike as to avoid detection, and then place the screw in a place of safety.

Maskelyne might perform such a wonder (!) but I am sure such ability and skill is far beyond the reach of Willie Petty.

Newcastle,

JNO. MOULD.

Mrs. WOODFORDE leaves England this week for Rome, where she will pass the winter, returning in the spring to resume her professional work.

A CLERGYMAN writes: "The men of science are getting savage at the spread of Spiritualism, and are invoking the aid of obsolete and barbarous laws to persecute those who do believe in it. We must have a new era of greater freedom in all such matters. With the spread of education and increase of intelligence, men do not want a paternal government protecting them in a grandmotherly way from impostors, but are quite competent to form their own judgment without interference." If all our pastors were as true to their charge as this country vicar is, the new era would soon be inaugurated. When things come to a crisis, as most assuredly they will, it will be found that the best men, in the Church and out of it, will be on the side of light and freedom, and Spiritualism will in that day be regarded as the means which brought about needed reforms. It is one of the many comings of "Christ."

PRACTICAL SPIRITUALITY.

A LECTURE BY MR. JOHN AINSWORTH, LIVERPOOL.

The present age is pre-eminently one of matter of fact, and one in which to a very large extent, every social scheme or code of ethics is estimated and tested by its utilitarianism. However plausible and rational a theory may appear, its chief worth rests with its applicability to the elevation of society; but unfortunately for society, its diversified religious opinions are too often the source of bitter disputation and rancorous opposition; so that instead of Christian brotherhood we have deadly hatred, instead of rational and charitable differences, we have theological squabbles and religious brawls. These arise not so much from a diversity of opinion in regard to practical principles, as from a presumptive positivism respecting speculative dogmas.

The region of theological fancy and metaphysical speculation have too often been the cruel arena in which the embittered intellectual gladiators have fought their fiercest battles. The contest has too frequently been one of personal contest, or denominational victory; the consequence is that truth has suffered, and the religious world has been shattered and scattered, without any unification of basis or harmony of sentiment or feeling. The religious struggles hitherto have been conducted more with a view to uphold a special form of intellectualism, than to enforce moral duties which have a common origin and aim. The teachings of Modern Spiritualism are cosmopolitan in their character, broad and unsectarian in their basis.

True Spiritualism is the noblest study, and if rightly understood the most practicable and universal religion in the world, because while it excludes all superstitious belief and dogmatic creedism, it gathers truth from every source and form of faith, and recognises every vestige of moral principle as being worthy of that divine revelation which it has been the will of God to make manifest, and man's highest interest to practically accept. There perhaps never was a time, in the history of scientific development, or philosophical attainment so fraught with marvellous phenomena as are presented in connection with Modern Spiritualism. In the midst of natural harmony, considered with the eye of the pure materialist, there is apparent disorder; uniform law, as understood by the physicist, now plays strange antics by secret and incomprehensible forces; new scientific technicalities have to be invented in order to give something like a suitable external covering to these natural modern wonders, and the greatest wonder of all with some is, what will be the practical benefit to be derived by society? We answer, that it is not in mere physical phenomena, however extraordinary these may be, that humanity is to be morally benefited.

It is not in the physical world that we shall discover our Spirituality, or our individual, or social duties. We shall have to soar far higher, and penetrate much deeper, if we are wishful to realise our practical spirituality. It is in the realm of spirit, and in spiritual revelations to man, that we shall perceive our duty to self, and to each other. Humanity has never been left without moral guidance suited to its necessities and conditions, gradually developing to a higher degree of perfection and happiness; thus early Jewish history has presented us with the mental and moral infancy of mankind. So utterly incapable were the early Jews of self-progression, that they had to be guided by "a pillar of cloud by day, and a pillar of fire by night." Divers and numerous laws were given them, even in reference as to what they should eat, and what they should not eat. Some of their moral duties were in keeping with, and did not much exceed, their physical necessities. Their practical Spirituality was of a corresponding character.

The high moral excellence of a nature is the infallible index to its true spirituality. All truth has a relative, therefore some a superlative value; moral truths have a paramount claim, and when practically accepted, give to the world a divine beauty, and a heaven-like grandeur, which reflects the infinite character of him from whom they proceed. Intellectual and moral progress should ever go hand in hand, though the former has sometimes outstripped the latter.

In the present age we have much intellectual effulgence, amid comparative spiritual and moral darkness (practically understood); moral principles are ignored, or sadly misunderstood, even by those who reign over us. A crowned head, or a sceptred hand is no guarantee for practical Spirituality. Take an instance of recent occurrence. How lamentable to witness the ruler of a nation, or the leaders of contending armies, appointing a day of thanksgiving and prayer to the God of infinite justice and love, for the success of their arms in destroying by thousands, those enemies Christ commanded them to love. Such petitions appear to us (to be entirely devoid of Spirituality) to be arrogantly impious, and an insult to the majesty of heaven. With the gory battle-field for their footstool, and the dying groans of their murdered brethren sounding in their ears, they wickedly attempt to mingle with the smoke of cannon the incense of gratitude and devotion. The hands which a few moments before grasped the hilts of their merciless swords, and which may have been sheathed in the very heart of an unoffending brother, are now clasped in earnest supplication for continued success in such barbarous and deadly conflicts. We solemnly ask,—Were the soft and affectionate breathings of a prayerful spirit designed to solicit God for such temporal success as this? Some men may mistakenly believe that this is practical Spirituality, but we deem it to be practical impiety of the worst description. If we must pray for destruction, let it be for the destruction of ignorance, error, and every kind of wrong doing. If we must pray for success, let it be for the success of truth. If we must pray for a glorious conquest, let it be for the conquest of self, intellectually, morally, and spiritually.

The full and free development of man's higher nature has hitherto been retarded by theological obstructions; but these are being gradually removed by the liberalising efforts of more advanced teachers. The dark clouds which have so long overhung the religious world are being dispersed by the rays from the bright spirit-world, preparing humanity for a more effulgent day—one in which it will not be simply intellectual supremacy, but spiritual and moral efficacy,—when moral truths will not only be taught but universally practised,—taught so effectually that they shall permeate our entire nature and flow into our daily life as a stream from its spring. Growth in a state of mental ignorance is attended with sad consequences to the neglected subject and injury to the state. Growth in moral ignorance is attended with sadder consequences still to the individual and to society.

The great contention is and has been, as to what religion really consists of.

Religion I define to be—our duty to self, each other, and to God, as discovered in nature and in every form of revelation to mankind through noble minds and virtuous hearts. Religion is a system of duties pertaining to man and to God. Education, therefore, that does not include a knowledge of God and His moral laws, is incomplete and destructive to man's best interests and society's highest welfare. Like the growth of a plant, in the infantine mind there ought to circulate a moral sap which shall form part of and help to make and build up the future man. Without this we have to a very great extent rottenness and decay. Practical Spirituality would then become a part of his being, and daily help his moral growth to true spiritual manhood. In every human duty there is and must ever be a spiritual and religious relationship. We are here, however, compelled to admit the fact, that there is in the present age too much disputation respecting human-framed creeds, and favourite articles of a speculative faith; while, to us, there is a possibility of a suitable code of morals being adopted for universal guidance, and that we may have a practical Spirituality consistent with the freedom of individual conscience, apart from any vestige of sectarianism.

To this broad liberal position the national mind appears to us to be rapidly tending. Real religion in its highest teachings, carries us beyond the boundaries of science, into the region of disembodied spiritual existences. The reasoning and teaching of the secularist is far too limited and narrow when it stops at the portals which lead to a future, higher, and nobler state of existence. Secularism seeks to make (in a very blundering way) the best of this world. Those who advocate the study of secularism, and man's psychological nature in addition, seek to make the best of both worlds, that which is, and that which is to come. They who study this world, and this world only, as exclusive materialists, lack the great stimulus to true moral elevation and real practical Spirituality. A perfect knowledge of geology would never qualify a man for superintending the workings of intricate machinery; so a knowledge of all the physical sciences would never qualify a man for understanding his social, moral, and spiritual relationships. All the mathematical problems in the world would never demonstrate man's future existence.

Man has a moral and a spiritual, as well as an intellectual nature, and it is quite as essential to cultivate the former, as well as the latter. Moral excellence gives additional lustre to intellectual brightness, and is the chief stay of the social fabric.

We shall never be able to have a virtuous nation upon the basis of pure intellectualism, but we may hope to see one based upon an enlightened practical Spirituality. There appears to us a wide difference between even the clear knowledge of a moral law and obedience thereto. A man may have read repeatedly the negative command of the Jewish lawgiver, "Thou shalt not kill," and in a moment of frenzy or deadly hate may slay his unoffending neighbour. But he does this not in mental ignorance of this authoritative command, but because his moral ignorance fails to comprehend the spiritual darkness by which he is surrounded. The wish to do good and act right is the first step towards its accomplishment. This desire, embodied in action, constitutes true practical Spirituality of soul. It is this which has ennobled the lives of the truly great and good, in all ages of the world's history. It is this, and this alone, which can consecrate individual effort, and reward it with moral and spiritual success. Mere wonderful physical phenomena-hunting will never secure it. We shall have to ascend to a far higher region than the physical, before we shall be able to breathe the spiritualising atmosphere, or be enlivened by the inspiring rays from the great spiritual sun of the entire universe. Spiritualistic teaching and practical spirituality will have to go hand-in-hand, ere the former can have their designed elevating influence upon society. Our deportment will have to be the exact reflex of our indwelling principles, and these actuated by a pure love for that which is divinely true and spiritually good, before they can become universally acceptable or nationally practicable. Outward demonstration of inward sincerity will have to be the index that should point to certain success. Dissimulation brings self-condemnation and social reprobation. Honest and open vice may be preferable to hypocritical virtue, and a concealed hostility to that which is free, noble, and good. Individual culture, and a national training must permit an honest deportment, in perfect consistency with conscientious convictions.

Secular education alone, imparted by itself, and without any reference to moral and religious principle, is imperfect, defective, and incomplete, and I may add detrimental to the best interests of society. If the subjects of the State had no national obligations, no social duties, no religious principles to develop, nor moral precepts to obey, then secular instruction, and that only, could be safely imparted to every child in the land. But with a pure secularism and a pure secular education, how could we have a real practical Spirituality? Then, I ask, how are they to be trained in all their various national, social, moral, and spiritual relationships? You cannot teach a child to read correctly and beneficially without at the same time explaining to him what he reads, and in doing this you are necessitated to do more than simply teach him to read, write, and cast accounts. Are students so uniformly good that they never speak that which is untrue, and are they so perpetually honest that they never attempt to rob, or cheat each other? Do their untutored minds never plot that which is cruelly mischievous, nor their polluted mouths utter that which is impure and profane? Is it not notorious that they do all these objectionable things and at times something much worse. In any or all of these actions can we perceive the mark of real practical Spirituality. Are all these immoral, injurious, and ruinous habits to be permitted by the youth of our land, unchecked, and unproved? No public instructor or social reformer with the consciousness of the worth of moral principle would for one moment tolerate or encourage practices so detrimental and injurious. Should children be permitted to curse and cheat each other without reproof and instruction? If so, then we should very soon not only have an immoral nation, but one entirely destitute of Spirituality. To train society thoroughly it is to me impossible to sever a moral and spiritual from a sound secular education.

Education, to be thorough and effective, must have a basis in the moral and spiritual nature of man. You must teach a child to read and appreciate that which is good, as well as simply teach him to read, even to make a good citizen of him. Is it wrong or absurd to tell the

child of a secularist that God has given a command "Thou shalt not steal?" Yes, answers the secularist. Moses in their opinion was deceived, he never received such command. (Well, the fact is somebody did); they also say that there is no Infinitely Wise Legislator; this is an invention of some secluded monk or crafty priest. If this is so, it is a rather singular fact, and one which a secularist could perhaps better explain than a Spiritualist, that these so-called selfish monks and money-hunting priests should have invented a command which forbids individual and universal robbery, when their very system was supposed to be upheld by secret trickery, and indirect honesty. I perceive in this command—no matter from what source it may have come—the divine principle of integrity, and a true practical Spirituality. Every moral law or spiritual principle brings with it its own inherent worth, which can be tested by practical experience.

The more knowledge is materialised and secularised, the more gloomy and less beneficial does it become; and the more we truly spiritualise it, the more elevating and ennobling will be its influence upon the mind and heart of its recipient. It is in applied knowledge that we perceive and realise its patent force; simple possession, without the expression of it in action, would not much benefit its possessor. The power of example over bare precept has always been considered of paramount importance. We are all more or less conscious of our mental ignorance and moral weakness; but we also learn by experience, that by repeated effort to elevate ourselves, we become morally stronger, and increase in knowledge. In constant perseverance, lies the rule of success, in every department of life, the spiritual included. By cultivating good motives, we exclude the bad. By continued search for knowledge, we dispel the dark clouds of ignorance which otherwise would overhang the mind. Self-conquest is the greatest victory that can be achieved. In moral heroism is to be perceived true greatness. To hold in legitimate subjection every human passion and tendency, by spiritual power, is to manifest the spirit of a true conqueror; because it gives to reason its supreme and legitimate sway, and to the passions their natural exercise within beneficial limits. Without this we cannot have real practical Spirituality. How truly noble might be our every effort, if we could always act from our highest and best motives.

How much good we might accomplish if we measured our actions by the highest standards of virtue. Like the rays of the rising sun on a bright summer morn, our mental light might shine on the intellectually dark sons of the inhabitants of this world. A stream of sympathy for the deeply distressed ones might flow from a heart full of God-like love. The hand of charity might and ought to be extended to suffering and oppressed humanity. A kind look, a kind word, a kind deed, ought to be our highest aim and noblest work, while here on earth to accomplish, which no self-denying effort is too great. They who thus are actuated, experience, the happiness, attendant upon true practical spirituality. Their constant aim is not so much to elevate self as to raise others, though by the very noble effort put forth, they must necessarily elevate themselves.

It is Spiritualism in its highest sense and most practicable form that will exercise the most beneficial influence upon humanity and render it most universally acceptable. The higher we ascend in the scale of intelligence and virtue, the happier we become. The lower we descend in ignorance and vice, the more miserable we are. Knowledge, like virtue, has the positive power of attraction towards that which is divineline, while ignorance and vice represent the negative principle of repulsion, which is driven away from everything that is noble, virtuous, and true. Virtue here may not be always recognised and appreciated in a true spiritual sense. I trust the time is not far distant when man will be appreciated by his virtue, and not by his wealth—will be respected for his integrity, and not for his authority.

I have no special code of exclusive morals to recommend, or particular social duties to inculcate. With individual responsibility, as to the consequences of individual action, I claim and concede the right to individually select those principles and commands that best commend themselves to the enlightened judgment and matured experience of each practitioner. Nevertheless, we each have moral and spiritual duties that we cannot neglect without injury to self and to society. Every aspiration must be guided by the divine principle of love for that which is true, noble, and good. Every thought ought to help us to be good, and do good, not only for self's sake, but for others. Our every action ought to be the embodiment of those truths that are in harmony with our whole being and the natural circumstances by which we are surrounded. We then fulfil our highest destiny on earth, and prepare ourselves for a higher and nobler position hereafter.

True enlightenment is the harbinger to moral excellence, and moral excellence is the truest test of real Spirituality, without which our lives will fail to realise that which constitutes the main object of our earthly existence, or foreshadow that unclouded and bright continuity of progressive existence hereafter—towards that which is divine in its nature, divine in its tendency, and divineline in its transforming influence upon the soul and heart of each recipient.

Mr. Ainsworth made the following remarks at the close of a recent address:—

Spiritualism during the past year has had to contend with its secret enemies and its avowed foes. It has had the timid investigator, with his theological scruples to frighten him from the path of honest inquiry. It has had the intrepid scientist, with his pet theory of the "uniform laws of nature" and rigid materialistic principles to aid him in his bold denunciations against it. It has had the money-hunting conjurer with all his mystic legerdemain to help him to imperfectly mimic its most astounding physical phenomena. It has had the judicial bench to decide against its spiritual merits, the enraged and religiously-excited populace to prosecute its mediums, and as a consequence a prison-house for their home; but stripes cannot beat integrity from the heart, nor can a prison wall confine the truth, or make its honest possessor hypocritically to recant in the nineteenth century. The Romish Inquisition was a disgrace to the Vatican and a libel upon pure religion, but the English Inquisition of the present age, without the darkness and ignorance of the middle ages to palliate it, stands unrivalled for atrocity and barbarism, because it is practised amid a professed scientific enlightenment and apparent Christian charity, which avowedly is ashamed of and

shudders at what our persecuting ancestors have done in this respect, even with unjust laws, to shield their conduct. Let the Spiritualists meet such as did Christ (the most persecuted because the most gifted medium who ever trod the earth for humanity's good); He met such with a loving heart and forgiving spirit, having full confidence in the final triumph and glorious conquest of spiritual truth over every foe.

DR. MONCK'S MEDIUMSHIP.

Of all vindications, truth is the most brilliant. The enunciation of doctrines such as those of angel-communion, the death-knell of superstition, and phenomena not in harmony with "orthodox" scientific or religious thought, could not fail to cause great excitement, both amongst the few who think for themselves, and the many who pay others to think for them. Dr. Monck's case will mark an epoch in the principles and practice of Spiritualism, and his legal prosecution is the inevitable, if not natural, corollary of scientific triumph. Is it conceivable that, whilst he has been received with deserved approbation by literary and philosophical seekers after truth in all parts of the kingdom, who have accepted those facts and phenomena which occur in his presence, as established by every legitimate canon of scientific investigation,—that even now, those enlightened minds have been really "cheated" by a flimsy cunning framework of mere vulgar legerdemain? Yes, I repeat, is it possible or probable, that Spiritualism, as represented by Dr. Monck, is only a gratuitous hypothesis, constructed upon imposture, and imaginary spirit-writing, spirit-voices, spirit-forms, percussive sounds, levitations, table-movements, fairy-like music, or what not? His prosecution, I would fain hope, will speedily prove a signal for the emancipation of thought in all classes of the people.

We want no special enthusiasm on the one hand, or official indignation on the other, in the interests of right and justice. At the same time, no amount of adverse opinion, mere assertion, or supposed "authority," must be allowed to prejudice the case, since the mediumship of Dr. Monck, according to my observation and experience, is of the highest order, and the results thereof justly rank, in the estimation of competent judges, as demonstrative proofs, or conclusions invincible, that the chasm between mortality and immortality, in the providence of God, is no longer spiritually impassable.

I submit that the first duty of all scientific men, or thinking minds, before expressing opposition to Dr. Monck, attempting persecution of Spiritualists, or manifesting alarm, disgust, and abhorrence at the discovery of alleged delinquencies, is to ascertain by diligent protracted inquiry at seances—ARE THESE THINGS SO?

This is a fair challenge, and the issue must be simple, direct, and satisfactory, if conducted with sound brains and open hearts. Legal consequences are very important, and demand our utmost respect, but in the course of forty years' scientific experience, and the same amount of philosophic study in law, physics, and divinity, by way of intellectual recreation, I have not unfrequently observed in British and foreign countries, that Right has often been conquered by Might; meanwhile, the scarecrows of fools have eventually become the beacons of wise men.

Spiritualism in general, and Dr. Monck's mediumship in particular, are now held by a large, respectable, intelligent, and powerful section of the English people, clerical, medical, legal, scientific, or "lay," to afford the best, nay the only possible solution of the hitherto unintelligible problems of ontology, and it has followed logically, naturally, or of necessity, that Spiritualists are denied the possession of the very faculties of thought, reason, judgment, or belief; and that captious objectors are now free to dismiss the whole subject as frivolous and detestable, denounce the most gifted instruments of its exhibition to mankind, as "liars, rogues, cheats, impostors, and vagabonds," or as strangled snakes around the cradle of stereotyped fashionable mythology.

Spiritualism, with its majesty of fact, will ere long reduce the omnipotence of prejudice to an innocent cry of "wolf," since the question of questions for lawyers, parsons, doctors, peers, and peasants—the problem of problems which underlies all others that can possibly be tried by judges and juries—is the ascertainment of truth in soul and spirit: the prosecution therefore of Dr. Monck, whether righteous or unrighteous, will present this question anew to the whole public, and with undiminished interest to every citizen of the world.

January 1st, 1877.

WILLIAM HITCHMAN, M.D.

Mr. T. BROWN writes: I will remain in the Chester-le-Street district till Tuesday next, after which I will be at home till I go to Belper, near Derby, on the 14th. I have several engagements in Chester-le-Street district and the North I will attend to on my return from the South. Friends will please receive this as a reply to their pressing invitations.—T. BROWN, *Howden-le-Wear, R.S.O. Durham.*

VACCINATION.—The fourth annual public meeting of the Anti-Compulsory Vaccination and Mutual Protection Society for Great Britain and Ireland (established 1872), will be held on Thursday evening, Jan. 11th, 1877, at the Quebec Hall, 25, Great Quebec Street, Marylebone Road, near the Baker Street and Edgware Road Stations of the Metropolitan Railway.—Chair to be taken at half past 8 precisely. Miss C. Leigh Hunt, C. Pearce, Esq., Mr. Burns, and others are expected to address the meeting. The public are urged to attend, by their presence to protest against a practice which is mainly the cause of the present small-pox epidemic.—W. YOUNG, 8, Neeld Terrace, Harrow Road, W., Hon. Minute Sec.; J. W. PROUDMAN, 50, Elgin Road, St. Peter's Park, W., Hon. Cor. Sec.

STIRLING MUTUAL IMPROVEMENT SOCIETY.—At the usual weekly meeting of this society, held in the Masonic Hall, Thistle Street, on Wednesday, Dec. 20th, Mr. J. Todd, president of the society, in the chair, the subject debated was: "Are the Modern Phenomena designated 'Spiritual Manifestations' genuine?" Mr. John Macaulay led off on the affirmative, and Mr. John McNeil on the negative. The attendance of members and others was greatly above the average, and the debate was entered into with spirit and ability, almost everyone taking part in it. On the vote being taken, the Chairman declared the negative carried by a majority of 3, a number of members declining to vote. The result is regarded by the friends of the new Cause as peculiarly gratifying, seeing that the majority against is so small, and that a number did not venture to give a vote.

APPEAL FROM DR. MONCK'S COMMITTEE.

Dear Sir,—You are doubtless aware that Dr. Monck's appeal is appointed for a hearing at the Queen's Bench division of the High Court of Justice on January 11th, 1877, and as funds are required for the necessary legal expenses, Dr. Monck's Defence Committee take this opportunity of soliciting your co-operation.

The above committee have very carefully gone into the details of the case, and are quite satisfied as to his innocence of the charge laid against him; and when the proper time comes, which they hope will soon arrive (as they cannot believe the decision of the Huddersfield magistrate will be endorsed by an English bench), the Doctor will be able to vindicate his proceedings, and give such explanations as will be fully satisfactory to all lovers of justice and fair play.

Many of the Doctor's personal friends, who know him best, both in his capacity as medium and also as a good and true man, have come forward to sustain him by sympathy and aid him in his suffering; and as he stands in the position of a representative of Spiritualism, which is now on its trial, we confidently appeal to you to assist the committee by your aid.

P. O. orders or cheques may be sent to Mr. Everitt, Lilian Villa, Holder's Hill, Hendon, London, N., or to Mr. Burns, 15, Southampton Row, Holborn, London, W.C.

Signed on behalf of the Committee,

T. EVERITT, Chairman.

London, Dec. 18th, 1876.

J. BURNS, Secretary.

COMMITTEE.

"M.A. (Oxon.)"	London	Mrs. Whittaker	Ventnor
Mr. Hensleigh Wedgwood	"	Dr. Blunt	Northampton
— Joseph Swinburn	"	Mr. W. Brookes	Reigate
— L. De Caux	"	— J. Vickers	Abergele
— J. S. Sparey	"	— J. B. Herod	Nottingham
— C. E. Williams	"	— Henry Lennox	"
— W. Miller	"	— Hitchcock	"
— W. Towns	"	— G. Brooks	"
— W. Carpenter	"	— Charlesworth	"
— McKellar	"	— Ashworth	"
Rev. W. Miall	"	— T. Gaskell	Manchester
Mr. Luck	"	— C. Reimers	"
— J. Cain	"	— W. Oxley	"
— F. Everitt	"	Mr. J. T. Docton, Merthyr Tydvil	"
Mrs. Everitt	"	Mrs. E. Tyndall, Birmingham	"
Mr. J. Stokes	"	Mr. J. Hill	"
— J. Freeman	"	— J. Underwood	"
— Parrett	"	— W. P. Adshead	Belper
— J. Webster	"	— G. H. Adshead	Derby
— Fusedale	"	— W. Wilbert	Manchester
— R. H. Brimley	"	— C. Ward	"
— C. White	"	— Chiswell	"
— N. Vickery	"	— J. Hall	"
— T. Dowsing	Framlingham	— Allen Hall	"
— Thelwall	(Hull)	— J. Campion	"
— J. B. Stones	Blackburn	— A. Royse	"
Mr. G. Tommy	Bristol	Dr. Brown,	Burnley
Mrs. Tommy	"	Mrs. Brown	"
Mr. W. C. Dodds	"	Mr. W. Burrell	"
Mrs. Dodds	"	Mrs. Burrell	"
Mr. J. Brookman	"	Mr. J. Briggs	"
— J. Benden	"	— A. Brown	"
— H. O. Collier	"	Mrs. Briggs	"
— J. Clayfield	"	Miss Briggs	"
— R. Dick	"	Mr. Heaps, Colne	"
— T. Parker	"	— Hargreaves	Nelson
— J. Tovey	"	— Hitchinson	"
— J. Trueman	Ventnor	— Huxley	"
— Whittaker	"		

SUBSCRIPTIONS RECEIVED.

	£	s.	d.		£	s.	d.
Mr. W. P. Adshead (Belper)	10	0	0	Mr. J. R. Hill (Birming- ham	0	2	0
Mr. G. H. Adshead (Derby)	5	0	0	Mr. J. B. Stones (Black- burn)	1	0	0
Mrs. Ford	2	0	0	Mr. Hindle (Burnley)	0	2	0
Mrs. C. Bardill	1	0	0	Mrs. M. A. C.	0	2	6
Mr. W. Smith	0	10	0	Mrs. Brown	0	10	6
Mr. A. Smith	0	10	0	Mrs. A. Brown	0	5	0
Mr. Eyre	0	5	0	Dr. Brown	5	0	0
A Friend	0	2	6	Mr. T. H. A. (Sunder- land)	0	5	0
Sympathisers	0	12	6	Novocastrian (Newcastle) A Friend to the Cause (Birmingham)	0	5	0
Fairplay (Lancashire)	10	0	0		2	0	0
A Relative of Dr. Carpenter	5	0	0	Mr. J. Turner	1	0	0
Mr. Bennett	1	1	0	Mr. E. H. Valter	0	10	6
Lady L....	1	1	0	Mr. S. Smith	0	2	6
Geo. Tommy (Bristol)	0	10	6	Contributions at Gros- venor Street Rooms, Manchester, Nov. 26	5	0	0
Mr. Burrell (Burnley)	1	1	0	"Alpha" (Manchester)	20	0	0
Mr. Mackey	0	5	0	Mr. W. Oxley	5	0	0
Mr. Briggs	0	10	0	Mr. T. Gaskell	2	0	0
Mrs. Briggs	0	5	0	H. M.	2	0	0
Miss Briggs	0	5	0	T. D.	2	0	0
Mr. Quarumby	0	2	6	Mr. C. Reimers (Man- chester)	1	1	0
Friends (Torquay)	0	11	6	Mr. T. Dowsing (Fram- lington)	0	2	6
Dr. J. Dixon	2	0	0	A Friend	1	0	0
J.	0	2	6	Mr. J. Swinburne	1	1	0
No Name	0	2	6				
Northampton Friends, per Dr. Blunt	1	10	6				
A Friend (Oldham Con- ference)	0	2	0				

	£	s.	d.		£	s.	d.
Nelson Spiritualists:—				"Omega" ...	10	0	0
Mr. Heaps ...	5	0		Friends, per Mr. De			
Mr. Hargreaves	5	0		Caux ...	0	4	0
Mr. Thornton	2	0		J. S. and Family	1	0	0
Miss Carsby ...	2	0		Rev. W. Miall	0	10	6
Mr. Ritchinson	3	0		Mr. T. Adams, per G.			
Miss A. Har-				Tommy ...	0	10	0
greaves ...	1	0		Mr. T. Grant, (Maid-			
Mr. Huxley ...	5	0		stone) ...	5	5	0
	—	1	3	Torquay Friends, per			
Mr. T. Everitt	...	1	1	Mr. Haggas	0	11	6
Col. Greek ...	...	2	0	W. R. Gregory (West			
"A Lover of Fair Play"	...	0	10	Hartlepool) ...	0	2	6
Meeting at Doughty Hall	...	5	0	J. Lawson ...	0	2	6
Miss C. ...	...	0	10	Mrs. Crawshaw (Ac-			
Mr. H. Wedgwood	...	2	0	crington) ...	0	10	6
Major Bradish	...	0	5	Mrs. Frowd Jones (Edg-			
Mr. Beckett ...	...	0	2	baston) ...	0	12	6
Mr. D. Mahoney	...	0	5	Mr. T. Williams (Cardiff)	0	10	0
Meeting at Mrs. Bul-				Mr. F. Matthews "	0	10	0
lock's Hall ...	...	1	17	A Friend ...	1	0	0
Mr. Wm. Hunter	...	0	10	C. A. L. (Birmingham)	0	10	0
Mr. R. H. Brimley	...	1	0	A Sympathiser "	0	2	6
Mr. N. Vickery	...	0	5	Mrs. Parker (Dublin)	2	0	0
Mr. W. Jennison	...	0	5	Collected by Mr. J. R.			
Mr. S. Hocking	...	1	1	Hill (Birmingham):—			
Mr. J. Ashman	...	1	2	Mr. Harper ...	2	6	
Peter ...	...	0	1	J. R. Hill ...	2	6	
A Friend ...	...	0	5	Mr. Baldwin ...	5	0	
Mr. F. Trueman	...	2	0	Mrs. Groom's			
Mr. Gray ...	...	0	2	Seance ...	5	0	
Mrs. Woodforde's Seance					—	0	15
(Dr. Monck, medium)	...	3	0	Mr. W. Rowley	...	0	3
Mr. Towns ...	...	0	5	Miss Garbett ...	...	0	2
Mrs. Cooper ...	...	0	10	Signor G. Damiani	...	1	0
W. R. W. ...	...	0	2	Stamford Friends, per			
Miss Davidson	...	0	10	Mr. Reedman	...	0	10
One Too Many	...	0	2	Per Mr. T. Garriock			
Mr. W. Beale ...	...	0	5	(Glasgow) ...	...	0	3
Dr. J. Mack ...	...	0	10	Mrs. Lennox ...	...	1	1
F. F. ...	...	0	1	Mr. J. J. Morse	...	0	10
Mr. W. All. Den	...	0	1	Dr. C. J. Curtis (Rome)	...	0	10
Mr. Gin ...	...	0	1	Nottingham Friends, per			
Mr. J. Freeman	...	0	10	Mr. Murdoch	...	1	0
E. B. ...	...	0	10	Mr. Martheze ...	...	10	0
"A Bet. One"	...	0	10	Mr. Parrett ...	...	0	5
Brought forward	...				...	163	4
Newcastle Spiritualists	...				...	2	10
Sir Charles Isham	...				...	10	0
A Friend at Keighley	...				...	0	5
A. P. ...	...				...	0	11
From Braintree	...				...	0	10
Major Menars ...	...				...	1	1
Mr. Buckley ...	...				...	1	0
Mr. Bottomley	...				...	0	2
Mr. J. Hough ...	...				...	0	5
Meeting at Oldham	...				...	1	10
Mr. Barlow's Circle	...				...	0	10

Other sums have been promised.

TREASURER: Thomas Everitt, Lilian Villa, Holder's Hill, Hendon, London, N.W.

SECRETARY: J. Burns, 15, Southampton Row, London, W.C.

SUPPORT TO DR. MONCK.

Dear Sir,—We the undersigned beg leave to express, through your valuable journal, our heartfelt sympathy, and to testify our united belief in the genuineness of Dr. Monck's mediumship, having had the satisfaction of proving his spiritual gifts in the physical, intellectual, and materialisation phenomena when under strict test-conditions in the full light. The Doctor having lived a week among us, we flatter ourselves that we are not all so totally "daft" as to be deluded by conjuring tricks, nor do we believe the Doctor capable of doing that dirty work.

Having sent our subscriptions through Mr. Tommy, of Bristol, towards the Defence Fund, we shall be proud to see our names added to the committee.—We are, dear Sir, yours fraternally,

JACOB MATHEWS, MOSES WILLIAMS,
TALIESIN WILLIAMS, IVOR WILLIAMS,

Cardiff, Dec. 23, 1876.

REES LEWIS.

To the Editor.—Dear Sir,—Will you kindly insert the following in your next issue? At a meeting of the committee of the Oldham Spiritualists' Association held on Tuesday evening last, after having heard Dr. Monck's explanation of the recent proceedings, it was resolved that an expression of the committee's unbounded confidence in Dr. F. W. Monck's mediumship be conveyed to him, in the sincere hope that it may afford him some solace in his present painful position.

The committee further consider, "That as this is a public question, and affects all Spiritualists," every exertion should be made to raise funds to aid him in obtaining counsel, and pledges itself to use every effort for this purpose. The Committee beg to state that the two magnificent meetings held on Sunday, when spirit-raps were given so loudly as to rouse the enthusiasm of the entire audience, was in itself sufficient to show the opinion of the public upon this matter.—Yours fraternally,

JOHN HENRY BARLOW, Sec.

To the Editor.—Dear Sir,—We see with pleasure that there is to be a "Dr. Monck Number" of the MEDIUM, with his likeness, which we are sure will be greatly prized by a large number of his hearty sym-

thizers throughout the country. We trust each and all will take a large quantity of this special number and distribute them freely among investigators and others, that the world may know we are not ashamed of our persecuted but gifted and honoured medium. We who have heard and carefully investigated both sides of the question are assured of his unblemished reputation as a medium and a gentleman. We have sat with and tested him in the severest possible manner, and in every conceivable way, and among other things searching him thoroughly both before and after his seances, and yet we have been favoured with a vast variety of phenomena that give the lie most emphatically and completely to those who have set themselves the hopeless task of shaking our confidence in him by untruths so apparent that a child may see through them. We rejoice that he has had so gratifying a reception in London, at Oldham, and elsewhere, and we trust his Defence Fund will rapidly increase and that all true Spiritualists will send in their hearty contributions.

RICHARD BURRELL,
41, Parker Lane.

WILLIAM BROWN,
40, Standish Street, Burnley.

OLDHAM CHRISTMAS GATHERING.

Mr. Editor.—Dear Sir.—On Christmas Day the Oldham Society of Spiritualists held their annual tea-party and entertainment in the Temperance Hall, Horsedgate Street. Mrs. Stott, who has on several occasions taken the sole responsibility of providing the necessaries, again acted as the presiding spirit amongst the ladies who provided the tea; but where all did so nobly it were individious to make any distinctions.

About four o'clock the visitors came trooping in, and commenced to take their seats at the well-arranged tables, and by five o'clock some 230 were busy discussing the viands. Many were the faces from a distance, and very cordial were the interchanges of courtesies, "A merry Christmas to you" being heard on almost every hand. Mr. Kershaw, assisted by an able staff, acted as master of the ceremonies, and, in spite of the severe accident he has recently sustained, did his duty well.

About half past six o'clock the company re-assembled, and took their seats to listen to a long and well-arranged programme of vocal and instrumental music, interspersed with recitations in the Lancashire and Yorkshire dialects. There is something *piquante* and racy in our Lancashire pieces, which it would do our London friends good to listen to. The entertainment opened with the Christmas Hymn; afterwards the Fitton family sang some very pleasing part-songs, and received the hearty applause of the audience. The Jones family, of Hyde, also sang some very choice duets, glees, and solos. Mr. Hall, the Lancashire concertina player, favoured the meeting by rendering several operatic airs on his instrument; his performances seemed highly appreciated. Mr. Haigh, the well-known Lancashire reciter, engaged specially on this occasion, delivered some racy and sparkling recitations in the Lancashire dialect, which provoked roars of laughter. Miss Garsed, late of Sowerby Bridge, also recited a piece in the Yorkshire dialect, the same young lady performing a solo on the pianoforte as well, given with much taste. A long programme was brought to a close about half past ten o'clock by the entire audience singing "Auld Lang Syne."

We noticed on the platform Mr. and Mrs. Butterfield, Mr. Bullock (physical medium), of London, Mr. and Mrs. Wood, and several other well-known Spiritualists. No speeches were made except the chairman's, and the few remarks made by Mr. Barlow, the secretary, bearing upon the report. So far as catering successfully to the wants of the meeting went, nothing was left to be desired. Everything went well—tea and entertainment both. The only thing that tended to mar the happiness of the meeting was the secretary's report, which was a somewhat gloomy one, as it showed much exertion on the part of the committee without corresponding results pecuniarily. It appears the society stands some pounds in debt, and the winding-up of the tea-party affairs has not tended to reduce the debt, but has added to it by some few shillings.

The committee appear to have worked hard, gone in for getting the best trance-speakers, and have not received that support they had a right to expect. There are many ways of spreading the truths of Spiritualism: one way is by hard, self-denying labour; another is by standing with your hands in your pocket. There are a great many of this class of Spiritualists. However, "Nothing venture nothing win," seems to be the motto of the Oldham workers, and Mr. Kershaw, by his remarks, seemed to think hopefully of the situation.

The gathering certainly could not be compared with the great meeting of last year, but when all has been said on the point there is much to be gratified at in the meeting of Christmas Day. Many friends met, and were glad to see each other's faces, as well as compare notes, and the social feeling was very much strengthened thereby. There were faces absent who, no doubt, were present in spirit, and so farewell from—
Yours truly,
SAMUEL H. QUARMBY.

31, Plane St., Oldham, Dec. 28.

NEWCASTLE-ON-TYNE.

LECTURES FOR JANUARY.

- Sunday, Jan. 7, at 3 p.m.—"Spiritualism not a Superstition." At 7 p.m.—"The Origin and Nature of the Spirit-World." Mr. J. J. Morse.
Monday, Jan. 8, at 8 p.m.—Brief address, closing with Questions. Mr. J. J. Morse.
Sunday, Jan. 14, at 7 p.m.—"Spiritualism and its Critics." Mr. J. J. Morse.
Sunday, Jan. 21, at 3 p.m.—"Spiritualism and the Religion of Jesus." At 7 p.m.—"What is Man that Thou art Mindful of Him?" Mrs. J. Butterfield.
Wednesday, Jan. 24, at 8 p.m.—Subject left open. Mrs. J. Butterfield.
Sunday, Jan. 28, at 7 p.m.—Subject to be announced. Mr. W. Westgarth.
Admission free. Collection to defray expenses.

OBITUARY.—Elijah Stocks, of Churwell, passed on to the better land aged 48 years, on December 29, 1876. He was an earnest and liberal Spiritualist.

DISTRAMMELLED.

(CLEAR THE WAY SERIES. No. 7.)

"Distrammelled of dim earth."—SHAKSPERE.

Curb not my being more,
But let me forth into the Infinite;
I fain would upward soar,
My soul with light of inspiration lit.

I cannot breathe the air
Of superstition pois'nous, foul and damp;
O, hold me not—fear
My blent up-spreading energies to cramp.

My powers seek ne'er to crush
Neath dogma, priest, and parchment-worship old;
Aloft, swift-winged, I rush
From these afar—'gainst all I have rebelled.

Upon the earth I stand,
Yet wing me to star-spaces angel-trod;
Dwelling in Summer-land,
On the broad bosom of the Father, God.

Farewell, soul-props of old!
Ye swaddling-clothes of infancy, good bye!
I now the light behold—
Ah, rapture vast! it beacons me on high.

Unbind me from dim earth,
Give to my panting spirit range more free,
More wide—my soul's new birth,
My being's self (O bliss!) new-born I see.

I cannot speak this joy,
The glory limitless o'erpowers me now;
Eternity's employ
I greet—to further tell no words allow.

Curb ne'er my being more,
Let me sail out into the Infinite;
Still upward I would soar,
My soul with flame of inspiration lit.

W. ORMOND.

ROCHDALE, 3, Lower Tweedale Street.—On Sunday, January 7th, Mrs. Butterfield, of Blackpool, will give two addresses—afternoon, 2.30, evening, 6., at Dyson Elliott's, at the above address. All Spiritualists invited. Collection to defray expenses.—DYSON ELLIOTT, January 2nd.

BIRMINGHAM.—The annual *sieste* of the Spiritualists will be held on Saturday, January 13th, at the Priory Rooms, Tea at 5 p.m. Afterwards a full and varied programme, in which Miss Longbottom, of Halifax, will take part. Tickets—adults, 1s. 6d., children, 9d. After tea, 6d. and 3d.

POPULAR INFORMATION ON SPIRITUALISM.

- ORIGINAL RESEARCHES IN PSYCHOLOGY. By T. P. BARKAS, F.G.S. 3d.
RULES FOR THE SPIRIT-CIRCLE. By EMMA HARDINGE. 1d.
THE SPIRIT-CIRCLE AND LAWS OF MEDIUMSHIP. By EMMA HARDINGE. 1d.
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CONCERNING THE SPIRIT-WORLD. By J. J. MORSE. 1d.
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THE PROGRESSIVE COLLEGE, GRASMERE.

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

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, January 7. Old Freemasons' Hall, Newgate Street. Afternoon, at 3; subject—"Spiritualism not a Superstition." Evening, at 7; subject—"The Origin and Nature of the Spirit-World." Monday, January 8, same hall. Evening, at 8. Brief Address, concluding with Questions. Sunday, January 14. North of England Conference, at 10.30 a.m. and 2.30 p.m. Lecture at 7 p.m.; subject—"Spiritualism and its Critics." Admission free.

LIVERPOOL.—Sunday, January 21. Meyerbeer Hall, Hardman Street. Morning, at 11; evening, at 7. Regular monthly engagement.

BIRMINGHAM.—Sunday, January 28; also on January 30, and February 1.

GLASGOW.—Sunday, February 11.

MANCHESTER.—Sunday, March 25.

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Jan. 16.—Mr. J. Burns—Phrenological examinations.

Jan. 23.—Mr. F. J. Wilson—"Comprehensionism."

Jan. 30.—Mr. C. J. Hunt—"Spiritualistic Experiences."

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

Jan. 5.—Mr. F. J. Wilson—"The Existence of a Deity Mathematically Demonstrated."

Jan. 12.—Mr. Joseph Ashman—"Disease Cured without Medicine."

Jan. 19.—Mr. C. J. Hunt—"Sources of Pleasure."

Jan. 26.—Readings, recitations, vocal music.

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VACCINATION.—In the Registrar-General's report on the small-pox epidemic, I generally find the majority of deaths reported as "unvaccinated." If this is so (and I dare scarcely doubt it) then vaccination must be beneficial for this disease. Perhaps some of your readers can throw light on the subject.—R. C., *Westwick, Norwich*, 1876.

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Lecture II.—Friday, Jan. 19. W. Stewart, Esq., Sheriff of Newcastle, will preside. Subject: "Pneumatics; or, the Laws and Properties of Air and other Gases, with remarks on the Navigation of the Air."

Lecture III.—Friday, Jan. 26. Councillor W. H. Stephenson will preside. Subject: "The Structure and Functions of the Brain and Nervous System, comparative and human."

Lecture IV.—Friday, Feb. 2. Councillor Thomas Forster will preside. Subject: "The Latest News from the Stars."

Lecture V.—Friday, Feb. 9. Councillor H. W. Newton will preside. Subject: "Heat: its History and Philosophy."

Lecture VI.—Friday, Feb. 16. Alderman Gregson will preside. Subject: "Heat: its Modern Applications."

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MONDAY, JAN. 8, Dr. Monck's Committee, at 8. Scottish Committee, at 8.

FRIDAY, JAN. 12, Mr. E. W. Wallis, at 8, Trance Addresses and Answers to Questions. Admission 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JAN. 9, Mrs. Olive's Seance. See advt.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, JAN. 10, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, JAN. 11, 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.

FRIDAY, JAN. 12, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SUNDAY, JAN. 7, KEIGHLEY, 10.30 a.m. and 6.30 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, Hookley, 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.

CARDIFF, Frederick Street. Development at 11.30; discourse at 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 2.30 and 6.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m. LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold 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 6.30 for 7 p.m. Lecture.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OLDHAM, Temperance Hall, Horedge 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.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.20 p.m.

TUESDAY, JAN. 9, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday, Physical.

STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

SHILDON, 155, Rowlinson's Buildings, at 7.

WEDNESDAY, JAN. 10, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.

KEIGHLEY, 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, JAN. 11, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

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CONTENTS OF VOL. X.—1876.

An Appeal to Readers of *Human Nature*, by "M. A. (Oxon)"
 Anthropological
 Barlow's, Mr., Last Love Poem
 Brahminical Theology, The Essence of
 Carpenter, Dr. W. B., on Spiritualism,
 by Hudson Tuttle
 Christianity; Its Divine and Human
 Elements
 Clergy, The
 Conscientious Dog, A
 Critics, The, Comments on Mr. Barlow's
 Reply
 Crowell, Dr., on Primitive Christi-
 anity and Modern Spiritualism, by
 "M. A. (Oxon)"
 Dark and Fair Highlanders
 Double Life
 Eddy Mediums, The, by Robert Cooper
 Eddy, Horatio, Phrenologically De-
 lined
 Eddy, W. Henry, Phrenologically De-
 lined
 Edinburgh Phrenological Museum,
 The
 Effects of the Sun on Lunatics
 Elementary Spirits
 Emanuel Swedenborg, by Frank
 Podmore
 Fasting Girl, Another
 "Good Time Coming, The,"
 Henry Wainwright on his Execution
 and his Executioners
 Immortality, Victor Hugo on
 Influence of Mind upon Body

Intemperate, Reclamation of the; The
 Diet Cure
 Lightning and Lightning Conductors
 Martineau, Mr., upon Modern Mate-
 rialism, by George Barlow
 Medicine in Ancient Egypt
 Medical Work, A New
 Memorial from the Spiritualists of
 Great Britain to Marshal
 MacMahon
 Missing Link, The
 Modern Miracle, A, by Frank Podmore
 Movement for placing Works on Spi-
 ritualism in Public Libraries
 National Freeholds, by F. J. Wilson
 New Evangelist, A,—Hafed
 Notes on the Present Crisis, by "M. A.
 (Oxon.)"
 Occultism and Art Magic, by "M. A.
 (Oxon.)"
 Odic Force, or What?
 Philadelphia Convention, The: its
 New Departure, by Hudson Tuttle
 Physical Morality, by Frank Podmore
 Planchette Mystery, The, by Wm.
 Fishbough. Four Articles
 Proposed New Anthropological and
 Phrenological Society
 Progressive Education, by P. R.
 Harrison. Two Articles
 Rationale of Spirit-Intercourse, and the
 Constitution of the Spirit World,
 by Frank Podmore
 Re-Incarnation, The Theory of, by W.
 F. Kirby

Religion of Art, Mr. Barlow's
 Remarkable Boy, A
 Reply to a Critic, by George Barlow
 Science of a New Life, The, by Frank
 Podmore
 Shakerism, by David Brown. Three
 Articles
 Spirit Photography in the Ascendant
 Spirit Photography, More About, by
 "M. A. (Oxon.)"
 Spirit, The, and its Circumstances
 Spiritualism, The Uses and Abuses of,
 by M. F. Davis
 Swinburne, Mr., and the Fleshly Fever
 Testimonial to A. J. Davis
 Theosophical Society
 Trans-Corporal, Action of Spirit on
 the, by "M. A. (Oxon.)" Two Ar-
 ticles
 Vegetarianism a Necessary Element in
 Social Progress
 Walt. Whitman; or the Religion of
 Art, by George Barlow
 Walt. Whitman's Actual American
 Position
 Walt. Whitman, Mr. Barlow's Essay
 on
 Waste in Food, by Frank Podmore
 Woman's Stratagem, A
 POETRY—
 New Heaven and a New Earth, A,
 by S. E. Bengough
 Song of Freemasonry, A, by Prof.
 Blackie

POETRY—continued
 In the Wilderness, by Malcolm
 Taylor
 Ode on the Insurrection in Serbia, by
 George Barlow
 Play, by A. T. S.
 Prof. Blackie on Creeds
 Brotherhood of Man, The, by Cora
 L. V. Tappan
 Jealousy of Art, The, and Art as a
 Bride, two sonnets with a note, by
 George Barlow
 Marriage before Death, The, by
 George Barlow
 Sword and the Harp, The, by George
 Barlow
 Wreck of the Deutschland
 Virgil's Fourth Eclogue, by A. T.
 Story
 Walt. Whitman, Poet, by George
 Barlow
 Without Haste, Without Rest
 REVIEWS—
 A Literary Phenomenon, "Hafed"
 Astrology, Neptune's Almanac
 Bolt and Win
 Giant Orthodoxy, by Wm. Bennett
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CONTENTS.

- | | |
|--|---|
| <p>I. AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES.</p> <p>II. THE SCIENTIFIC ASPECT OF THE SUPERNATURAL—</p> <ol style="list-style-type: none"> 1. Introductory. 2. Miracles and Modern Science. 3. Modern Miracles viewed as Natural Phenomena. 4. Od-Force, Animal Magnetism, and Clairvoyance. 5. The Evidence of the Reality of Apparitions. | <ol style="list-style-type: none"> 6. Modern Spiritualism: Evidence of Men of Science. 7. Evidence of Literary and Professional Men to the Facts of Modern Spiritualism. 8. The Theory of Spiritualism. 9. The Moral Teachings of Spiritualism. 10. Notes of Personal Evidence. <p>III. A DEFENCE OF MODERN SPIRITUALISM.</p> <p>APPENDIX.</p> |
|--|---|

Amberley, Lord, on spiritual phenomena and the character of mediums.

Animal magnetism.

Antiquity of man, evidence of, long denied or ignored.

Apparitions, evidence of the reality of; date of a War Office certificate shown to be erroneous by; at the "Old Kent Manor House."

Atkinson, H. G., experiment with Adolphe Didier.

Aymar, Jaques, discovery of a murderer by.

Baring Gould, on Jaques Aymar.

Bealings Bells.

Beattie, John, his experiments in spirit-photography.

Bray, Charles, testimony to clairvoyance. His theory of a "thought-atmosphere" unintelligible.

Brewster, Sir D., account of sitting with Mr. Home.

Burton, Capt., testimony as to Davenport Brothers.

Carpenter, Dr., misstatement by; criticism on Mr. Rutter: omission of facts opposed to his views in "Mental Physiology;" criticism on; "unconscious cerebration" misapplied.

Challis, Prof., on the conclusiveness of the testimony.

Chambers, Dr. Robert, experiment by; extract from letter of (note).

Clairvoyance, tests of.

Clark, Dr. T. E., medical case of clairvoyance.

Converts from the ranks of Spiritualism never made.

Cook, Miss Florence, tested by Mr. Varley and Mr. Crookes (in note).

Cox, Sergeant, on trance-speaking.

Criticism on the *Fortnightly* article replied to.

Crookes, Mr., his investigation of the phenomena: on materialisations through Miss Cook (note); his treatment by the press; by the Secretaries of the Royal Society.

Decline of belief in the supernatural due to a natural law (note).

De Morgan, Professor, on spiritual phenomena.

Deity, popular and spiritualistic notions of.

Dialectical Committee, investigation by.

Disturbances, unexplained, before rise of Modern Spiritualism.

Divining rod.

Dunphy, Mr., *versus* Lord Amberley.

Edinburgh Review's criticism on Young.

Edmonds, Judge, investigation by.

Edmonds, Judge, his character; his mode of investigation: his daughter speaking in languages unknown to her.

Elliotson, Dr., a convert to Spiritualism.

Experiments and tests by the author.

Fire test.

Flammation, M. Camille, evidence of *Fortnightly Review* on the disturbances at the residence of the Wesley family.

Fox, Miss Kate, the earliest medium: tested by committee; by Dr. R. Chambers and Mr. R. D. Owen; seances with Mr. Livermore.

Future Life, proof of the great use of Modern Spiritualism: the spiritual theory of, not a product of the medium's own mind.

Glanvil, character of; extracts from.

Gregory, Dr. William, on clairvoyance; criticism of.

Gully, Dr., on the *Cornhill* article and Mr. Home.

Guppy, Mrs., her career as a medium; production of flowers.

Haddock, Dr. Joseph, account of discovery of stolen property by a clairvoyant.

Hall, S. C., his conversion from scepticism; undergoes the fire test.

Hardinge, Mrs. Emma, quotations from addresses.

Hare, Prof. R., experiments and tests by.

Historical teachings of Spiritualism.

Home, Mr. Daniel D., experience of Sir David Brewster with; the fire test; experience of Sergeant Cox with; exposed to twenty years of scrutiny.

Houdin, Robert, opinion of Alexis Didier, the clairvoyant.

Howitt, William, testimony as to an accordion suspended in the air.

Hume, David, on miracles; definition of a miracle: arguments against miracles; self-contradictions.

Huxley, Professor, the uninteresting nature of the phenomena.

Illustrative extracts.

Imagination, effects of.

Invisible intelligent beings, existence of, around us not impossible; their action on matter not an "invasion of the law of nature."

Kerr, Rev. William, M.A., testimony to phenomena occurring in private.

Law of continuity applicable to Spiritualism.

Lecky, assertions about miracles; fallacies in his arguments; account of Glanvil.

Lee, Dr. Edwin, on experiments with Alexis Didier, the clairvoyant.

Lyndhurst, Lord Chancellor, belief in the spiritual phenomena.

Levitation, examples of.

Lewes, Mr. G. H., views of, as to identical hallucinations criticised (note).

Mapes, Prof., inquiries into Spiritualism.

Mayo, Dr. Herbert, F.R.S., on clairvoyance; on phreno-mesmerism.

Medical men, evidence of, for facts deemed incredible.

Mental phenomena, summary of.

Mesmerism, personal experiences of; supposed to explain Spiritualism.

Miracles, definitions of; at tomb of Abbé Paris; modern objections to.

Moral teachings of Spiritualism.

Musical phenomena with Miss Nichol.

Muller, George, his life and dependence on prayer.

Owen, Robert Dale, on supernatural phenomena occurring unsought for; case of apparition seen by

two persons at once; judicial record of disturbances at Cideville; testimony as to spirit-forms (note).

Oracles not all impostures.

Personal evidence: first experiences in table-turning; with Mrs. Marshall.

Photographs, a conclusive test; conditions of a satisfactory test; Mrs. Guppy's remarkable spirit-photograph; likenesses recognised by Mr. Howitt; by Dr. Thompson; by the author (note); Mr. Slater's experiments; Dr. R. Williams's experiments; Mr. John Beattie's experiments.

Physical Phenomena, summary of.

Practical utility of Spiritualism, objections replied to.

Prayer, efficacy of.

Quarterly Review on Spiritualism.

Reichenbach, Baron, his observations on magnets and crystals; his witnesses; review of his work.

Robertson, Dr. J. Lockhart, tests the phenomena and accepts them as facts.

Rutter on the magnetoscope.

Sceptics, investigations by.

Scientific men, denial of facts by; their mode of dealing with the subject; refusal to investigate.

Senior, Nassau William, on mesmerism, and his belief in spiritual phenomena.

Sexton, Dr. George, his mode of conversion.

Slater, Mr. Thos., experiments in spirit-photography.

Spiritualism, periodicals devoted to; the theory of.

Spiritualism, New Quarterly Magazine on; *Quarterly Review* on; historical sketch of; phenomena of; nature of the belief in; no recantations in; a science of human nature.

Stone-throwing, remarkable case of, in Paris.

Supernatural phenomena, so-called, works relating to; authors who vouch for the facts.

Suspicion, action of, illustrated.

Sympathy of feeling.

Thackeray on phenomena witnessed in New York.

Triviality of the phenomena, often apparent rather than real.

Trollope, T. Adolphus, evidence of; as to the possibility of its being conjuring; as to the production of flowers.

Tyler, Mr. E. B., on miracles as a "survivor of savage thought;" his mesmeric theory of spiritual phenomena answered.

Tyndall, Professor, definition of a miracle by; on Spiritualism; reply to, by Mr. Patrick Fraser Alexander; declines to investigate.

Uses of Spiritualism.

Whately, Archbishop, an inquirer into Spiritualism.

Wilbraham, Hon. Col., testimony to genuineness of phenomena occurring with Mr. Home.

Williams, Dr. R., experiments in spirit-photography.

Witchcraft, evidence for; phenomena analogous to those of Modern Spiritualism (note).

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