



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

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THE PRESENT CRISIS

Demands that everyone who has bestowed on the subject of Spiritualism and its collaterals any depth of study should give us the benefit of their most matured thoughts, in order to arm those conducting the defence of Slade and Monck, &c., with all the weapons of warfare which honesty, truth, and the consciousness of absolute science places in our minds, that they may do battle for the innocent and unoffending, against those who would suppress by fair or foul means, any and every thing that has a tendency to overthrow the pet sham philosophy of the age, Materialism or Atheism. With this conviction I place before your readers the following summary of my views of the aspect of things.

Mankind in general, in surveying the phenomena of nature, lacks the power to do more than give a superficial glance upon the surface of things. Few trouble themselves, even if competent, to go round the corner, or look inside, much less to get behind them; and unless this is done, it is needless to say that it is totally impossible to understand anything.

Most professional men have a name to support, and this name is to many the weightiest and most important matter they are possessed of: unlike the rose, the odour from which gives it a distinct individuality which makes itself felt and known all around, call it by what name you will.

Many men, scientific and otherwise, have a craze to support, by which they hope to make themselves notorious before the world and in history, such as the flattening of the earth, which necessitates us to have an unsetting sun, pirouetting about overhead, but disobeying all known laws of light, heat, and distance; together with a host of similarly absurd fantasies. Or the craze may be Vaccination, which makes *Health the centre of infection or disease, and Disease or infection the centre of health.* Or the craze may be Materialism, which necessitates such an ocean of crazes to be superadded to it, that the word "irrationality" is scarcely comprehensive enough to designate it by. *Punch's* definition of mind and matter is about the happiest thing that ever emanated from that periodical, although copied from another source:—

"What is matter? Never mind.

"What is mind? No matter."

Now, materialism necessitates matter to have been self-created, *i.e.*, its own creator, and before plants and animals came into existence, and although we find such a mathematical accuracy in the ordering of all the mineral kingdom, together with unerring laws to govern them, yet these must all have originated without a lawgiver; and we are further to believe that afterwards this inorganic matter triturated itself up somehow or other until it resolved itself into a jelly-like mass, of which the *white corpuscle* seen mixed with the blood of man and animals, is supposed to be a microscopic prototype. From this most minute microscopic *inorganic* particle became gradually developed, somehow or other, by some inherent, self-contained power, organized and living plants and animals in gradual succession over long periods of time; but for want of any definite method of more clearly expressing it, the word "Evolution" has been evoked to do service for and represent this hitherto unknown law of creation, as the word "Protoplasm" has in like manner been compelled to represent their unknown God—resulting from trituration—the *white corpuscle*, which is, according to the materialists, the self-created and self-creator of all things. I need not say that the whole of this most pretentious doctrine is one mass of suppositions and probabilities, invented to

fit into this most ridiculous of all crazes, materialism; inasmuch as having eyes they see but do not understand; or else Darwin, Huxley, &c., might have discovered that this jelly-like, circular, microscopic mass, the *white corpuscle*, is the yeast animalcule, which is the great decomposer and disintegrator of all animal and vegetable substance in nature. Consequently, in place of being the builder up and God of organic nature, although dignified under the name of "*protoplasm*" by those who ought to know, it is in reality the *physical devil*, or destroyer of all that is beautiful in the world, and is consequently *the death* of things.

There is nothing easier to demonstrate than this fact, to those who have eyes to see, and a mind capable of accurate reasoning, from observed phenomena, unbiassed by any insane theoretic or fantastical craze. It only requires the use of a microscope of sufficient power and clearness of definition, a temperature as near blood heat as possible, and a minute quantity of blood taken from a patient whose circulating medium is in a moderately active febrile state, with, say, forty or more *white corpuscles* to the thousand of the red, when the *white corpuscles* will be seen undergoing rapid reproduction. Each parent cell will be seen to throw off a young one about every minute without getting apparently anything the less itself, and this perpetually, the young ones travelling away upon their own account and growing perceptibly under the eye to become parents in like manner, and so on *ad infinitum*. Thus it has been ascertained that this yeast or *white corpuscle*, when it aggregates in the human organism, forms what is known in therapeutics as *pus*, whether it is in the form of a pustule, such as in small-pox, or in that of an ulcer, such as in scrofula, consumption, &c.; hence it is the parent or origin of all organic and other diseases in the world. But we are asked to believe that we all owe our organisms, with their power of growth and multiplication, to this *white corpuscle* as the physical basis of life; not only that, but we are also to believe that it evolves our senses, our emotions, and passions of the most opposite kind: imaginative or creative power of the mind, power of calculation, reasoning, hypocrisy, memory, dreams, intuitions, and the power to question, criticise, and even destroy ourselves by fire if we so wish. Yet we find this same *white corpuscle* the same yesterday, to-day, and to-morrow, that it has been reproducing its kind for ever without any variation to the present, more than is to be seen in any other or higher animal organism which gets its pabulum or food from such varied sources.

Materialism and the whole theory of evolution has been based chiefly upon the primary assumption of the *white* or yeast corpuscle not being an animalcule or an independent animal organism, and that it is the unit multiple of which all vegetable and animal organisms are composed or built up;—but from what has been already stated I need hardly say that it must seem most unaccountable to inquiring minds how the leaders of physiological and other sham natural sciences could have allowed their minds to run into such a groove of absurd crazes as to the origin of life in this world, for it really makes the principle of decomposition, disintegration, or death of all animal and vegetable substances, to be the origin of their life. Men whose minds take to such absurd crazes, which are to them the most advanced science and highest knowledge of the nineteenth century, cannot be regarded as having a very clear conception of nature, much less as possessing any reliable judgment of things more abstruse and to which they have not given any study. That the red or blood corpuscle is the unit of which the muscular tissue of man is composed, is patent to all who have examined carefully a section of animal flesh through the microscope; but,

there is a vast difference betwixt *recomposition*, which is a product of digestion in life, and *decomposition* which is a product of disease in death.

Although I have shown in part what is behind this craze of materialism, this card Tower of Babel of our 19th-century philosophers (!) it must not be supposed, as I have previously indicated, that these Solons will see through their pet crazes, any more than will the earth-flatteners or disease-manufacturers;—especially where there is a vested pocket interest involved in supporting their craze, as has been shown by Miss Leigh Hunt in her work on Vaccination, where the doctors, we see, are bound by a *secret oath* to support Vaccination and every craze taught in the College, and to oppose everything outside of their body, in the way of discovery. It is a humiliating state of things, but it is nevertheless true. Such being the case, we must just place such value upon the evidence of these men as it is worth. For once a man has committed himself, his name, reputation, practice, and fortune, if he has any, for the most of his life, to a craze—no matter how idiotic it may be; it is rare to find anyone who dare look at the truth straight in the face afterwards; he nails his colours to the mast, and will swear through thick and thin to make himself appear consistent to the world. It is hard to teach an old dog new tricks.

Materialists and all that class of atheists must have observed that the rising tide of thought which the advent of Spiritualism has of late years ushered in, will eventually cut the legs from under materialism and make all their sham philosophic knowledge of infinitely less value than none at all, at least in the eyes of those whose minds have become expanded by seeing more under the surface of things than does the materialist; and thus they must see that their prestige, vain-glory, and self-pride, will have a fall; and like Herod of old, they determine to slaughter those innocent of desiring them any injury.

The Spiritualists as a rule are a most philanthropic people. Those who are able to do so, spend much time and money to enlighten others, and open their houses to all honest inquirers, and take great pains to satisfy every test applied by investigators. Many attend upon and heal the sick gratuitously, when they might be making money at something else, and their whole aim and desire is to enlighten and benefit humanity as they themselves feel they have been benefited.

Who has ever heard of any atheist or materialist celebrated for philanthropy? or as a discoverer of new laws in nature? or for inventions having for their chief object the lessening of existing evils and amelioration of man's moral and physical condition in the world? or of having sacrificed social ties and fortune in order to discover the hidden sources of sin and suffering in the world, so that he could remedy them? Have any or all of them ever discovered and demonstrated to us the cause of any evil, and supplied us with the specific remedy for its removal or obliteration which was hitherto unknown? If we can find, then, nothing to record in their favour on the positive good side of humanity, and yet many gentlemen of the class named, at the present day, manage to pass muster in the world as being scientific men and respectable; truly they make but an exceedingly sorry empty show of mentality, and do much credit to their putrefactive prototype, the white corpuscle, for more transparent whited sepulchres of science could hardly be selected under the term "scientifically educated." Having how gone round the corners and a little inside these gingerbread offsprings of Minerva, let us look a little behind human or rather inhuman nature.

All mankind lives three lives in one. One in dreams which materialists will never understand because man is then freed from the operation of his outward senses, but the other two they will understand. The one is that which we act outwardly by word and deed towards other people; and the other is that which we act towards ourselves in our own self-interest, self-gratifications, and judgments of self and others—but which, as a rule, we take care not to discover to others. We see the same law of mind and outward action exhibiting itself in national policy. As an illustration, we observe that all the great nations at present proclaim their desire for peace with one accord, but are with like unanimity preparing for war. No one believes the other to be honest, because each is conscious of this double life in himself, when in the wakeful state.

When a man, especially an atheist, has committed any crime unknown to the world, whether it be murder or petty theft, &c., the defaming and injuring of an innocent character, whether male or female, or he may be possessed of or subject to some sensual depravity which masters him—either of which, if known, would ruin his reputation and character for life—one can easily understand how many men under such conditions would try to keep all secret, so as to pass muster as respectable before the world, and not be consigned to degradation and obscurity during life, which in his inmost soul he knows he justly deserves; at least, it is what he would naturally expect and get, according to the laws of man. Now, if any new science or discovery turns up, such as clairvoyance, thought-reading, or spiritualistic trance, by which one's inmost thoughts reputedly can be read and told here and hereafter, and any of these sciences are presented before such a man as is described, and he thinks he can rely upon his standing and position to combat them dogmatically and crush them, he undoubtedly will, but more especially if he has a name and has made his views publicly known as opposed to all spiritual things for a length of time. In fact, he will look upon all such as his natural enemies, and to be destroyed by all means, fair or foul. What an atheist's theory of even-handed justice is would be hard to find in any dictionary.

From this it may be gathered that all who oppose Spiritualism divide themselves into two classes: first, those who have committed themselves to a craze, by a long course of thought and action, in writing books, lecturing, &c., which to contradict or upset in latter days of life would make them appear inconsistent to others and fools in their own eyes; and, secondly, those whose course of life morally has not been of the straightest kind. In fact, people whose conscience requires squaring, here and hereafter, before God and man, so that they come under the category of either knaves or fools. In the world's history no other class of minds have ever retarded the physical, scientific, and moral progress of humanity; for the *truth kills them* by the laws of psychology—i.e., it reduces them to absolute nothingness, or the extremity of humility in their own minds, when once they are capable of discerning or allowing the light of truth to penetrate through their mental vision. All must thoroughly comprehend this before they can fulfil the mission of Reason and Intelligence or Understanding which God has ordained for man.

When man was created perfect and "became a living soul," he was made only a little lower than the angels. Man was then in direct communication with his own divine soul, which is indestructible, eternal, and incorruptible, and therefore incomprehensible to atheists or materialists, who have obliterated its expression in themselves so far as to place them under the category of lunatics or worse in the eyes of all who have any pretensions to the exercise of the divine attribute of mathematical reason. Such being the estimation we place upon the materialistic mind, the question naturally arises—What is the value of an oath taken by an atheist in a court of law? or if the magistrate be an atheist, how can he pretend to be a judge over spiritual things? and under what pretext does he assume to administer law and justice under a government which recognises in its laws the spiritual truth of the Scriptures?—to hand people a book to swear upon which he believes to be a solemn mockery and a lie? Often have I seen in courts of justice witnesses put down and their evidence refused merely because they said they did not believe in God or a future state of rewards and punishments, and if they were allowed to give evidence it would receive no consideration uncorroborated by someone who did believe in a life beyond this one, because it is simply impossible for such an irresponsible oath as that of an atheist who imperils nothing in his mind by a false oath to have the same influence upon the mind as that of one who believes in an eternal life of happiness which he imperils by a false oath.

Such being the case, it has surprised me not a little that advantage was not taken to break down and destroy the evidence of those materialistic gentlemen who swore (!) against Slade, and who took advantage of obsolete laws which were made to defend and protect ignorant persons against being duped by the machinations of knaves and mountebanks. These are the two parties for whom the Act was made, and as the prosecution will have Slade to be the "knave," it follows that the prosecutors are, according to their own assumption, ignorant persons. This Vagrant Act law is, I trust, humiliating enough for these prosecutors. Many, however, will think that somehow or other the relative positions of the parties enumerated in the Act may have changed, and that poor Slade has been rather ignorant of the snares of the outer world, otherwise he would have been able to discern the sheep in wolves' clothing, who thought to terrify and make people afraid of them, when it turns out they were very harmless animals indeed. As these old laws are most interesting, inasmuch as they prove the existence and intimate knowledge of Spiritualism in those days, I will quote from them.

In the reign of James I. an Act was introduced into Parliament on April 2, 1604 against witchcraft, and was referred to a large committee, in which were twelve bishops, and passed into a law. It runs thus:—"That if any persons shall practise or exercise any invocation or conjuration of any wicked or evil spirit, or shall consult or covenant with, entertain, employ, or feed any such spirits &c., the first offence to be imprisonment for a year, and standing in the pillory once a quarter, the next to be death."

The Act of Geo. II. cap. 5, repeals the above as regards the punishment of death; but recapitulates the offence, adding: "And for the more effectual preventing and punishing any pretences to such powers, &c., whereby ignorant persons are frequently deluded, and defrauded, it is further enacted that if any person shall pretend to exercise or use any kind of witchcraft," &c., &c.

The Vagrant Act of 5 Geo. IV. cap. 83, under which Slade was tried, was a rider upon the last Act, inasmuch as it retains in great part the spirit of the offence as set forth in these other two, the words being merely somewhat modified for the age.

Now what we as Spiritualists have to observe about these Acts is this. If there had not been a perfect recognition of the practice of spiritual intercourse, materialisations, and spirits partaking of food, how could they have legislated against using these powers from evil spirits. Laws were never enacted against a non-existence. Twelve bishops and other members of Parliament never could have legislated in a dream, and so imposed on us all. Does not the Act clearly show that communion with evil spirits alone was forbidden, but not good spirits, and that Spiritualism was known then the same as now? It further teaches us that certain juggling mountebanks pretended to conjure up good spirits when their power was only over evil spirits, like Simon Magus of old; that they in reality possessed such a wonderful power, and which is known, in India and other places even to this day, by performers to whom our modern

jugglers are a very inferior and ignorant set of men in comparison. These evil spirit conjurers were therefore men to be feared as having great power over weaker minded people and able to make them part with their money readily under fallacious promises of future rewards, &c. The same power, but in another form, was exercised daily by the various city swindlers who crop up every now and then in our law courts, and who have managed by a certain occult influence which they feel and know they possess, to so bamboozle the minds of the unsuspecting, as to make them risk their money in schemes and El-Dorados, which have no more reality than that the moon is made of green cheese.

Modern juggling is about the most childish and superficial of professions. You can buy all the known mechanical tricks in shops except Psycho, and it is merely worked by air pressure acting on two valves, the one to close the finger and thumb like a pair of pliers, and the other to cause the pliers to lift up. The rotary motion is upon the principle of the timepiece with the independent pendulum, which is caused to swing by a very minute topple of the base by the action of the balance underneath; thus is Psycho's finger and thumb, brought over the card wanted to be lifted. All the other parts of modern juggling are composed of sleight of hand and a little calculation, but it is not sufficiently understood what all the pretensions of nineteenth-century legerdemain point to. A juggler tells you he's going to make a pudding in your hat; does he do it? No; it is a lie—he's deceiving you. He tells you he's going to put solid substances, such as money, &c., through an ordinary table; does he do it? No; it's a lie. He pretends he's going to take eggs out of an empty bag; does he do what he says? He seems to, but doesn't; it's a lie. He says he's going to cut a man's head off. He seems to many to do so. Does he do it? No. It's a lie. He says he's going to do what is done in the spiritual seances, and seems, to those who know nothing about it, to do so. Does he do it? No. It's all lies, lies, lies. All his reputed acts are deceptions, and he admits it, and tells you so, and it is for you to find out his tricks, for they are all tricks and nothing genuine, that he pretends to. Yet will the ignorant public swallow these tricks in the very opposite spirit to their true meaning and intention; and when any juggler can manage to bamboozle the Court, and part of the public by saying, "I am going to show you how the mediums do so and so; it is all a trick," &c., &c., does he do it? No. It is all a lie, and he knows it too. £500 were offered some time ago to any juggler who would do certain "tricks," as they call them, under the same conditions as phenomena occur with mediums, *i.e.*, in any private house, and without any prepared machinery, &c., but none have appeared to claim it, £1,000 is now also offered by another.

An advertisement appeared several years ago in a London paper offering to teach anyone (along with other things) how Home floated in the air. I replied, and offered £100 to be taught how to float in the air in the same manner as Home did, recapitulating their words. £15 more was demanded "for the requisite machinery," and intimating that "one boy confederate was all that was required besides." I repeated the words of my former letter, further stating that where Home had floated in the air in Lord Lindsey's and Dr. Wilkinson's, no confederate could have been concealed, much less any machinery, and I offered them £200 to do what they offered in their advertisement. I need not say that I heard no more and the advertisement stopped ever after. Such is a sample of the impudent shams that are already in the world, and it is such that should be pursued, whipped, and kicked out of the world, for a more barefaced lying effrontery cannot be conceived than this attempt to mock the higher phenomena of Nature which are only now beginning to be understood by a few advanced minds, and to be reduced into something like definite laws. That such higher laws exist, and the phenomena which demonstrate them are facts, none but those totally ignorant of them can honestly deny or doubt; but like Newton after he had discovered the law of gravitation, the doubt or denial of the whole world besides could not alter this law; doubts and sneers only made it the worse for the world; they had to accept the law in the long run in spite of them and swallow their doubts as best they could, for the law being absolute stared them in the face and laughed at them. So it is with the higher spiritual laws which govern mind especially, the testimony of one who comprehends them as Newton did that of gravitation, is of infinitely more weight than the opinion of the whole world, who are totally ignorant of these laws. We have other familiar examples in Hermes, Trismegistus, Euclid, Pythagoras, Christ, and Copernicus, each of which in his day had the whole world opposed to his isolated knowledge until he educated a few minds approximately to his own standard and thus formed a school which, in time, educated the world in like manner. To compare such minds with such Lilliputian abortions as those mock magicians who would have us to believe that all the world's a trick and all the men and women merely tricksters, is worse than odious. The great minds alluded to were the Magi *par excellence* of their time, their lives the concentration and essence of living truth. Their magical paraphernalia consisted of Sense, Imagination, Reason, and Understanding, which constitute the elements of a Divine Mind; with these they moved not only mountains, but a world of errors from themselves, and so became masters of earth and Heaven; but as Christ prophesied, many will come in the latter days and say "I am he," so we have in the nineteenth-century jugglers the concentrated essence of lies, and by jugglers I include all sham sciences, and philosophies, such as Medicine, Protoplasm, Evolution, and Materialism, also Physiology, and Chemistry, where they patch up a deficiency of knowledge, to suit

preconceived ideas, having no foundation in fact, or attempt to supersede nature by art.

It is the art of the juggler to deceive, as it is that of the hypocrite; by false pretences they gull, dupe, and fleece the public, and yet few of the public can see it. Great art thou, O God of Trickery! John Bull worships at thy shrine, and the high priests of deception fawn, flatter, and poison him mentally and physically, and thus make money and fatten upon his credulity. When will John Bull learn to express a single sane original thought direct from his own mentality? God is the author of all absolute truth and honesty in man. The devil the author of lies and deception. Let me know which you prefer to worship, truth or lies, and I will tell you who is your Father to whom you pray.

All matter has to wait upon, and is subservient to, spirit. An all-pervading spirit moves the illimitable systems of inorganic suns and worlds, including our solar system, but these suns and worlds no more made that spirit which governs them in such harmony than do the fires which we light, the steam engines, musical instruments, or other things we manufacture make us. As it is in the physical world, so it is in the mental world, has always been; those with low, grovelling, materialistic, or atheistic minds, being incapable of grasping new spiritual truths, have to wait upon and be subservient to the more advanced minds, which are cast upon a more spiritual mould, and from them they pick up odd crumbs of spiritual truths, which either advance them into a more spiritual plane of thought, or else, like the modern jugglers, they reproduce them to the great unthinking sea of minds in a monstrous materialistic shape, the very opposite to their original conception; a shadow pantomime of the illimitable and higher forces of nature—a libel upon light. And the same law prevails when this class of mind glides into the precincts of Spiritualism. The doctrine of re-incarnation is a familiar example. This doctrine originated from a materialistic misconception, and ignorance of the illimitable powers of man's own divine soul, the expression of which is latent in all at this day. Adam, or first people, when their divine soul or God-part supplied them with all possible happiness in this world—when "man became a living soul;" Enoch, when "he walked with God for 300 years and was not" (*of this world*), and Christ when he was heir to and knew all things—are familiar instances. This was the original and only re-incarnation, and is not to be got outside of, but in one's self. It is the only transmutation or philosopher's stone the wise men sought after, for it changed all their baser spiritual elements into the eternal splendour of spiritual gold, for God is the gold of the alchemists and the divine soul of man is a small part of God. Yet all our nineteenth-century jugglers and would-be scientists presume either to arrogate to themselves a superior knowledge to these ancient Magi, or else to say that they never existed, and thus they shut themselves up in their adamant shell of self-pride and ignorance as God of themselves with nothing absolutely good either to give or receive. A practical illustration of the above I got lately, which I will give, and I have done.

I paid a visit to the Polytechnic a few days ago in company with a lady friend, and was agreeably surprised to meet again, upon the stage of the large theatre, an old friend to the cause of mesmerism, clairvoyance, and Spiritualism, Mr. Taylor, who exhibited that wonderful thought-reader and clairvoyant, the late Madame Prudence, at the Colosseum nearly twenty years ago.

Mr. Taylor gives a "plate-spinning" and thought-reading entertainment through his son, who is about the most wonderful boy that has appeared upon a public platform anywhere. His father says he can do any and everything he attempts, no matter how difficult, and very quickly too. Plate-spinning, which took Mr. Maskelyne several years to accomplish, young Taylor taught himself in as many hours, and that in so superior a manner, that he far eclipses Maskelyne—in fact it must be seen to be believed; but this is nothing in comparison to what follows. In the natural state, and blindfolded upon the stage, there is nothing which any or all of the audience can show his father that the boy cannot tell you everything about. The same form of question elicits the particulars of the most varied objects, and dissimilar questions in like manner for similar objects, so that anything like trickery or confederacy is totally out of the question; in fact, he must be seen and tested to be believed in, even by ordinary mesmerists and Spiritualists. Master Taylor is a much greater phenomenon for scientific men to solve than anything that has come across this century. His father makes no secret of the solution of the enigma connected with his son, despite the adverse spirit evinced by others in the establishment, and which no materialistic theory can explain.

A burlesque on spiritualistic phenomena follows, superintended by Prof. Gardiner, but he unfortunately travels beyond the facts and history connected with that recently deceased, but formerly well-known and marvellous medium, Mrs. Marshall, sen. To assume her mediumship to be all trickery, as Prof. Gardiner does, is to assume that "those poor people, aunt and niece, who lived in a miserable kitchen somewhere in the vicinity of Gray's Inn Road,"* had the command of infinitely more mechanical, electrical, chemical, and juggling ingenuity, scientific apparatus, and paraphernalia, than is possessed by all the Polytechnics, scientific men, and jugglers in the world, and that these apparatus, &c., unlike the Polytechnic and other jugglers, were undiscoverable to any who visited them, and therefore these "poor people" could teach them all, much they have yet to learn: seeing that Prof. Gardiner, however amusing he makes his absurd and humiliating "seances" (to him), does not produce a single mock manifestation that fulfils the

* They lived on the second floor, 52, Red Lion Street, W.C.

conditions at all like any of the phenomena which occurred at Mrs. Marshall's; and the whole that is given at the Polytechnic under very expensive conditions, would not represent the thousandth part of those varied and unaccountable phenomena which took place in the presence of these "poor people."

The Polytechnic seance, however, is exceedingly amusing, and will do much to make people think, apart from the many misstatements or misconceptions of Prof. Gardiner, who has a very happy knack of making all he understands plain to the humblest intellect, and it is a pity to see a valued and deservedly favourite lecturer nail his faith to a worn-out old dry wooden pump, when we have the metal centrifugal one which is capable of throwing any amount of water without being tied to any empty and shadowless theory. For all we have to do is to accept of the facts first, and then let each account for them as best he can, but for goodness sake, let those who expect to pass as sane, or as having advanced minds, beware of the theory of trickery, seeing it explodes itself, and can never in a single instance be made to hold water, before one who knows, because in not one single case of spiritual phenomena are the conditions the same as that under which the juggling trick is done, which is supposed to represent the genuine phenomenon. In conclusion I would say to all interested in psychical phenomena, go at once to the Polytechnic, there is a treat in store which you little expect. Indeed my idea is that Master Taylor's powers should be tested, and if found genuine, specially utilized by Spiritualists, for his father assures me that the slate writing can be done through him at all times, in broad daylight on top of table, and before any audience. If this is so, undoubtedly he ought to be brought out into open court at Slade's and Monck's trial, as a set off against the tom-foolery of Maskelyne, and conjuring swindle of the shops where they sell "the great slate-writing trick at 1s." and upwards. Mr. Taylor invites testing to its fullest extent, and by anyone, he cares not whom. Should it turn out as he says, then undoubtedly we may conclude that a spiritual crisis is at hand which few contemplate or have any idea of.

"LEX ET LUX."

MRS. EVERITT ON DR. MONCK'S MEDIUMSHIP.

Dear Mr. Burns,—I did not intend sending you anything this week, for no doubt you have plenty to fill your paper with just now, but on reading a statement in the *Daily Telegraph*, made by one of our scientific men, to the effect that we Spiritualists are deceived or self-deceived, I cannot refrain from giving you a few facts that took place last Thursday evening, at the country mansion of one of our city merchants (not a Spiritualist), a plain, matter-of-fact city gentleman, an earnest seeker after truth—one, I fancy, not likely to deceive himself, and we are quite sure would not deceive others. We were seven; Dr. Monck the medium. As soon as we went into the room where the seance was held (used as a family school-room), the Doctor said he felt as though an old man had died in that room. He then described the symptoms of the old gentleman's disease. This seemed to us very improbable, that our host's predecessor, who was a very rich man; should die in a room built out from the house; but this proved to be the fact, as our friend informed us that the previous owner of the property had that room built expressly for a bed-room, adjoining his sitting-room, so that he could have easy access from one to the other. I may say that there was no possible means whereby the Doctor could attain the slightest clue to such an event, he not having been in the house or neighbourhood before. We sat round the table, and the usual manifestations occurred, also one I had much wished to see, having read of its taking place occasionally, namely, the pencil moving and writing without contact; we all saw this plainly enough (for the gas was burning); the medium's hands were away from the spot, a handkerchief was lightly thrown over the paper, but not over the top of the pencil (an ordinary Mordan one), we saw it slowly rise up, and move from left to right on the paper, and write a sentence at my request. This was done twice, so that self-deception will not explain it. We also had writing on the under side of the slate, on the top of the table, the slate not going out of our sight, but we heard the writing, and a long message was given from a deceased relative of some of those present.

Dr. Monck then went to the piano; after shutting the lid he requested Mr. Everitt to hold both his hands; the piano was played from the highest to the lowest note—singly or together, just as requested by those present. One gentleman and Mr. Everitt then sat, one on each end of the piano, they held the Doctor's hands; it played all the same; but before doing so "Samuel" told them to pass their hands over and under the keys, to make sure no string was attached; of course there was none, and to prove the keys could not be touched or sounded by the medium's feet, Dr. Monck stood up, and held his hands over the top (the lid being shut); still the notes were struck according to the request of those present. Remember, all this took place in the light.

I will finish by saying that on the Doctor coming down the next morning to breakfast, he asked if anyone had slept in the bed he had occupied who had suffered from inflammation of the left lung, or if anyone had died in the room of that complaint, as he felt sore up the left side; this our hostess told us afterwards was quite correct, for her son a young man, a few months past had died in that room with the disease the symptoms of which the Doctor had described, but I need say no more. That the Doctor is the best test-medium we have is a fact beyond all dispute, and that Dr. Carpenter is wrong is also true, for the raps are not produced within the medium's body. In Dr. Monck's case they are felt externally to him, as proofs were given of it last Sunday night at Doughty Hall, proving that the power or force is felt external to the medium. How this can be done by trickery or self-deception is a problem which I think our scientific men ought to solve.

Dr. Carpenter's belief or unbelief is not of the slightest consequence to the cause of Spiritualism; truth does not stand on the *ipse dixit* of one man or any body of men. Truth is a fact, and a fact is a stubborn thing which remains unaltered, irrespective of persons' belief, or unbelief; and now let me call upon every English man, woman, and child

to put their shoulder to the work and help to raise funds for the protection of those who stand up for an unpopular cause and help to repeal a law which infringes upon freedom of thought, and creed, and the liberty of the subject.

Everyone can help in this matter; my two young daughters have voluntarily wished to help in this way and are now busily writing to their immediate friends and acquaintances, soliciting aid for the Defence Fund. I hope many others will follow their example. M. A. EVERITT.

Lilian Villa, Hendon, London, N.W. Dec. 18.

A FLYING VISIT TO KEIGHLEY.

In the early part of previous week Mr. Burns received a telegram asking him if he would visit Keighley on Sunday, Dec. 17, and deliver a lecture in reply to the Rev. Mr. Oliver of that town. He agreed to do so, and on Thursday afternoon the placards were out. On Saturday, at 3 o'clock, Mr. Burns left London for Yorkshire, and in due time was receiving the kind hospitality of valued friends. The weather was thick and wet, and it was to be feared that the meetings might be injured thereby. The Mechanic's Hall is said to accommodate 1000 sitters. Though only two clear days' notice had been given, it was crowded to the doors at the afternoon meeting. The audience was highly respectable and earnest in their endeavour to hear the truth discussed. The lecture was in reply to a non-conformist minister who on two Sundays had lectured against Spiritualism. We need not occupy space either with his objections or the satisfactory manner in which the lecturer met them. As the lecturer went on, crowds of youths from the Sunday-schools made a noise at the closed doors, and ultimately obtained admission coming down the aisles of the hall in two streams right to the platform. This was somewhat of an interruption, and very much interfered with the comfort of the speaker, disturbing the conditions; but the lecturer went on without pause to the close, and was listened to with due attention. At the end, questions were permitted, but the "Sunday-school roughs," not having been able to impede the speaker, now broke out in noisy demonstrations, whistling as if they had been in a music-hall, from which establishment it would appear they gathered some of their Christian education. It was therefore announced that questions might be written and submitted in the evening. The meeting dispersed quietly. Several of the youths present were overheard by Spiritualists saying that they would attend in the evening and make a disturbance, but a policeman was stationed at the door which rendered the evening attendance more select, though the hall was not so full.

In the evening the lecture was on "Spiritualism and the Teachings of Jesus." The speaker had more scope, and it was regarded as the best performance of the two. Portions of Mr. Oliver's lecture were answered in the evening also. Questions were answered at the close, but they were not of much importance. The doxology was sung down the throat of a fanatical old man who makes it his business to attend public meetings and create a disturbance. The attention was very close throughout, and the lecture made an excellent impression, as did the first, which was delivered in a high tone and free from personalities.

These, we hear, were the best meetings ever held in Keighley, on the subject of Spiritualism, and the friends are much encouraged thereby.

A great number of the MEDIUMS was sold. The expenses were defrayed by collections. The choir did excellent service in singing a variety of suitable spiritual hymns. We congratulate our Keighley friends on their improvement. It shows the value of the hall which they had built for them by the late Mr. D. W. Weatherhead, who was with us in spirit on Sunday. We were pleased to meet his family and to know that they still continue the use of the Lyceum Hall to the Spiritualists and thus respect the motives of their revered chief.

All this interest has arisen out of Dr. Monck's work in Keighley. His friends stand by him like a wall of fire. No lies or slanders shake them in the least. We saw the place where his seances were held, and the name of his guide written on the ceiling of the room. As soon as is convenient Dr. Monck will be invited to lecture at Keighley. The place is all alive with Spiritualism, and the recent opposition has done more to stir the question up than any other cause. The local Spiritualists go on quietly, and are grateful for it all,—even the ill-behaviour of the sectarians on Sunday, for it shows what their principles are. When Mr. Oliver lectured, the Spiritualists present behaved in a most exemplary manner. Mr. Oliver was *non est* on Sunday. He had a call, as we understood, to be elsewhere.

We were amused to hear of a strolling humbug who recently visited the town to "expose" mediums. He advertised that "his body" would walk through mid-air. He had some wires placed along, to which he strung up by the neck an effigy of himself—a dwarf with very short extremities. Some of the audience pulled this "guy" down and said, "This is not your body." "Yes, it is," said Mr. Impudence. "It is my body, I paid for the stuff and made it." The audience was so dissatisfied that he had to disgorge some of his ill-gotten gains. But he made more by it than if he had been an apostle of Spiritualism.

STANDING BY THE SILVER WAVES.

Standing by the silver waves that ripple at our feet,
Like lisp'ing tongues of infancy our happy hearts to greet;
Standing by the rippling waves,—our sensuous sea of bliss,—
We catch from yonder far-off shores sounds sweetly sent to this.

Standing by the silver waves that ripple at our feet
And, looking yonder thro' the haze in expectation sweet;
And, list'ning with attention clear, harmonious, refined,
We sometimes catch the faint-far-off impress'd upon the mind.

Standing by the silver waves that round life's coastland beat,
Ever washing on our strand hope's treasures at our feet—
How wistfully we wonder where can lie that unseen shore
And, pray to God our Father that in peace He'll bear us o'er.

Standing by the silver waves that ripple at our feet,
Plunging in the subtle tides that make the two worlds meet,
May all our souls be lifted up, and thro' the ether borne;
By force of breathing music to their resurrection's morn.

W. GAUTREY.

INSTITUTION WEEK, 1876.

The following subscriptions have been received:—

Table listing various subscription entries with names and amounts in pounds and shillings. Includes entries like 'Marylebone Association Seance', 'From Byer's Green Circle', 'Newcastle Society for Promoting Inquiry into Spiritualism', etc.

Mr. J. Swindin:— Miss Swindin ... £0 2 0 Mr. Swindin ... 0 1 0 Mrs. Swindin ... 0 1 0 William Swindin ... 0 0 6 Joseph Swindin ... 0 0 6 G. Starnes ... 0 1 0 Mr. King ... 0 1 0 Mr. Quincey ... 0 1 0 Mr. Sharland ... 0 1 0

Mr. W. Rowlinson, Golborne:— Mr. W. Rowlinson ... 0 10 0 A Friend ... 0 1 0 John Stephenson ... 0 1 0 A Friend ... 0 1 0 Joseph Swift, Wigan ... 0 2 6 A Friend ... 0 1 0

Thomas Walton, of Keighley:— Mr. Thomas Walton ... 0 2 6 Mr. R. Maylor ... 0 5 0 Mr. C. Hird ... 0 2 6

Mr. R. Catling, Peterborough:— J. T. M. ... 0 1 0 J. T. C. ... 0 1 0 Thomas McKinney ... 0 2 0 A Friend ... 0 2 0 L. C. ... 0 1 0 R. Catling ... 0 5 0 T. R. ... 0 1 0

Richard Fitton of Oldham:— Self and Family ... 0 4 6 Two Friends ... 0 2 0 S. P. ... 0 0 6

Mr. Joseph Chadwick, Oldham:— Mr. J. C. ... 0 1 6 Mr. J. C., jun. ... 0 2 6 Mr. J. B. B. ... 0 2 6 M. J. C. ... 0 2 6 Mr. J. C., sen. ... 0 1 0

Miss A. Fairlamb, Gateshead:— J. J. H. ... 0 1 0 Mr. Kaye ... 0 10 0 A Friend ... 0 2 6 W. H. ... 0 1 0 G. A. Marchant ... 0 1 0 J. Hare ... 0 2 6 John Coltman ... 0 2 6 H. A. Kersey ... 0 5 0 J. A. Wilson ... 0 1 0 T. Ashton ... 0 2 6 W. E. ... 0 1 0 G. Grant ... 0 1 0 Mrs. Hunter ... 0 2 6 M. P. ... 0 1 0 Mr. Comptour ... 0 1 0 Miss Coltman ... 0 2 6 Miss A. Fairlamb ... 0 2 0

Mr. James Raper, Grimsby:— James Raper ... 0 1 0 Jane Raper ... 0 0 6 S. J. H. ... 0 1 0 Thomas Asquith ... 0 1 0 S. L. Salsbury ... 0 1 0 S. Bolley ... 0 1 0 J. Cartwright ... 0 2 6

Mr. Wm. Pool, Merthyr Tydfil:— E. D. ... 0 0 6 J. W. ... 0 1 0 William Thomas ... 0 1 0 Walter Lloyd ... 0 1 0 M. A. Lloyd ... 0 0 6

Mr. T. Dowsing:— Mr. Howard ... 0 1 0 Mr. C. Dowsing ... 0 1 0 Mr. E. Mauldon ... 0 1 0 Mr. T. Dowsing ... 0 1 0

Mr. Butcher, New Cross, S.E.:— John Alfred Butcher ... £0 2 0 J. K. L. ... 0 2 0 Mrs. L. Niblett ... 0 1 0 W. Wats ... 0 2 0 M. Puttock ... 0 2 0 J. E. H. ... 0 1 0

Mrs. J. C. Rhodes, of Oldham:— Mr. James Rhodes ... 0 0 6 Mrs. Rhodes ... 0 1 0 Miss Rhodes ... 0 0 6 Miss Withnew ... 0 0 6 Mr. J. Hardman ... 0 0 6 Mr. James C. Rhodes ... 0 1 0 Mrs. J. C. Rhodes ... 0 0 6 Mr. James Jackson ... 0 0 6 Mr. W. Fletcher ... 0 1 0 Mr. S. Fletcher ... 0 0 6 Mr. Benjamin Cox ... 0 1 0 Mrs. Metcalfe ... 0 1 0 Mr. James Wright ... 0 1 0 Mrs. James Wright ... 0 1 0 Miss Jackson, aged 7 ... 0 0 2 Miss Fletcher ... 6 ... 0 0 2

"Adonai" "Adonai" "Adonai" "A Scot" "Inquirer" "Mozo" A. O. M. P. J. B. W. S. F.

Mr. T. S. Garrioch, Glasgow:— J. M., of Johnstone ... 0 1 0 John Wilson, Glasgow ... 0 2 0 J. S. ... 0 2 6 Per Mr. T. Garrioch ... 0 3 0

Mr. W. J. Colville, Brighton:— W. J. Colville ... 0 2 6 Mrs. Dinning ... 0 0 6 Mrs. King ... 0 0 6 Emma and Willie "Signor" "Duchess"

Mr. John Bleasdale, Preston:— J. Bleasdale ... 0 2 6 T. ... 0 2 6 N. ... 0 2 6 C. ... 0 2 0

Mr. Charles White:— Wm. A. ... 0 1 6 Chas. and E. F. C. White ... 0 5 0 Mr. Hesketh ... 0 1 0

Mr. J. Maynard:— Mr. Friehold ... 0 2 6 Mr. Blackburn ... 0 0 6 Mr. Peyton ... 0 0 6 J. M. M. ... 0 1 6

Mr. James Dunn, Old Shildon:— A few Friends at a Seance ... 0 6 0 Mr. J. Mensforth, sen. ... 0 1 0 Mr. J. Dunn ... 0 1 0 Mr. J. Mensforth, jun. ... 0 1 0 Mr. Robert Anderson ... 0 1 0 Mr. Thomas Anderson ... 0 1 0 Mr. Brass ... 0 2 0 Mr. J. Mansfield ... 0 0 6

Mr. Wm. Carpenter:— A Well-wisher ... 0 2 6 Mr. Barridge ... 0 0 6 Mr. G. Carpenter ... 0 2 0 D. M. ... 0 0 6 W. H. ... 0 0 6 Investigator ... 0 2 0 E. H. ... 0 2 0

Mr. David R. Wright, Stockton-on-Tees:— From "Test-Ruffian," Dr. R. Wright, Ralph Douglas, "Every Little Helps," J. G. H., A Friend, F. Hugill, H. Fround ... 0 15 0

COLLECTIONS BY

Mr. J. J. Robinson:— J. J. Robinson ... £0 5 0 Richard Deeble ... 0 5 0 John Woolley ... 0 5 0 Anthony Winn ... 0 5 0 Edward Morrison ... 0 1 0 Dr. Brown, Burnley:— Mr. Burrell ... 0 10 6 Mr. Hargreaves, of Nelson ... 0 2 6 Dr. Brown ... 0 10 6 Contents of Institution Box at Circle ... 1 5 0

Braintree:— M. A. ... 0 2 6 S. W. ... 0 1 6 D. C. ... 0 1 6

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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, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 29, 1876.

OUR INDEX.

What a grand safeguard from excesses it is to have an index to compile with all speed during the Christmas holidays. That has been our chief entertainment, and a most riotous expenditure of paper and paste has been the result. We have survived the preparation of the literary dish, so rich and varied in contents, and now that it is cooked we present it as a Christmas-box to our loyal readers. An index renders the volume much more valuable, but ours is far from being complete, though superior to aught we have seen in this department of literature. Kind reader, look down these crowded columns and you will be able to answer if we have been idle during the year, and whether or not the MEDIUM represents the work, the workers, and the newest thoughts and freshest plans in Spiritualism.

When we say "we," of course you are included, and we cordially thank those busy co-workers who have done their part to render this volume of so much importance in the history of the movement.

DR. MONCK'S PORTRAIT AND BIOGRAPHY.

We hope to give in our next number a fine engraving of Dr. Monck, and a short sketch of his life and mediumship. So much interest attaches to him at the present time, that it is hoped this step on our part will be appreciated by the friends of the Movement generally. Dr. Monck's friends should apply early for extra copies. Quantities may be obtained, if ordered before Thursday, January 4, at the reduced price of 8s. per 100 copies.

THE PROGRESSIVE COLLEGE, GRASMERE.

We state, for the benefit of parents, that Mr. P. R. Harrison, B.A., will resume the duties of his College on January 6. Mr. Burns will send one of his boys for the ensuing year, and it is hoped that many other Spiritualists will follow his example. Mr. Harrison deserves the support of all friends of progress, and we feel convinced that if parents sent their boys to Grasmere, they would consult their own best interests. We have visited the place, and are well satisfied with its arrangements and the abilities of the principal. Our readers will also remember the satisfactory report of Lady Caithness, which appeared in these columns a week ago.

DR. MONCK AND MR. BURNS AT OLDHAM AND MANCHESTER.

On Sunday, the last day of 1876, Dr. Monck and Mr. Burns will address two meetings in the Temperance Hall, Horsedale Street, Oldham, at 2.30 and six o'clock. Both gentlemen will speak at each meeting. Mr. W. Oxley, Manchester, in the chair. Crowded meetings are expected.

A few ladies and gentleman are required to complete a private circle sitting in the vicinity of Kennington Church on Saturdays, from seven till nine p.m. Apply by letter when interview will be appointed, to Mr. H. Clarke, 23, Cranmer Road, Brixton Road, S.E.

WHO WILL BE OUR SUBSCRIBERS FOR 1877.

During the week we desire to know to whom we are to send the next issue of the MEDIUM. All subscriptions are payable in advance, and should be remitted by the subscriber without putting us to any expense. When we have to apply once or oftener for a few shillings we suffer a loss which our friends have no right to inflict. This is not a work of profit, not even paying the outlay, so that we expect the subscription price without trouble or deduction. We hope to receive all subscriptions not chargeable to account early in the week. If other periodicals required are included it will save all parties further trouble.

REPLIES TO DR. CARPENTER.

Space will not permit of our dealing with the very learned lecture to which we gave such prominence last week. Most people are of opinion that it stands well by itself—a blank cartridge charge, quite harmless to Spiritualism and Spiritualists. That is no reason why shot of a more penetrating character should not issue from our guns, and we promise that in due course the subject will receive attention.

MANCHESTER NEW-YEAR'S-DAY FESTIVAL.

We publish on another page the programme of the social meeting of the Lancashire District Committee, to take place at the Temperance Hall, Grosvenor Street, Manchester, on New-Year's day. Dr. Monck and Mr. Burns expect to be present, and they hope to meet a full gathering of Lancashire friends.

INSTITUTION WEEK'S LIST.

We give this week a goodly list of offerings to our work, which has been a very special help to us. We rejoice to see that it is chiefly in small sums, many of the donors not being rich in world's goods. This shows the power of Spiritualism and the universal nature of our work therein. Our thanks to these friends are more sincere than demonstrative.

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.

MR. MORSE AT DOUGHTY HALL.

On Sunday evening Mr. Morse will speak at Doughty Hall, and for the last time at present. On Sunday last he gave a very instructive discourse on "Christmas; its Significance and Use." Doughty Hall, 15, Bedford Row, Holborn. To commence at seven.

DR. MONCK IN LONDON.

On and after Wednesday next Dr. Monck will be at his rooms, 15, Southampton Row, from 11 till 3 o'clock daily, to receive his friends, heal, and arrange for private interviews.

FAIR PLAY AND NO FAVOURITISM.

Not a few of our friends have expressed themselves as having no choice in their appreciation of the two celebrated mediums that are on their defence at the present time. They have extended their hands to both simultaneously, and with a gift in each of equal value. This has been our method also. We know that both Dr. Slade and Dr. Monck are genuine and most powerful mediums, invaluable educators, and as far as we have discovered, trustworthy and honourable gentlemen. They are, therefore, alike dear to us, and our thought, word, and deed is for both, without a shade of a qualification. We also hold them both not guilty in the eye of the law, and hence can enter upon their defence without any reservation.

That a different policy—for we can't call it by a higher name—has been manifested by others is notorious. Our conduct throughout has been a protest against such a step, which, while it helps one man it appears to condemn another. The course adopted by Signor Damiani is a model which we take pleasure in placing before English Spiritualists:—

"Dear Mr. Burns,—Enclosed is a cheque for £2, as my subscription to the Spiritualists Defence Fund. I wish one half of my subscription to be employed in the defence of Dr. Monck, and one half for Dr. Slade's."

"I should not have thought it possible that after a quarter of a century of Modern Spiritualism, and in this year of grace, such defences would have been necessary in 'Old' England.—Yours truly,
60, Salita Pontecorso, Naples, Dec. 21, 1876. G. DAMIANI.

Mr. D. D. Home has gone to the South. His address is Poste Restante, Nice, France.

CHESTER-LE-STREET DISTRICT.—Mr. T. Brown will begin his labours in this district at West Pelton, on Sunday. Address, care of Mr. Samuel Stewart, West Pelton, Chester-le-Street.

DALSTON ASSOCIATION.—The sixth anniversary will take place at the rooms, 74, Navarino Road, on January 4. The chair will be taken at eight o'clock precisely, and the proceedings will consist of vocal and instrumental music, congratulatory addresses, conversation, and inspection of specimens of drawings, writings, photographs, and other articles of interest.

INVITATION TO THE SPIRITUALISTS OF LONDON FROM THEIR SCOTTISH FRIENDS.

GRAND NEW YEAR'S GATHERING AT DOUGHTY HALL, WEDNESDAY, JANUARY 3, 1877.

Another "happy evening at Doughty Hall" comes off on January 3. On this occasion the arrangements are made by the Scottish Spiritualists in London, that they may have an opportunity of meeting together in memory of "Auld Lang Syne," and entertain such of their English friends as may honour them with their company.

While the supply of tickets remains, all are heartily welcome to use them, and partake of the good cheer—physical, musical, intellectual, and social—which is being provided. Though the arrangements are made by Spiritualists, no questions will be asked as to what is believed or disbelieved. The Scotch friends should apply for tickets at once to prevent disappointment, as there is a great desire on the part of London Spiritualists generally to be present.

Price of tickets, single, 2s. 6d.; double, to admit a lady and gentleman, or two ladies, 4s. On sale at the Spiritual Institution, 15, Southampton Row, London, and of the members of the committee.

THE TEA PARTY.

The hall will be open at five o'clock, decorated with some of Mr. D. Duguid's mediumistic paintings and drawings, and other objects of interest. Tea in Scottish style will be served at 5.30, and the tables will remain furnished till seven o'clock. During tea in the ante-rooms, the hall will be used as a promenade for music and conversation. Pipe-Major Mackenzie, of the Caledonian Asylum, has been specially engaged to attend, and at intervals will perform appropriate music. Other musicians will also take part.

THE SCOTTISH CONCERT.

At 7.30 it is hoped that all the company will have arrived, and the regular programme will then commence, consisting of songs, readings, and recitations in the Scottish dialect. There will also be short speeches by eminent Scotchmen belonging to the Cause. We regret that none of our Glasgow friends can be present. No fixed programme is here given, but a selection of favourite Scotch songs and ballads by eminent vocalists has been provided, sufficient to occupy all the time at disposal.

During a brief interlude a series of views of mediumistic drawings specially provided will be shown by the lime light and interesting details given. These direct spirit-drawings, through the mediumship of Mr. Duguid, are of great interest. Mr. Morse, who has so often visited Scotland, will be present, and his controls will address the meeting.

THE SCOTTISH BALL.

Dancing will commence about 10.30 and continue for a couple of hours or so, when Scotch reels, strathspeys, country dances, &c., will be on the programme, in addition to the usual dances. Several gentlemen have promised to perform the "sword dance," "Tullochgorum," and other famous step dances.

A rich and varied entertainment has been provided, which will be rendered in a free and social manner. The committee earnestly desire that tickets be procured as soon as possible, that suitable arrangements may be made, and that the rooms be not overcrowded.

DR. MONCK'S PROGRESS.

Dr. Monck has spent his Christmas amongst his friends at Bristol. He was waited on by a representative of Spiritualism in the principality, and was assured of the good feeling of his Welsh friends. The subscription list indicates the fact.

Dr. Monck's solicitor has applied to the magistrates at Huddersfield for his goods, which are held in possession of the Chief Constable. It was shown that the matter had been irregular throughout, and not in accordance with the Act. We shall give the facts next week.

DR. MONCK'S PHOTOGRAPHS.

Dr. Monck has had his photograph taken in two positions, sitting and standing. They are beautiful and perfect specimens of art, and will be an acquisition to every Spiritualist's album. The price is 1s. each, and they may be obtained of Dr. Monck's secretary, Mr. Hackett, 15, Southampton Row. A stamped-addressed envelope should be enclosed.

MR. BRADLAUGH AT THE DIALECTICAL SOCIETY.

On Wednesday next, January 3rd, Mr. Bradlaugh will address the London Dialectical Society on "Body and Mind." We have a few tickets for this occasion, and as the subject is likely to interest many of our readers, we recommend early application. A discussion will follow. The chair will be taken at eight o'clock precisely.

Huddersfield.—Spiritualism is having a revival in this town. The local worthies have done more for it by attacking Dr. Monck than by all their previous efforts. Thus it appears that every man has a place in the economy of the universe if he could only find it out. The MEDIUM is on sale by Mr. Cowgill, newsagent, 24, Kirkgate, Huddersfield.

Leicester.—Mesmerism.—Mrs. Chadwick, the popular lecturer, is giving experiments, with great success, at the Temperance Hall, Leicester. The lady's phrenological descriptions of persons from the audience are creating quite a sensation in the town, whilst the experiments in biology and mesmerism keep the crowded audiences in roars of laughter. Books on mesmerism and phrenology may be had at the doors each evening.

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THE PRICE OF THE MEDIUM FOR 1877.

On and after Friday, January 5, 1877, the price of the MEDIUM will be

THREE HALFPENCE PER COPY.

being an advance of a halfpenny on the present price.

Subscriptions for the ensuing year are now due and may be remitted in accordance with the following scale:—

	s.	d.		£	s.	d.
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Two copies " " "	0	4	"	0	17	4
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	6
Five " " "	0	9	"	1	19	0
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BIRMINGHAM.—On Sunday, the 31st inst., Mr. J. W. Mahony will lecture at the Templar Hall, Ladywood Road, 6.30 p.m. The annual soiree of the Spiritualists' society is fixed for second week in January. Particulars next week.

MIDDLESBORO'-ON-TEES.—Dear Mr. Burns.—We write to thank you for that large parcel of MEDIUMS. We have had a house-to-house distribution of them and I hope with success. We met with plenty of scoff, but that we do not fear when we have the gentle guidance of our spirit-guides. We have but a small circle, but are in hopes that our labours will be successful, and some that are ignorant of the phenomena in many of their phases may be enlightened by our feeble effort.—Yours faithfully, G. IZZARD.—Anyone desirous of joining this circle, should apply to Mr. G. Izzard, 38, High Duncombe Street, Middlesboro'.

DARLINGTON.—An assemblage of the members to partake of tea was held on Monday week at the Institution Rooms, Mount Street. After tea the subject of "A Co-operative Colony in California," was discussed. Mr. Wm. Dixon occupied the chair. There were several speakers, and the subject was handled in an interesting manner. A pamphlet, giving the outline of a co-operative colonisation scheme, proceeding from the guides of Mrs. Tappan, was examined, and generally pronounced defective, in that it did not to the extent desired, concede the principle of individual control over individual property. All associations which had been attempted on a spiritual basis had, it is stated, failed in practical working, except where, as with the Shakers, there was submission to such regulations as virtually to exclude personal and mental freedom. On these grounds, therefore, the scheme was generally dissented from although it was affirmed there was much in it that was admirable. A collection of 6s. was made for the Spiritual Institution, London.

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.
J. BURNS, Secretary.

London, Dec., 1876.

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 QUEBEC HALL, 25, Great Quebec Street, N.W.—Tuesday, January 2. Evening, at 8; subject—"Spiritualism: What does it mean?"
 DALSTON ASSOCIATION, 74, Navarino Road, Dalston.—Thursday, Jan. 4.

PROVINCIAL.

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 3 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.
 BIRMINGHAM.—Sunday, January 28, 30, and February 1.
 GLASGOW.—Sunday, February 11.

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

A NEW YEAR'S GATHERING OF LANCASHIRE SPIRITUALISTS.

Mr. Editor.—On New Year's Day (Jan. 1, 1877) a general social gathering of Lancashire Spiritualists will take place in the Temperance Hall, Grosvenor Street, Manchester, under the auspices of the Lancashire District Committee.

ARRANGEMENTS OF MEETING.

Assemble at 4.30, for congratulations. Tea on the tables at 5 p.m. prompt. The tables will be arranged round the room and down the centre, so that friends will be able, if they desire to do so, to speak with friends. There is to be no formality, no need of introductions, as it is desirable that it shall be more like a family gathering.

Chair to be taken at 6 p.m. Short speeches, readings, recitations, songs, music, alternately until eight o'clock. Promenade, conversation, dessert, until nine o'clock. Dancing to commence at nine. Conclude at eleven o'clock. All will unite in singing "Holiest, breathe an evening blessing."

There will be a table set out with spirit-photographs, paintings, moulds, &c., for inspection.

Mr. Robert Harper, of Birmingham, will be present, and take part in the proceedings.

Miss C. Dixon, of Stockport, will recite some of her telling pieces. Several mediums, &c., will also be present.

Dr. Monck and Mr. J. Burns are also expected to take part in the proceedings.

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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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TUESDAY, JAN. 2, Dr. Monck's Committee, at 8. Scottish Committee, at 8.

FRIDAY, JAN. 5, Mr. E. W. Wallis, at 8, Trance Addresses and Answers to Questions. Admission 1s.

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

WEDNESDAY, JAN. 3, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, JAN. 4, 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.

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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.

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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.

LOUGHBOURGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold 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, Horsedgate Street, at 6.

OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.

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