

ON AND AFTER FRIDAY, JANUARY 7, 1876,
THE PRICE OF THE "MEDIUM" WILL BE ONE PENNY.



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

SPIRITUALISM.

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

No. 299.—VOL. VI.]

LONDON, DECEMBER 24, 1875.

[DOUBLE SHEET—PRICE 1½d.]

MEMORIAL FROM THE SPIRITUALISTS OF GREAT BRITAIN

To His Excellency

MARSHAL MACMAHON,

President of the French Republic.

We the undersigned, Spiritualists, and representatives of Spiritual Societies, of Great Britain, consider that, in venturing to approach your Excellency with the present respectful and humble Memorial, we may in truth claim to do so on behalf of many thousand of our fellow-Spiritualists of the United Kingdom. With equal truth may we also say not only that the Spiritualists of Great Britain include in their body a long array of persons eminent in science, in literature, in social rank, and in all the learned professions, including the Press, but also that the bulk of them consist of persons much above the average in point of intelligence, education, and powers of observation and reasoning, who have been led to adopt this grand faith and philosophy from no weak credulity, but against the resistance of their own prejudices, through the overwhelming evidence of facts, according to the strictest principles of inductive science.

The same description may fairly be said to apply to the Spiritualists of the world, who are conceded to number millions, every one of whom may be said to have been converted by proof in spite of anterior disbelief and prejudice, from sovereigns on great thrones to the lower ranks of educated and thoughtful men. We are very sure that the object of this Memorial will command the sympathy and concurrence of the whole of these in mass.

That object is to solicit your Excellency's clemency on behalf of M. Leymarie, the Editor of the *Revue Spirite*, now under sentence to a year's imprisonment on the false charge (as we are convinced) of complicity with the photographer Buguet, the author of fraudulent spirit-photographs.

We do not mean to imply the slightest disrespect to the magistracy and judiciary of France, when we declare our conviction that M. Leymarie is not only an innocent enthusiast for a great truth, but a highly honourable and conscientious man; and that, through a combination of unfortunate circumstances and deceptive appearances, justice has been misled: a lamentable accident which occasionally happens to the most enlightened and most honourable tribunals of any country. We all associate ourselves with that noble Colonel of Artillery of the French Army, who, in open court, after the rendering of the sentence of M. Leymarie, in the presence of the judges, and aloud, went forward and embraced him publicly, declaring that "*he was proud to give him that testimony of his esteem and respect.*"

All persons ignorant of the wonderful facts of Spiritualism, and of the multitude, variety, and conclusiveness of the proofs by which they are established to the satisfaction of the most searching investigation, are necessarily incredulous of them, and strongly prejudiced against the doctrine as imposture, and its adepts as dupes. To such persons these facts are not only incredible, until they have witnessed for themselves, but inconceivable. Such was unfortunately the case not alone with M. Leymarie's judges, but even with his advocate, who was thus unable, notwithstanding his great eloquence, to do more than very imperfect justice to his defence. Unfortunately, too, these phenomena are often partially imitated by charlatans, and even some of the mediums by whom they are really produced are occasionally found to superadd fraud, for the sake of money-making, when their genuine power fails them, a power which is always variable and never wholly certain. We cannot blame those who have never witnessed and never investigated thoroughly for themselves, for setting the whole down as a "colossal imposture," as in their ignorance of the facts the magistrates and the judges naturally did in this case.

Among the mysterious phenomena of Spiritualism that which is called *spirit-photography*, or the production of photographic portraits of deceased persons, still really existent though invisible to our sight, is one of the most incredible and inconceivable to those who have never witnessed it for themselves. We—or at least a large number of us—know it to be a reality and a truth. We know it to have been judicially established in America after a long and searching trial. We know it to have been produced by various photographers, not professional mediums, but disinterested persons of high respectability, in England and on the Continent, as well as in America. We know that there are many hundreds of attestations of the genuineness of these marvellous likenesses by surviving relatives and friends. All this, utterly unknown to the magistrates and judges, was known to the Editor of the *Revue Spirite*; and when he found a Paris photographer (Buguet) claiming to be a medium and producing these spirit-photographs similar to those which had been amply proved in England and America to be genuine realities—when he had subjected Buguet's manipulation to the repeated inspection of successive scientific friends without the detection of any trickery—and when he saw a couple of hundred of letters from relatives certifying the accuracy of the portraits thus produced by Buguet—Leymarie could not but believe in Buguet as a genuine

medium and spirit-photographer. As Editor of the *Revue Spirite* he could not omit to publish some of these certificates with the accompanying photographs, as proofs and arguments in favour of the doctrine of which he was a devoted advocate, especially when he was urged by his Spiritualist friends to do so. And the whole of the offence charged against him was that of having published about a dozen of these, that is to say, one in each number of his monthly review for about a year! And if a small commission was charged for the sale of these portrait cards, as specimens of this strange phenomenon, at the "Librairie Spirite," of which he was the manager, as a central point of reunion of the French Spiritualists, nothing, we respectfully submit, was more natural or more legitimate. And yet this was the slender foundation for the arrest of M. Leymarie by the police on the charge of complicity with Buguet in the frauds which the latter was detected in practising in the fabrication of a portion at least of his portraits!

Buguet took too many incontestably genuine spirit-photographs in London to leave it possible for us to doubt the reality of his mediumship. Unfortunately he could not take many genuine ones in a day, and often the force or faculty so far failed him that he could not take any. The need and thirst of money then tempted him into a system by which he could supplement with fraud his insufficient and variable power as a medium, and save his failing health in the exercise of it. In this system of fraud he was detected and arrested by the police. Of a feeble nature and little moral sense, the torture of solitary imprisonment, and suggestions and persuasions from quarters which are unknown to us, and which we abstain from dwelling upon, led him to believe that he would find indulgence and safety in co-operating with the strong prejudices against Spiritualism which existed in the police and the magistracy. He thus adopted the system of repudiating Spiritualism, and even of becoming a false witness against M. Leymarie, the Editor of the *Revue Spirite*, and the present recognised leading person in French Spiritualism. He thus deceived and misled the magistrates and the judges, persisting in that system even before the Court of Appeal, still believing that by this system he was to escape that imprisonment which he dreaded like death. Sixteen days after his definitive condemnation he proceeded to Brussels. Once in safety there, remorse prompted his letter of full retraction, dated 27th September, 1875, addressed to the Minister of Justice of France, in which he explains how he had been tempted and terrorised into the falsehoods he now abjures, and in which he bears full testimony to M. Leymarie's innocence of any knowledge of his trickery. Nor can it be pretended that this retraction was not sincere and true, for it is in full accordance with his own long antecedent letters to M. Leymarie, which were produced on the trial, though unfortunately (and erroneously, as we think,) they were "excluded" from the case, notwithstanding the conclusive evidence which they presented of M. Leymarie's innocence.

It is not to be wondered at that magistrates and judges, unacquainted with Spiritualism, should have been misled by Buguet's falsehoods, even though he did not after all go further, when pressed a little closely, than to say that he had always "believed" Leymarie to have known that he practised deception. But it is manifest that if they had had this retraction before them before they rendered their sentence it would have been impossible for them to have done otherwise than give M. Leymarie an honourable acquittal.

Unfortunately the Court of Cassation takes cognisance only of defects of formality, in the anterior proceedings, not of the merits of the case, nor of the justice of the sentence, nor of testimony subsequently coming to light, such as is contained in Buguet's retraction, confirmed as it is by his anterior letters. No remedy seems to exist in such a case, to prevent the consummation of a cruel injustice, except in that high prerogative of grace which the law places in the worthy hands of your Excellency, and the exercise of which we venture thus humbly to invoke.

We do not ask your Excellency to accept our doctrine, with which it is little probable that your Excellency can have had the opportunity of becoming acquainted, though the sovereigns of certain other great nations well know it to be true, as did also the late Emperor of the French. We only solicit the remedy of an act of unfortunate injustice into which the honourable magistracy of France has been misled by perjury, subsequently retracted by its author. And we venture to submit to your gracious consideration that if it is allowed to be carried into execution, there are many millions of honest and intelligent persons in all the countries of the civilised world, each one of whom will feel wounded in the person of a victim and martyr, guilty only of the crime of enthusiasm for a great truth, and for a religion in which all religions can meet and harmonise; while on the other hand, from all their hearts, if the prayer of this Petition is granted, will rise an incense of grateful admiration, and of prayer to the supreme SPIRIT of Spirits for the prosperity and greatness of France, and for the still brightening lustre of that ancestral British name which in her service your Excellency has made so glorious.

We received from Madame Leymarie fifty copies of the "Procès des Spirites," which were repeatedly announced in the MEDIUM. The minimum price was stated to be two shillings. We sold thirty-two copies to the following purchasers, at the prices named:—

	£	s.	d.		£	s.	d.
Mr. S. Chinnery ...	0	2	0	Mr. S. C. Hall ...	0	2	0
Mr. C. Reimers (2 copies) ...	0	4	0	Mr. John Fletcher ...	0	2	0
Mr. Adshhead ...	0	2	6	Mrs. Popham ...	0	2	9
Mr. Partridge ...	0	2	5	Mr. Parsons ...	0	4	9
Mr. W. Gill ...	0	2	9	Mr. Podmore ...	0	2	6
Mr. Redfern ...	0	2	6	"A Friend" ...	0	2	0
Mr. Kitto ...	0	2	3	"M. T." ...	0	2	6
Mr. Pearce ...	0	2	6	Mr. J. Craig ...	0	4	9
Sig. Damiani (2 copies) ...	0	4	6	Mr. Selwood (six copies) ...	0	12	6
"M. A." (Oxon) ...	0	10	0	Progressive Library (two copies) ...	0	4	0
Mr. P. L. Ronalds ...	1	0	0				
Mr. W. Impey ...	0	2	3	Total ...	£5	1	5
Mr. S. ...	0	2	0				
Mr. C. Denton ...	0	2	0				

The whole amount has been forwarded to Madame Leymarie, without any deduction whatever.

We have still on hand eighteen copies, which may be had, on application, for two shillings, postage extra. It is quite a large volume, and full of excellent evidence as to the fact that Buguet obtained genuine spirit-photographs, and other facts in favour of Spiritualism are numerous stated.

THE MEMORIAL ON ACCOUNT OF M. LEYMARIE TO HIS EXCELLENCY MARSHAL MACMAHON.

The following admirable suggestions for completing memorials have been communicated to us by Mr. Chinnery:—

To the Editor.—Dear Sir,—May I suggest that in carrying out the Memorial it would be as well to observe the following formula:

1.—Two of the foremost believers in the various towns should wait upon the brethren Spiritualists and obtain from them as many as possible appended signatures to the fly-sheet.

2.—After the completion of signature, then the two collectors should obtain, by personal attendance upon the mayor, his signature and seal to the declaration herein.

"We hereby declare that we have witnessed the signatures of the persons whose names are appended herein." It may be that the clerk to the mayor may suggest the more lengthy legal declaration in substitution of oaths. In reference to that possibility, the wording of the declaration should be left out until the interview with him or the magistrate.

3.—After the due collection of the documents from the various towns shall be made, they should be submitted to the French Chancellerie here, for the French stamp of office: that is, if a number of collective signatures can come under one stamp; if not, they may be sent to France without.—Yours faithfully,
142, Strand, Dec. 22nd, 1875. S. CHINNERY.

To the Editor.—Dear Sir,—Will you allow me a little space in your first number to say a few words in favour of the Memorial to be sent to Marshal Macmahon. It is of the greatest importance that the Spiritualists of England, as well as those of other countries, should, by giving their signatures, affirm their belief in the communion with the spirit-world. These lists being covered with some thousands of names, may have a great influence on the heart of the worthy President of the French Republic. At all events in this critical moment, when the black hand is trying to put down every advance of progress and light, it is highly necessary for Spiritualists to unite their forces against those who were the authors of the Inquisition and the instigators of numberless murders and crimes. I say then, Spiritualists, sign, all, without hesitation; it is your sacred duty in the fight of truth against falsehood and tyranny.

J. N. T. MARTHEZE.

MR. MORSE IN THE PROVINCES.

Societies and Spiritualists in the provinces desirous of securing the services of the above widely-known and popular trance speaker are notified that he will leave London at the end of the present month on a lecturing tour northwards. Arrangements are pending for visiting Liverpool, Wolverhampton, Birmingham, Darlington, Newcastle, Glasgow, and other points. All letters to be directed to him, Warwick Cottage, Old Ford Road, Bow, London.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON. — Thursday, Dec. 30, "Criticisms on the Objections to Spiritualism."

A RELIGIOUS OUTLOOK.

AN INSPIRATIONAL ADDRESS BY MRS. CORA L. V. TAPPAN,
DELIVERED AT CHICAGO, ILL., SUNDAY, NOV. 14TH, 1875.

Friends,—We have chosen for the theme of our discourse this afternoon a few thoughts on the present aspect of religion in Europe and America, from the standpoint of Spiritualism. Just now your attention is somewhat called to the wave of religious thought that is beginning on the Atlantic coast in this country. We refer to what is usually called and considered among you as a revival of religion. The same wave has lately swept over England. Unfortunately or fortunately, whichever way you may consider it, this wave of religious revival applies to the churches in themselves. The recent revival in Great Britain has been a revival among the denominations of Christian religions, and as such it offers ample proof of some kind of religious power in that country. The present wave of religious thought beginning in the Atlantic cities affords proof of some kind of religious fervor there.

What kind it is we hope to be able to show you in the course of these few remarks. But first we must present to you a brief outlook of the religious aspect in the old world. You are aware what the condition of Rome is, that, deprived of temporal power, she is seeking by all possible means to reinstate herself by enlarging her spiritual domains mainly by the emissaries she employs in other countries—emissaries acting under her orders, and obeying her instructions. England is at present the objective point of the operations of the Church of Rome. When you remember that the ex-premier considers it necessary that he shall write a religious pamphlet in England in order to stay the progress of Roman Catholicism there, you may consider the present is a serious time, and that the aspect of religion in England is not so favourable to Protestantism as, perhaps, she would have you imagine. When Mr. Gladstone believes it necessary, after fulfilling the functions of his office, to write definitely and decisively concerning the preservation of the entire Protestant Church from the encroachments of the Roman Catholic power, they are encroachments that are worth considering, and are dangerous to the Church. When the principal statesman of Europe considers it his duty to instruct his monarch, the Emperor William, to employ the force of the army of Germany for the purpose of preventing Jesuitical offerings and ceremonies in that empire, you may consider that the Roman Catholic power is a power that is still dreaded; and when the same monarch considers it his duty to say that he is the authorised champion of the Protestant Church, and that he, under God, is permitted to uphold it, and that he upholds it by asking the whole of Europe to arm themselves upon a war basis in a time of peace, you may know that the Roman Catholic Church is still a power that the Protestant Church fears. And when Protestant Europe is obliged to put her armies on a war footing in time of peace to protect herself against the open encroachments of her ancient foe, you may consider that the religious aspect is serious indeed.

For the most part, religion in Europe is divided into Roman Catholic, Protestant, and Dissenters. Roman Catholicism, as you know, prevails in the southern part of Europe, while Protestantism prevails in the northern and western parts.

But, with Renan in France, Strauss in Germany, and Colenso in England, variously interpreting the Scriptures, and boldly challenging established religious thought in Europe, the Church is chiefly in danger from its own dissensions, more than from the bold forms of speech and pen which have led these men in their various ways to wield such power.

You understand that Strauss, in Germany, is the ripening culmination of a school of thought of which Kant and his followers were the beginning. He has not only challenged the entire system of Protestant interpretations of the Scriptures, but the very foundation of those Scriptures themselves. You understand that Renan in France has boldly published in a Roman Catholic country, not only a work on the religion of Christianity, and the life of Jesus, which in itself is more bold than most Protestant utterances, but interprets in a quite different way from the usual methods of religious interpretations many of the principal foundations of Roman Catholic and Protestant faith.

You understand that Bishop Colenso, in England, has challenged the interpretation and translation of many portions of the Old Testament, and he is a confessed bishop of that Church, although he declares that mistakes in the present version of the Protestant Bible are sufficient to produce an entire revolution in the religious world if that book were properly interpreted.

You will comprehend, also, that the various divisions in the Church itself threaten her overthrow in England. That is, the State Church is divided into three classes, namely, the Ritualistic Church, which simply clasps hands with the Pope at Rome, and many of whose clergymen have secret orders from the Pope; in other words, that the High Church of England, as it is called, is but a modified form, indeed scarcely a modified form, of Roman Catholicism. The Low Church is as bitter and vindictive as it ever was in its opposition to Roman Catholic power, but is tied hand and foot between Ritualism, which is the Roman Catholic branch of the Episcopal Church, and Broad Churchism, which is the branch of infidelity within the Church of England.

For you must know that Broad Churchism in England means the right to believe anything that one chooses if he does not express it in too plain and bold a manner against the Thirty-nine Articles. The majority of the English Churchmen and of English church-going people are Broad Church. They believe

in the right of private interpretations of the Scriptures and the right of mental reservation when they speak of the Thirty-nine Articles of their creed; consequently infidelity in this mild form has more sway in England within the Church than materialism has out of it. This form of religion is generally represented in the highest places of the Church. Dean Stanley in Westminster Abbey does not enunciate creeds and formulas of the Church, but contents himself with speaking of the practical duties of life, and expressing mild forms of infidelity that in another age and another time would have sent him, perhaps, to the block or stake. The various clergymen in the fashionable portion of London and England avow their belief in the right of private judgment instead of enunciating doctrinal sermons, and the result is that all through society the tendency is to remain within the Church, and to make that Church as much as possible a cloak for every form of private opinion.

It is convenient to have a State Church for that reason, since the State Church expels no one except for open and avowed infidelity; and so long as the country parson or curate confine themselves to what their congregations will tolerate, and so long as the bishop does not discover anything that is openly infidel to the doctrines of the Church, the clergymen of the Church of England are secure in their livelihood and are secure in their private judgments, which, of course, is something that cannot be claimed in almost any body of Protestant Dissenters in the world. This sweeping and general spirit of what might be considered infidelity if it were in another age and time, is the prevailing tendency of the thought in Great Britain to-day; but the divisions between High and Low Church, between Ritualistic and Broad Church, are such that the very structure of the State religion is all the time on the verge of falling, and it is only a question of time how long the very foundations upon which it is based may endure. If all were Broad Church, or all were Ritualistic, or all were Low Churchmen, the Church of England might remain until the country itself were dissolved; but as it is, she has more to fear from internal than from any external enemy that may be brought to bear on her. The present enemies of the Church of England and of the Roman Catholic Church are the various Dissenting bodies and the Free-thinkers. The Dissenting bodies consist of the four Protestant denominations, except the Protestant Episcopal Church. They are Wesleyans, Lutherans, Calvinists, and the various other bodies that in different portions of England are alive to the fact that their opportunities consist in the divisions within the Church. The Wesleyans of England are a liberal, active, intelligent, and sincere body of worshippers. They know their opportunities, and they take advantage of them. They build up in all sections of the provinces where Free-thought is encouraged; and wherever the parish church enforces her rates or rents too rigorously, the Dissenting bodies make that place the scene of augmented power. But another, and a chief enemy, is the enemy called Free-thought. You will remember that the school that Bentham originated about a half or three-quarters of a century ago has ripened and culminated in such minds as John Stuart Mill, Professor Tyndall, Herbert Spencer, and the score of other minds that sway England to-day by their scientific and literary attainments. You will remember that this school of thought controls the leading periodicals of England. You will remember that this school of thought controls the scientific minds of England, and that even within Cambridge and Oxford the professors of all the branches of science and learning are secretly or avowedly the allies of John Stuart Mill, Mr. Huxley, Dr. Carpenter, and Professor Tyndall.

What is the prevailing tendency of English thought to-day—and English thought governs the English-speaking world, and the English-speaking world girds the earth about with a score or more colonies, each one of which forms a commercial centre—is, therefore, the leading thought in the world, i.e., the thought of English minds. These minds are openly or silently materialistic. These minds are really indifferent as to the subject of religion. Mr. Herbert Spencer declares that it is impossible for any human being hereafter, to know anything about God or the human soul; or the that it belongs to the "region of the unknowable," and therefore Mr. Herbert Spencer is the only man in the world that knows anything about it, since he pronounces this opinion. Mr. Tyndall believes that such subjects should not form the occupation of the present life; that it will be quite sufficient when the future is attained to know what it is like. Mr. Huxley does not avow any opinion, but he says that he does not realise any interest whatever in knowing whether a man lives beyond this life or not. That whole class of minds have arrayed themselves, by their indifference or open expressions of lack of faith, against any form of religious thought; and you have heard in America the expression of the culmination of another form of materialism in the person of Charles Bradlaugh, who says that whoever believes in God will believe in any kind of superstition. With Mr. Bradlaugh among the working-men, and Professor Tyndall and Herbert Spencer and their allies leading the thinking mind of England, you will understand what position religious thought must occupy in that land, where religion itself is made simply a convenience in its form of established and ecclesiastical worship. The truth is, that without any new or added life—without any fresh spiritual inspiration—unless something were vouchsafed to the thinking minds of the world—English thought would lead the English-speaking nations from any religious thought whatsoever, and that the tendency of all written expressions on that subject on the other side of the Atlantic is to deal with things actual and material as seen in the outer world, leaving the spiritual nature unfed, unrecognised; that the whole foundation of the

schools—although theology is rigorously taught—is to enforce the world of facts and leave the world of intuition unknown; that with this tendency nothing could possibly prevent the prevalence of materialism as the abiding thought in England, unless there were some visitation of a special power. To this end the Dissenting and Low-Church bodies of England recognised with pleasure and triumph the visit of the American Revivalists to their shores. For once they forgot their differences, buried their denominational quarrels, consented to unite in public prayer-meetings, and visit asylums and hospitals to sing with the children for the purpose of destroying the common enemy. For once they were willing to forget that their fathers were Covenanters, or Puritans, or Quakers, or Protestants, or Roman Catholics, and joined hands and voices in the united services of the Revivalists' meetings. But the Revivalists' meetings left England much where they found it; with the Church itself perhaps a little revived, but with none of the Tyndalls, Spencers, Huxleys, or any other materialistic minds whatsoever converted. No appreciable difference was shown in thought and working of the intelligent class of England. No appreciable difference was seen in the tenor of the public articles of the press; no one was converted who was boldly a materialist, or who was secretly indifferent to the subject of religion. The Church itself may have had a little more vigour and power, there may have been some reconversions made of those who were already supposed to be saved; but, for the most part, the souls of England remained, so far as the Revivalists were concerned, in precisely the same condition that they were before. A few more were added to the list of insane from the excitement of psychological power, a few more manifested zeal in orphan asylums and in singing hymns for the Sunday-schools, but, as we stated, the thought of England has not been appreciably affected. Three or four years ago the manifestations of Modern Spiritualism created such attention in Great Britain and in Europe that it was thought necessary to devote some time to them. Mr. Huxley was invited, with a number of scientific men, of whom Mr. Varley and Professor Crookes and Mr. Wallace were the chief representatives, to join the investigations. Mr. Huxley said, "I am quite indifferent to the subject. One does not always wish to sit in a telegraph office or a post-office. Even if it is true, I do not see how it can affect us." Then these scientific men who wished to make Mr. Huxley their coadjutor proceeded with the investigation, which ripened in the report of a minority of the committee before the Dialectical Society of Great Britain, in which this intelligent sub-committee declared, after publishing on three hundred pages the results of their investigations, that they considered the subject one which scientific men could not afford to pass by with impunity—resulting in the conversion of Mr. Crookes, and Mr. Varley, and Mr. Wallace, each of whom in his special sphere occupies one of the most prominent positions in the world of science.*

The Academy of Sciences in St. Petersburg have considered it necessary to appoint a committee, of whom Professor Wagner is one of the chiefest, to investigate the manifestations of Spiritualism, and they report that they know what they are dealing with; that they are dealing with facts and manifestations appealing to the philosophical nature of man. In the Academy of Sciences in France, before the present regime made freedom of expression of thought impossible, there were also investigations and advances on the subject of Spiritualism; but since the present regime there seems to be a relapse into the days of religious persecution, for one of the leading editors of a spiritual journal has been imprisoned and several mediums have been subjected to the severest censure without even the formula of a trial. But France is proverbially fickle, and she rebounds from these severe extremes of religion to the severer extreme of infidelity or liberality. We must always expect those things upon her soil, at least for the present century.

We know now the meaning of the various degrees of scientific thought in their application to the subject, for scientific men have in Great Britain taken the trouble to investigate and express their opinions to the world, and the result is, as Mr. Huxley was forced to confess, after the committee had reported, in whose investigation he refused to join, that "if these things are true, it bridges over the chasm between science and religion, it affords the only reconciliation that the world is seeking between philosophy and revealed religion to man;" if these things, as reported by twelve known scientific men, are to be recognised, they form the basis of another line of thought which Great Britain is now beginning to recognise, namely, that the only successful barrier between the encroachments of materialism and the decay of all forms of religion is that which is presented by Spiritualism in its present form.

The present aspect of spiritual thought in Great Britain is, therefore, most encouraging. Men in high places recognise the importance of the manifestations, and have published those manifestations to the world with their own conclusions. The clergymen in the Church of England have felt the approach of this wave, and they hail it with joy as the only safeguard for religion itself. Dean Stanley in Westminster Abbey has preached a sermon upon the future life, in which he said, "If the manifestations recently occurring, and now known in the world, are true, they present a knowledge of the future state which I think the Deity intended us to learn long ago." The Rev. Mr. Haweis, in one of the principal churches in London, declares that he believes in the present form of spiritual manifestations as being a revival of the ancient forms of religion and religious inspirations, and that he believes in the presence and power of ministering departed spirits.

* [The statements of fact in this paragraph are rather confused, which may be due to the reporter. We have reprinted the discourse from the *Banner of Light and Religio-Philosophical Journal*.—Ed. M.]

Those are the facts which, gradually working their way into scientific and religious circles, must stay the tide of infidelity and of materialism in both countries.

Deceive yourself as you will, even with all the temporal prosperity that the various forms of religious denominations have in your midst, excepting there be a rekindling of the ancient fires, religion in America, too, must follow in the wake of English materialism and die. The prevailing thoughts in America are not religious. The majority of the people do not belong to any denomination. The various sects are sustained by casual worshippers, and not by permanent members, and the encroachments of free thought and of freedom of religious opinion have led them so far that they are outside the pale of denomination and outside the pale of any form of religious worship. This, perhaps, may not be so apparent to you, but when you discover that nearly all secular publications eschew the subject of religion, or only give it as an item of news, you will understand the present phase of religious thought—even in your own country.

As we stated before, that which is true in England is also true in America, excepting this: There are here no scientific men bold enough, brave enough, daring enough to investigate calmly and deliberately the manifestations which are going on in their midst. There is no body of scientific men who can say to-day in America that they have investigated the facts and phenomena of Spiritualism, and are capable of pronouncing judgment upon them. He pronounces judgment usually who knows little or nothing of the subject. It is considered the best qualification here for an expression of opinion upon this subject, that the person expressing that opinion shall confessedly know nothing about it. They who know something, those who have taken the trouble to investigate it, those whose lives have been devoted to the investigation, are not considered qualified to judge. Not so with the scientific bodies in Europe. He who makes astronomy his lifelong study is considered better capable to judge of the motions of heavenly bodies than he who knows nothing of it and has never looked through a telescope. He who has made chemistry and electricity his special thought is considered best qualified to pronounce opinion. And so when Mr. Crookes tells the scientific world of England that he has devoted four years to the investigation of the phenomena called spiritual, and he spreads out before them the results of that investigation, they are bound to take his testimony; it would be impossible for them to refuse it. When Mr. Wallace, the naturalist, tells them he has devoted ten of the best years of his life to the study of this important question, and has arrived at but one conclusion, namely, that disembodied spirits do communicate with mortals, and that the realm is open between the two worlds, they are bound to receive his testimony. When Professor Wagner and his coadjutors assure the Academy of Science, in St. Petersburg, that they are dealing with a class of facts of which they cannot as yet report the entire causes, but that they believe them to emanate from disembodied spirits, the scientific academies of Europe are bound to listen. When the Galileo Academy of Naples receives a paper from Dr. Sexton or Dr. Hitchman of England, on the subject of spiritual science, they give it as candid and impartial a reading as they would a treatise upon pre-Adamite man, or any other subject.

Show us a scientific man of great eminence in America who will do this, and who calmly and avowedly enters into the investigation as he would into that of any other science, and we will show you there a change in the form of secular thought upon this subject. While scientific men are fettered and bound by the fear of unpopularity, or are swayed and governed by the mere pittance which they get for their salaries in the various universities of the land, we cannot expect freedom of investigation. The few scientific men that have investigated the subject and have become convinced of its truth, have been condemned to an entire obscurity during the remainder of their lives, because they ventured upon the sea of investigation. A little more liberality in a free country would be setting an example which perhaps America might learn from the scientific men of England. A little more liberality and less of bigotry, even, among those who claim to have freedom of thought, would be an eminent virtue in a nation so distinguished for its virtues as America claims to be. But there is an advantage even here. Every subject is short-lived. Whatever happens to be the prevailing topic does not last always. In England, in Europe, everything becomes fixed and has a groove. It is so with religion, it is so with reform; but here, fortunately, nothing lasts for ever, and even bigotry is destined to be short-lived before the constant succession of new ideas that are springing up in the very fertile soil of America. Therefore it is not long fashionable to remain bigots upon any topic, and the tendency here, on to-day, and the prevailing thought and tone of the public mind, prove that in ten years—in five years—the steadily increasing wave of spiritual thought has been gaining ground among intelligent and thinking classes in America—prove that the subject is a subject for thought and investigation, and that the inquiring minds do not consider it either diabolical or frivolous to be interested in that which pertains to the spiritual welfare of man.

Our idea is that Spiritualism cannot crystallise into any form of expressed denominational religion. We are glad that it is so. Materialism has been the sledge-hammer or wedge which has broken asunder the walls of denominations and creeds. Spiritualism promises to be the solvent of those various creeds. If you crystallise a solvent, it presents a steady wall between you and the sunlight. If it is like the sunlight and like the air, it presents something that finally absorbs all that are congruous, and rejects all incongruous elements. In the spiritual alchemy, Spiritualism

is the solvent of religion. It unites the Baptist, and the Methodist, and the Episcopalian on one common basis of inspiration; it even reaches across the chasm of bloodshed and warfare between the Protestant and Roman Catholic Churches, and declares to them that all which is genuine in either section has its foundation in true inspiration. It joins hands with the Wesleyans, it tells them that when John Wesley preached the sermon on "Good Angels" a century ago, he knew what he was preaching about, and had visitations of spiritual beings. It clasps hands with the Lutherans, and tells them that when Luther saw a vision, which he believed to be that of his satanic majesty, it was none other than an evil spirit haunting his imagination, which had become diseased by too much brooding over the sins of man. It believes that even Calvinism, with its rigorous and austere forms, and its various severities, which perhaps may have been forgotten by some of you who are not grey-haired, since they are no longer preached in the churches—that even Calvinism had its tide of spiritual inspirations, and that although infants are not condemned to the actual flames who are not baptised, there is still a fire which consumes all unworthiness and dross even from generation to generation of time. It clasps hands also with Roman Catholics, who, in their original inspirations, laid the foundations of the existence of the Christian Church to-day, but who departed from the spiritual whenever temporal power came within their grasp; but the various saints and martyrs, and the many miracles wrought within the Roman Catholic Church testify that the power of the spirit has not altogether departed at any time. It clasps hands with the ancient Hebrew faith, and solves the various mysteries which science declares as impossible by repeating them to-day before the face and eyes of men. The miracles which science says have been handed down to you by superstition become to-day the actual possession of the world by their repetition in a matter-of-fact age; that which science has decided was impossible takes place to-day in the presence of thousands of witnesses, and the records of the New Testament become verified by these living witnesses. You have not alone Paul and the apostles, you have thousands—nay hundreds of thousands—living men and women who have witnessed the things of which Paul and the apostles have told you in their records. It clasps hands with and unites the most ancient religions with all forms of present faith. It makes of Brahma a living flame; it makes Osiris the light that kindled the inspirations of Egypt. The Buddhist had his inspiration, and the reformed faith of the East presents many things synonymous with that of the Christian Church of the West. It blends and unites these ancient fires in one line of inspiration which God has given to earth at various periods of time. It makes all religions possible by reducing them all to their original and pristine purity, and dissipating idolatry, which has crept into almost every form of religion; it makes them genuine, and pure, and free in their general conception.

You believe that the Brahmin's faith is idolatrous. What is the Church of Rome, where in the very altar and shrine of St. Peter there are forms and ceremonies devoid of the spirit? You believe that Mohammedans are heathens. What is the Church of St. Paul in England that it arrogates to itself any more spirit than that which the follower of the Prophet of Mecca feels when he bows at sunset before the God of heaven? You believe that the eastern nations are swallowed up in idolatry. What are the western nations doing, that they also claim to be the only inspired people? Do they not say that the prophets are all dead, and that inspirations have ceased upon the earth, and within the Church is any altar or shrine kept alive save by ceremonies and forms? You believe that the Brahminical worshipper is bound in chains of idolatry. Thousands of dollars and many missionaries are sacrificed to convert the heathen of all lands, and who is there abroad in this land to convert the Christian to his own faith, or make the altar of the Christian Church alive with the gifts of the spirit? Where is the gift of healing, and of prophecy, and of tongues, and of the interpretation of tongues? Who sees visions and dreams in your midst, that you should criticise the heathen or convert him to the blind forms of worship that are destitute of the spirit?

Nay, nay; it is the altar itself that must be swept and garnished. It is the living fire that must be kindled within the human heart ere you can convert any soul to any form of religion. The power of spiritual gifts, and the great wave of thought that is sweeping over the world, has seen this—how destitute the Church in the east and the Church in the west have been of inspirations and prophecy. Materialism is the natural outgrowth of this barrenness. You feed on husks and you have starvation. If you give stones for bread, you cannot expect the loving spirit will flourish in your midst.

Let us have the wine of the kingdom, the pure bread of life, a harvest full of the rich purple grapes of the spirit, culminating in the pure fervour of a living faith. And this is what God is doing in the midst of all this infidelity, or materialism, and rupture of Church and State, of rise and fall of dynasties, of impurities without and within. Behold, the hand of God is writing upon the walls of materialism, even as in ancient days upon the palace walls of Belshazzar, "Mene, Mene, Tekel Upharsin." Materialism, in clasping hands with ecclesiastical power, has made the world go down into the slough of unbelief and despondency; but above all, and beyond all, behold, the line has been made by the arch of spiritual truth. In the midst of so much external blindness the spiritual hosts have rent asunder the temples, and the handwriting has appeared upon the wall, and materialism, with the ecclesiastical power, are both destined to crumble, while out of the ruins of the temple humanity rises, bright, and pure, and true; and

such as are chosen to preach the word of life within and without the Church, recognise the living spirit of man, the voice of the angel-world and the living God in your midst to-day as he was in ancient times, and before you a pillar of cloud by day and a pillar of fire by night, leading you across the desert wastes and wildernesses of materialism and despair, even to the promised land of hope and life, where there is no death, and no darkness, and no despair, but only the living spirit that abides in your midst, and will make his way even though man despises him.

This is the religious thought which the present outlook reveals to the Spiritualist.

TO MEMBERS OF THE SOCIETY OF FRIENDS IN NEWCASTLE-ON-TYNE AND ELSEWHERE.

Dear Friends,—Out of regard for the feelings of others, I was induced, when I sent in my letter resigning my membership in your Society, to avoid all allusions of a controversial character. I find, however, that this reticence is causing some misconception, and as I am informed that in considering my case the main points at issue were entirely avoided, I feel that unless I turn a deaf ear to the voice of conscience, I must lay some of my opinions before you as honestly and plainly as I can. So far as I can understand the matter, it was because the overseers of Newcastle meeting believed I held such views as these, and because of their anxiety to preserve and intensify the reputed orthodoxy of the Society, that I was, with such incontinent haste, requested to resign my membership.

I am deeply conscious of the debt that I owe to the Society of Friends. There are many of its teachings which I shall ever remember with the liveliest satisfaction—its repudiation of a priesthood, its disdain of rites and ceremonies, its great doctrine of the Inward Light, and its near approach to ideal self-government; whilst, from a political point of view, its early martyrdoms, the majestic energy of Fox and his colleagues, its constant protest against ecclesiastical tyranny and the barbarism of war, and its unending train of philanthropists throw upon it an historical glory, which no one appreciates more highly than I do, and which can never be forgotten.

I have often felt a pride in being a member of such a Society, and in remembering that my ancestors had belonged to it from the time of Cromwell; and I have only lately realised that openly to profess a disbelief in a particular dogma being necessary to salvation, is now held by those in authority to invalidate the title to membership. It was not always so, and William Penn and others emphatically protested against any such limitation, as may be seen by reference to the last pages of Penn's collected works, published under the authority of the Society, and to various places in the writings of Isaac Pennington, and others. Happily for the Society of Friends, it has, so far, had no written creed to which its members have been required to subscribe; but if the profession of a particular belief is insisted on, as seems to be now threatened, the time of the decline and fall of the Society must be approaching. In an age of progress, education, and mental vigour like the present, any body which tries to bar the free action of the human mind is only attempting to do in another form what the Roman Catholic Church has aimed at in its treatment of Protestants; it is endeavouring to prop up the crumbling walls of bigotry on which such systems are built, and is fast encompassing its own destruction.

The appeal to isolated texts in the epistles or elsewhere in support of certain dogmas about the person and attributes of Jesus Christ is a very unwarrantable one, when, to say the least, an equal number of texts can be produced which wholly refute them, and when such claims as these dogmas assume have the slenderest foundations in his own discourses, the outlines of which are recorded in the Gospels. It was Jesus who contrasted the crying of "Lord, Lord!" with the bringing forth of good fruit; who condemned the hypocrite, and no other, with a scathing condemnation; who summed up the law and the prophets in his golden rule; and after delivering a number of beautiful precepts and sublime commandments, it is Jesus who is represented as saying, with the utmost deliberation and solemnity, "He that heareth these sayings of mine, and doeth them, is founded upon a rock."* How, then, can believers in the authority of these memoirs refuse the right to assume that in these teachings is the pith of the religion of this great reformer, rather than in the dogma of his atoning sacrifice, which Paul and other subsequent writers are supposed to insist upon. And even if we look at the sum of all those passages in the Pauline writings which appear to exalt faith to the position of the first and only requirement, we have still the sweeping declaration of the same author, "Though I have all faith so that I could remove mountains, and have not charity,† (and what is charity but love and good works?), "I am nothing."‡ When the young man said to Jesus, "What must I do to inherit eternal life?" and told him the commandments he had kept, what did Jesus tell him? Did he tell him it was of no use to try to do his duty, and that he must "only believe?" On the contrary, he told him to go and sell all that he had, and give to the poor. The simple teaching of this narrative is very different from the terrible "scheme of salvation" of which we now hear so much, but it is in harmony with the best wisdom, and with the truest religion of every age. "By their fruits ye shall know them"§ is the one test always true and universally applicable. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."¶ Nor must we forget the magnificent declaration of the Apostle Peter, unequivocal and without reserve, that "in every nation he that feareth God and worketh righteousness is accepted with him."||

As to the asserted deity of Jesus, upon which the atonement seems to rest, it appears to me incomprehensible, idolatrous, and opposed to reason and common sense, and therefore wholly unworthy of credence. The Jews in all ages were believers in the Divine Unity, and if it had been claimed by the followers of Jesus that he was God, it may be positively assumed that in their disputes with Paul the Jews would have raised objections which it would have been impossible to silence; yet, from the narratives in the Acts, there is the strongest evidence that this was not the case. If Jesus were God himself how can we imagine him putting up the petition, "O my Father, if it be possible, let this

* Matt. vii. 24, 25. † 1 Cor. xiii. 2. ‡ Matt. vii. 20. § 1 John ii. 10, 11. ¶ Acts x. 34, 35.

cup pass from me: nevertheless not as I will, but as Thou wilt?" We have his own most emphatic authority that "The true worshippers worship the Father." When asked which was the first commandment, he promptly replied, "The Lord our God is one Lord,"† and upon this same occasion he further affirmed, "There is one God, and there is none other but He."‡ In one of the most solemn addresses ascribed to him he says distinctly, "My Father is greater than I,"§ and in the same Gospel he exclaims with sublime simplicity, "I ascend unto my Father and your Father, and to my God and your God."|| If we examine into the evidence supplied by a somewhat later period, the testimony of such a person as Origen, who lived in the third century, to the unitarianism of all the Jewish Christians in his time, goes near to prove the unitarianism of the great body of Jewish Christians, and consequently of the Christian Church in general, in the time of the Apostles;¶ whilst if we leave the New Testament and the Fathers, and look at the question from an independent standpoint, and in the broad light supplied by the history and character of other and older religions, the dogma of the divinity of Jesus presents intellectual difficulties that are altogether overwhelming.**

Further than this, it must be acknowledged that we have no guarantee direct from Jesus himself as to what his teachings really were. The records that we have were written at least sixty years, probably much longer, after his death; the authorship of some of them is at the present moment being hotly discussed by learned critics of unimpeachable honesty;†† they contain many contradictions,—nay, the very basis of the religion taught, if we take the New Testament as a whole, is generally admitted to involve the doctrine of the Fall and other legends of the Old Testament not only absurd in themselves, but utterly opposed to the clearest deductions of science.‡‡ The writers of the New Testament unquestionably believed that the end of the world would take place during their life-time; they gave utterance to the most misty and contradictory statements as to the resurrection, the day of judgment, and the future existence altogether; they quarrelled over the discussion as to whether Gentile converts had or had not to become Jews before becoming Christians; they have left such imperfect records of the teachings of the founder of Christianity concerning many doctrines and events, that discussions on their meaning have torn the Church with bitter controversies for ages. Are we, then, to abandon reason and common sense, and bow down before every sentence written by men so much involved in contradictions and confusion!

I believe, then, the dogmas of the deity and atoning sacrifice of Christ to be distinctly at variance with the declarations of Jesus in the Gospels, to have been regarded as heretical up to the third century, to be a hindrance to the progress of the human mind, and even to be opposed to a just morality and to the simplest and fairest interpretations of the teachings of the Christian writers themselves; and I am fully convinced that they are opposed to the whole spirit of scientific thought, and to a due regard to the just responsibility which we can rationally suppose to hang upon a life so transient, an ignorance so vast, and possibilities so inconceivably great, as appear to belong to the human race. Not only so, but when the absolute necessity of belief in them, which their supporters usually maintain, is calmly and logically examined, we find that these dogmas relentlessly shut out from all possibility of salvation, not only a vast proportion of the human race, but a long roll of illustrious names, including some of the greatest that have adorned the religion, the literature, and the science of the civilised world. How any Church can profess belief in dogmas which necessarily involve conclusions such as these, I confess I am utterly at a loss to understand. To remain longer a member of any Church that defends them, is fast becoming impossible to every thinking man.

Since sending in my resignation of membership, and reflecting on the reasons which appear to have guided you in accepting it, I have examined more closely than I had done before, the position taken up by the early "Friends" on various questions; and they seem so strongly to confirm the assertion I then made, that the Society is drifting from its old landmarks, that I have copied some of the most striking passages I have met with, and now present them in the accompanying pages for your earnest consideration. It is no answer to quote passages which seem to countenance the modern evangelical ideas, because, judging from the tendency of their writings as a whole, it is evident that the leading spirits among the early Friends taught that the inward spiritual teaching and doctrine was the reality of which the outward was the type or example; whereas, according to modern opinion, it is the outward that is the reality. I do not agree with all the assertions in the passages I have quoted; but I do sympathise much more with them than with the popular evangelical teaching now so fashionable in Quaker meetings, and I ask any candid mind whether the two are reconcilable, and whether it is fair and honourable for those who most nearly approach the standpoint of ancient Quakerism to be excommunicated by the so-called Quakers of to-day.

Instead of broadening its basis in harmony with the ever-growing knowledge and the irresistible free spirit of the age, the Society of Friends seems to be narrowing itself into the pettiness of a sect. To continue in this unhappy course can only result in misfortune and decay. If, however, the solemn warning contained in the following words of one of the most distinguished apostles of science be listened to, that decay may yet, perhaps, be long averted:—"Every system that would escape the fate of an organism too rigid to adjust itself to its environment, must be plastic to the extent that the growth of knowledge demands. When this truth has been thoroughly taken in, rigidity will be relaxed, exclusiveness diminished, things now deemed essential will be dropped, and elements now rejected will be assimilated. The lifting of the life is the essential point; and as long as dogmatism, fanaticism, and intolerance are kept out, various modes of leverage may be employed to raise life to a higher level."§§

* John iv. 23. † Mark xii. 29. ‡ Mark xii. 32. § John xiv. 28. || John xx. 17. See also Gal. iii. 20; Mark x. 18; Eph. iv. 6; 1 Cor. viii. 6; Matt. xxvii. 46.

¶ See Milton's "Last Thoughts on the Trinity," an article on "Primitive Christianity" in *Fraser's Magazine* for August, 1875; also "Considerations Addressed to Trinitarians," by Rev. Joseph Priestley, LL.D., F.R.S.

** See the writings of Jeremy Bentham, Max Müller, Herbert Spencer, &c.

†† See "Supernatural Religion," *Fortnightly Review*, &c.
‡‡ See Draper's "Conflict of Science and Religion," in conjunction with Darwin, Sir Charles Lyell, Taylor, Sir John Lubbock, and others.

§§ Tyndall.

In conclusion, permit me to say that I have earnestly desired not to speak in a judging spirit of others who may have spent more time and had more labour and sorrow than I have had in searching for the truth. I do not speak harshly of individuals. I shall ever remember with gratitude the kindness I have often received from so many of your number, and trust that but few of my friendships will be weakened by the course I have taken; is it too much to hope of human nature that none of them will be broken? There are various interests which we have in common, round which we can still unite; is it unreasonable to suppose that in a future state of existence these interests will continue to hold us together? Surely when the short school-days of this life have been left behind, when solutions are presented to us, as we hope they may, of many of the great problems that now vex our souls, and when we have made some advance in the march of eternal progress, we shall look back upon the petty differences that divide us here with pity and astonishment; the din of dogmas that now assails us will be forgotten, and religion will be found to be in harmony with all we have learned and all we can ever know or enjoy.—I am, dear friends, very truly and sincerely yours,

Benton Terrace, Newcastle-on-Tyne,
November, 1875.

EDMUND PROCTER.

[It is the Procter family who are proprietors of the Haunted House at Willington, near Newcastle, and which Mrs. Everitt and a party of investigators from Bishop Auckland visited some time ago, as reported in the MEDIUM. Mr. Procter may therefore be regarded as an hereditary Spiritualist, and, moreover, he is an earnest investigator of the phenomena now occurring. We rejoice at such a manifesto as the above. It is in accordance with views recently offered in these columns, in which it was shown that "Christ" was not a man, but the spiritual power. The historical retrospect shows how needful it is for Spiritualists to keep their principles pure. Quakerism is now quite polluted, and Spiritualism in the hands of some is clothed in the filthy rags of vulgar religious superstition. In the case before us we see the vast power which Spiritualism is silently wielding in purging men's minds of gross popular errors, and opening them up to the eternal light of truth.—Ed. M.]

EXTRACTS FROM THE WRITINGS OF THE EARLY FRIENDS:

QUOTED TO SHOW THAT, IN PRINCIPLE, THEY ARE FUNDAMENTALLY OPPOSED TO THE QUAKERISM OF THE THIRD QUARTER OF THE NINETEENTH CENTURY.

George Fox's letter to the Governor of Barbadoes is now often brought forward to establish certain views attributed to the Society of Friends; it is rather strange, however, that we hear so little of his letter to the Emperor of China; but when we observe how it differs from the former letter, and when we remember the prevailing tendencies of popular Quakerism, we need no longer be surprised. George Fox begins with an acknowledgment of a "Power above all powers," and goes on to say that "he would have all to know Him, and worship Him, and believe in Him, in the spirit and in the light. For God is Light, and this is the true light which enlightens every man that cometh into the world, which is Christ the Son of God, the way to the Father, the second Adam, that begets people to God, that brings them forth to God out of the earth, sin, and the fall, and evil and transgression. . . . Now this is the light that doth discover all these, this which Christ hath enlightened you withal, which is in you; which if you receive this Light you receive Christ. . . . This is that which brings you into peace and unity with God, and with one another, and with Christ. . . . Now every one shall come to have a reward according to their deeds and actions; the light in your consciences and hearts tells you and lets you see what you have done; and that is Christ's witness in you, who will judge according to your words and actions, who is the way to God, the Father of light and life."

There is not in the whole epistle one single reference to any outward revelation, nor to any Bible, Church, or historical event, of any kind.

Isaac Penington says, in a treatise addressed to the Royal Society:—"Now observe . . . the difference between the religion which God hath taught us, and led us into, and the religions of all men upon the earth besides. Our religion stands wholly out of that, which their religion stands in. Their religion stands in the comprehension, in a belief of a literal relation or description; our religion stands in a principle which changeth the mind, wherein the spirit of life appeareth to, and witnesseth in the conscience to and concerning the things of the kingdom; where we hear the voice, and see the express image of the Invisible One, and know things, not from an outward relation, but from their inward nature, virtue, and power. Yea, here (we must profess) we so know things, that we are fully satisfied about them, and could not doubt concerning them, though there never had been word or letter written of them; though indeed it is also a great comfort and sweet refreshment to us, to read that testified of outwardly, which (through the tender mercy of our God) we feel and enjoy inwardly. And in this our whole religion consists; to wit, in the silence and death of the flesh, and in the quickening and flowing life of the spirit."—Penington's Works, vol. 2, p. 59; Janney's "History of Friends," vol. 4, pp. 2, 10, 11.

"That through which men are saved is the dispensation of Truth in their age. The measure of light which God gives forth in every age, that is the means and proper way of salvation in that age; and whatever men get or profess of the knowledge of truth declared in former ages, yet making use of that to withstand the present dispensation of Truth in their age, they cannot thereby be saved; but may thereby be hardened against that which should save them."—Penington's Works, vol. 1, p. 162.

"This doctrine of self-denial is the condition to eternal happiness. 'He that will come after me, let him deny himself and take up his cross and follow me.' Let him do as I do: as if he had said—he must do as I do or he cannot be as I am—the Son of God."—Penn's "No Cross No Crown," Part 1, Chap. III.; see also Penn's "Sandy Foundation Shaken," and his "Innocency with her Open Face."

Robert Barclay says:—"I do boldly affirm that the immediate cause of a man's justification in the sight of God is the revelation of Jesus Christ in the soul, changing, altering, and renewing the mind, by whom (even the author of this inward work) thus formed and revealed, we are truly justified and accepted in the sight of God. . . . Now this inward life of Jesus is that whereby He said, 'We are saved.'—"Apology," Prop. VII., § viii., edition 1736.

"The Cross of Christ is a figurative speech, borrowed from the outward tree, or wooden cross, on which Christ submitted to the will of God, in permitting him to suffer death at the hands of evil men. So that the Cross mystical, is that divine grace and power which crosseth the carnal wills of men, and gives a contradiction to their corrupt affections, and that constantly opposeth itself to the inordinate and fleshly appetite of their minds; and so may be justly termed the instrument of man's wholly dying to the world, and being made conformable to the will of God."—Barclay's "Apology," edition 1771, Part I, Chap. III, § i.

"The Cross of Christ is within, that is in the heart and soul."—"Apology," edition 1771, Part I, Chap. III, § iii.

"The way, like the Cross, is spiritual: that is, an inward submission of the soul to the will of God, as it is manifested by the Light of Christ in the consciences of men. . . . Therefore, as the Cross of Christ is that spirit and power in men, though not of men, but of God, and the way of taking up the Cross is an entire resignation of the soul to the discoveries and requirings of it."—"Apology," edition 1771, Part I, Chap. III, § v.

"The great work and business of the Cross of Christ, in man, is self-denial. . . . The Son of God is gone before us, and by the bitter cup He drank, and baptism He suffered, has left us an example, that we should follow his steps."—"Apology," edition 1771, Part I, Chap. IV, § ii.

"What is our cup and Cross that we should drink and suffer? They are the denial and offering up of ourselves, by the same spirit, to do or suffer the will of God for his service and glory, which is the true life and obedience of the Cross of Jesus: narrow still, but before an unbeaten way."—"Apology," edition 1771, Part I, Chap. IV, § iv.

"The Light which every man that cometh into the world is enlightened with, is the salvation to the ends of the earth. . . . This was Christ's doctrine:—Believe in the Light that ye may be the children of the Light."—George Fox, Works, vol. 3, p. 222, and many other places to the same effect.

William Penn writes:—"The end of God's giving the Israelites that outward prophet and leader Moses, was to bring to the inward leader Christ Jesus; and indeed all the external dealings of God with men have been to bring to Christ, the seed within, which is able to bruise the serpent's head."—Works, vol. 1, p. 243.

William Penn begins his work, "The Christian Quaker, and Divine Testimony stated and indicated from Scripture, Reason, and Authority," with this sentence, "Being to write of the Light of Christ within, the great principle of God in man, the root and spring of divine life and knowledge in the soul; that by which salvation is effected for men; and which is the characteristic of the people called Quakers, their faith and testimony to the world."—Works, vol. 1, p. 148.

Robert Barclay says plainly, "That sentence or term (so frequently in their mouths, and so often pressed by them, as the very basis of their hope and confidence), to wit, the imputed righteousness of Christ, is not to be found in all the Bible, at least as to my observation."—"Apology," Prop. VII. And in various places Fox, and others of the early Friends, write to the same effect.

Solomon Eccles, a very eminent minister, whose name often occurs in the histories of the period, and who was the frequent travelling companion of George Fox, is recorded to have said, "The blood of Christ was no more than the blood of another saint."

Edward Burrough says:—"All things that pertain to salvation, and redemption, and eternal life, needful for man to know, were revealed, discovered, and made known to us by the Light which was in us. . . . And in all things we found the Light which we were enlightened with (which is Christ) to be alone and only sufficient to bring to life and eternal salvation."—Preface to George Fox's Works.

"When I came there [to the steeple house] all the people looked like fallow ground, and the priest, like a great lump of earth, stood in his pulpit above. He took for his text these words of Peter—'We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts.' He told the people this was the Scriptures, by which they were to try all doctrines, religions, and opinions. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold, but was made to cry out, 'Oh, no: it is not in the Scriptures;' and told them it was the Holy Spirit, by which the holy men of God gave forth the Scriptures, whereby opinions, religions, and judgments were to be tried, for it led into all truth, and so gave the knowledge of all truth," &c., &c.—George Fox's Journal, edition 1808, vol. 1, p. 115.

George Fox says in his "Great Mystery," p. 242, first edition:—"They (the Quakers) are in the same power, understanding, knowledge and immediate revelation from heaven, that the Apostles were in." He says further, addressing some "empty professors," "If ever you own the prophets, Christ, and the Apostles, you will own our writings, which are given forth by the same Spirit and Power. You may as well condemn the Scriptures to the fire, as our Queries. Our giving forth papers, and printed books, it is from the immediate Eternal Spirit of God. You are now answered from the mouth of the Lord." See also Fox's "Answer to the Westmoreland Petition," p. 30, "Truth's Defence," pp. 2, 89, and 204, first edition.

George Whitehead writes pretty much to the same effect in his "Innocency Triumphant," printed in 1693.

William Penn also writes:—"What was a command of God, in old time (that is, in the Scriptures), is not so to us, unless required by the same spirit anew." This idea Penn repeats in similar words in various places; so much so that one of his opponents of that day said "so that the Scriptures are, by this, as much out-dated as an old almanack."

The "Snake in the Grass," a book hostile to Quakerism, written by an anonymous author,* and published in 1698, gives the following as an extract from the "Quakers' Refuge," a book published by Friends in 1673. Some may call in question the genuineness of this quotation, but it may be observed that George Whitehead, who published a reply to the "Snake," although he undertakes to upset most of the "Snake's" reasoning, and at the same time returns railing for railing, does not call in question the quotations. The same remark holds good in the main with

another reply to the "Snake," entitled "A Switch for the Snake," by Joseph Wyeth (published in 1699). We may therefore assume that the extract is a reliable one. It is as follows:—"Whether the first penman of the Scriptures was Moses or Hermes, or whether both these are not one; or whether there are not many words contained in the Scriptures which were not spoken by inspiration of the Holy Spirit; whether some words were not spoken by the Grand Imposter; some by wicked men; some by wise men ill applied; some by good men ill expressed; some by false prophets, and yet true; some by true prophets and yet false."

Edward Burrough determines that "the Scriptures are not now of any authority at all to us, at this day, because they were commands to others and not to us," with much more to the same effect.—Works, p. 47.

George Whitehead in his "Serious Apology," p. 49, says he prefers not only the writings of "Friends," but "their extempore preachments," to the Scriptures themselves. He says, "That which is spoken by the Spirit of Truth in any, is of as great authority as the Scriptures and chapters are, and greater."

MR. MORSE AT DOUGHTY HALL.

An excellent audience assembled on Sunday evening at Doughty Hall, to listen to the last words that Mr. Morse is likely to utter there publicly for some time; and well were they who came repaid for their trouble. It was the unanimous opinion that seldom, if ever, have Mr. Morse's guides uttered through his lips a finer and more telling discourse. The subject was, "Evil: its Nature Considered and its Use Discussed." The philosophical spirit in which this matter, the opprobrium of the orthodox theologian, was dealt with, and the demonstration of its perfect harmony with the constitution of the universe, were refreshing to the thoughtful mind; while the statement of numerous uses which evil so-called had subserved in the development of the human race upon earth, was, if a little startling to some, nevertheless but the expression of a great principle of the universal government of God. A *verbatim* report of the lecture will appear in an early issue of the MEDIUM.

DR. SEXTON'S SUNDAY SERVICES AT CAVENDISH ROOMS.

On Sunday last, Dr. Sexton being in Glasgow, Mr. Parkes gave a trance address in the morning at the above rooms, under the influence of "Dr. Woolley," on "Spiritualism in relation to the Bible." In the evening Dr. Hallock delivered an able discourse on "The Phenomenal Aspects of Modern Spiritualism, together with its relation to the Needs of the Age." We were rather surprised to see so few Spiritualists present, considering the nature of the discourse, but all who were there seemed much pleased and interested at the way in which Dr. Hallock treated his subject.

On Sunday next Dr. Sexton will deliver two discourses, one in the morning, at eleven, and the other in the evening, at seven.

THE CASE OF MRS. JACKSON.

To the Editor.—Dear Sir,—Will you allow me space in your columns to plead the cause of Mrs. J. W. Jackson. I feel quite sure that were her sad case more widely known, help would be speedily given her and her little ones. My object in writing is to try and obtain a sum of money sufficient to put her in the way of obtaining her own living, which she would be able to do if help is given her at once. I therefore ask my numerous kind friends to aid me by their kindly help to free the wife and children of one of the noble of the earth, and to succour them in this their time of need.

I have seen one or two letters of Mrs. Jackson, and am sorry to say her case is pitiable in the extreme. I shall most gladly receive subscriptions to help her out of her difficulties. M. A. EVERITT.

Lilian Villa, Hendon, Dec. 19th, 1875.

[We hope Mrs. Everitt's letter will meet with a general response. We did not know that Mrs. Jackson was in difficulties, not having seen her for months past. We have received for her use from J. Denton, 2s. 6d.; T. Denton, 2s. 6d.—Ed. M.]

MRS. OLIVE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Will you oblige me by giving publicity to my testimony to the truthfulness of Mrs. Olive's mediumship. I and my family, in our own house, have had for many months the privilege of holding private seances with that lady, and the numerous tests given to each have been highly satisfactory and convincing. Not only have Mrs. Olive's spirit-guides, "Sunshine," "Dr. Forbes," and "Hambo," manifested, but relatives and intimate friends, of whose existence the medium had never heard, have returned to renew glad intercourse with those who are yet on the earth plane, as well as many public characters and spirits of a high order, long passed to the summer-land. We feel ourselves so deeply indebted to this excellent and highly-gifted medium for the many happy and profitable hours we have passed with her, that I take this method of publicly acknowledging our high appreciation of her valuable services. You have my permission, Mr. Editor, to mention our names should any one be disposed to make further inquiries.—I am, Sir, yours &c., "A DILIGENT SEARCHER AFTER TRUTH."

Balham, Dec. 20th.

[Mr. Began has also expressed himself in a similar manner.—Ed. M.]

THE "EX-MEDIUM" has been at Manchester repeating the most absurd stories about Spiritualism in a course of three "lectures" in Dr. Chalmers' schools. He says he was nearly made a lunatic while being made a medium. Why did he not get himself unmade a lunatic again? The matter is not, however, of much importance, as he appears to be quite harmless. Is Dr. Chalmers a medical gentleman, and are his schools for patients of the kind of which the ex-medium describes himself?

THE UNBURIED CHILD.—ACKNOWLEDGMENT.—Mr. Burns.—Dear Sir,—I received your kind letter on Saturday, with a remittance of six shillings in stamps. Please return my gratitude to the senders, for it came at a time when most needed.—Yours truly, G. HAGON, at Mr. Brent's, 17, White Horse Street, Stepney. We are requested to insert the following:—Mr. J. Swindin.—Dear Sir,—I received your kind letter on Tuesday, with a P.O.O. for 5s. I return my sincere thanks to you and all members of the Spiritual Relief Fund.—Yours truly, G. HAGON.

* The Westminster Review for October, 1875, in an article on "Quakerism," mentions Leslie as the name of the author.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly,	2d.	per annum,	8s. 8d.
Two copies " " "	4d.	" "	17s. 4d.
Three " " "	5½d.	" "	£1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year.

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

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

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature. Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

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

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

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 24, 1875.

THE MEMORIAL TO MARSHAL MACMAHON.

We print on our first page the Memorial which has been prepared to be sent by the Spiritualists of this country to Marshal Macmahon on behalf of M. Leymarie, now unjustly imprisoned on account of the Buguet *Procs.* The Memorial fully explains itself, and ought to call forth the warmest sympathies of all friends of humanity. Whether a Spiritualist or otherwise; no man or woman with the proper feelings of humanity can withhold the sentiment of reprobation at the wrongful imprisonment of a fellow-creature. Wrong is wrong, and right is right, even in the matter of a farthing, and the rigid adherence to this rule of right is one of the highest characteristics of mankind, and the mainstay of the social system. As a matter of right, then, M. Leymarie stands in need of vindication.

But another and a gentler sentiment interposes—that is, the angel Mercy. A fellow-creature is immured in a prison, debarred from liberty, the prosecution of his calling, the society of his friends and family, his wife and children unprotected and dependent. Not only so, but his noblest feelings are crushed by an unjust edict, and his physical health exposed to serious injury. Such an imprisonment is not only a temporary inconvenience, but it may result in a martyrdom. Who can stand by and see a brother thus suffer, pine, and, it may be, receive the seeds of physical dissolution, while they have any power, or shadow of power, to set him free?

We feel that the liberation of M. Leymarie is really in the hands of the Spiritualists of this country. Such a Memorial as they may present, if they take the proper steps, Marshal Macmahon could scarcely refuse to accede to the prayer of. We hope it is not necessary to say one word to enforce the propriety of having this Memorial numerously signed. Copies may be obtained on application at our office, which may be subscribed by the thousands of Spiritualists scattered all over the kingdom. It is a matter involving no expense, and but very little trouble. Every active friend of the cause, by devoting only one afternoon or Sunday to the work, could get it all quickly over. What more fitting Christmas present or New Year's gift could be presented to our brothers in France than the liberation of their champion, Leymarie, from his unmerited durance?

The Memorial may be signed by individuals singly, by families, circles, or societies. Mr. Chinnery suggests that one single Memorial should be sent from each town, signed by all the Spiritualists thereof, that this Memorial should be carried to the mayor or chief magistrate of the town for his dignatorial signature, and that the petitions thus authenticated should be sent to us for transmission to Paris by a syndicate appointed for that purpose.

A letter from Mr. Chinnery appears on our second page.

THE CHRISTMAS FESTIVAL AT OLDHAM.

Dr. Mack intends to be in Manchester next week, and, if he can leave London in time, will be at the meetings at Oldham on Sunday. The festival of Saturday is expected to be one of great magnitude and of extraordinary interest. The exhibition of spiritual phenomena shown by the sciopticon lantern is a novelty, and it is fully expected will be well worthy the whole charge made for tea and entertainment. Mr. Bonham is expected to give his celebrated elocutionary and vocal entertainment. Mr. Burns hopes to meet with a large number of his Lancashire and Yorkshire friends. It is likely that Mr. Brown will be present and offer his services on Sunday.

MOVEMENT FOR PLACING WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

[The following statement has been handed to us for publication.—Ed. M.]

A large number of standard works on Spiritualism have been from time to time placed in public and institution libraries, enabling many readers to become acquainted with the facts and principles of Spiritualism. A further extension of this plan has been repeatedly suggested, and now that a large number of Spiritualists have expressed their interest in the movement, an effort is being made to carry it to a successful issue.

It is proposed to present to 1,000 or more libraries, at a cost of 500 guineas, one set each of the following works:—"Miracles and Modern Spiritualism," by A. R. Wallace; "The Report on Spiritualism of the London Dialectical Society," and "The Arcana of Spiritualism," by Hudson Tuttle. Copy of a new edition of the last-named work has just been received from the author. This selection it is hoped will be more generally accepted and prove of greater utility than any other three works that could be named.

The cost of each set of three volumes will be 10s. 6d. or 500 guineas for 1,000 sets, which is being raised in special donations, subscriptions of one guinea or half-a-guinea, and contributions of smaller amounts. Subscribers may have placed at their disposal sets for which they subscribe, which they may present to libraries in their own name on behalf of the movement. It is expected that the sum named will cover all incidental expenses and carriage of the volumes.

To carry out this great object, the help of all will be required. In addition to subscriptions and donations, the Secretary of this Movement will be glad to receive the names of representatives in the various towns, who, in addition to rendering pecuniary aid, will furnish information as to the libraries in the district in connection with Literary and Philosophical Institutions, Mechanics' Institutes, Mutual Improvement Societies, Working Men's Clubs and Reading Rooms, Libraries in connection with Religious Bodies, or any library supplying works for perusal to the public or to members.

The volumes will be ready for delivery during March, by which time it is hoped that the necessary funds will be collected and arrangements perfected for the placing of the works. An acknowledgment must in all cases be obtained from the librarian, that subscribers may satisfy themselves that their money has been properly utilised. The presentations should also be properly reported in the local newspapers, which will bring the claims of the cause very widely before the public and give inquirers information where to find works for perusal.

The only office which it has been considered necessary to institute in connection with this movement is that of secretary, which laborious duty has been kindly undertaken by Mr. Walter Glendinning. All monies will be publicly advertised from week to week in the MEDIUM; and the presentations being in like manner made public, there will be the fullest means of checking all transactions, and thus render mistakes impossible. Spiritualists may ally themselves with this movement by taking part therein. It is an excellent opportunity for all to do something towards an end which is highly desirable.

It is expected that the whole business will be completed by the end of March, 1876, and that the promoters of the movement will assemble at a congratulatory festival on the 31st of March, and fittingly celebrate the twenty-eighth anniversary of Modern Spiritualism.

All communications should be addressed to the hon. secretary, Walter Glendinning, 33, Russell Street, Liverpool.

DR. HALLOCK AT DOUGHTY HALL ON SUNDAY NEXT.

The Church in the person of the Rev. Archibald Brown, of the East London Tabernacle, has fulminated forth its "Warning against Spiritualism." To this Dr. Hallock will reply in a discourse at Doughty Hall, on Sunday evening next. That the reverend preacher will find in Dr. Hallock no mean antagonist, and that Spiritualists will find in him a worthy defender of truth, admit not of doubt. Let them, then, rally round the man who comes boldly to the front to give the lie to the pulpit, and to show that Churchianity is not necessarily religion. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock.

DR. MACK IN MANCHESTER.

It is finally decided that Dr. Mack leaves London for Manchester on or before Monday next, where he may be found at 81, Bury New Road. Efficient assistants will be left in London.

His stay in Manchester will be necessarily limited, and we advise all who think of consulting him to do so at once, for if they require repeated treatments they would certainly be disappointed if they deferred too long.

Dr. Mack will return to London for a few days during the first week of January, after which he will make a short visit to Brighton. These engagements fulfilled, he will proceed to the Continent, and thence, in all probability, to the West Indies, whence he purposes returning to England in the early summer months.

"INVESTIGATOR."—We do not think the subject will permit of further discussion. Your best point is respecting the right or left hand, and it is a speculation that there might be phylacteries on the hand.

NEW BOOKS.

Just before Christmas, bookbinders make promises, and fulfil them, no doubt satisfactorily to themselves, by the production of a few specimen volumes, or perhaps less than that. Such has been our fate with the two new works impatiently expected—"Mrs. Tappan's Orations" and "Hafed, Prince of Persia." They are virtually ready, but the press of work before the holidays will render it impossible to obtain more than to supply a very few subscribers of Mrs. Tappan's book before Christmas is over. A box of "Hafed" is promised from Glasgow this week, but being Christmas time, it is quite possible that it will be more than a week on the way. We have received a specimen copy. It is a truly extraordinary work, and a marvel of cheapness at the price. Mr. Nisbet should not be considered extortionate even if he charged a guinea for such a noble and fully illustrated volume.

The new edition of Mr. Ashman's work on "Psychopathy" is finding many purchasers, and "Angelic Revelations" is being much asked after. "Where are the Dead?" by Mr. Binney, at 2s., post free with *Human Nature* for this month is being eagerly taken up.

INSTITUTION WEEK.

We may say that this annual period has nearly reached its close; but that will depend upon the intentions of our friends. The interest manifested has been gratifying, though the result in a financial point of view has been small. It takes a stout heart to be a worker in Spiritualism. With the little help which has been afforded us, we must take the important step of reducing the MEDIUM one third in price, and manifest redoubled activity for the cause. The help extended at this time is not much encouragement for embarking in such an onerous undertaking. There is necessarily another source of help open to the spiritual worker, or all that money could do would be of little value to him.

We believe that the coming year will be the most prosperous we have ever had, and that the fruits arising from the seed derived from Institution Week will rejoice the heart and enrich the possessions of every contributor of that fund. The following subscriptions have been received:—

£ s. d.	£ s. d.
Mr. J. N. T. Martheze 25 0 0	Services at Manchester... 2 9 6
Mr. C. E. Williams's	Mr. Towns ... 0 5 0
Seance ... 1 5 0	Collected by Mr. W. Cassells:
Nottingham Psychological	W. Cassells ... 3 0
Society ... 1 1 0	James Goodwin 1 0
Mr. W. H. Swepstone... 1 1 0	George Woodruff 1 0
Mr. J. Lamont ... 1 0 0	Thomas Fisher 1 0
Mr. J. Cotterell ... 1 0 0	T. McKenzie ... 1 0
Collected by Mr. J. Maynard:	John Chittick ... 2 0
W. B. ... 1 0 0	
F. F. ... 0 2 6	Mr. E. Hunt... 0 5 0
J. K. ... 0 1 0	J. W. ... 0 2 6
J. M. ... 0 2 6	A. H. ... 0 2 6
E. M. ... 0 0 6	R. M. ... 0 2 6
Mr. Judd ... 0 1 0	H. A. B. ... 0 2 6
E. T. ... 0 0 6	Mr. George Foster ... 0 2 6
Amy Maynard 0 0 1	Mr. Thomas Millis ... 0 2 6
	Mr. Thomas Walton ... 0 2 6
"An Old Friend" ... 1 8 1	"T. I." ... 0 0 8
From Friends of Preston 0 10 0	Amount previously ac-
Mr. Johnson's Services at	knowledged ... 63 5 9
Bolton ... 2 2 9½	

Dear Mr. Burns,—Enclosed I hand you post-office order for 8s., the produce of the seance given by Mr. Taylor for the benefit of the Spiritual Institution. This, with £1 14s. 9½d., per Mr. Johnson of Hyde, makes the total from Bolton, £2 2s. 9½d. The expenses in connection with the above, amounting to 14s., have been paid by the association of Bolton Spiritualists.

DAVID CORDINGLEY, Sec.
Great Lever, near Bolton, Dec. 15th, 1875.

THE PETTY'S have returned from Russia. They called on us, and looked well.

DALSTON ASSOCIATION.—On Tuesday, Jan. 11, 1876, Dr. Sexton will read a paper at 74, Navarino Road, on "Certain Occult Phenomena Recognised Outside of what is Known as Spiritualism." The same association advertises a ball at Cavendish Rooms, early in the new year.

THE SPIRITUAL ALMANAC FOR 1876.—We have been urged to issue an edition of our "Spiritual Almanac" for the incoming year. We have a large amount of important matter collected, and shall put it to press at once. All who have matter or announcements for it had better send on at once.

MR. E. BULLOCK, jun., physical medium, will hold seances on Tuesday and Thursday evenings, Dec. 28 and 30, at eight o'clock; admission 1s. A special seance will be held on Thursday evening, Jan. 6, for Institution Week, at eight o'clock; admission 1s. A social juvenile party will be held on Jan. 1, 1876. Tea on the tables at five o'clock, tickets 6d. each; all friends are kindly invited.—19, Church Street, Upper Street, Islington.

MOULDS OF SPIRIT-HANDS.—Several more attempts have been made at the Spiritual Institution to obtain moulds of the materialised hands of spirit-friends. The experiments have been interesting, though not highly successful. Mrs. Burns's father and mother made the attempt. The hands were characteristic, but the casts made in plaster afterwards presented a decayed appearance, indicating that the materialisation had been imperfect. The spirits were quite palpable during the seance. Further experiments have been recommended by the spirits, who are anxious to do their part in this work.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear on February 11th No. 308.

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

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

TO SPIRITUALISTS IN THE COLONIES.

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

SUBSCRIPTIONS TO THE MEDIUM FOR 1876.

These are now due, and should be forwarded without delay, in accordance with the scale printed above. It is necessary that we receive intimation from all subscribers who desire to continue their subscription, that we may prepare our subscription lists in time for the publication of the first issue in 1876. Those of our subscribers who also take in other periodicals from this office may save themselves and us trouble by forwarding the whole amount, or kindly intimate to us what they intend taking, that we may furnish them with a proper statement of the amount.

A PRACTICAL WORD ON CHURCH-BUILDING.

One of the popular evidences of piety is church-building. The very rich man erects one at his own expense, the rich man contributes handsomely, and the poor lay their smaller donations upon the foundation stone. All are anxious to have their brick in the church. This, no doubt, proceeds from a laudable motive, but the same passion may be gratified, perhaps, in a more successful direction. The church, once built, may fail to fulfil any religious purpose, just as the teachers therein are true to the spiritual faith, or are the creatures of expediency.

Spiritualists may also build a Church without investing a penny in bricks and mortar. These are only a means to an end, the elements of a house in which to accommodate the audience. The prime object is to convey to the people words of truth. This may be done without any building at all. The existence of the MEDIUM offers an opportunity to all to accomplish this end. Every reader secured is a church built to accommodate one. A successful agency for the paper instituted with the news-vendor may ultimately result in a whole aisle, and the combined operations of Spiritualists in a neighbourhood may in a short time secure a larger weekly audience than that which attends any of the local churches. Having thus built the church and secured the congregation, the doctrine is in the hands of Spiritualists themselves. The pulpit is open to them as well as to anyone else. Whatever of truth their minds possess, and are capable of demonstrating to others, is freely accepted for insertion in the columns of the MEDIUM, which thus becomes a spiritual republic, in which the necessities of all are equally supplied, and the efforts of all united in one grand result. With the New Year, and the MEDIUM at One Penny, we hope our church accommodation will be forthwith doubled; and if every worthy worker in and earnest disciple of the truth will add his brick, the spiritual temple may soon become the largest in the country.

MR. BROWN'S LABOURS IN LONDON.

Commencing with his discourse at Doughty Hall on Sunday week, Mr. Brown has had a busy time of it in the metropolis. He was present at our first seance for the casts of spirit-hands. We had a private sitting with him. He attended the seances of Mr. Herne and Mr. Williams; gave public seances at the Spiritual Institution on Wednesday of last week and on Monday of this; spoke at Tarlington Hall on Thursday evening; gave a private seance on Friday evening to a gentleman and party in the suburbs; gave a seance at Baywater on Sunday morning, and addressed Mrs. Bullock's meeting at Islington in the evening. In addition to all this work for Spiritualism he has done some sight-seeing, and is altogether the better for his trip to town, as are also those who have been present at his meetings. His mediumship has given good satisfaction; but with care of the medium, and good order in the audience, it is capable of improvement and continued usefulness.

Mr. Brown will leave London this week, and proceed northwards, filling such appointments on the journey as have been made. His first station is Peterborough, and he expects to be at the Oldham Festival to make the acquaintance of the Lancashire friends.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, RECEIVED IN DECEMBER.

£ s. d.	£ s. d.
W. W., Liverpool ... 1 12 6	"Queen's Co." ... 0 1 0
Collection at Service in	Mons. Gustave DeVeh... 2 0 0
New Shildon... 0 12 6	T. R. ... 0 1 6
J. F. C. ... 1 0 0	Tom Eves ... 0 10 0
J. C. Atkinson ... 0 3 8	John Fletcher ... 0 2 6
Mrs. Hennings ... 2 2 0	Stephen B. Field ... 1 1 0
J. B. Bonnick ... 0 5 10	Geo. Lee ... 1 1 0
W. W. Clark ... 1 1 0	Mrs. Wilson ... 0 10 0
Miss Pierce ... 0 2 0	Mr. W. McKay ... 0 2 3
"Coila" ... 5 0 0	

MISS RAGAR will not give her seance at the Spiritual Institution this evening.

SPIRITUAL MANIFESTATIONS AT HIRWAIN, SOUTH WALES.

To the Editor.—Dear Sir,—You will pardon me for taking up a few minutes of your precious time in narrating a little of the experience we have had lately in spiritual manifestations at a dark seance held at my own house.

There were present besides my own family and the medium (Mr. E. G. Sadler of Cardiff) five gentlemen and five ladies, most of whom being sceptical as to the genuineness of the phenomena usually occurring at circles, great precautions were taken to ensure good test-conditions. Our main object being to obtain absolute conviction as to the genuineness of all we witnessed, it was our special desire to make assurance doubly sure, and to leave no loophole whatever whereby any doubt could subsequently arise in our minds as to the reality of the facts. I would here state that the medium never entered the room in which the seances were held until the company were all seated to receive him. The first night, therefore, the medium's hands were held by two gentlemen, and the second and third nights the medium's hands and feet were secured by tapes to a chair, and the chair afterwards nailed to the skirting-board of the room, and every knot (at the medium's request) sealed; also the usual precaution was taken of joining hands. On being satisfied that the conditions were such that if any phenomena—as levitation of musical instruments, &c.—occurred, they would have to be accounted for by some other theory than the ones too readily resorted to—trickery, delusion, &c. Some hours elapsed before any phenomena occurred. The time, however, did not hang heavily on our hands, for "Sam" (one of the controlling spirits) seemed determined to amuse and instruct us with his ready wit and quaint jokes and discourses on spirit-life. Presently, and, I may add, unexpectedly (for we had despaired of having any kind of manifestation that night), the musical instruments, which had been previously placed on the table, became animated, set up a clatter among themselves, and took wing, giving us some idea of spiritual aeronautics. In a few minutes, and to our great surprise, a heavy musical-box was floated above our heads, giving forth most charming music, and on several occasions, whilst floating, was wound up by invisible agency; it alighted on the heads of the sitters, sometimes as light as a feather, at other times with its normal weight, and at our request played three bars only of a tune, and again two bars, and even responded to our wish for one chord only. One of the gentlemen present asked if it was possible to have an imitation of the harp upon the musical-box, and immediately the unseen intelligence was heard to fold a piece of writing-paper, which he pressed against the comb of the instrument, producing the imitation desired. Three musical instruments were flying about the room at the same time. A piece of wood, about a foot long and an inch thick, together with a hammer and nails, were placed on the floor. These were carried to the table, and the nails were driven home with great force, two of them being driven through the wood into the mahogany table. This piece of spiritual carpentry was afterwards taken to one of the sitters and the hammer to another. At another time the unseen agency handled a saw and plane very dexterously. A large, heavy, easy-chair was several times rocked like a cradle. Several of the sitters were sprinkled with water, a vase of wax flowers, covered with a glass shade, was carried to the table from a distance of about six feet; we had the direct spirit-voice whilst the medium's mouth was filled with water, and we were often touched by unmistakable spirit-hands.

I could fill your paper with an account of the extraordinary manifestations we have had, but I fear I have already trespassed too much on your space. The friends present are quite prepared to endorse the statements contained in this letter.—I am, yours truly,

J. E. GEORGE,

Pharmaceutical Chemist.

Hirwain, Dec. 18th 1875.

"GIVE US CONDITIONS."

A SEANCE WITH MR. ARTHUR CÖLMAN.

There are seances and seances—seances that succeed, seances that fail. Of the latter class there would be fewer if a more scrutinising attention were given to the conditions of spirit-manifestation. The recklessness too often practised in the arrangement of a spirit-circle ends in blasted hopes and expectations unfulfilled. And the blame is usually cast, not upon the circle, but upon the spirits, who, perchance, have to bear the aspersions of unwillingness to manifest, when in reality they may have exhausted all power in overcoming obstacles which ought not to be put in their way. As sure as will the compounds of nature unfold themselves to the chemist, as sure as will the distant stars reveal themselves to the spectroscopist and the astronomer, if the proper course of investigation be pursued, so surely will the spirits, by the laws that govern spirit-action, disclose their wondrous properties, if the proper conditions be given. There is a science of the spirit-circle, simple enough indeed, which it is high time Spiritualists should learn and rigidly adhere to. It is in fact a duty which Spiritualists owe, not only to themselves, but to spiritual truth, and to the spirit-world, to enforce the easy and simple principles of spirit-communion. Failing in this, the beneficent advances of the spirit-world are driven back, and those higher manifestations which should be the aspiration of every lofty mind are delayed. The cause of truth demands that the co-operation on our side should be more effective in responding to the prayer of the spirits, "Give us conditions."

These remarks have been incited by the phenomena recently witnessed at private seances given by Mr. Arthur Cölmán, under the auspices of Mrs. Woodforde. Some of these have been of such a remarkable character that I am not for the present permitted by the spirit-guides to give them publicity; and possibly, among other reasons, on the ground, "Ye cannot bear them now,"—which may be plainly interpreted, "Ye would not believe them."

Confenting myself, therefore, with the less marvellous, although by no means not wonderful facts, I seek to record the manifestations of a seance held on Saturday last at Mrs. Woodforde's rooms. And I do so with the object of exciting thoughtfulness on the spiritual possibilities within our grasp, when good conditions are given. Such conditions prevailed on the occasion referred to. And the amount of power was doubtless greatly increased by the circumstance that of the members of the circle, whose names are affixed to this communication, three were

recognised mediums, and the rest, with two exceptions, were highly mediumistic.

THE SEANCE.

1. While the gas-lights were full on, Mr. Arthur Cölmán became entranced, and placing one hand upon his breast, and pointing to me with the other, went through all the agonies of the last illness of a near relative of mine, who departed hence many years ago. This was immediately followed by a test communication from the loved one whispered in my ears. No one present knew the nature of that illness, nor was it in my mind at the time. The faithful mimic description took me by surprise.

2. Upon the lights being extinguished, Mr. Cölmán, as his custom is, described the spirits attendant upon the sitters, and gave tests and messages from them. Captain James had the full name of a deceased friend given, and the spirit itself confirmed the communication by giving the captain a privately preconcerted signal.

3. These were succeeded by the touching of spirit-hands in great numbers. Every member of the circle received in this way the most affectionate recognition from the lost ones. That hand, so dear to me, which at the beginning of this year was in mortal life, was in all its warmth clasped in mine. It came, as it has come before, with its recognisable drapery of the wrist, of which none on earth know but myself. During these spirit-meetings the medium incessantly clapped his hands.

4. Papers and pencils having been placed on the floor, Dr. Corbett, Mr. Potts, and others received written messages from spirit-relatives.

5. I was then requested to hold both hands of the medium in mine, which I did with a firm grasp. Immediately, although the entire circle was holding hands, the sitters were touched, and some were addressed in the direct audible voice, while tambourine, music-box, and fairy-bells were all simultaneously played aloft in the air, and a piano, at a distance, of eight feet from the medium, was played upon.

6. Dr. Corbett was then desired to grasp the medium's hands, and the above manifestations were repeated. In addition to these, an American folding chair which previously had been at the back of Captain James, was brought into the circle, and first was placed across the knees of himself and neighbour, and afterwards was removed to the floor.

7. Dr. Corbett, still retaining hold of the medium's hands, shortly after this uttered an exclamation of pain at his knuckles, and the medium entranced gave a groan. On lighting up, as ordered, the American folding camp-chair was found suspended by the narrow perpendicular side rail-like opening on their joined hands, which were literally wedged in. I can only account for the pain endured by the assumption that in passing the chair through their hands, an expansion of the narrow aperture which was only $1\frac{1}{2}$ inch had been caused, and which in being closed up produced the painful compression.

8. The lights being again extinguished, and the medium clapping his hands, Captain James, who had firmly hold of Mr. Eglington's hand, exclaimed, "Mr. Eglington is going up in the air, chair and all." He followed Mr. Eglington's upward flight, fearing to let go, lest by so doing, an accident might arise. Mr. Eglington then gently descended but could not comfortably maintain a sitting posture on the chair. On relighting, the chair was found suspended by its back rail on Captain James's arm.

9. The lights out again, a tremulous voice, full of alarm, was heard high up towards the ceiling. It was none other than Mr. Cölmán's. And Mr. Eglington said there is someone standing on my head! But the pressure of the feet was slight. Captain James then said, "Mr. Cölmán is descending; his hands are on my shoulders, and his body seems to be floating."

10. Mr. Cölmán resumed his seat; and Captain James announced that Mr. Eglington had gone up again; the Captain meanwhile holding his hand. A safe descent was made.

11. Again a cry of fear came from aloft; a bump was heard against the ceiling, and in a few seconds Captain James said, "Someone is coming down; his hands are resting on my head as if the body was floating mid-air with the heels up. Now he's down." On lighting up, Mr. Cölmán was found nestling in Captain James's arms, like a baby at its mother's breast.

12. To calm our excitement, for these were moving times, the spirits brought into the circle delicious odours; they said they were from the summer-land, and therewith gently fanned us all round.

13. Then spirit-lights, some large and glowing, others like fire-flies, others again remaining stationary, beguiled our eyes.

14. Thus soothed we were prepared for the next, to my mind most pleasing, manifestation. The medium, I take it, became entranced; any way, his heavy sonorous breathing was heard during the remainder of the dark seance. Now were heard low whispering voices simultaneously all around the circle. Each one seemed to have a spirit-friend come back from the bright land beyond to exchange affection's words. It was so with myself and my immediate neighbours, and judging from the tremulous tones of some of the mortal speakers, some of these happy greetings were not unaccompanied with tears of solemn joy. In short, it was a brief but impressive conversation of mortals with immortals.

15. The mental tension of this could not long be borne, and it was at once succeeded by a round of joyous manifestations. Up went all the musical instruments floating and playing mid-air, the stationary piano joining in the music. Meanwhile, parting taps were given on faces and hands. Mr. Potts was most vigorously saluted by his father. Mrs. Brewerton's chair, herself seated upon it, was raised. Ornaments were removed from the mantelpiece and distributed about; a glass vase being adroitly tucked under my arm to take charge of. And thus ended the dark seance.

We were now requested to arrange the room for materialisations. Dr. Corbett is about to proceed to India. This was the last occasion on which he could be present at a seance, and the spirits were very desirous he should carry over to that distant land, some substantial experiences of phenomenal Spiritualism. The materialisation of a relative had therefore been promised him.

A cabinet was formed by suspending a curtain across one corner of the drawing-room. Into that cabinet, Mr. Cölmán entered alone. The light of one gas-burner, rather low, but sufficient to discern all objects in the room, was left on, and subsequently the light was increased.

16. In a few seconds, a small hand and arm, with white drapery hang-

ing from the elbow, were distinctly visible from between the curtains. By the usual affirmative waving of the hand it was ascertained to be for Dr. and Mrs. Corbett.

17. Another hand and arm were protruded, and Mr. Eglington was desired to approach and touch it.

18. Yet another hand and draped arm appeared, and I was requested to advance to the curtain. In the earlier part of the evening I had been promised the materialised hand of a relative. I not only was allowed to feel but to press this hand in mine. It was warm, and in all respects perfectly natural, and bore a resemblance to the hand I had known long years ago; but in the absence of any specific test it is difficult to form a definite opinion on the identity of a hand.

19. Mr. Potts, in like manner was called up to the curtain, and freely manipulated a hand and arm presented to him.

20. A hand without any arm attached then floated a short distance out of the aperture. Captain James remarked that he should like to see an arm without a hand, and in an instant, as if the thought had been anticipated,

21. An arm-stump appeared without a hand.

22. Then was presented a hand with fingers widely parted, and one finger wanting. It seemed to be a test, but was not identified.

23. Next appeared a child's face surrounded with drapery. It presented itself several times, and was believed by Dr. Corbett to have been that of his relative in her earlier years.

24. The question was soon solved, for, a young lady's face, soft, beautiful, and pensive, was now visible with remarkable distinctness. This was at once gladly recognised by Dr. and Mrs. Corbett from the family likeness it bore. I append Dr. Corbett's statement on this point, which I possess with his signature attached.

Well might the power be exhausted after such a consecutive series of manifestations. At the end of the seance, Mr. Colman was found in the cabinet in a deep trance, from which, some minutes transpired before he could be roused.

These phenomena indicate some of the remarkable features of Mr. Colman's mediumship, though, as I have hinted, not by any means the most marvellous; and seeing he has no intention of exercising his gifts publicly—his circumstances placing him above all need—there is no doubt that the judicious exercise of those gifts will in time to come prove of great service to Spiritualism.

A recapitulation of the manifestations of this one seance may not be uninteresting. 1. Vicarious representation of mortal suffering. 2. Tests from spirit friends—assuring us of the hereafter. 3. Touches of spirit-hands. 4. Written messages from the unseen. 5. Independence of the phenomena of the medium's personal agency. 6. The removal of objects beyond the reach of the medium. 7. The passage of matter through matter. 8. The levitation of the human body, in opposition to gravitation. 9. The floating of the human body and other objects in the air. 10. Odours from spirit-land. 11. Spirit-lights. 12. Direct audible converse with spirit-friends. 13. The re-appearance of those friends once more in material form.

Who shall say that these are not worthy the pursuit of the highest intellects upon earth? Can science be more exalted than when it threads its way into these loftier regions of fact, thought, and contemplation? If science is true to itself and to humanity, it cannot disregard the revelations that are in our midst to-day.

R. LINTON.

I am particularly requested and authorised to affix the names of the members of the circle to this statement.

Mrs. CORBETT, Dr. CORBETT,
Mrs. BREWERTON, Capt. JAMES,
Mrs. WOODFORD, Mr. POTTS,
Mr. EGLINGTON, Mr. LINTON.
Mr. ARTHUR COLMAN, Medium.

ATTESTATION OF DR. CORBETT.—“I recognise the spirit-face above referred to, from its striking resemblance to my living sister, and to my daughter, who resemble each other very much.—A. P. M. CORBETT, M.D.”

MESSRS. HARRISON AND MORSE AT BIRMINGHAM.

To the Editor.—Sir,—In your cotemporary for December 17th, there is a lengthy report of a meeting of Birmingham Spiritualists, held in one of the committee-rooms of the Temperance Hall in that town, on Thursday evening, the 9th instant; Mr. R. Harper presided. Mr. Harrison went down from London to attend this meeting, and there was present also his “travelling agent for the *Spiritualist*,” Mr. Morse, the medium. It would appear that one object in holding this meeting was to suggest ways and means for more united work among the Birmingham Spiritualists; and another object seemed to be to induce the Birmingham friends to enrol themselves members of the London (so-called) National Association. How the editor and his travelling agent helped to the attainment of these ends may be gathered from observations they are reported to have made. Mr. Harrison was called upon for “a few words.” Much that he said I should approve, were it not that a few little things crop out in his speeches which neutralise the greater good.

“I think Spiritualists are far more natural in their ways than other people,” says he. Called upon by the president to tell the meeting “a little about the British National Association of Spiritualists, and what steps it intended to take in the future,” Mr. Harrison drew a glowing picture of said association; though, why he should be called upon for this information when he is not connected with the association except as a member, while the president for the evening was one of the council, does not appear very “natural.” But this may be accounted for by the fact that Mr. Harrison came from London, and had a mission. Mr. Harrison says, “What the council wishes to know is, what it can do to promote the union of the provincial societies of Spiritualists with each other, and with the National Association.” But he said, also, this Association has only positive certainty of existence for the next two years; and “as everybody,” he says, “connected with the Association is firmly resolved that it shall not weaken itself by getting into debt or living beyond its income,” therefore his own statement is the fittest answer to “what the council wishes to know.” “Just at the present it will be little use propounding schemes which would involve much expense to carry out.” I say, let the council, by continuing to exist, prove its own fitness to live, for London Spiritualists, and leave the provinces alone for a while.

Mr. Simkiss said, “True Spiritualists should try to be harmonious,” and illustrated this precept by a most inconsistent fling at the Spiritual Institution, though he did not openly speak out his meaning. Mr. Baldwin, with manly courage, told the meeting that he differed with Mr. Simkiss, and said, “That Institution has done work, very important work, in Spiritualism, and however faulty he (Mr. Burns) may be, we, as Spiritualists, must admit that such work *has* been done. It has been the only Institution for the last seven or eight years to form a bond of unity among Spiritualists in England.” This generous sentiment I endorse, and underline the four words in italics emphatically.

Mr. Harrison “remarked” that “Mr. Baldwin, like many in the provinces, may not be aware that there is no Spiritual Institution in London, the establishment of which he has spoken being the private business of Mr. Burns.” If he had continued by saying, “Nor is there really a National Association, that which is so styled being merely what a few London Spiritualists, two or three years ago, evolved out of the one-sided meeting in Liverpool,” he would have been equally correct. Mr. Harrison continues, “The National Association is in no way unfriendly to Mr. Burns, neither the council, nor any individual member of it, has ever said or done one single thing of an unfriendly nature towards him,—indeed, the council has sent him many of its advertisements and tendered payment for them, but Mr. Burns has invariably refused to print them, because he is afraid of his followers, who consist of the more uneducated Spiritualists living in the provinces, knowing much that is taking place in connection with Spiritualism in London.” Well may the National Association cry out, “Save me from my friends!” The provincial Spiritualists who have feasted on the mental food supplied in the *MEDIUM* from the lips of Mr. Morse (before he became travelling agent for the paper to which “the chief men of science connected with Spiritualism confine their articles almost exclusively to its pages, and its readers include the educated Spiritualists of this country”), Mrs. Hardinge, and Mrs. Tappan, will know what answer to give to the question Mr. Harrison put on behalf of the National Association. “Every man has a liking for a particular mental food, and none other,” says Mr. Harrison. “For instance, the reader of *Reynolds's Sunday paper* could not possibly assimilate the contents of a journal like the *Athenæum*, and it would be no use trying to make him do so.” The *MEDIUM*, which has contained contributions from most scientific men who have written on the subject, is compared to *Reynolds's* while the paper Mr. Harrison edits is compared to the *Athenæum*!

This *Rich Man's* Editor is afraid of the “contemptuous remarks in *Punch*, the *Saturday Review*, and other journals,” because of the “supposed impecunious state of the movement.” He says the whole public capital of Spiritualists during the last six years has been used in the attempt to drive the *Spiritualist* out of the movement by underselling it. I don't believe this statement. If Mr. Harrison believes it, he is quite consistent in his covert spleen against the *MEDIUM*. If he will stomp the country with such speeches as those he made at Birmingham, he will find the “more uneducated Spiritualists” prepared to express their opinions.

Mr. Morse does not improve, in my opinion, when he is found figuring as a travelling agent for the *Spiritualist*. As a medium for his guides he may be worthy of our ear, but when he becomes a partisan, and sides with the learned editor and the National Association, he risks the loss of the respect of many of his former admirers.

He reminded the Birmingham friends that “there are two weekly newspapers connected with our movement, and that one of them has more impediments placed in its way than the other. I allude (he went on to say) to the *Spiritualist*, the contents of which may be relied upon. It contains sound reports—not reports full of sound; its articles are solid, and its accounts trustworthy.” By contrast to this, the inference is that he would convey just the contrary impression of the *MEDIUM*.

It may not be that Mr. Morse has forgotten that his popularity, the world over, is owing to such assistance as the *MEDIUM* rendered to him in his early days, but as he has now no further especial need to advertise, he can kick away the ladder by which he reached his present eminence, secure of the patronage of the learned Spiritualists, and, as travelling agent for their particular paper, can afford to make a little overtime on his journeys, in the way of pushing the sale of the aristocratic paper. At the meeting in Liverpool in 1873 he came out rather strong, and now, again, at Birmingham, he is also plainspoken as to where his sympathies are. I shall be greatly mistaken, even though he has the honour of being on the council of the National Association, if his advocacy of its claims and his agency of the *Spiritualist* will be prospered by the course he adopted at Birmingham. The fact that the report may not have a large provincial circulation will save him to a great extent. As one of the uneducated, and a firm friend of the Spiritual Institution, I appeal for space in your next issue for insertion of this letter as my protest against the arrogance of these men.—Yours fraternally,

J. LORD.

[Our respect for Mr. Lord and other correspondents whom he to some extent represents is our excuse for publishing the above letter, but we do not contemplate an extended discussion of this kind. We adopt it as a principle that our mission is not to demoralise our readers and waste space by defending ourselves from the attacks of men of straw. Our work and conduct must speak for themselves, or we shall be the last to acknowledge them. It has always been the fate of those engaged in similar work to ours to meet with persecution, not only from the world around them, but more insidious attacks from supposed coadjutors. The remedy for this is not the flagellation of creatures who are not worth the whipcord, but a more urgent trimming of the lamp of spiritual light, by which alone can the lower moral conditions be elevated and illuminated. We have had a number of communications relating to the subject treated of by Mr. Lord. One gentleman recommends that “the sample of dishonest conduct” may receive not retribution at our hands, another has pointed out expressions not strictly legal, but all these incentives have not actuated us to open the pages of the *Spiritualist* to see what it really does say. We find that to trouble our minds with such matters would be to waste our vital resources and allow ourselves to be possessed by an influence which would quite unfit us for spiritual work. The best remedy against evil is to avoid it and supersede it with good. As for Mr. Harrison, our provincial friends seem to attach slightly too much importance to him. He is simply a newspaper reporter, one of those facile gentlemen who labour at so

much per line, and his connection with Spiritualism is nothing more than a speculation in the production of a newspaper which has been, as would appear from his speeches and paragraphs, a failure. We gave Mr. Harrison his first lessons in Spiritualism, and had a good opportunity of fathoming him thoroughly, intellectually and morally, many years ago, and suggested to him journalism in connection with the cause. We regret that he has somewhat marred the wisdom of our recommendation by his unlucky adventure. This defect we trace to the enormous development of appropriateness, which towers high above all other cranial eminences—a condition which we pointed out when we examined his head at Camberwell years ago, and which is the cause of his uncomfortable position. He is not content to work for truth alone, but must be something important on his own account. A knowledge of these organic eccentricities tempers our estimate of his conduct with somewhat generous feelings. The poor fellow cannot help himself any more than other subjects can of considering themselves kings, queens, or celebrities quite foreign to their nature and position. His special conceit is educatedness, which means an inordinate opinion of himself. All men of power show it in their manliness, bravery, achievements, and generosity. This one hero in his own estimation does so by the rule of reverse. The inevitable concomitant of the egotistic symptom is his contempt for the acquirements of the very class he pretends to serve; but the motive of his service may perhaps be best judged by the two he thinks of himself for the one he thinks of those who stand in the way of his ambition, or do not patronise his wares. Of course he has some readers, and logically these must be supposed to be, like himself, "educated." These simple scientific considerations explain the eccentric phenomena to which this individual so often gives expression. His constant complaint that he is undersold—which, in the language of the uneducated, means that his paper is a commercial failure—shows what he would consider a success, and explains the bitterness with which he continuously assails the publisher of the *MEDIUM*, whom he thereby recognises as a successful rival. If the promotion of Spiritualism were the sole motive, such a clashing of interests could not of necessity occur. We have not gone one inch out of our way to impede or oppose him, we have attended to our own work, and we feel we have done right in so doing, for, according to his own statement, we have been supported by the friends of the cause, while he has been neglected. From the commencement of his journalistic enterprise, he has been our devoted enemy, and has spared no pains, in public or in private, to hold us up to ridicule, to impair our usefulness, or to assail our business position. In these attempts he has not been successful, so that we owe him no ill will, but may thank him for the opportunity he has given of proving the soundness of our position and his impotence to prevail against it. He is a mere fly on the ox's horn—a disturbance not meriting a shake of the head. Ignorance of the meaning of English words should not be imputed to an "educated" reporter. Because the Spiritual Institution is in the hands of a private proprietor, it is not therefore an Institution, argues our "educated" friend. Every schoolboy knows that the term Institution does not imply a proprietary of one, or many, or any other condition of administration or management, but in the fact that the Institution exists and does the work of the particular movement the name of which it wears.* If Mr. Burns makes it his business to administer and sustain, with the aid of Spiritualists generally, an Institution which confessedly does the public work of Spiritualism, then, all the more credit to Mr. Burns, and many thanks to his detractor for a left-handed compliment which he has not the soul to make otherwise than by mistake. That a course of persecution of that Institution or agency through which the movement expresses itself can unite Spiritualists together is something very extraordinary, and which our education or the want of it does not enable us to comprehend. Were it not for the exigent pleadings of this newspaper-man and his few sympathisers, there really would be absolute harmony among all Spiritualists, as there is, indeed, already in every practical respect. As we have already intimated, we have no personal quarrel with all this kind of thing. It does not hurt us either in one way or another; and if the friends of Spiritualism consider it a scandal on the cause, it is easy to right the ship. First make an observation and see how the wind blows, that is apparent to all. Secondly, pile up the "Testimonial" to refund what has been sunk in the unsuccessful newspaper—not in the cause, mark you; rub a little complementary elocution into the over active-mental organ; and a dispensation—not a spiritual one—will rapidly close. There are a few good and honourable people connected with an affair which is in the hands of an ambitious clique, whose object is not Spiritualism, but dominion. Soon the Fates will work their inevitable will; the house will be divided against itself, and truth and justice will breathe all the freer.—*Ed. M.*

MRS. BULLOCK'S HALL.

On Friday evening last an interesting seance was held here. Mr. Robson, in the trance, gave a short, terse discourse on "Material Riches and Spiritual Poverty." Physical manifestations, through the mediumship of Mr. Bullock, jun., took place, among which the serpent ring worn by Mrs. Bullock was taken off her finger by a spirit-hand, and transferred to the forefinger of Mr. Robson. A mouth-organ was well played, large, brilliant spirit-lights constantly floated in the room, and the small, soft hand of the spirit "Lily" frequently touched, and in some cases caressed, the sitters. A handbell was also rung, and other interesting results obtained.

On Sunday evening last, at the same Hall, Mr. Brown addressed the audience in trance on "Spiritualism in its relation to Man's Past, Present, and Future Life and Future Destiny." The subject was well handled. Mr. Lawrence was also controlled by a Jewish spirit, who had lived on the earth 1,700 years since. He exalted the character and teachings of Jesus, who at one time, he said, he had maligned. "Bret-timo" wound up the proceedings through the mediumship of Mr. Brown in a few characteristic words. Mr. Brown's plain, truthful, and unassuming manner, as well as the matter enunciated by his guides, should induce friends of the cause to engage his services.

* *Institutus*, Latin, to dispose or fix a specific; to erect, to found. An Institution is properly of a public nature; it does a public work of a specific kind and is supported by public funds. This definition exactly suits the Spiritual Institution. See Orabbe's Synonyms.

MR. RABY'S MEDIUMSHIP.

The adverse statement from Batley Carr, published last week, has called forth many rejoinders from Mr. Raby's friends. From Bradford it is stated that Mr. Raby sat under the strictest conditions, and demonstrated great powers of mediumship most unmistakably. Mr. Sykes, who is not what may be called a Spiritualist, and who accompanied Mr. Raby to Batley Carr, says the seance did not give satisfaction, but he believes Mr. Raby is a medium.

The failure is attributed to the fact that the medium is not much used to sitting among strangers; and also that the best of mediums fail occasionally.

As to the statements in Mr. Fenton's letter, Mr. Charles White, 16, Gray Street, Manchester Square, who has sat many times with the medium, denies them most emphatically, and stands up in the boldest manner on behalf of Mr. Raby. The phosphorus smell was never mentioned to Mr. Raby at the circle, but he requested the box of matches to be removed from the table, because of its offensive smell. In short, Mr. White impugns Mr. Fenton's truthfulness, and concludes with the following declaration:—

"Mr. Raby is prepared and willing to accept the £5 oballenge, and to submit to any conceivable test, but under reasonable, fair, and honest conditions—say an equal number of sitters to be Batley Carr friends and Bradford friends, not necessarily friends to the medium; exclude all other mediums save clairvoyants, whose presence always tends to prove the operations of spirits, and exclude non-Spiritualists; agree to sit three times at different houses, never giving the medium the *entrée* to any room till the seance is ready; the placing of the sitters to fall upon Mr. William Fenton; and may they sit in a mood able to judge, freeing their minds from all previous opinions; and the judgment to be the opinion of the majority: but let the money be properly deposited in reliable hands for the security of both sides."

MISS FOWLER'S LIGHT SEANCE

Was given at the Spiritual Institution on Tuesday evening. The company was harmonious, and the conditions good. Miss Fowler had her hands sewed behind her by the sleeves. She was then put into a bag, and her clothing sewed to it. After being seated in the chair, she was so tied to it that she could not raise her knees, or bend her head down. As soon as she was placed behind the curtain, the bells were rung. The tambourine and guitar were used. The latter was pushed through the curtains into the view of the sitters—first the one end, and then the other. Two rings that were placed on the medium's knees were put on one of her wrists within the bag. The hands were not shown, as the power was withheld for another purpose. The curtain was then drawn aside, and the tambourine, placed on the lap of the medium, was seen to move and tilt upon both sides—that is, towards the medium and towards the audience. A music book was similarly treated, and then tossed on to the floor. Another book was moved also. When Miss Fowler was released, she was found exactly as when placed in position at the first. Mrs. Burns then went into the cabinet with Miss Fowler to obtain casts of spirit-hands. The paraffin used was not of the right sort, and it proved so adhesive, hard, and brittle, that the spirits had to break it from their hands in pieces. The experiment was interesting, and showed that the spirits were unmistakably at work. Communications obtained privately after the seance stated that it was a son of Mr. Enmore Jones in spirit-life who had attempted a model of his hand. Mr. Enmore Jones was present at the seance. The spirit declared that on another occasion he would be successful. The good faith of Miss Fowler was apparent throughout the whole evening.

FREE AND GRATUITOUS WORK.

The gentleman who attends at Mrs. Bullock's daily from 11 till 2 for the purpose of treating patients "magnetically" does not take any fees for his services. Every patient treated is expected to contribute 2s. 6d. towards the expenses of Mrs. Bullock's institution, except on the free days, which are Sunday and Wednesday. This gentleman has, however, been asked to receive donations from patients who have been signally benefited. This the gentleman has resolved to devote to the advertisement of the works of Mr. Wallace and Mr. Crookes in the public journals. The whole of the proceeds, including the usual fee of 2s. 6d. received from patients from Jan. 2 to 6, 1876 will be carried to Institution Week Fund.

DR. MONCK AS A HEALER.—Mr. R. H. Penny, Bristol, gives an account of how his back and eyes were healed by the touch of Dr. Monck, long before that gentleman avowed himself a healer. Cases are also stated in which Dr. Monck healed at a distance and communicated the power to Mr. Penny to operate on others.

SPIRITUALISM.—Spiritualism continues to make fair progress in Sunderland, and the Society of Investigators, which has recently been formed in the town, is weekly receiving accession to its members. Although the circle has only one medium, he promises to become an excellent one for physical manifestations. On Tuesday evening last the Society was favoured with the presence of Mr. W. H. Lambelle, trance-medium of South Shields and one or two friends, and an instructive evening was spent. Mr. Lambelle is an intelligent, unassuming young man. He possesses a high coronal development, which will give him strong religious aspirations, while his intellect is above the average. He has not had much education or culture, and has only been six months under development, and after hearing him the writer has strong hopes that he will become one of our best trance-speakers. The medium was first controlled by the illustrious reformer, "Oliver Cromwell," who, in compliance with the wishes of the company, delivered an oration on "The Uses and Benefits of Spiritualism." The discourse was an excellent one, and the merits of the spiritual philosophy were set forth in eloquent terms. At the close the medium answered all questions relating to "Cromwell's" earth-life correctly. "Cromwell" stated that while on earth he was inspired by the spirit-world, and was lead to work entirely for universal ends—the welfare and emancipation of the people. The medium was controlled by two other spirits, and the individuality of each was clearly observable. The visit of the medium gave great satisfaction.

THE HOME FOR SPIRITUALISTS.

The numerous letters received approving of this scheme afford great encouragement to the promoters. Each writer sees in it some special good; such as, "How comforting to have a recognised caravanserai, under the shelter of which the spiritual pilgrim can find rest without molestation in the thronged world of London life." "How convenient for the flying visitor from the country, or for the investigator of the ever-unfolding spiritual phenomena, to be able to locate himself in the very centre of the area where the stars among mediums do congregate." "What a blessing such a home will be to the invalid seeking restoration to health under magnetic treatment." "How proper that there should be a well-conducted establishment where foreign and provincial mediums can receive every attention, free from domestic care." "What a welcome resting-place such a home would present for the aged or disabled medium, for whom provision could be made by the benevolence of Spiritualists, as was advocated some months ago, but which dropped out for want of some such place as this." "How agreeable to be spared the fumbling over Bradshaw for a place to put up at, by knowing where to go to." "How pleasant to be in the midst of friends, bound together by one common bond of sympathy, among whom, by private seances and daily conversations, the 'fireside Spiritualism' may be realised, perhaps even better than under one's own roof."

Indeed, the advantages of such a home, guided by intelligence, with an all-pervading air of sympathy and kindness as cannot but emanate from the lady who will superintend it, cannot fail to be appreciated by those who long for pure, elevating, and harmonious social surroundings.

If so it be, we ask for the "spiritual manifestation" of substantial help. This may be given in several ways. (1) It may be done without any absolute loss to the contributor, by the temporary loan of a sum of money, until such time as the profits admit of its return. (2) By the loan of various articles of furniture, whereby much monetary outlay may be avoided. We think there must be many friends who could make contributions in this shape, and we urgently entreat them to communicate with us on the subject. Or (3) by donations towards the necessary preliminary expenses.

As it may now be only a few days at most, and perhaps only a few hours, before possession of the premises for the home will be given, we ask for the prompt and emphatic expression of further aid in a scheme that promises so much good.

R. LINTON.

Spiritual Institution, 15, Southampton Row, Holborn, W.C.

CONTRIBUTORS.

	£	s.	d.		£	s.	d.
Mr. W. Tebb ...	25	0	0	Mr. J. Ashman ...	5	5	0
Mr. Thomas Grant ...	20	0	0	Mr. and Mrs. Pearson ...	2	2	0
Sir Charles Isham, Bart. ...	5	0	0	Mr. J. Cotterell ...	2	0	0
Mr. Strawbridge ...	5	5	0	Mrs. Barrett ...	1	0	0
Colonel Greck ...	5	0	0	Mr. Rutherford ...	1	1	0
Mr. Burns ...	5	5	0	Mr. Wootton ...	0	5	0
A Friend ...	5	5	0				

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

Two meetings were held at Fourgates, Westhoughton, on Sunday last, when the controls of Mr. Knight, trance-medium, of Bolton, gave great satisfaction to the audiences. The meetings were quite a success.

We had also two excellent meetings at Glossop, Derbyshire, Mr. Wood of Halifax being the medium. In the afternoon the chair was very ably occupied by Mr. Lithgoe of Hayfield, and in the evening by the district secretary. The audiences were composed of the most respectable residents in the neighbourhood, who listened with remarkable attention to the controls, five in number, purporting to be "Jeremiah," "Robert Burns," "Ann Wright," "Robert Owen," and one that is best known by the appellation of the "Old Friend," who, when he passed away, says he was a pauper in the Yorkshire union. The varied characters of the controls produced a good impression. By special request we have promised to visit them again at no distant period. This is certainly a very good place, and from which we anticipate good results.

MEETINGS.

On Sunday next, Dec. 26th, at the Drill Hall, Elmsere Street, Leigh; medium, Mrs. Ohlsen of Liverpool; afternoon, 2.30; evening, 6.30; admission, 2d., 4d., and 6d.

The committee respectfully request that all friends in the neighbourhood will kindly attend these meetings, to help our friends at Leigh, who are working hard to make them a success. [The Leigh friends will provide a plain tea at 6d. a head.]

For other meetings see next week's MEDIUM.

The programme issued by the Oldham Society augurs well for a great gathering there on Christmas Day. Tickets are selling fast, and it is particularly requested, to prevent disappointment to those who intend being there, that they secure them at once. JAMES SUTCLIFFE, Sec.

Rochdale, Dec. 21st, 1875.

PUBLIC SEANCE FOR BISHOP AUCKLAND.

On Sunday evening last in response to announcement, a goodly number of Spiritualists and investigators met at the Association Room, and after discussing the subject, viz., "the propriety of holding a weekly seance," it was unanimously resolved to carry out the resolutions proposed, that a seance be held every Sunday evening, to commence on the 26th inst. at six o'clock punctually, at the room, Turkish Baths, Clyde Terrace. Application for admission to be made to Mr. J. P. Soutter, at the Baths, a few days prior to each sitting. On the first Sunday in January there will be no seance, as the annual meeting of the association, for the election of officers, &c., will take place, to commence at 5.30 p.m.

JOSEPH GIBSON, Hon. Sec.

PROGRAMME OF THE GRAND CHRISTMAS FESTIVAL.

Co-OPERATIVE HALL, KING STREET, OLDHAM, DEC. 25, 1875.

Tea on tables at 4 p.m.

ENTERTAINMENT.

SINGING by the Jones family of Hyde, and others.

RECITATIONS and TRANCE ADDRESSES by various mediums.

MELVILLE BONHAM, the great American delineator, reader and vocalist, will give a choice selection of his pieces, elocutionary and musical.

During the evening Mr. James Burns of the Spiritual Institution, London, will exhibit with the New Sciopticon Lantern, enlarged pictures of spirit-photographs, spirit-forms, and other pictures illustrative of mediumship, including:—

PORTRAIT OF ANDREW JACKSON DAVIES, the forerunner of Modern Spiritualism.

"THE DAWNING LIGHT," a Picture of the House in which the Fox Girls first heard the spirit-rap. The spirits are seen descending upon the house.

PHOTOGRAPH OF AN ENORMOUS LILY, presented by the spirits at Mrs. Guppy's circle.

DIRECT SPIRIT-WRITING, done on a slate.

PORTRAITS OF SPIRITS drawn by Mrs. Reed in darkness and in an incredibly short space of time.

A PORTRAIT OF JESUS, done direct by spirits through the mediumship of D. Duguid.

DIRECT SPIRIT-DRAWING, done in a closed envelope. Medium, D. Duguid.

MR. ASHMAN, with the cloud of healing power over his hands.

DR. MACK, surrounded with a cloud of healing magnetism.

A SERIES OF SIX RECOGNISED SPIRIT-PHOTOGRAPHS, by Hudson.

PORTRAIT OF MRS. TAPPAN.

On Sunday, December 26, three meetings will be held in the same Hall. At 10.30 a.m., and 2.30 p.m., addresses will be given by various mediums. At 6 p.m. in the evening Mr. Burns will deliver a lecture on Spiritualism. Admission to each meeting, 6d., 4d., and 2d.

A CHRISTMAS GATHERING FOR BIRMINGHAM SPIRITUALISTS.

Mr. J. W. Mahony begs to announce to the friends in Birmingham and district that he is making arrangements for a Christmas gathering, to take place on Monday, December 27th, at the Athenæum, Temple Street, to which all are invited. Tea on the table at half-past five o'clock. After tea Mr. Mahony will recite the following popular pieces—"The Charge of the Light Brigade" (Tennyson), "The Heart's Charity" (Eliza Cook), "The Field of Waterloo" (Byron), "Better than Gold," "Dimes and Dollars," and the celebrated piece on the Irish rebellion of 1798, entitled "Shamus O'Brian." Mr. Pyvies will exhibit his splendid dissolving views by oxy-hydrogen lime light. Several friends with ability have volunteered their services to enhance the enjoyment of the evening. A few choice volumes on Spiritualism will be on sale as Christmas presents. Music, singing, dancing, and Christmas games will occupy the evening, which is confidently anticipated as a merry one. Tickets, 1s. each, which may be obtained from Messrs. Smith, Perks, Turner, Lowe, Gifford, and Rooke. Admission after tea, 6d. Applications for tickets or information may be addressed to Mr. J. W. Mahony, 1, Cambrian Place, Anglesey Street, Lozells, Birmingham.

It is requested that friends will apply for tickets not later than Sunday, Dec. 26th, as a greater number is expected than convenience will admit of. In that case preference will be given to ticket-holders in admissions after tea. Tickets may be obtained at the Athenæum on the day previous to the party.

ANOTHER OF OUR Co-WORKERS, John Oyston, Hunwick, passed on to the spirit-world, on Dec. 17. He did what he could, and he leaves not a few behind who will remember his services to them.

HALIFAX.—There will be a tea-party on Christmas Day at the Hall, Union Street. Tea on the table at five o'clock. Tickets 1s. each. After tea there will be an entertainment of trance-speaking, reciting, and singing.—C. APPLEYARD.

KEIGHLEY.—On Sunday, Jan. 2, 1876, Mrs. Scott and Mrs. Lucas, both of Keighley, will occupy the platform at the Lyceum, East Parade; in the afternoon at 2, evening 5.30; when collections will be made at the close of each service, in aid of the Lyceum fund.—JOSEPH TILLOTSON, Secretary.

SOWERBY BRIDGE Spiritualists' Lyceum annual tea party will be held in the above place on New Year's Day. Tea on the table at 4.30 p.m., when all the friends in the cause are invited to be present. Tea and entertainment, 9d. Miss Longbottom and Mr. Swain, with other friends, will take part in the proceedings.—Yours truly, E. BROADBENT.

OLDHAM.—Mr. S. H. Quarumby, reports: "Manifestations in the light. We place the instruments, (tambourine, bells, &c.) under the table, which is covered by a cloth almost reaching the floor. We sit for a short time in darkness, then turn the light up and the instruments are played underneath the table, loud raps at the same time accompanying these manifestations." Other test conditions are adhered to. One sceptic is admitted at each sitting.—31, Plane Street, Dec. 20, 1875.

BATLEY CARR SPIRITUALIST MEETING-ROOM.—On Sunday, Dec. 26, Miss Longbottom of Halifax will give two addresses under spirit-influence, afternoon, 2.30; evening, at 6 o'clock, and on the following day a public tea-party will take place in the above room, when Mr. and Mrs. Scattergood, Miss Longbottom, and other friends will be present. After tea, an entertainment will take place, consisting of singing, recitations, and addresses. All friends are invited, and the tea is all contributed by our members. Tickets, males, 1s.; females, 9d. each.

DEATH OF THE BABY MEDIUM.—Mr. G. Ormerod, Rishton, near Blackburn, writes to state that his child Arthur left the physical state on the 13th inst., age four months. He says the infant suffered slightly from bronchitis for two days, then croup set in, and after twenty-four hours it passed on the brighter side of life. The child looked at its mother as if to say 'I am going,' then the spirit calmly left the body as though it was going to sleep. There have been several things in connection with its illness somewhat remarkable, but I do not like writing about my own child and there is no Spiritualist here to do it."

AN INJUDICIOUS MESMERIST.—The newspapers give an account of a "professor" in Glasgow, who mesmerised a fitter at one of the ship-building yards at one of his entertainments, and said he would cause him to give him a share of his dinner next day at the corner of a certain street. The young man at the time indicated, rushed off from where he was eating with part of his dinner to the street-corner in question, but the "professor" was not there to receive him. He slipped down on the cold ground and lay for some time. Ultimately he was taken to the police-office, life being almost extinct. It is rumoured that the "professor" will be prosecuted. He well deserves punishment, if the facts given are genuine. Mesmerism is a power which should not be played with for the sake of gain and notoriety.

MELVILLE BONHAM,

The distinguished American Elocutionist, Humorist, and Vocalist, in his ELEGANT ENTERTAINMENT, entitled,

THE MIRROR OF NATURE!

Consisting of Amusing American Peculiarities, as pictured by America's most noted humorists and writers; the choicest Pathetic and Dramatic Gems, from the most Popular Authors; and Charming Songs, Serious and Comic.

Universally pronounced the most Refined, Ennobling, and at the same time most Amusing Entertainment of the day.

Mr. BONHAM possesses personal Testimonials of the highest order from some of the most eminent individuals of America, among which is one from the late ex-President, Andrew Johnson.

The Entertainment is given without resorting to change of costume.

Observe the following extracts from the London and American press:—

He recited Edgar A. Poe's poem of "The Raven," with great power and skill. Mr. Carleton's domestic picture, entitled "Betsy and I are out," and "How Betsy and I made up," was enacted with a natural pathos that evoked great applause. A poem by Mrs. Sophia P. Snow, called "Annie and Willie's Prayer," was charmingly rendered, &c.—*London Illustrated News*, Saturday, Nov. 13th.

Mr. Bonham is a man of evident culture, of good presence, graceful in his attitudes, and possessed of a powerful voice, which he manages with much skill.—*Standard*, Nov. 9th.

Mr. Bonham's voice is flexible and good, almost entirely wanting in the national twang; his attitudes are graceful and his soul seems in his work.—*Echo*, Nov. 12th.

Mr. Bonham has cultivated all the dialects of the United States to an extent which renders him equally perfect in the *patois* of the New England States, and in the Western Nevada speech. As a humorist, Mr. Bonham excels; and we doubt not that his entertainment is destined to a long course of success.—*Public Opinion*, Nov. 13th.

Mr. Bonham does not, however, confine himself to recitations of a comic character; he evidently possesses, in addition to a keen sense of humour, a genuine appreciation of poetry of a sentimental order, the intense pathos he infused into a touching little Christmas story by an American authoress, entitled, "Annie and Willie's Prayer," winning for him an unanimous recall, &c.—*The Courier*, Nov. 13th.

Mr. Bonham can move to laughter and tears as he will. His "Betsy and I are out," "Uncle Dan'l," "Buck Fanshaw's Funeral," &c., were simply the perfection of character reading.—*Cosmopolitan*.

M. R. GRAHAM, ASTROLOGIAN AND METEOROLOGIST, having had above Thirty Years' Practice, undertakes to Calculate Nativities, Answer Queries, Predict the Weather, &c., &c. Fee 2s. 6d. Time of Birth required. Instructions given in the Occult Sciences.—Mr. GRAHAM, Woodside, Witton Park.

"PRO BONO PUBLICO."

FELLOW SPIRITUALISTS.—I have set aside 1,000 Copies of each of THREE NEWLY-PUBLISHED SIXPENNY PAMPHLETS, Illustrated, on most important subjects, for Gratuitous Distribution. For three-pence in stamps, the three will be sent, postage free, to any address in the United Kingdom.—WILLIAM CARPENTER, Printer, Ladywell Park, Lewisham, S.E.

IT IS HEREBY ANNOUNCED that the NEW WORK as given through "Tresse Jacoby, or the Angel Purity," viz.:—"ANGELIC REVELATIONS CONCERNING THE ORIGIN, ULTIMATION, AND DESTINY OF THE HUMAN SPIRIT," is now ready, and can be had from Mr. T. Gaskell, 69, Oldham Road, Manchester; J. B. Ledsham, Bookseller, 31, Corporation Street, Manchester; and W. Harrison, 38, Great Russell Street, London, W.C. Price 6s.

It is one of the most interior and sublime works that have been given to the world, and one that will be hailed with delight by all those advanced minds which can grasp those grand and pure thoughts emanating from such a source.

A book for Inquirers.—Third Edition, with Appendix.

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

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

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

Mediumship. By MRS. TAPPAN. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

Mediums and Mediumship. By T. HAZARD. 2d.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

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

COMPREHENSIVE CHURCH IN ENGLAND, AT CAMBRIDGE HALL, NEWMAN STREET.

On SUNDAY, DEC. 26th, at 3.30 to 4.30,

Mr. F. WILSON will continue his series of Discourses on

"PROGRESSIVE THOUGHT."

Subject: THE SPIRIT-INFLUENCE IN MANUFACTURE.

Reserved Seats, 1s.; Centre of Hall, 6d.; Gallery, 1d.

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

SUNDAY, DEC. 26, Dr. Hallock at Doughty Hall, 14, Bedford Row, at 7.

FRIDAY, DEC. 31, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, DEC. 25, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. 7.30. 3d.

SUNDAY, DEC. 26, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, DEC. 27, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, DEC. 28, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.

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.

WEDNESDAY, DEC. 29, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

J. Webster, 1, Abbott Street, Kingsland Gate, at 8 o'clock. Admission, 3d.

THURSDAY, DEC. 30, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Tarlinton Hall, 90, Church Street, Paddington. Lecture at 8.

Mr. Williams. See advt.

FRIDAY, DEC. 31, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

SEANCES AND MEETINGS AT MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY, DEC. 26, Healing at 11 a.m.; Service at 7 p.m.

TUESDAY, DEC. 28, Seance at 8. Admission 1s.

WEDNESDAY, DEC. 29, Trance and Test Seance, at 8. Admission 6d.

FRIDAY, DEC. 31, Seance at 8. Non-subscribers 6d.

SATURDAY, JAN. 1, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 26, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 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. Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

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

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 8 o'clock.

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

HULL, 4, Strawberry Street, Draypool. 2 p.m., Healing Power; 6.30 p.m., Trance Speaking. Medium, J. L. Bland.

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

MONDAY, DEC. 27, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, DEC. 28, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, DEC. 29, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7, 165, St. Vincent Street.

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

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

THURSDAY, DEC. 30, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seances at 7.30 for 8.

HULL, 10, Portland Place, Circle for Investigators. 8 o'clock.

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

FRIDAY, DEC. 31, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

ARTHUR MALTBY,
TAILOR, HATTER, AND GENERAL OUTFITTER,
 8, HANOVER PLACE, REGENT'S PARK,
 Established 1833,
 Has a very large Stock of New AUTUMN Goods, including Hats, Shirts,
 and Umbrellas.

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

ALFRED WILLIAM TURNER, 132, ICKNIELD STREET
 EAST, BIRMINGHAM, Manufacturer of and Depot for SEWING, WASHING,
 WRINGING, and MANGLING MACHINES of every description. 5 per cent.
 on all sales through this advertisement will be paid over to the Spiritual
 Institute. A. W. T., Machine Pattern Maker, Mechanical Draughtsman, and
 Inventors' Assistant.
MRS. A. W. TURNER, PHYSICAL MEDIUM, for Fruit, Flowers, &c.; TRANCE
and CLAIRVOYANT.



THE "STURMBERG" PLANCHETTE
 writes answers to your thoughts. Whether by
 "Odic Force," "Psychic Force," "Unconscious Cere-
 bration," or "Spirit Agency," physical science can-
 not yet explain. Highly amusing, and to the serious
 deeply interesting. Of most fancy dealers, or of
J. STORMONT, Constitution Hill, Birmingham; 4s. 4d., 2s. 9d., and 1s. 9d.,
 post free.

PAINLESS DENTISTRY.

MR. HOWARD GREY, Annett's Crescent, 290, Essex Road,
 Islington, has had extended experience in hospital and private
 practice. Indestructible Teeth, from 2s. 6d.; Sets, from £3 3s. Stop-
 pings, from 2s. 6d.

MESMERISM—ELECTRO-BIOLOGY—FASCINATION.

Sleep may be pro-
 duced by anyone with
 certainty. All have
 the power to produce
 electro-biological phe-
 nomena.



The Science taught
 by post or personally.
 Pamphlet with terms
 testimonials, &c., may
 be had gratis.

Address—9, Granville Square, London, W.C. At home from 10 till 5.

DR. JAMES MACK,
MAGNETIC HEALER,
 26, Southampton Row,
 HOLBORN, LONDON, W.C.

DR. MACK, in answer to numerous correspondents from a dis-
 tance, begs to notify that upon receiving a description of the symp-
 toms of any patient, he will return Magnetised Paper, with full instruc-
 tions. Fee, Five Shillings. For Consultation and Examination of
 Disease by letter, Fee, Two Shillings and Sixpence. At home daily from
 ten to five. Free days—Tuesday and Friday.

MISS CHANDOS undertakes to *Eradicate* Consumption, Cancer,
 Insanity, Dipsomania, and all Nervous and Infantile Diseases.
 Terms: One Guinea per visit (in London), including the necessary
 specific treatment, or Two Guineas per month by post.

Miss CHANDOS continues to give instructions (privately, and by post),
 on Electro-biology and Mesmerism.—Address, 17, Brunswick Square,
 W.C.

MR. ROBERT JOHNSTONE, HEALING MESMERIST, attends
 at 9, Gilbert's Terrace, Old Ford Road, on Mondays, Wednesdays,
 and Fridays, from Three o'clock till Seven, for the Treatment and Cure
 of Diseases. He can refer intending patients to numerous extraordinary
 cures effected through his agency. Terms upon application.

**SLEEPLESSNESS, NERVOUSNESS, DEBILITY, HEAD-
 ACHE, NEURALGIA,** and all Nervous Complaints, are successfully
 treated by a lady who uses Animal Magnetism as a curative agent, and
 is recommended by several physicians of high standing. Miss DURANT,
 48, Burton Crescent, W.C.

PROFESSOR REGAN, in answer to numerous correspondents,
 begs to inform them that upon receiving a description of the Symp-
 toms of their Complaints, he will return Magnetised Paper, with full in-
 structions. Fee 5s. For Consultation and Diagnosis of Disease by
 letter, fee 2s. 6d. At home daily from 10 to 5. Free day, Friday.—
 59, Finboro' Road, Redcliffe Gardens, South Kensington.

TO CLAIRVOYANTS AND OTHERS.

THE ADVERTISER, having a considerable sum of MONEY which
 he wishes to LAY OUT TO ADVANTAGE, is ready to give a Large
 Bonus or a Good Share of the Profits, to anyone who can put him in the
 way of doing so safely. Replies by letter only, containing sufficient
 information to enable him to judge of its suitability or likelihood of
 success, to be addressed to W. G., care of Mr. Jacksons, 164, King's Rd.,
 Chelsea.

A MAGNETIC PHYSICIAN—a Powerful Healer—has now a
 Vacancy and Accommodation for the reception of a Lady or Gentle-
 man suffering from Tumour, Cancer, or other Internal Disease, at
 his Residence, in one of the most healthy parts of London. Every
 facility by bus and rail to all parts. For further particulars, address,
 PHYSICIAN, 15, Southampton Row, Holborn, London, W.C.

MR. CHARLES E. WILLIAMS, Medium, is at home daily,
 to give Private Seances, from 12 to 5 p.m. Private Seances
 attended at the house of investigator. Public Seances at 61, Lamb's
 Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday
 evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8
 o'clock each evening. Address as above.

**MISS LOTTIE FOWLER, the GREAT AMERICAN SOM-
 NAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM,**
 whose reputation is well known throughout Europe and America, can be
 CONSULTED on either Medical Questions or Business Affairs connected
 with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—
 Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

N.B.—Miss Fowler does not reply to Correspondence nor see Visitors
 on Sunday.

FOR TEST COMMUNICATIONS (by Trance or Writing),
 Medical and other Advice, Healing by Spirit-Magnetism, Develop-
 ment of Mediumship, &c., consult the well known Spirit-Medium,
MRS. OLIVE. Terms, One Guinea. Public seances, Tuesdays, at 7 p.m.;
 Fridays, 3 p.m.; admission, 2s. 6d. 49, Belmont Street, Chalk Farm
 Road, 20 minutes from Oxford Street via Tottenham Court Road, by
 Adelaide, Shipton, or Hampstead omnibus; 3 minutes from Chalk Farm
 Station, North London Railway.

**MRS. WOODFORDE, TRANCE-MEDIUM AND MEDICAL MES-
 MERIST,** will give Sittings for Development, under Spirit-Control,
 in Writing, Drawing, Clairvoyance, or any form of Mediumship. Dis-
 orderly influences removed. French spoken. At home Mondays
 Wednesdays, Thursdays, and Saturdays. Private Seances attended.
 Address—10, New Ormond Street, Bloomsbury, W.C.

MR. WILLIAM EGLINGTON, PHYSICAL MEDIUM, is now
 prepared to receive Engagements for Private Seances.—Address,
 St. James's House, Greenleaf Lane, Walthamstow.

MISS BAKER, TRANCE AND CLAIRVOYANT MEDIUM, attends
 on Mondays, Thursdays, and Fridays, from 12 to 5, at the Spiritual
 Institution, 15, Southampton Row, London, W.C., and at 87, Inville Road,
 Walworth, Tuesdays and Wednesdays, from 11 to 5. Fee, 5s. Private
 Seances attended. Terms, 10s. 6d. and expenses.

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

SPECIAL NOTICE.

MR. W. CLARENCE, PHYSICAL MEDIUM,
 having just returned from Paris, will give ONE DARK SEANCE
 at the Spiritual Institution, on Thursday, January 6th, previous to his
 departure for the provinces. Admission 2s. 6d. Seance will commence
 punctually at 8 p.m.

J. C. CALDWELL, MEDIUM FOR TEST COMMUNICATIONS,
 is willing to attend Investigators at their own Residences. Fee
 optional. Address, J. C. CALDWELL, 46, Thorne Rd., South Lambeth, S.W.

THE WELSH SPIRIT-MEDIUM, MR. E. G. SADLER,
 157, Bute Road, Cardiff, is at home daily to give Public and Private
 Seances from 11 to 5 p.m. Private Seances attended at the houses of
 investigators. Public Seances at 157, Bute Road, on Monday Evenings,
 5s.; Wednesday Evenings, 2s. 6d.; and Saturday Evenings, 2s. 6d.
 Admission by ticket only. Tickets may be had of REESE LEWIS, Esq.,
 1, Montgomery House, Roath; J. B. MATHEWS, Esq., Crockherbtown;
 and at 157, Bute Road.

THE BOY MEDIUMS.—JAMES and WALTER BAMFORD,
 PHYSICAL MEDIUMS, will give Seances on Monday and Wednesday
 evenings, at 7 p.m., admission, 2s. 6d.; and on Saturday evenings at
 7 p.m., admission 1s.—26, Pool Street, Sutton, Macclesfield.

MRS. OHLSEN has the honour of informing her many friends
 that she will hold a public meeting every Wednesday evening at
 eight o'clock, at 319, Crown Street, Liverpool, for trance-speaking, clair-
 voyance, clairaudience, tests, and healing purposes. Admission, 6d.
 each. Is open also for public and private engagements.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS
 à la Seance on Saturdays only. Fee, One Guinea.—Address, 6,
 Gaynes Park Terrace, Grove Road, Bow.
 When the weather is unfavourable, or when the sitters desire it,
 photographs may be taken with the magnesium light.

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

MISS GODFREY, MEDICAL CLAIRVOYANT, 1, Robert Street,
 Hampstead Road, London, N.W. Sittings only by appointment.

PSYCHOPATHIC INSTITUTION FOR THE CURE OF
DISEASES, 254, MARYLEBONE ROAD.

Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent
 to all parts; terms moderate.
JOSEPH ASHMAN, PRINCIPAL.

PSYCHOPATHIC INSTITUTION FOR THE CURE OF
DISEASE, 19, Church Street, Upper Street, Islington, N.—A good
 Magnetic Healer in attendance daily from 11 a.m. till 2 p.m. Fee, 2s. 6d.
 Sundays and Wednesdays free. Mr. and Mrs. BULLOCK, Principals.

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

AN ELEGANT PRESENT FOR CHRISTMAS.

THE PHILOSOPHY OF LAUGHTER AND SMILING.—OPINIONS OF THE PRESS.

From the **NORTHAMPTON MERCURY**, Aug. 7, 1875.

"Mr. G. Vasey has written a small, well-printed, and profusely illustrated book, containing a series of clever engravings, showing the distortions which laughter produces on the 'human face divine'; another series of simulated smiles, which are to be avoided, and a third series of refined, intellectual, and amiable smiles. The book is quite a curiosity."

From the **SATURDAY REVIEW**, Aug. 14.

"We suspect Mr. Vasey will have some difficulty in putting down laughter, but it might perhaps be well if people were more reasonable in regard to what they laugh at."

From the **LINCOLNSHIRE CHRONICLE**, Aug. 20.

"Altogether Mr. Vasey has produced a very readable book, and one which must attract notice, as investigating the nature and questioning the propriety of opinions which are all but universal upon the subject of a habit which is extremely prevalent, and which, in Christendom at least, is regarded with unanimous complacency and approbation."

From the **OXFORD CHRONICLE**.

"This is a thoughtful, well-written, and amusing book. It is not a mere jest-book (as Mr. Vasey is careful to inform his readers), but a grave and serious investigation into the phenomena of laughter, in its anatomical, physiological, intellectual, and moral aspects."

From the **SHEFFIELD & ROTHERHAM INDEPENDENT**, Aug. 19.

"This is a maiden essay on the subject. As far as we know, it has never been attempted before. . . . The author draws a broad line between laughter and smiling, having no mercy on the one, and speaking nothing but well of the other; and certainly a careful analysis warrants it—the two being unlike in nature, distinct in origin, differing in action, and contrary in effect, producing and manifesting very dissimilar states of feeling. We were much relieved when we came to this statement; for, after reviewing the charge against laughter, and examining his proofs, and concluding that a *prima facie* case had been made out, we were afraid that in the author's over zeal he might have included smiling in his sweeping accusation. But Mr. Vasey is too good a logician, and too experienced in scientific inquiries, to confound things which so much differ and both in his argument and illustration—which are really good—he contends—and we think to everyone's satisfaction—that smiling is natural, grateful, and graceful, and worthy of unmingled good report. But laughter, he argues, is not instinctive, not universal, not produced by what is of moral character, not healthy in its action, and not significant of the moral disposition of the laugher."

From the **LITERARY WORLD**, Aug. 14.

"We are at one with him in his denunciation of certain species of laughter."

BY THE SAME AUTHOR.

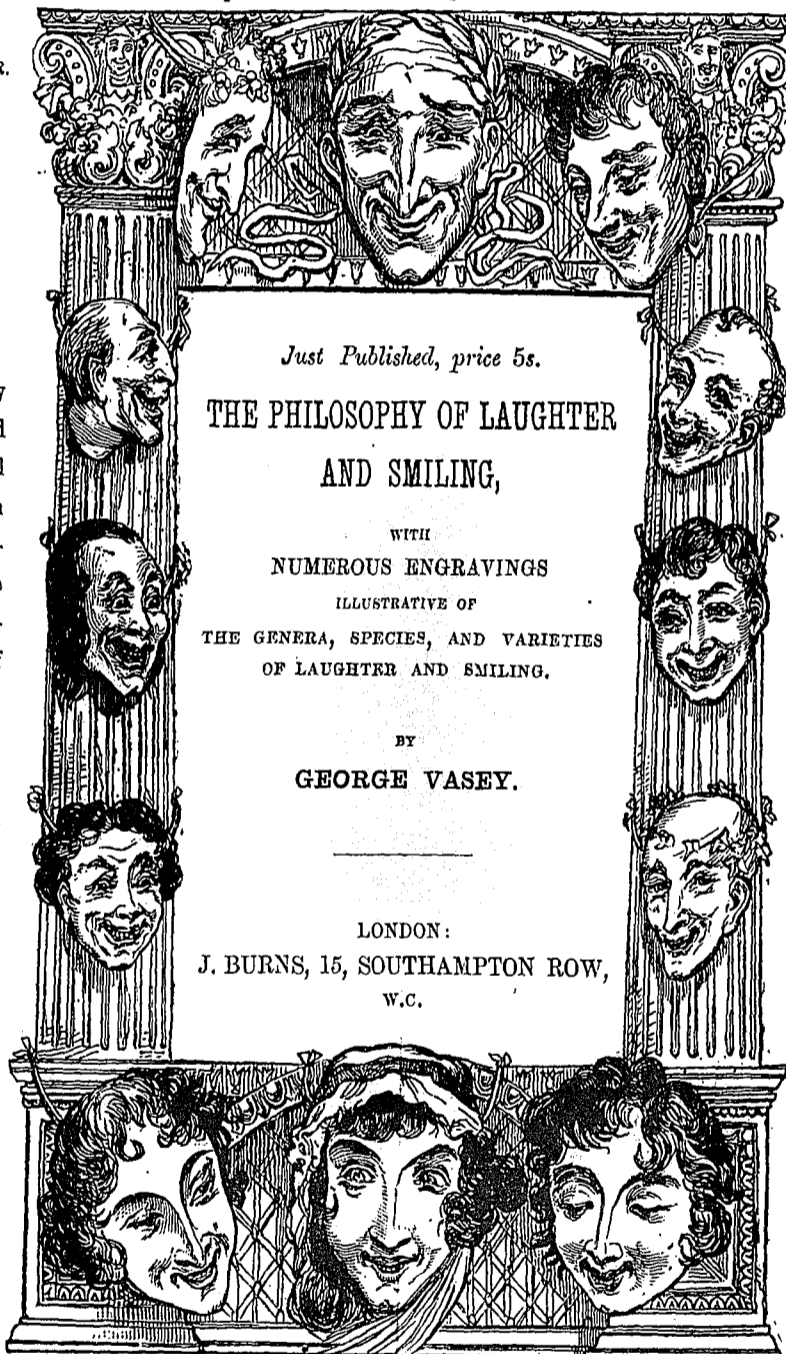
A
MONOGRAPH
OF THE
GENUS BOS.

The Natural History of Bulls, Bisons, and Buffaloes, exhibiting all the known species (with an Introduction, containing an account of the Experiments on Rumination, from the French of M. Flourens.)

By **GEORGE VASEY**.

8vo., with Seventy-two Engravings on wood by the Author; Cloth, 6s.

Written in a scientific and popular manner, and printed and illustrated uniformly with the works of Bell, Yarrell, Forbes, Johnston, &c. Dedicated to the late Mr. Yarrell, who took great interest in the progress of the work.



Just Published, price 5s.

THE PHILOSOPHY OF LAUGHTER
AND SMILING,

WITH
NUMEROUS ENGRAVINGS
ILLUSTRATIVE OF
THE GENERA, SPECIES, AND VARIETIES
OF LAUGHTER AND SMILING.

BY
GEORGE VASEY.

LONDON:

J. BURNS, 15, SOUTHAMPTON ROW,
W.C.

BY THE SAME AUTHOR.

ILLUSTRATIONS
OF
EATING:

Displaying the Omnivorous Character of Man, and exhibiting the Natives of various Countries at Feeding-time.

By **GEORGE VASEY**.

Fcp. 8vo., with Woodcuts by the Author, Two Shillings.

THE BEAUTIES
AND
UTILITIES
OF A
LIBRARY:

Forming the Students' Guide to Literature, Science, and Philosophy; and containing an Analysis of the Canadian Parliamentary Library.

By **GEORGE VASEY**.

Sixpence.

From **HUMAN NATURE: A Journal of Popular Anthropology**.

"It is quite possible that there is too much random emotionalism in the world, and that self-control and definiteness of purpose have too little scope in the lives of many persons. To such Mr. Vasey's book teaches valuable lessons. The aim is pure and wholesome throughout, and yet it is by no means heavy reading. The subject is so well divided that the path is kept remarkably clear before the mind's progress."

"The volume is one of the most handsome we have seen for some time. It is an object of beauty for the table, and it cannot be opened without affording entertainment and instruction to all classes of mind, whether they laugh, smile, or remain serenely indifferent."

From **PUBLIC OPINION**, Sept. 10.

"This work is written by an accomplished physiognomist, who has investigated—carefully and elaborately, with all the seriousness and gravity becoming a scientific or philosophical inquiry—a subject which, at first, might be deemed mere matter for a jest-book. The phenomenon of laughter is brought into the field of vision in all its most important phases—anatomical, physiological, intellectual, and moral."

From the **GREENWICH CHRONICLE**.

"But there may be a fear—from what we have written—that this is a dull, unamusing, and uninteresting volume. That would be a mistake; it is a lively, entertaining and ingenious production, the novelty of which—not to mention the cleverness with which the points in this argument against laughter are put—adds greatly to the interest which its perusal arouses. . . . We advise our readers to get his book."

From the **MONETARY GAZETTE**, Nov. 20, 1875.

"We fear that Mr. Vasey has assumed the rôle of advocate, rather than judge, and presents us only with an *ex-parte* view of the subject. Nevertheless, he gives us one or two excellent chapters on the physical mechanism by which this 'remarkable convulsion' is generated. Further, he treats us to much admirable teaching on jokes and on wit; to a very able comparison between gravity and levity; and a learned discussion of the logical relation of the action of laughter to the ideas, objects, or actions which excite laughter. . . . This is a book to read, if only for its novelty. Its illustrations are numerous, humorous, original, and telling, and there is much to study and much to commend."

London: **J. BURNS, 15, Southampton Row, W.C.**LONDON: Printed and Published by **JAMES BURNS, 15, Southampton Row, Holborn, W.C.**