



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. 524.—VOL. XI.]

LONDON, APRIL 16, 1880.

[PRICE 1½d.

## SPIRITUALISM.

A Paper read by Mr. BEN. HOWARD, before the Holborn Literary and Debating Society, 36, Great Queen Street, on Saturday, February 14, 1880.

It will be my endeavour to-night, to ask your attention chiefly to some considerations drawn from physical science, and especially from the writings of Tyndall and Huxley, upon the problem of the spiritual nature of man. The word Spiritualism I use simply as the antithesis of materialism.

My first object will be to prove the existence of that which is immaterial. Matter I shall define as these substances which are known to the chemist, as the elements or their compounds. The immaterial will embrace all that lies outside of that definition. \* This definition will be sufficiently exact for my present purpose; but I must remind you that the universe is not to be compared to the laboratory of the student where each substance is kept distinct and separate, has its appropriate bottle or box, and is duly labelled. To the superficial observer it may doubtless appear so; to such, for example, what is more clearly marked and distinguishable than the two great divisions of life, the animal and the vegetable. Such a person will say, "A horse is an animal, a tree is a vegetable; the animal moves and feels, the vegetable is stationary and without consciousness." Yet, though the problem presents no difficulty to the uncultured mind, our greatest biologists confess themselves unable to lay down any general principle distinguishing all forms of animal life on the one hand, from all forms of vegetable life on the other.

So then it may well be with matter and spirit. Matter sometimes presents the individuality of matter very strongly, as in iron; spirit sometimes presents the individuality of spirit very strongly, as in thought; yet infinite gradations may lie between the two pronounced examples, "iron" and "thought," and of such intermediate forms it may often be impossible to say to which division the "material" or the spiritual, they more properly belong.

Animal and vegetable forms of life have been compared to two pyramids, whose bases merge into each other, but whose summits are wide apart; and it is said that he who would seek to discover in what animal life is distinct from vegetable life should do so not merely by comparing their higher, but rather by observing their lower forms, the classification of which is so difficult. Now may not this be very much the case with spirit and matter? We pass from solid matters, such as the metals to the liquids, from the liquids to the gases, from the gases to radiant matter (Professor Crookes's last discovery), from radiant matter to the forces of nature, gravitation, magnetism, light, from force to sensation, from sensation to thought, idea, purpose. Here, too, as with animal and vegetable life, we may well believe that there is no break of continuity; and here, also, it may be well to direct for the time, our attention to intermediate forms—forms of which we can neither say "These are material," nor "These are spiritual."

Let us then consider, as illustrations of the borderland between "matter" and "spirit," gravitation and chemical force. These

clearly are not material in the sense defined. They are not chemical elements. Professor Huxley says of gravitation, "Newton concluded that the act of falling was not the result of any power inherent in the apple, but that it was the result of the action of something else upon the apple;" and of chemical force the same writer says, † "The chemist regards the chemical change in a body as the effect of the action of something external to the body changed; a chemical compound once formed would persist for ever if no alteration took place in surrounding conditions."

Directing, then, our thoughts for a few moments to gravitation, we call to mind that, surrounding the earth, is an atmosphere extending vertically for about forty-five miles, becoming more and more rare, till at length it is lost in space. Is this vast, so-called "space" which surrounds the earth and the stars, and compared to which they are but as specks dancing in the sunbeam, an absolute void? Most positively, No. We are all aware that that so-called space is as fully occupied by the mysterious forces of gravitation as a balloon is full of hydrogen. As to what this force is, our greatest scientists confess their absolute ignorance; but this much is most certain, that the force must be of highly complex structure. A well-known writer on astronomy (R. A. Proctor), has put forward an hypothesis that gravitation is made up of waves; if so, these waves, like the waves of light which are reflected by the landscape, must travel in all conceivable directions, for every body in the universe attracts every other body. Use the faculty of imagination, "the power of placing a coherent picture before your minds," to which Professor Tyndall has attached so much value, and tell me if the force of gravitation, whose shuttles move rapidly to and fro across the interstellar spaces, does not weave a web infinitely more complex, and perhaps, if seen, infinitely more beautiful than the finest tapestry of France; a web formed, it is to be remembered, of the most delicate and the most purely immaterial fibre. The truth is, when we use the word gravitation, we only employ the term as a cloak for our ignorance; that it performs its wondrous functions through every part of the solar system we know; but we cannot too frankly confess our absolute ignorance of its essential nature.

In regard to the force of chemical attraction, for the present I will content myself with throwing out the suggestion that chemical attraction, in relation to the infinitesimal particles called atoms, of which matter is built, is very analogous to the force of gravitation in relation to the vast worlds, the study of whose movements and composition forms the subject of the noble science of astronomy: Like gravitation, chemical attraction is of course "immaterial" in the sense defined.

Thus, then, we have sufficiently established that there are immaterial substances, the existence of which, though not palpable to our senses, are palpable to our highest faculty, reason. This much you might perhaps have been prepared to admit, but it is a fact too little noticed and dwelt upon. The problem which now lies before us is, are there, closely associated with the material and visible elements of the human frame, elements, which though invisible, have a structure and form which is not destroyed by the disintegration of the material elements, and which may therefore be properly called the essential or spiritual man, while the material elements may be regarded as the instrument through which the spirit is brought into relation with material things?

Perhaps a short reference to some features in the growth of modern science may aid us here. On considering this progress we find exhibited a two-fold tendency. The first tendency to which I

\* Lay Sermons, No. 5.

† Lay Sermons, No. 7.

\* "Elementary bodies, for the sake of convenience are arbitrarily divided into two classes—the metals and the non-metals. . . . The number of the metals is much larger than the non-metals; we are acquainted with forty-eight metals, and with only fifteen non-metals. . . . Every description of matter which has been examined is made up of these elements, either combined together to form compounds, or in the uncombined or free state."—Roscoe's "Elementary Chemistry," p. 6.



advert is the tendency to refer all phenomena to natural law, to trace the effect to its cause. This tendency, which has long been more and more clearly marked in regard to physical phenomena, has, with the advent of philosophical historians such as Buckle, Herbert Spencer, Draper, invaded history, and seeks to show, and shows with wonderful success, that the actions even of nations are governed by inviolable law. But this tendency, so oft remarked upon, is not the tendency to which I wish now particularly to call your attention. It is one fully as clearly marked, and yet one that is seldom commented upon. I mean the tendency to enlarge the domain of force and the immaterial at a vastly greater ratio than the domain of matter, and to refer to forces outside of matter the movements of matter.

Let me illustrate this tendency by a short reference to the discovery of gravitation, chemical attraction, and to the undulatory theory of light. To an unthinking man, and, indeed, to almost the whole thinking world prior to the advent of Newton, that an apple should fall to the ground needed no explanation whatever. It was a physical axiom that matter which is unsupported must fall, and, like the axioms of geometry, was elemental and necessary, and an attempt at explanation would be absurd. Newton (here exhibiting the former tendency to which reference has been made—the desire of the scientist to discover the cause) thought an explanation might be attempted, and, after careful study of various phenomena, propounded the theory of gravitation, a theory we all now feel compelled to adopt, although this explanation involves the discovery of that which had not hitherto been deemed to exist; and although his explanation is, as we have seen, so ponderously difficult when one seeks to conceive of the *modus operandi* of the force, and although it might naturally be said by Newton's opponents, "The movement of an apple toward the earth is a very simple one, altogether free from complexity, while the explanation of it which you suggest involves phenomena of infinite complexity." The reply of Newton would be, "You have to consider other phenomena than the mere falling of an apple; you have to consider the movements of the planetary bodies; and while no other theory will account for such phenomena this will, and its correctness is proved by the undoubted fact that with this key we can unlock some of the secrets of the future, and foretell, almost to the exact second, the time at which an eclipse will occur." Now is it not obvious to the most unthinking that the discovery of gravitation has done more to enlarge the domain of force than all future discoveries can effect to enlarge the domain of matter? The discovery of a star is as it were the discovery of a speck of material dust floating in an infinite ocean of force.

Let us now turn to the discovery of the theory of chemical attraction. Matter is made up of infinitesimal particles called atoms, which are held together by chemical force. We are taught that platinum, which even when seen through a microscope magnifying 20,000 times, appears solid, is not really so; that there are interspaces which are filled with force, and that the seeming solidity of platinum is simply due to the fact that the atoms are brought more closely together than in gas for instance. This force of chemical attraction has been as clearly proved to exist as gravitation, and is perhaps even more highly structured. The force displays infinite variety, and leads to very remarkable effects, some of which would in past times certainly have been considered miraculous, as, for instance, when a piece of the metal potassium is thrown upon water, it burns with a bright light. This, as we all know, is because oxygen has a greater affinity for potassium than for hydrogen, or, in other words, some of the force which was holding the oxygen and hydrogen together, becomes now directed to unite the oxygen with the potassium. Thus you see the theory of the inherent solidity of platinum, if I may use the expression, which would satisfy the requirements of the microscopist is found by the chemist to be insufficient to account for the facts which he observes, and hence the theory of chemical attraction has proved its right to exist by its power of accounting for all the observed phenomena—the highest test of truth science can apply. But in the discovery of the force of chemical attraction, we have again an instance of the tendency to enlarge the domain of force, and to diminish proportionately the domain of matter.

Of this tendency we have another illustration in the promulgation of the undulatory theory of light. Plato's conception of light was of rays emitted by the human eye. How materialistic is this compared with the present conception of light. Newton, notwithstanding his wonderful power of "seeing the invisible," and of freeing himself from the slavery of the senses, as exhibited by his discovery of gravitation, announced what is known as the corpuscular theory of light, that light is made up of infinitely small particles moving with inconceivable velocity. Now even this theory was not materialistic (within the sense defined) inasmuch as light was not supposed to be formed of material substances such as are known to the chemist, but of something infinitely more refined. The progress of science did not, however, stop there. Young advanced the undulatory theory of light, a theory which is now generally accepted, notwithstanding the severe criticisms it met with in the *Edinburgh Review*, and other journals. Here, again then, we have another illustration of the tendency to which I have adverted—the tendency to enlarge the domain of force, or of the immaterial, at a far greater ratio than the domain of matter.

To show how immaterial light is, and yet how highly "structured," I will ask you to consider what takes place when the lens of a photographic camera is directed toward the landscape. From every point of that landscape rays of light travel in straight lines, rapidly converge towards its small face, pass through it (with the

exception of a few timorous ones which decline to make the plunge) unbroken and undisturbed, though numbering billions upon billions, meet every one of them at the focus somewhere beyond the opposite side of the glass, pass through this point, which has neither length nor breadth, and, upon the ground glass, at the back of the camera, paint a picture with immaterial pigments. The most wonderful thing to notice is, however, that the landscape is perfectly represented in the mathematical focal point I have referred to. This affords an illustration of a highly complex form, structured of immaterial substance, and contained in a mathematical point; for at that point of inconceivable smallness is mirrored every twig with its delicate leaves, every blade of grass with its drops of dew, all of that beautiful landscape which your eye can see, and much more. Then, too, does it not illustrate an important truth which should never be forgotten, that the laws of force transcend the laws of matter; for has not that beautiful, but immaterial picture, passed unbroken through the hard, and, so to say, most solid substance, glass? And again, when the rays of light fall upon the ground glass of the camera, have we not a forcible illustration of how that which is immaterial and invisible may, though still retaining its immateriality, become visible?

I hope it will not be supposed for one moment that I build upon these considerations the assumption that there are in nature other forces, such as are usually understood by the term spiritual. No, if the existence of "spirit" be established, it must be by the same method that the existence of gravitation, chemical attraction, magnetism, and electricity have been established, namely, by collecting facts, or observing phenomena which are incapable of being accounted for by any other hypothesis, but which facts or phenomena, when brought to the test of this theory, fall into harmonious relation. If this be done, though *a priori* reasoners may declare the theory—as they have declared in the case of every new theory—it will, notwithstanding, make its way through all opposition; if this cannot be done, the spiritual theory, not having proved its right to acceptance, must be regarded as unproven and untenable, at least for the present. My object in putting forward these considerations, drawn from the theories I have referred to, and their mode of discovery, is simply to ask your assent to this proposition: that, when we consider the undeniable fact that the tendency of scientific research, in its endeavour to trace effect to cause, has been very frequently to reveal a cause of a non-material nature, instead of, as had before been suspected, a cause inherent in matter, we should be prepared to expect further discoveries in the domain of force, until the circle of science is complete, and that we certainly should not reject any theory as to the existence of a force, on the ground that we cannot understand its operations, inasmuch if that argument can hold good, we should reject the theories of gravitation, of light, and the other forces.

Turning now from the forces of nature, gravitation, and light, as considered separate and apart from matter, let us think of them for a moment in their intimate association with matter. As a piece of glass will illustrate what I wish to make clear, better perhaps than any other substance, we will consider again the lens of a photographic camera. A chemist, by a process of analysis, will tell us precisely the material elements of which that lens is composed. It contains so much silica, so much alumina, &c. So far, so good; the process is well nigh perfect. The weight of the elements into which the chemist has resolved our lens is exactly equal to the weight of the lens as a whole. But, though the chemist has discovered all the material elements of which the glass is formed, he has not discovered by any of his tests those forces which permeate every part of the lens, the forces of gravitation and light, we might also say of electricity and chemical attraction. Let us now return the lens to the camera. (You will allow me to suppose that, notwithstanding the severe ordeal it has passed through, the lens is restored to me safe and sound.)

We now direct the lens toward the landscape, when it immediately becomes full of light, the highly structured nature of which we have already considered; then place the cap over the lens to exclude the light; at once the highly structured force has departed. Surely the glass is not the same thing it was a moment ago, when those billions upon billions of tiny fibres or waves were passing through it! What has become of them? Science cannot tell. They are probably absorbed in the camera. One thing is absolutely certain—they are somewhere; and if our senses were more refined, or if perhaps we had some added faculty, we should be able to discover them. Many a golden star that shines in the heavens, many a complex organism that floats in the air we breathe, is hidden from us because our visual sense is not sufficiently refined; science has brought to our aid the microscope and the telescope, and so filled the void with life; who can doubt that she may ultimately reveal, not perhaps to our dull senses, but to our inner consciousness, many of the secret forces of nature?

And now let us take our lens from its place in the camera, and climb with it to the top of a high mountain. Arriving at the summit, we discover that, though its material elements are exactly the same as before, it has lost some of its immaterial constituent, gravitation. It is appreciably less heavy than it was in the plain below. If you could "see" the force you would observe that a change has taken place in its structure. Again we ask where has this force gone, and again science fails to answer.

All thinkers are agreed that we know nothing whatever of the essential characteristics of either matter or force; their secrets are deeply hidden from us, and all the revelations which have been vouchsafed to us, have only come as a reward for the careful study of the effects they produce more or less directly in con-



sciousness, and the effort to trace back those effects to their proximate causes. Asking you then to bear in mind the important truth that we neither know nor can know what matter and force are in themselves, and that their existence is manifested to us indirectly only through the medium of their effects, I call your attention to this proposition: when two substances are placed before us, which, though chemically the same, produce nevertheless essentially different effects, we know that there must be an essential difference in the two masses, notwithstanding their chemical identity; but the difference not being due to the chemical elements of which the two bodies are composed, it must be due to the difference in the manner in which the particles are arranged, which difference must be the effect of the operation of a non-material cause.

Let me put this abstract proposition into the concrete: "When hydrogen and oxygen are mixed in a certain proportion and an electric spark is passed through them they disappear, and a quantity of water, equal in weight to the sum of their weight, appears in their place."\* Now the volume of mixed, but not chemically united, gases on the one hand, and the water on the other, produce essentially different effects; therefore they must be essentially different; but the difference here not being due to the chemical elements of which the bodies are composed, for they are identical in both cases, it follows that the difference must be due to the difference in the manner in which the particles are arranged, which difference must be the effect of the operation of a non-material cause.

We might further illustrate this proposition by comparing the two substances, water and ice. Their appearance, their properties, the effects they produce, are essentially different; but here, again, the difference is not due to the chemical elements of which the two bodies are composed, for they are identical in both cases; therefore the difference must be due to the difference in the manner in which the particles are arranged, which difference must be the effect of the operation of a non-material cause.

Let me here repeat the quotation from Huxley already given:—"When Newton saw the apple fall he concluded at once that the act of falling was not the result of any power inherent in the apple, but that it was the result of the action of something else on the apple."\* That something was the immaterial force of gravitation. What has brought about the change in the arrangement of the particles of hydrogen and oxygen from their gaseous, elastic form, into their liquid form of water, and again into their solid, brittle form of ice? The arrangement is due to some cause; it cannot be self-induced; but the cause is not a material cause, therefore we are warranted in ascribing it to an immaterial cause.

Let me give a further, and I think a better, illustration of what I mean. I throw down on this piece of paper some iron filings. The arrangement they now exhibit is different from the arrangement they exhibited just now. A change is produced by some mechanical force which has left my body in the act of throwing them. They were before an inert mass, and now that the force I exercised has subsided, they are again at equilibrium. But if you look closely at these particles, and examine each tiny grain through a powerful magnifying glass, you will observe that the position it occupies is determined by the force of gravity. In each case you will find that the centre of gravity is somewhere within the base upon which the particles rest. Thus the position of these particles, though they are so small, is determined, you observe, by the same force which governs the position which a larger mass will assume when, after some disturbance, it again comes to equilibrium. Let me now take another piece of cardboard, and sprinkle it with iron filings as before. Under the piece of cardboard I now place a magnet, when, instantly, the filings become arranged in a different manner, and in a manner which strikingly illustrates the operation of the force. You may say, I think, that the iron filings reveal the operation of the force of magnetism, which the eye and no chemist—*qua* chemist—could detect, and that they reveal the extent and direction of its operation, just as a ball which is thrown reveals the extent and direction of the mechanical force exerted.

Now, I ask you, does not this illustration establish my proposition, that, when two masses are placed before us which, though chemically the same, produce, nevertheless, essentially different effects, there must be an essential difference in the two substances, notwithstanding their chemical identity, and that the difference, not being due to the chemical elements of which the two bodies are composed, must be due to the manner in which the particles are arranged, which difference must be the effect of the operation of a non-material cause—in this case a magnetic force?

Now, does that proposition hold good in vital phenomena? *Mutatis mutandis*, I think it does. If we can discover in living matter two substances which are chemically the same, and which yet produce different effects, the difference in the effects can plainly not be due to a material cause, and therefore must be due to an immaterial cause. Before illustrating this let me quote from two writers usually termed materialistic, who admit this immaterial cause in vital phenomena. Tyndall, speaking of the vegetable world, says:† "Its matter is for the most part transmuted air, its force transformed solar force." Here you have a distinct admission of the union of matter and force. So again—

Huxley says,‡ "Living bodies may be regarded as nothing but extremely complex bundles of forces held in a mass of matter, as the complex forces of a magnet are held in the steel by its coercive force."

Now let us look for our two masses of living matter, which though chemically the same, produce nevertheless essentially different effects. Professor Huxley tells us in his famous essay on the "Physical Basis of Life" that all living organisms, whether of man or of the meanest plant, are in their first stage of existence nothing but an aggregation of protoplasm, and he adds, all protoplasm exhibits a striking uniformity of material composition. He says, "The researches of the chemist have revealed a striking uniformity of material composition in living matter. . . . All the forms of protoplasm which have yet been examined, contain the four elements, carbon, hydrogen, oxygen, and nitrogen in very complex union, and behave very similarly towards several re-agents."

Now let us observe the effects produced by two masses of protoplasm. We will observe the effects of the first mass through the mind of Professor Tyndall, and the second through the mind of Professor Huxley. Professor Tyndall says,† "Those who have occupied themselves with the beautiful experiment of Plateau, will remember that when two spherules of olive oil, suspended in a mixture of alcohol and water of the same density as the oil, are brought together, they do not immediately unite. Something like a pellicle appears to be formed around the drops, the rupture of which is immediately followed by the coalescence of the globules into one. There are organisms whose vital actions are almost as purely physical as that of those drops of oil; they come into contact and fuse themselves together. . . . In the protogenes of Haeckel we have a type distinguishable from a fragment of albumen only by its finely granular character." This, I need hardly tell you, is protoplasm.

Professor Huxley will now unfold to us, as he can with wonderful clearness and force, some of the wonderful possibilities which lay hidden in a mass of protoplasm—a protoplasm of a higher organisation, but, it is to be remembered, of the same chemical substance. "The student of Nature wonders the more, and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently-laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid, in which the best microscope will reveal nothing but a structureless sac, enclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession that one can only compare them to those operated by a skilful modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabric of the nascent organism. And then it is as if a delicate finger traced out the line to be occupied by the spinal column and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work."‡

The comparison afforded by these two masses of protoplasm is very striking. How infinitely more so would it be could we contrast the protoplasm of a man—let us say a Shakespeare, or a Newton, with the protoplasm of a protogene. A supreme faith in the sublime doctrine of evolution (the law of universal growth) which impresses upon our minds the thought that it is only by countless differentiations extending over thousands upon thousands of years, and with circumstances ever combining to produce the grand result, that the transmutation of the protoplasm of the ape into the protoplasm of the man can be effected; this faith, I say, will help us to realise somewhat the essential, though dormant, differences between the protoplasm of a man and the protoplasm of a protogene. But we have seen that the difference is not, in the main, at least, a difference of material composition.

"Imperial Caesar, dead and turned to clay,  
Might stop a hole to keep the cold away."

And so might the dead protoplasm of protogenes. Therefore I ask you whether the difference is not due simply to the difference in the arrangement of the particles caused by the essential difference in the character of the forces at work? the forces in the case of the protogene resulting in little more apparently than the mere uniting of the masses of the protoplasm, may be spoken of, as Tyndall says, "as almost purely physical"; while the forces in the case of the protoplasm of the man, having regard to the fact that they will culminate in sublime thought and noble endeavour, wondrously associated with mere mechanical movements, such as the flowing of the blood through the veins, may, I think, be fitly spoken of as spiritual forces; the spiritual forces have been evolved by a long process of growth from the lower and physical forces, and therefore embracing and including them.

Let me formulate this still more distinctly. I will ask your attention to three propositions, and to the conclusion which, I think, necessarily flows from them:

*First Proposition.*—The protoplasm of a man and the proto-



plasm of a protogene are essentially different, as seen by the observation of the essentially different effects they produce.

*Second Proposition.*—The protoplasm of a man and the protoplasm of a protogene "are nothing but extremely complex bundles of forces held in masses of matter."

*Third Proposition.*—The mass of matter in each case is chemically the same. Therefore the complex "bundles of forces" are essentially different, and may be spoken of in the case of the man as spiritual, and in the case of the protogene as physical.

Having thus, as I think, proved the existence of spiritual forces in the only way in which we can prove the existence of anything, —viz., by observing its effects,—let us, in order to ascertain whether the material elements are the instruments of the spiritual, turn to the metaphysical side of the inquiry. Perhaps this will throw some light upon this knotty point. I was induced to touch upon this branch of the subject because Professor Huxley, after declaring thought to be a function of matter, says: "I individually am no materialist, but, on the contrary, believe materialism involves grave philosophical error." Let us, then, consider mental phenomena for a moment or two. We all know enough about metaphysics to be agreed in this, that the mind is never brought face to face with the external world; that, though we may and do believe in the existence of the external world, we do not suppose that we are acquainted with its essential nature, or that our consciousness and its attributes are perfectly correlated. Again, then, asking you to bear in mind that we know absolutely nothing of the essential nature of either matter or force, —that we know of them only by observation of the effects they produce more or less directly in the mind,—let us ask ourselves, How do we become acquainted with the existence of matter? If you see this book which I hold up, it is through your faculty or instrument of sight. Rays of light have been thrown off in all directions from its surface, and, to again employ Professor Huxley's words,† "The optical apparatus of the eye gathers some of these together, and gives them such a course that they impinge upon the surface of the retina, which is a singularly delicate apparatus connected with the termination of the fibres of the optic nerve. The impulses of the attenuated matter or ether affect this apparatus and the fibres of the optic nerve in a certain way, and the changes in the fibres of the optic nerve produce yet other changes in the brain, and these, in some fashion unknown to us, give rise to a feeling or consciousness of the book."

Now the question arises, when the waves of light set up a movement along the sensory nerves, what is it that receives the message at the other end? what is it which becomes conscious? what is it that is set thinking by the consciousness which has arisen? Clearly whatever it may be, whether material or immaterial, it is that of which all the rest of the body is the mere instrument. Allow me again to quote from Professor Huxley.† "We desire the utterance of certain words; we touch the spring of the word-machine, and they are spoken. Just as Descartes' engineer, when he wanted a particular hydraulic machine to play, had only to turn on the tap, and what he wished was done." And again,† "Modern physiologists, in a vague sort of way, adopt Descartes' principle, and suppose that the soul is lodged in the cortical part of the brain—at least this is commonly regarded as the seat of consciousness."

What, then, is the consciousness of which the cortical part of the brain is "commonly regarded as the seat?" I affirm that we may fairly conclude from the phenomena we have observed (and with no reference whatever to what are known as spiritual manifestations—which are frequently mere tricks of jugglery) that the consciousness, which has its seat in the cortical part of the brain, is "the bundle of forces"—the spiritual man. I say, having regard to the fact which I think I have sufficiently proved, and which Professor Tyndall recognises,‡ that "molecular force is the agency by which animals and plants are built up," this theory seems highly probable; for surely the power which moves and directs the particles of the protoplasm when they are a mass without structure, as we have seen it shape the structureless mass of salamandrine protoplasm, or as we can imagine it shape, and are sure that it does shape, the structureless mass of human protoplasm; surely, I say, this force having completed its task, and brought the salamander, or the man, to maturity, continues to move and direct the structured salamander, or the fully-developed man. Surely, having performed its functions so wondrously, it does not resign its throne, and become the equal where it was before the guiding and controlling sovereign.

Now having shown, as I think I have shown, strong reasons for believing it probable that the material elements are but the instruments of the "bundle of forces"—the spiritual existence, let me, in order to put the matter as strongly as possible against this view, refer you to the argument of Professor Tyndall against such a conclusion. He says,‡ "I do not think your theory of instruments goes at all to the bottom of the matter. The telegraph operator has his instruments, by means of which he converses with the world; our bodies possess a nervous system which plays a similar part between the perceiving powers and external things. Cut the wires of the operator, break his battery, demagnetise his needle; by this means you certainly sever his connection with the world; but inasmuch as these are real instruments, their destruction does not touch the man who uses them, the operator survives, and he knows that he survives. What is, I would ask, in the human system that answers to this conscious survival of the operator when the battery of the brain is destroyed?"

To this I should reply, what answers to the operator in the telegraph office is the "bundle of forces," which are, as you will assert, always invisible to the senses, but which, had I not chosen to adopt the method of arguing my case solely upon facts which physical science, "as by law established," recognises, I could prove by many credible witnesses to have been as truly and as actually seen as the material form itself. But though I have not adopted this line, I have proved that the spiritual forces do exist; and if they exist I assert that the onus lies upon you who affirm that the "bundle of spiritual forces" becomes disintegrated with the mass of matter, to make good your assertion. The forces of gravitation the forces of light do not become disintegrated when they have been separated from the material elements, as they exist in space; by what rule of logic, therefore, can it be supposed that the burden of proof lies upon me to show that the "bundle of forces" which I have ventured to call the spiritual part of man, becomes disintegrated with the disintegration of the material elements? Physical forces can exist where matter, as here defined, is not. A power which the lower force is known to possess must not be assumed to be wanting in the higher force, therefore I assert, Professor, with all deference to your wider learning, that the burden of proof is upon you to show that spiritual forces cannot exist except in a material and visible form.

I know not how the learned Professor would meet this suggestion. Perhaps, feeling there was some strength in my position, he would direct attack to another quarter. He might say:—"You speak of 'living powers,' 'percipient' or 'perceiving powers,' and 'ourselves'; but can you form a mental picture of any one of these apart from the organisation through which it is supposed to act? Test yourself honestly, and see whether you possess any faculty that would enable you to form such a conception? The true 'self' has a local habitation in each of us; thus localised, must it not possess a form—if so, what form? Have you even for a moment realised it?" To this last question I should, never having seen a spirit, answer candidly "No;" but I would say, most esteemed Professor, Is this test of mental presentation a fair test at all? Is the truth of a fact to be determined by our ability to form a mental picture of it? If it be, let me ask you this, Does not the force of gravitation exist everywhere in the long space that parts the earth from the stars? Can you form a mental picture of it? Can you form a mental picture of the complex structure of light, which at the focal point of the lens contains, as we have seen, a perfect representation of the landscape, and which structure could exist in what to a chemist would be a vacuum? And again, sir, you have told us, in your clear, concise language,\* that a "chick after coming out of the egg balances itself correctly, runs about, and picks up its food; thus showing that it possesses the power of directing its movements to definite ends. How did the chick learn this very complex co-ordination of eye, muscles, and beak? It has not been individually taught; its personal experience is nil, but it has the benefit of ancestral experience. In its inherited organisation are registered all the powers which it displays at birth."

Man also carries with him the physical texture of his ancestors as well as the inherited intellect bound up with it."

Now, Sir, applying your own test of mental presentation here, do you not find (notwithstanding your great powers in this direction) a great, if not insuperable, difficulty? Can you form a mental picture of the "ancestral experience" which lies dormant in the shapeless egg of the chick? Can you conceive how it was that the mental and physical constitution of the parent seized hold of the particles of oxygen, hydrogen, nitrogen, and carbon; built with them a mass of protoplasm, and stamped upon the mass (though leaving no mark which the best microscope can discover) a perfect miniature of its physical and intellectual powers? Yet, notwithstanding all this, you assert, and I heartily agree with you, that the inherited intellect of the chick or man exists in the germ from which it springs. You cannot conceive how it exists, yet you and I are agreed that however, *prima facie*, impossible it may seem, it must be there, for the effects it produces establish this, and we heartily agree upon the axiom Herbert Spencer lays down:† "Action and reaction must be equal and opposite; there must be an exact proportion between the amount of force expended and the amount of change wrought." And again, as showing the uselessness of applying the test of mental presentation, let me remind you of what you have told\* us about Goethe. How he, "deeming Newton's theory of colours obviously absurd, considered its author a charlatan and attacked him with corresponding vehemence of language." You ascribe this to Goethe's want of power of imagination, using that word in the sense of the want of "power of placing a coherent picture before his mind;" but, Sir, with all deference, I cannot but think this about the last quality in which Goethe was wanting. Be this as it may, your test of mental presentation is certainly fallacious, for the "power of mental conception" is an ever-growing capacity, being infinitely greater in the case of the civilized European than in the uncultured savage. You have told us\* "of the successful introductions of new conceptions;" you have told us how "the idea of the attraction of gravitation was preceded by the observation of the attraction of iron by a magnet and light bodies by rubbed amber!" how, "in this way, out of experience arise conceptions which are wholly *ultra experiential*." Just so, Sir, I would suggest that out of the conception of the highly complex form built of the immaterial, invisible, impalpable force

\* Lay Sermons, No. 7. † Lay Sermons, No. 14. ‡ Belfast Address.

\* Belfast Address.

† Study of Sociology, page 319.



we call "light," arises the conception of the highly complex form built of the immaterial, invisible, impalpable force we call Spiritual. Spiritualists may be denounced, as I heard them denounced the other day by an intelligent secularist, as either rogues or fools; but they can afford to smile at this suggestion, remembering that Young, when he promulgated the undulatory theory of light, was regarded as an upstart who had ventured to differ with Newton, just as Newton had differed from the earlier authority, Aristotle; and when they remember that Benjamin Franklin was refused permission by the Royal Society to read a paper on "Lightning Conductors;" just as Professor Crookes, notwithstanding his discovery of the element *thallium*, was recently refused permission to read a paper on "Psychic Force" before the same Society, because they had no place in the fabric of their scientific thought for this new conception. Reflecting on all this, Sir, I think when you put this issue to the test of mental presentation you raise an altogether false issue, for the question is one of fact, to be determined, as every other question is to be determined, by facts, and by logical inference from facts.

Another consideration Professor Tyndall presses against the theory I have advanced; and here again, knowing that an argument is never met unless it be met at its best, I will quote Tyndall's words. He says "I once had the discharge of a Leyden battery passed unexpectedly through me; I felt nothing, but was simply blotted out of conscious existence for a sensible interval. Where was my true self during that interval? Men who have recovered from lightning stroke have been much longer in the same state, and indeed in cases of ordinary concussion of the brain days may elapse, during which no experience is registered in consciousness. Where is the man during the period of insensibility? You may say that I beg the question when I assume the man to have been unconscious, that he was really conscious all the time and has simply forgotten what had occurred to him. In reply to this I can only say that no one need shrink from the worst tortures that superstition ever invented if only so felt and so remembered."

My reply to these considerations of Professor Tyndall would be two-fold. First, I should say frankly "I cannot answer your question: Where was the true self during the interval you have referred to, and as to your alleged want of consciousness during the interval it may well be that your mental powers were actually at rest, for I fail to see why, holding the spiritual hypothesis, I have not the same right to believe in a state of mental rest and equilibrium that I should have if I held the material hypothesis. But on the other hand I cannot agree with you that because you have no recollection of mental energy during the period referred to it necessarily follows that your mind was not active. Dr. Carpenter, a strong opponent of Spiritualism, tells us in his work on Mental Physiology, p. 593, of a mental student, whose veracity is vouched for, who tried for hours to solve a difficult mathematical problem which the professor of the University at Amsterdam had himself also failed to solve, though he, too, had made repeated efforts. The student at last retired to sleep, and in the morning he found to his amazement the whole problem correctly worked out, and in his own handwriting; the solution, too, being exceedingly simple and concise, and one which the professor, whilst working at the problem, had himself never once thought of. This well-attested fact (and many similar ones might be brought forward) may I think be fairly said to destroy the weight of your argument that because you have no recollection of mental experience during a sensible interval, therefore you had no mental experience, and that it is to be assumed, therefore, that body and mind are both material."

Let us now cast a rapid glance along the pathway we have come. We have defined matter as that which is known to the chemist, and the immaterial as that which is not to be discovered by any of the tests which the chemist applies. We have then found that there are forces in nature which, as they can only become known to man by the effects which they produce upon matter, and being thus one degree further removed from the senses, could not be known until the reasoning faculty of man had been brought to a considerable degree of perfection; we have seen that the progress of science has led to the discovery of force after force, and has referred to immaterial causes that which had hitherto been referred to material causes. We have seen that these forces of nature are structured, and that to the very highest possible degree; we have seen that they exist, sometimes in intimate association with matter and sometimes quite apart from matter; we have seen that when associated with matter these forces lead sometimes to phenomena of comparative simplicity, when they may be called physical forces sometimes to phenomena of remarkable complexity, resulting in thought and emotion, when they may be termed spiritual forces; we have seen that when a stream of light is passed through a piece of solid matter, glass, it is not only not destroyed, but its structure is scarcely disturbed; that it issues from the glass unharmed, and that when it comes into contact with glass with a background of quicksilver (as a mirror) it is reflected back, and, still preserving its highly-structured form, passes along the optic nerve, as a message passes along a telegraph wire, and gives rise to a complex sensation, which the essential man interprets into thought, which thought gives rise to action. This example of the independence of the force of light of a material form, and its ability to survive as a structure after passing through a solid material substance has led us to assert that the burden of proof lies upon those who affirm, and not upon those who deny, that the spiritual structure is disintegrated with the disintegration of the body.

\* Belfast Address.

And now I would again urge, in conclusion, that the question whether man has a spiritual existence independent of the body is one to be proved by an appeal to facts and by logical inference from those facts. Here I will leave the matter, with the hope that what I have said will have convinced those who are sceptical that there is at least a show of reason for believing that there is a spiritual nature in man which will rise from the mass of material elements, and with outstretched wings cleave the upper air for higher and yet higher flights.

### THE EXPERIENCES OF A JERSEY SPIRITUALIST.

#### III.

To the Editor.—Dear Sir,—My last communication published in the MEDIUM AND DAYBREAK on the 5th inst., I am afraid was not calculated to interest your numerous readers. I hope the result of this may, in some measure, be conducive, under God's blessing, to do some good to the Cause.

I must remind you that it is only some fifteen months ago that I received the blessing of convictions in Spiritualism. At first I thought I knew a good deal about it; but the more I study the more I perceive my ignorance.

It would be tedious, and probably non-instructive to my fellow-believers, were I to dwell minutely on the phases which have taken place since my commencement. Sufficient to say, that I have had in my family circle almost all the phenomena of which I read in the MEDIUM and standard works.

We have had most convincing proofs of the presence of our dear beloved departed ones, by way of direct drawing, direct writing, direct singing, &c. What, however, would be the most extraordinary to most people took place some time ago. A friend of ours went to London, and whilst there we were told one evening that our spirit friends were gone to London to fetch some trinkets which were in a small box in the possession of our friend; and, sure enough, a few minutes afterwards the box, with its contents, was placed on the middle of the table by invisible hands. We all examined it (four in number), and at once positively recognised its contents.

We were then requested to take a piece of writing paper, and each of the sitters to sign it and place the box on a sideboard in the room, which we did, and in addition to signing our names, I myself placed in the box a silver threepenny bit. The friend returned shortly from London, and brought back the box and its contents. Being a medium she knew what had taken place, a spirit-friend had written through her, and told her minutely what had happened.

We have had scissors taken from the table, and a large bunch of grapes cut from the conservatory, and a canary bird taken from a cage in the same place and brought on the table, the three doors dividing our sitting-room from the conservatory shut and locked—we were told to name this little bird Faith, and he is now not only living, but perfectly fearless and happy.

I must not omit to mention the lights we see—like those seen by many correspondents. I may say they are of all sizes, shape and colours, and we have never yet perceived the least odour from them.

As I have before said, I do not wish to lengthen this letter more than necessary; but I might indeed give many more startling facts, facts which only advanced Spiritualists could believe.

We continue to sit twice a week regularly, and always begin and finish by praying and raising our united hearts to the throne of our Heavenly Father, asking his blessing, and, oh! how we feel the promise made by Christ verified: "Where two or three are gathered together in my name, there am I in their midst." It is certainly nothing less than heaven blended with this world to witness the happy manifestations of our dear spirit-friends during our prayers, by tilting the table at the different supplications uttered.

In addition to our seances, I myself remain alone for half an hour every evening, after the whole household are gone to rest, to meditate—to have what I call my private sittings, and I know it develops me more and more; in fact, I feel that it spiritualises, as it were, at these little seances. I am so congenial to my own self that for the time being I forget the affairs of this world, and am in communion with our dear spirit friends. It makes me feel that happy peace of mind which passeth all understanding, and, I may add, the whole of my mortal being rejoices in my Heavenly Father, and makes me almost long to be allowed to go and take possession of that heavenly mansion promised to those who love God.

Now, dear sir, a few words on the present aspect of the Cause. How I do deplore the absence of piety so visible in many, which I cannot call Spiritualist, but merely spiritist. No one, to my mind, is spiritual who has not the love of God and his fellow-man in his heart.

There are those who, when they have become spiritists, leave their former places of worship and abandon all devotion. This, I consider, is a grave error in more ways than one. In the first place, in the opinion of the (what is called) religious world, it creates, very naturally, a deplorable effect. Putting Spiritualism on a level with conjurers, and the abstention of all form of religious worship, is calculated to draw only those to the Cause who are most unlikely to do it the least credit. If, instead of diminishing religious principles, genuine Spiritualism ought to augment it. I know and am ready to admit, that the dogmas of most of the creeds are not all in keeping with what we know to be correct; but still there is good enough left in every church for everyone to profit by. Just keep in view the teachings of Jesus, and follow



his precepts, and you will heap coals of fire over the heads of your detractors.

Of all the evils from which the Cause is suffering at the present day, I verily believe the money-making portion of the propounders of Spiritualism is the greatest. Just exclude filthy lucre from your midst, and I will be bound to say all your *exposés* will soon disappear, and you will have pure, real, and godly Spiritualism. In that, also, follow the example of Christ and his immediate apostles' free teaching, or else you are sure to fall into the same errors of a good deal of the Christianity of the day, with the addition, that in spurious Spiritualism it would become a thousand times worse.

In concluding, I am afraid, this too long letter, I must say a few words with reference to the *exposé* of the 2nd January. I received a full detailed account, *cut from some newspaper*, and as I received it on the 15th February, it was sent me, I doubt not, by some kind friend in the shape of a valentine.

I seize the present opportunity of thanking this friend, for I feel persuaded that had he not felt an interest in me, he would not have taken that trouble. Very likely he pities me very much for my foolishness in being led into such ridiculous belief; but I must assure that friend, that supposing that numberless *exposés* took place, it could in no way alter—not my belief—my certainty.

It is like everything else, there is what is true and honest in the world, followed closely by untruth and dishonesty.

"Money is, and shall yet be, the root of much evil."

Yours, truly, A JERSEY SPIRITUALIST.

Jersey, 31st March, 1880.

#### THE CURE OF PARALYSIS—MRS. SKILTON'S CASE.

In the MEDIUM for February 27, appeared a long letter from Mrs. Skilton, giving in detail how by accident she had been lamed for life as she thought, and as the doctors declared; how all medical treatments had been unavailing; how she became acquainted with Mrs. Billing and Miss M. A. Houghton, through making application at the Spiritual Institution for advice, which led to her cure. In that letter, Mrs. Skilton told how long Miss Houghton treated her, and what she did, also the interest which the spirit "Skiwakee" took in her case. The following testimonial, signed by persons, all of whom are not believers in the phenomena of Spiritualism, substantiates the statement which Mrs. Skilton has already published in these columns:

##### TESTIMONIAL TO MISS M. A. HOUGHTON.

We the undersigned have much pleasure in testifying to the wonderful cure of Mrs. Skilton, London Road, Brentford, who has been suffering from paralysis (caused by accident) for more than three years. She had only been under Miss Houghton's treatment a few weeks before power was restored to her legs, and she could walk without assistance of any kind; previous to that she had been pronounced incurable. She could crawl a little on hands and knees, which often caused much pain, at all times great inconvenience; the legs were cold and lifeless, especially the left, which she often called her *dead leg*. The back, through inflammation of the spinal cord, was as tender as the legs were numb; her general health was also very far from good.

(Signed) JOHN HOBSON, Senior Curate of Isleworth.

(Signed) JAMES J. SURRY, Brentford End.

(Signed) ALFRED SAWER, Kingston-on-Thames.

(Signed) MRS. MARTIN, Retreat Terrace, Brentford.

(Signed) JOHN DAVIS, 70, Lower Kennington Lane, London.

#### MR. WALTER HOWELL IN LONDON.

Mr. W. Mackenzie sends us an account of Mr. Walter Howell's work in London, who arrived on Thursday week, and on the same evening gave a seance, which was well attended, at 70, High Street, Islington. The guides spoke of the "Philosophy of Spirit-Control," and afterwards of the divine harmony which pervades the universe and reconciles all the seeming contradictions to be met with in life.

On Friday evening Mr. Howell gave a seance at the Spiritual Institution. On Sunday evening Quebec Hall was unusually full to hear him speak on "For we know that if this—the earthly home of our tabernacle—be dissolved, we have a building of God—a house not made with hands eternal in the heavens." First, the demonstration of a continued life after the death of the body, as demonstrated by spiritual science, was dwelt on. The nature of the aural substances which relate body to spirit were pointed out, and illustrations were derived from chemistry. The subject was then spiritualised, and it was shown that, besides the physical body, psychical envelope woven of perverted earthly affections had to be "dissolved" before man could put on the garment of the higher life, and enter into the blessed state of the pure spirit.

Mr. McKenzie says: "Mr. Howell speaks as if his inspirations were derived from a source—the intelligence emanating from which is not frequently presented amongst Spiritualists. His logic is singularly lucid, and his principles are comprehensive. Conditions, however, modify the controls very much, and thus attest their spiritual origin."

Mr. Howell will lecture again at Goswell Hall, 290, Goswell Road, on Sunday evening at seven o'clock. Mr. Howell will be glad to visit circles. He is well worth the notice of all Spiritualists.

Dr. Mack writes from Italy to say that he does not yet know on what date he will return to London. He is enjoying the delightful climate—an excellent matter for a healer. Letters for him may be sent to 15, Southampton Row, London, W.C.

Mr. R. A. PROCTOR, the astronomer, thinks it singular that the error which is entertained of the universe having a central star should have such a hold on men's minds, notwithstanding that the proofs are in Mr. Proctor's estimation insufficient. Possibly the great astronomer cannot see far enough, and he may be dim in that inner eye which, in grasping principles, extends its range beyond the ken of the telescope.

#### OBITUARY.

PASSED to the higher life, on April 5th, Florence Louisa, beloved daughter of Frederick Arthur, and E. Louisa Thompson-Nosworthy, and granddaughter of the late George Thompson.

Take her, O Father, to Thine arms,  
And let her henceforth be  
A messenger of love, between  
Our human hearts and Thee.

G. ANDREWS.—To the Editor.—Dear Sir,—All Spiritualists who have for years attended Mr. Williams' seances at 61, Lamb's Conduit Street, will sincerely regret to hear of the death of Mr. G. Andrews whose untiring devotion to our Cause contributed most essentially to the success of these remarkable meetings. Many troubles inevitably borne by him, in the face of the slow progress of our Cause and the persecution of blind prejudice, endear his memory to all friends as a true and faithful advocate of Spiritualism, under circumstances of great inconvenience and personal loss. His passing over relieves him from all sorrows, which will now only cause a smile on his lips when looking back to earth from the shores of spirit-land.—Yours faithfully, C. REIMERS, Richmond, April 12.

WILLIAM BARBER.—We have to record the passing away of Mr. William Barber, of Gray's Inn Road, on the 11th of this month, in his seventy-sixth year. He was an earnest worker and promoter of every movement for social reform, and took a most active part in the advance of Spiritualism, having been chairman at the first public tea meeting given by London Spiritualists at Mr. Whittaker's, Newman Street, Oxford Street, twenty-five years since, and he made his last appearance at Mr. Duguid's lecture in Goswell Hall last month. He was also a staunch supporter of the Temperance cause, of which he was a strict member for upwards of thirty years, and was well known to most of its advocates.

#### GATESHEAD SPIRITUALIST SOCIETY,

TEMPERANCE HALL, HIGH STREET.

On Sunday last Miss E. A. Brown gave a trance address of a very interesting character, subject—"Faith, Hope, Charity," at the close of which the following poem—under the influence of her little spirit-guide "Visitor"—was delivered. There was a good attendance, as there always is when Miss Brown occupies the platform.

On Sunday next, April 18th, Miss Brown will, in the above hall, give her farewell address, previous to her departure for Australia.

It is hoped that the hall will be well filled to hear her for the last time, perhaps for many years.

POEM recited by "Visitor," through her medium, Miss E. A. Brown, at Gateshead, April 11th, 1880.

I bring ye flowers, fair flowers,  
All wet with scented dew;  
Culled from the soul's deep fountain  
Of love I bear for you.  
I may not bring material flowers,  
Such as your eyes have seen,  
Which bloom awhile, then fade away  
As if they ne'er had been.  
But, from our home in heaven,  
I bring sweet hope to you:  
This is a flower which never dies,  
Ne'er blighted is its hue.  
It cheers your soul, it lifts you up,  
And points you to a sphere,  
Where robed in white, in their glory bright,  
Are the ones ye hold most dear.  
Fair gems of truth I bring to you,  
All burnished with living gold,  
They are high-born, grand, and beautiful,  
They are sent by our Father God.  
They speak of a home in yon summer-land,  
They tell of a father's love,  
They draw a picture of angel groups,  
In their snowy robes above.  
Do ye wonder why I leave this home  
To visit you on earth—  
Its fragrant flowers, its balmy breeze,  
Its music and its mirth?  
'Tis to breathe of the soul's vast destiny,  
'Tis to tell of the wondrous light,  
'Tis to send the warm rays gushing,  
And cover the gloomy night.  
Oh! this is my mission, and gladly I come;  
These flowers I bring to you.  
Be pure and beautiful as they.  
This is my message. Adieu!

F. ORTHWAITE.

THE GATESHEAD SPIRITUALIST SOCIETY gave an entertainment to the newboys on the evening of the 9th inst., in the Temperance Hall. Between 200 and 300 boys and girls thoroughly appreciated the efforts of those who kindly came to amuse them. The promoters desire to express their thanks to the ladies and gentlemen constituting the "Pocka Minstrels" troupe, comprising the following artists: Messrs. Compton, Lindley, Barras, Anderson, Hadley, Peel, the Brothers Donald, and the Misses Cooper and Wood (Bones, Mr. Anderson; Tambo, Mr. Barras; Massa Johnson, Mr. Compton), of which Messrs. Smedley, Anderson, Compton, Barras, and Miss Cooper took part in a sketch, entitled, "Wax-ination Gratis," ably assisted by Messrs. Washington, T. Anderson, and Bulleeye. The intervals between were appropriately filled with vocal and instrumental music by the Misses Baxter and Wood; Messrs. Barras, Anderson, and the Brothers Donald.



## ONE MORE INJUSTICE TO THE CAUSE.

To the Editor.—Dear Sir,—I am very sorry to see that another prosecution has taken place, and the result has been the clear conviction of F. O. Matthews, who is sentenced to three months' imprisonment, and with hard labour, for charging five shillings to each person for his services as clairvoyant medium.

When will the Spiritualists of England set their faces against all paid professional mediums? For my own part, I believe that these are doing more harm to the Cause than all else put together. Those highly favoured, whom God has appointed to be a connecting link between this and the invisible world, ought to recollect that they have received the gift gratis, and should render their services only for the glory of God and the good of their fellow-men.

I know there are cases where labour is worthy of hire; but when mediums open a kind of a shop for the public, and then call spirits to their aid to fill their unhalloved pockets, no real and true Spiritualist will, I presume, sympathise with such, but will rather rejoice at the result in the hope that punishment will eventually be the means of making the Cause spiritual, not carnal.

Jersey, April 11, 1880.

A VOICE FROM JERSEY.

In the olden time the spiritual folk seem to have been troubled with examples of wandering precocity. Thus reads Ps. cxliv. 11, "Rid me and deliver me from the hand of *strange children*, whose mouth speaketh vanity, and their right hand is a right hand of falsehood." The best kind of Spiritualism is that which is developed at home, in company with those who are modest and truthful. When we place ourselves in the hands of interested strangers, whose character we have no means of investigating, then we are sure to be led into unpleasantness.

ORTHODOX SCIENCE—ITS PRACTICES.—"O fellow-countrymen mine, 'What thrice-sodden asses have we been to take this drunkard—orthodox science—for a god, and worship this dull fool!' At such bidding to yield up our own souls and the soul of dear old England, and to consent to let our poor (and our babes) and our animals be experimented upon and tortured, and our mothers and wives and sisters and daughters be stigmatised as 'screaming women' whenever a cry of sympathy is wrung from them! as if, when men are bloody and cruel, women could do other or better than 'scream'!"—EDWARD MAITLAND.

LEICESTER.—Silver Street Lecture Hall.—On Sunday, March 21st, we had a Sunday morning seance as usual; there was a large number of members and friends. One of our local mediums went under control of one of his spirit-guides, to make an attempt to give a test in public, so that he might give a description of spirits that were standing around. The controlling spirit said there was a spirit by the name of "George Harrison," and said he was a companion of one present in earth-life. One of the circle, a stranger, recognised the spirit and said it was correct. The controlling spirit gave a description of another spirit standing near, which was also recognised. In the evening the discourse was taken from part of the 16th verse of the 19th chapter of the Book of Revelation: "King of Kings, and Lord of Lords." The controlling spirit spoke for nearly an hour, and was listened to with great attention. The audience seemed highly pleased with the discourse; some of them stayed after the service was over to know more of the spirit-world, but we advised them to investigate for themselves at their own homes. I remain yours, R. WIGHTMAN, 35, Cranbourne Street, Belgrave Road, Leicester.

A BAZAAR is to be held in Gateshead, about the end of June next, for the purpose of raising funds to furnish and pay for a hall for one year, in which to hold Sunday meetings, week-night seances, and to transact the business connected with the Spiritualists' Society, it being at present at a great disadvantage in not having a suitable place for these purposes. It is also proposed to hold at the same time an exhibition of pictures and curiosities, the pictures to be principally the works of amateur artists. Mr. Barker, of 23, York Street, Gateshead-on-Tyne, has undertaken the management of this department; he will be glad to hear from anyone wishing to exhibit pictures or curiosities. Anyone desiring such articles to be sold at the exhibition, will receive full particulars from Mr. Barker, as to commission on sales, and other matters connected with this special department. With respect to the bazaar, the ladies who are taking the work upon themselves, request that liberal help be given them to carry on the work for the cause so dear to all Spiritualists. Any donation, either of money or goods, will be thankfully received. For the present, all articles intended for the bazaar are received by Mrs. Fidler, 16, Ely Street, Gateshead-on-Tyne, Mrs. Hall, 12, Ellison Street, Gateshead-on-Tyne, and Miss C. Wood, 3, Sunderland Road, Newcastle-on-Tyne.

MR. W. GIBSON WARD AT LANGHAM HALL.—The Dialectical Society on Wednesday, 7th inst., had a lecture on Smallpox and Vaccination from Mr. W. Gibson Ward, of Perriston Towers, Ross, Herefordshire—a gentleman well known by his letters in the *Times* on food and hygiene. Mr. Ward opened his discourse with the citation of various authorities, including Sydenham, to show that the malignity of smallpox in former times had been much exaggerated. He held that the disease was an effort of nature to throw off corruptions of the blood induced by improper food and unwholesome conditions of life. The true remedy for smallpox, he maintained, was to be found in temperance, cleanliness, and fresh air; and that those who fell into a variculous condition could not do better than submit to the purification which smallpox signifies. To try to avert or suppress smallpox by medical artifices was simply to compel a wholesome process to assume worse forms, such as cancer and consumption. He made a severe attack on Jenner, as a man of perverted intelligence, who had no true faith in his own prescription; and when he thought his son was in peril from smallpox, did not inoculate with cow-pox, but with smallpox. Whether from fear of Mr. Ward's controversial prowess, the debate which followed was almost confined to anti-vaccinators. Dr. W. J. Collins made a speech that was listened to with extreme attention, in which he narrated his experiences as a public vaccinator, and how, by the force of evidence in his own practice, he came to the conclusion that vaccination was not only useless in the prevention of smallpox, but that it excited and inseminated worse diseases in those who were subjected to the rite.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

## RATIONALE OF SPIRITUALISM.

32 pp. Price 2d.; by post, 3d.

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

NEW WORK BY "M.A. (OXON.)"

UNIFORM WITH

"PSYCHOGRAPHY" AND "SPIRIT-IDENTITY."

Price 2s. 6d.

In the press—to be issued shortly,

## Higher Aspects of Spiritualism.

BY "M.A. (OXON.)"

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

MR. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Allert Terrace, Barnsbury Road, Islington.



### SUBSCRIPTION PRICE OF THE MEDIUM

For the year 1880 in Great Britain.

As there will be 53 Numbers of the MEDIUM issued in 1880, the price will be—

	s.	d.	per annum	£	s.	d.
One copy, post free, weekly	0	3	...	0	8	10
Two copies " " "	0	4	...	0	17	8
Three " " "	0	5½	...	1	4	3½
Four " " "	0	7½	...	1	13	1½
Five " " "	0	9	...	1	19	9
Six " " "	0	10½	...	2	6	4½
Thirteen " " "	1	6	...	3	19	6
Additional copies, post free, 1½d. each per week, or 6s. 7½d. per year						

### THE MEDIUM FOR 1880 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America for 8s. 10d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 11s.

Money orders may now be sent from nearly every country and colony to London through the post office. In other cases a draft on London, or paper currency, may be remitted.

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

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

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

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

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

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

FRIDAY.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 16, 1880.

### NOTES AND COMMENTS.

THE essay by Mr. Howard which constitutes the principal item in our present issue presents a form of inquiry which is not frequently set forth in these columns, and to sustain the interest we have given the whole of the paper in one number. Though the subject is handled in an admirable manner, yet it is not in any dictatorial spirit that the writer sets forth his views, but rather to stimulate thought and inquiry. He wishes us to say that, though by no means withdrawing from his position that the soul of man is a spiritual substance which can exist separate and apart from the body, and that strong proofs supporting this contention can be adduced from physical science, he feels that his somewhat hastily-prepared paper not only does most insufficient justice to the subject, but contains much which, on mature consideration, he would have said quite differently. Thus, instead of speaking of light as an immaterial substance, he would have spoken of the ether, the motions of which give rise to the conception of light (see Tyndall's "Notes on Light," p. 71, and "Essay on the Scientific Use of the Imagination,—Fragments of Science," vol. ii., p. 102) as an immaterial substance, retaining his definition of matter, which he regards as a most convenient one, expressing also, as he believes, what is the general conception in regard to it.

THE scene from *Bhagavat Gita* and comments thereon present valuable thoughts that cast a light on the subject of the paper by Mr. Howard. The policy of Spiritualists as regards raising the price of the MEDIUM and in putting self before the general weal is grandly sketched by *Krishna* and his annotator. Spiritualists could not do better than model their work on this example of "ancient wisdom."

As this number will pass into the hands of hundreds of new readers, we beg to call their attention to "Rules for the Spirit-circle," printed on another page, so that all can investigate the subject for themselves.

WE hope to give engravings of Hudson Tuttle and Emma Tuttle in our next issue, with a biographical sketch. Various important articles which stand over will render next week's MEDIUM of special interest.

MR. HOWELL speaks at Goswell Hall, 290, Goswell-road, on Sunday evening, at seven o'clock. From the advertisements it will be seen that the Happy Evening is fixed for next Thursday evening. Mr. Wortley was the speaker on Sunday last.

It has been finally decided that Mr. T. M. Brown and Miss Brown will sail in the *Trojan* from Southampton on May 20th. They have no desire for a public demonstration on their own behalf, and we would suggest that whatever shape the gathering of friends may take, the Cause of Spiritualism be alone kept in view, and that anything of a local character be avoided. All are united on the great truths of Spiritualism, and that Mr. and Miss Brown have been worthy and disinterested exponents of these truths. A gathering on that basis, be it large or small cannot fail to do good.

### SHALL THE MEDIUM BE RAISED IN PRICE?

The kind letter of Mr. Yates in last week's MEDIUM has called forth letters expressing deep interest in this paper, some of the writers saying it is worth 6d., and all saying they would ungrudgingly give another halfpenny per week for it. Another correspondent points out that other papers issuing from the press give quite as much matter for the money, that the extra money would not help us much, that an extended circulation would in the end be an advantage, and that "sooner than raise the price, let as many subscribers as possible double, by taking two numbers instead of one, and give the extra one to their friends."

As for ourselves it is not of the slightest importance to us whether the MEDIUM sell at sixpence or be given for nothing. These matters cannot affect our circumstances in the least, as our "daily bread" is all we ask for in this world, and while the good God requires us here we are sure of it, and when He stops that we know He has something better in store for us. Do not, then, let the question hinge on the needs of the publisher or editor, because this paper was not started and has not been carried on for the benefit of Mr. Burns, but for the upholding and enunciation of Spiritual Truth.

That is the true basis, and it is curious to see how it has been overlooked by nearly all who have taken up this question.

What is the question?

It is not a living for Mr. Burns. He can get a living in a hundred different ways. He asks no one to feed him, but to take some little part in that necessary sacrifice which will put the dissemination of Spiritualism on its true footing—a labour of love, not a traffic.

The religious papers give as much matter for a penny as the MEDIUM does for three-halfpence. So our first step is to give a penny publication for a penny, and if it do not pay at that, make up the deficiency out of our own pockets.

Instead of putting an additional tax of 33 per cent. on spiritual knowledge, it would be more in accordance with spiritual principles to take off the 50 per cent. which was added some time ago, and sell the MEDIUM at the market price of similar papers, one penny.

The method pursued in the past by the MEDIUM has answered well. The MEDIUM gives three or four times the matter for the money that other spiritual papers give, and it alone of any of them has an important and influential circulation; it alone influences the Movement, and secures an unsolicited supply of original and instructive spiritual matter. This is genuine spiritual success, achieved on the honest give-to-the-public-a-penny-worth-for-a-penny method of working, while on the other hand we have a not-success in those periodicals which have given a farthing's worth for a penny.

Does the lesson of the past not plainly teach that the method on which we have worked has been the sound one, and, that to adopt the plans of the non-successful papers would be suicidal?

The policy which we have hitherto followed we conceive to be best, because it has imposed upon all connected difficulties and tasks. When Spiritualism ceases to be done at a sacrifice it will be no longer Spiritualism but worldliness.

The feeling which has prompted the pens of Mr. Yates and our other correspondents we are sincerely grateful for; but it wants directing into another channel. What is that channel?

Instead of putting a tax on spiritual knowledge by raising the price of the MEDIUM, let us put the tax upon ourselves by enduring more: by paying more,—not as a demand of the shopkeeper, but as a will-offering to the cause of spiritual progress; by working more for the obtaining of new readers; by distributing copies gratuitously; by seeing that as many newsagents as possible keep it on sale.

We can never take a penny of emolument from the sale of the MEDIUM. If it made £1000 of profit per annum we would expend it all on its improvement and circulation. The paper is not ours to trade upon at the expense of the Cause. We have been faithful to the spiritual principles in the past, we have been sustained, and our efforts have been markedly blessed with success. We have suffered much, but these sufferings have been a part of the plan and the means of spiritual development. They have also been the most valuable part of the teaching, for the very essence of spiritual work is self-sacrifice.

When we say WE, we mean the thousands of loyal Spiritualists who these ten years have sustained this truly spiritual work. History will look back on these years of trial and stern conflict, and point to the noble way in which the Spiritualists of the "7" (187-) decade banded themselves together with spontaneous offerings, given as if prompted by a universal spirit of harmony, to help in an independent spiritual work; and those who come after us will look back at the givers and the workers, and they will see them all—these staunch British Spiritualists—in a halo of beauty. It will be called the age of Primitive Spiritualism, when men worked for the love of the Cause under spirit-influence, and not as a traffic under the love of self-emolument.

Instead of smothering this glorious spirit, which is the pride of our Movement, let us fan the smouldering sparks of enthusiasm into a glowing flame.

We hope to see the day when men and women of leisure will spend their time—now wasted in self-indulgence and vice—in learning the art of printing, so that as volunteers they will be able to produce a paper like the MEDIUM by the work of their own hands FOR NOTHING. In those days the young ladies and gentlemen who set up the type on certain days will ask their seniors and rich relations for presents of reams of paper and cans of



ink, and when a grand number comes out containing matter that all the people would be glad to know, then hundreds of thousands will be printed off for nothing, and by willing distributors in all parts of the country be scattered into the homes of the people.

Then there will be some inspiration in Spiritualism: not that kind of inspiration which is sold at a guinea an hour between eight and ten o'clock of an evening, but a free and gracious inspiration fragrant with the love of God's holy truth and of all mankind.

Let us remove all impediments, and give the word of the spirit free course. Let us work with the spirit and the spirit will work with us.

Thus have we worked in the past and do not the results to-day proclaim that we have done well in being so led? and, therefore, the exhortation of experience to others must be: "Go and do likewise."

THERE is a difference of opinion amongst correspondents as to whether the first page of the MEDIUM should be advertisements or reading matter. We will give our explanation of its appearance in that respect and remind readers that external phenomena are indications of interior qualities. The heavy artillery on the first page and advertisements on the last pages of the MEDIUM mean *Spiritualism first and business afterwards*, and that we carry our principles in our face. The methods of some journalists indicate the reverse; and that Spiritualism is an excuse for *business* which with them is *first and last* with a lifeless spiritual spectre, tightly sandwiched between the business casings.

WE thank the lady for the "Kentish wild flowers" now blooming on the table before us. She says:—"The MEDIUM is a source of comfort and strength to me in the secluded life I lead here, and for this I am not only deeply indebted to yourself, but also to a friend in London, who sends it to me each week, after she herself has read it, otherwise I could not at present obtain it." A knowledge of the fact that our labours weekly delight and instruct thousands who would otherwise be dark and lonely, inspires us with strength to proceed. It is a blessed work; do not let it be curtailed or impeded in any way. The poorest require it most.

Since the foregoing was written we have received many enthusiastic letters which we cannot notice till next week. A lady at Scarborough writes:—

"Just *Twopence* for THE MEDIUM!  
Yes! I, for one, respond  
Most willingly and gratefully.  
It's worth—how far beyond!"

DR. J. M. PEEBLES thus commences a letter dated March 31: "Brother Burns,—Your issue of March 12 is one of the best MEDIUMS that you have ever issued. I refer particularly to the first article or essay 'The Deity of Christ,' by 'The Cornish Exile.' Please send me 25 extra copies." There are few workers in Spiritualism whose efforts are more highly appreciated than the writers in the MEDIUM. As the satisfaction that they are doing good is all the pay they get, we gladly publish occasional notices of their productions. Especially when they come from one so well known and highly esteemed as Dr. Peebles.

#### A SPECIAL MEETING AT MANCHESTER.

TEMPERANCE HALL, GROSVENOR STREET, SUNDAY, APRIL 25TH.

We are requested by the secretary, Mr. Andrew Cross, to make special announcement that on Sunday, April 25, at 2.30, the meeting at Grosvenor Street will be addressed by Miss E. A. Hall, whose mediumship is so highly appreciated, and who has kindly tendered her services "on the occasion of this special effort." The proceeds of the meeting are to be handed to the Spiritual Institution, and the secretary adds: "All are joining together to make that Sunday as great a success as possible." The friends have our sincere thanks already for their kind co-operation, but we would have felt more at ease if the secretary had written an official announcement, it being a delicate matter for us to enlarge upon. He says his hand has got unused to the work, but it has done good work in the past, and we congratulate the Manchester friends on having secured Mr. Cross's services.

MR. A. DUGUID has arrived safe home, after his trip to London and Manchester, and found his family well.

MISS JULIA DICKINSON-CHIEVER has removed to 36, Farnworth Street, Liverpool. She says there is a good healthy work going on in the town on behalf of Spiritualism.

MR. WILLIAM NEWTON desires us to announce that the meeting held on Sunday last at the house of Mr. J. Newton, 3, Hutton Street, Willington, has been adjourned till Sunday, April 18, at 2 o'clock. All friends of the Cause are cordially invited.

MR. T. M. BROWN is now at Belper, care of Mr. Henry Wheldon, Bridge Street, Belper, and he expects to remain till over Sunday. Mr. Brown will then stay a day at Uttoxeter, and two days at Longton, and expects to lecture for the last time at Macclesfield on Sunday, April 25.

RECEPTION AT MR. WM. TEBB'S.—On Thursday evening following Mr. Ward's lecture, Mr. and Mrs. Tebb, of Albert Road, Regent's Park, held a reception in his honour. There were present Dr. Collins, Mrs. Collins, Mr. Dietz, Mr. C. Pearson, Mr. J. T. Peele, Miss Parker, Mr. Shorter, Miss Shorter, Mr. Walter Hasker, Mrs. Durnbush, Mr. and Mrs. Beurlie, Mrs. Hallock, Mrs. Lowe, Mrs. Pearce, Miss Babb, Mrs. H. Harvey, Mrs. Tompsett, Mr. and Mrs. White, &c.; and Mr. W. Gibson Ward.

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

	Page		Page
Spiritualism: A Paper read by Mr. Ben. Howard	241-245	Orthodox Science: its Practices	247
The Experiences of a Jersey Spiritualist	245	Notes and Comments	248
Cure of Paralysis—Mrs. Skilton's Case	245	Meeting at Manchester	249
Mr. Howell in London	246	The Philosophy of spirit—by Wm. Oxbly.—Chap. XI.—The Ancient Wisdom of India (continued)	249
Obituary	246	Closing of Dr. Monck's Funer	252
Gateshead Spiritualist Society	246	The Wallis Testimonial Fund	252
One more injustice to the Cause	247	Appointments	252
		Advertisements	253-256

#### THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

#### CHAPTER XI.—THE ANCIENT WISDOM OF INDIA (continued).

##### THE BHAGAVAT GITA.—SCENE VII.

Subject: Yoginism. — Spiritual Light.

KRISHNA.

Give heed, O *Pritha's Son*! and know, that when thy mind is stayed on Me,  
And when thou hast a refuge found in Me, and in thy work engaged,  
Then, Wisdom's light will shine within and tell thee, who and what I am;  
Aft which, no lingering or perturbing doubt will in thy mind remain.  
The wisdom and perception which to inward spirit-thought pertains,  
I, freely, now unfold to thee; when *that* is known, then naught remains  
For thee to learn, of greater worth, whilst thou, upon this earth, dost stay.  
Amongst the tens of thousands who are found in mortal form, but few  
Are found who for perfection strive; and even in the few who strive,  
There's scarce a single one who can the knowledge gain of what I am.  
In Nature's realm, in *eight* distinctive forms, I am made manifest,  
And, these are earth, with water, fire, ether, and air; with other *three*,—  
The human will, and intellect, which form the third—self-consciousness!  
But, these are only known and seen in what pertains to Nature's realm;  
Besides these eight, O *Hero Great*! there yet remains, another one,  
Which is, interior to all, and this, the principle of Life  
From which, all things that in this world are seen, their sustenance derive:  
And, understand as well, it is from this alone—the inner Life,  
That all the forms of animated life, in outer form are kept.  
Of all the earths which roll along in space, I am the Architect;  
On Me, the universe doth hang, like pearls when strung upon a cord;  
And know, O *Wealth Despiser*! naught exists superior to Me.  
In water! I, the savour am; in sun and moon! I am the light;  
In Sacred books! I am the mystic OM; in atmosphere! the sound;  
In human kind! the strength of males; and, in the ground! the odour sweet;  
In flame! I am the brilliancy! in all the animated forms  
Of life! I am vitality; in holy ones! am purity;  
In outer nature's realm! the font of life I am, O *Pritha's Son*!  
In those who rationality possess! I am the intellect;  
In such as shine in wisdom's light! I am the brilliance of their light;  
In those whose wills are strong and freed from base desires!  
I, power am;  
In animals, that own no law, to curb *their* will! I am Caprice;  
And last of all, to what are named, this know, O *Chief of Bhāratas*!  
That, in such natures as despond or laugh! I am the moving cause:  
In none of these do I exist; but these, in truth, exist in Me.  
All such as are in sensuals, are subject to delusive thought,  
Because they judge by what appears, which, only is phenomenal;  
They know not Me—the Incorruptible, who am within all these,—  
The great unseen but wondrous life, that manifests through these as means.  
To rise above such views by most is hard, but yet the height is gained  
By some, who have recourse to Me, and see inside all outer things.  
The wicked and unwise, and they who yield to base carnality,  
Come not to Me: illusive ken, phenomenon alone discerns,  
Which is a bar that hides from view, the truth by spirit-sight perceived;  
All such, who by this spell are bound, are like *Asuras*\* dark and weird.

\* *Asuras* are the opposites of *Devatas*, as demons are to angels, and are the personifications of darkness, or the grossest ignorance.



Four kinds of good and upright ones, there are, *Arjun!* who worship Me;  
 The one who is distressed in mind; the one who seeks for wisdom's light;  
 The one who is in spirit poor; and he who, wisdom's path, has  
 But he, the most distinguished is, who always in my service stays,  
 And worship, doth confine to Me; by all of these, I am much  
 As such have inner light to see, and these are loved and prized by Me.  
 All these are excellent, but he, who by the Spirit is made wise,  
 The high prerogative attains, to be—a likeness of Myself;  
 Because, with mind and soul intent, he hath made Me, the object chief  
 Of all his aspirations pure, and thus, this altitude has gained.  
 All who possess the wisdom, that to spirit-light and life pertains,  
 Through many states progress, and then, 'e'en as I am—so they, become.  
 But, even one, 'tis hard to find, whose mental eye has light enough  
 The truth to see,—*Vasudeva*,\* as inmost Light that seeth all.  
 They, who are not in spirit-light, to other Gods than Me bow down;  
 And such, by num'rous motives sway'd, engage in outward forms and rites  
 Of worship, which agree with such external states as they are in.  
 But by whatever mode these homage pay with reverential due  
 And hearts sincere, and prostrate fall before the image of Myself,  
 'Tis I, who doth such faith inspire: endued with faith in it, they seek  
 That object to propitiate, to which they adoration yield;  
 And, as it is impelled by Me, what they desire, so they receive:  
 But such, as these, who lack true light, with small reward are satisfied.  
 Those, who, to angels homage pay, when they depart, to angels go;  
 And even so, My worshippers, at hour of exit come to Me.  
 The foolish ones, who know not Me—the Mighty One—are ignorant  
 That I, in essence never change, and am superior to all;  
 For these conceive, that I, who am invisible, am manifest  
 In shape which can be seen by outer eye, and like unto themselves;  
 In form, as that, I am not seen by any eye; I am concealed  
 Within that which the eye doth see, but which it cannot comprehend;  
 For they, who thus are led astray, by what is seen by mortal eye,  
 Can never understand, that I am neither born nor yet decay.  
 All beings who have passed away, all who are now, and those to come,—  
 I know! but O *Arjun!* there is not one that fully knoweth Me.  
 All those, O *Bhārata!* who are with matter clothed in mortal form,  
 Are both perplexed and overcome, by forces which act opposite,  
 And these, which subjugate, are love and hate, O *Vexer of thy foes!*  
 But, they who act upright, and who, from all iniquity, are freed,  
 Deliv'rance soon obtain, from bondage caused by these opposing spheres;  
 And these, Confirmed in love to me, advance to States where I abide;  
 For, they who thus in Me confide, will labour hard to get release,  
 From death, and also from decay, and soon will learn to know these three.—  
 The Central Life, *Adhyātma*,\*—and *Karma*, which is viewed, is all!  
 And when they know Me to be thus,—*Adhibūta!*—*Adhidaiva!*  
*Adhiyajna!*—when they, their exit make, The Mighty One! will know.

## COMMENTS.

The subject of the above Scene is a continuation of *Krishna's* reply in answer to *Arjun's* question as to what would be the future state of those who, though possessed with a certain amount of truth, yet, because of instability (or as the evangelical would say, "grown weary in well doing"), failed in acquiring the needful perfection to ensure them the promise and prospect of final release.

In *Krishna's* reply, those who believe in purgatory or a middle state, as it is called, may find a core of truth to support a credence for the existence of these states in the future life; but none will find any doctrine that favours the idea of retrogression, and yet less any that favours the conception of eternal punishments, inflicted on account of sins committed in the present life.

\* *Vasudeva*—Light proceeding, as the sun ray, from the Great Central and Spiritual Sun of the universe. See comments.

\* *Adhyātma*, and the other metaphysical terms, are fully explained by *Krishna* in the next chapter, at the end of which comments will be found thereon.

*Krishna* propounds one doctrine clear and emphatic, and that is the ever-advancing progress of the disembodied human spirit. The nature of spirit is also being gradually unfolded as the series progresses, showing that *Yoginism* contains a philosophy, religion, and art, that will give to its possessor happiness and power in the present life, and a vast enlargement of the same in the life which is to come.

That such doctrines as the eternity of suffering and the immediate entry of the favoured few into heaven, after death, can find credence in this so-called enlightened age, is only another proof of the gross ignorance which prevails on such important subjects as the "immortality of the soul," and the manner of life to the disembodied spirit in the next stage of existence.

When all the doctrines as propounded by modern ecclesiasticalisms are fathomed, they will be found to exist on the base of selfishness, that looks first to themselves, and afterwards to others. To secure the salvation of the soul from the "wrath to come," and to escape the torments of a never-ending fiery furnace, into which all are to be precipitated who do not accept their teachings, or subscribe to their tenets, seems to be the highest form in which they can present truth.

It never seems to have struck the theologian who is versed in divinity such as this, that the preservation and salvation of the "Soul" (as conceived by them) is not worth the trouble and effort, which is the *summum bonum* of Christian ethics. Were it to be really such as they think, the very thing which they ignorantly suppose is the "one thing needful," would be an effectual barrier to progress in the world of spirit.

Of all the thousand and one communications that come to mortals from disembodied spirits, the chief burden of the whole is certainly this, viz., that the spirits whose thoughts are centred on self are left disconsolate and in state of darkness, until they are willing to engage in works of usefulness, in some way or other, so that their own self shall be forgotten in the desire and work of instructing and elevating others. The "Ego" of the natural mind, which looks so tenaciously to its own rights and enjoyments, is displaced in the future life by another, which looks not to itself, but to the elevation of myriad forms—some descending and some ascending in the cycle of being.

All the reformatory and philanthropic schemes are based upon the non-perception of the true character of evil and the part it has to play in human existence. Evil is looked upon as a nuisance that is out of place and an accident, or, as the work of a Being who, as a rival of the Great God, has introduced an element which works such sad havoc with what was originally intended to be perfect by the Creator. But were I to state that without sin and evil, and without phenomenal darkness, which is the expression and correspondent in nature of these, there could be no physical earths, and the varieties of forms of life upon their surfaces, I should not be overstepping the bounds of truth.

To put this in logical form, light would be unknown and unenjoyed, were it not for shade and darkness. Life (as we understand the term) would be unappreciated, were it not for birth, decay, disease, and death. Self-consciousness would be *non est*, were it not for the experiences gained by contact with all these varying states in earthly existence. This self-consciousness, or differentiation as a complete micro-cosmic atom of life, is the very purpose for which the spirit descended into conditions of materiality; and every spirit that "comes and goes," that descends and ascends into and out of the physical form, adds his or her quota towards the ultimate perfection of the planet.

It must ever be remembered that humanity and other forms of life are not made for planets; but planets are made for the support and sustentation of the living forms that move upon their surfaces. If humanity ceased to exist, then planets would cease to be, inasmuch as they are dependent upon man and other forms of life that inhabit them. The present inhabitants of the earth are as much world-builders, and are actually engaged in the same work, as the first "Morning Stars" who sang together and assisted in laying its foundations.

The sum of the whole is, if sin and evil are not in place, and do not form an integral factor in the grand creative outworking of the Infinite Mind, then physical earths and materiality are a mistake, and the descent of spirit into such conditions is an error that may take ages to rectify.

This is the problem that both science and theology have no solution for; science contending for the eternity of matter, not seeing that "matter" which looks so fixed and solid is only so to the physical human being while in embodied conditions of existence, and that in fact its very density is continually changing as the human race develops in intellectuality and spirituality; and on the other hand theology, while contending for the exercise of a supernatural Power, yet places that power in one impossible Being, like unto mortal shape and figure, not discerning that the One Being is composed of myriad forms, which no mathematician can ever put into figures to express even an infinitesimal part.

The present fashionable doctrines of the "Fall of Man," and the illogical and irrational tenet of the degradation of the human race in consequence of the disobedience of one and the first pair, are fallacies that must yield to a nobler and more



rational conception. For "Fall of Man," from a very short-lived period of innocence, read,—The descent of the spirit from pristine conditions of fluidic being, into a state wherein it can develop self-consciousness. For the universal depravity of the race in consequence of being the progeny of one disobedient pair of human beings, read,—The evolution and development of the means whereby that self-consciousness in individuals and the complex is perfected, and which are the best means that Infinite Wisdom and Love could devise for the accomplishment of such an end; and then another step in advance is taken: fear and doubt give place to love and knowledge, and the finite progresses a stage nearer to the infinite.

But, what is Perfection? and what is the Infinite? According to the view that this ancient wisdom unfolds, it is, that the aggregation of imperfection makes the perfect: and the totality of finites forms the Infinite!

It thinks that a view approximating to this would moderate the anxious zeal, and mistaken self-denying efforts of Christians to proselytise and evangelise other nations and peoples to their mode of thought and action, for to supplant one form of faith, or change the creedal belief, by the mere introduction of another (and, as in most cases, proved not to be for the better), is certainly not the best means of eliminating that love which should bind the whole human family into one universal brotherhood. The history of the past has borne its mournful testimony to the fact, that the invasion and settlement of stronger races into the domains of weaker ones, has had the effect of stultifying and, in some cases, of extinguishing the characteristic life of such weaker and less developed (in mere physical or intellectual strength), nations, and peoples, and tribes.

Let the echo sound from the tombs of the now extinct Carib and Tasmanian, and the wail of the almost expiring Indian, Maori, and Caffre, testify to the truth of the above statement! Yet these, and more, of whose existence history bears no record, have had to, and must, give way and succumb to the insatiable greed and lust of domination, which is implanted in the natures of those who pride themselves in being considered Christians!

After the deluge came new forms of vegetable, animal, and human life; and even so, when the past and present intense individuality and selfishness is self-consumed, by intestine and foreign warfare, out of the ashes, there will arise, phoenix-like, a newer state of life in which the manner of the past will find no place.

To this, I point, as the *summum bonum*, the signs of which are apparent enough on the horizon of human mentality, and which are appearing exactly at the right time and places in the order of development of the grand human Man. What can those, who dwell in the region of darkness (ignorance) and in the valley of the shadow of death, know of that state, where all is light, and where contention, war, and suffering are unknown?

The watchmen of the Occident have called to those of the East, and they have responded: "The Dawn has appeared and the Light is approaching;" which parable I expound, to mean the revival of ancient wisdom, is being presented in a form suited to the genius of the Western mind, and that the one and universal Truth will be seen and loved by all those who do not prefer darkness to light, and who choose the good in preference to evil.

If I mistake not, this is the outcome of the present thirst for knowledge and diligent research into the antiquities and literature of the bygone past. We are gathering up the remains; selecting the good and true, and rejecting the evil and false, in order that from the past and present a future may be supplied with material to erect a monument of human life, that shall register to generations that in a more distant future have yet to come a state of advancement, and which shall mark off a middle stage in the history of the planet earth and its inhabitants.

All this, and more besides, are given in prophetic strain in the work which I am presenting in a new garb to the English reader. The gems of thought are so thickly interspersed that I can do no more than select a few for special admiration.

The subject of the present Scene I have designated "Spiritual Light," inasmuch as it treats of those things which can only be discerned by the inner mental eye—by which I mean intellectual thought. It is exactly suited to the contemplative mind, which is more concerned in acquiring true knowledge than in busying itself in reformatory and philanthropic action. Both are needful to accomplish the work which is given humanity to do; for he who in patient and thoughtful meditation seeks to acquire that which is best attained in solitude—not for his own gratification, but for the enlightenment and, it may be, the guidance of, his fellows, is performing a work, the result of which is seen in after times and in future generations, when he himself is passed away from mortal sight.

This Scene abounds with aphorisms which have their counterparts in later records, but which have been culled by their authors from this ancient source. For instance: "The many who are called, but the few chosen," is but another presentation of *Krishna's*

"There are but few, amongst the tens of thousands, who, in mortal form,  
For this perfection strive," &c., &c.

I think, after carefully perusing the contents of the Scene, the reader will hardly continue in the conception that he is being interested by the teachings of a literal human being, or Demi-God, who assumed mortal figure and embodiment, and in that embodiment was called *Krishna*!

The earthly author of this ancient work, spake not of himself, as a literal historical personage, but of "one who was to come!" and that one, not as a literal historical personage, but as the personification of a State which has yet to be developed in humanity at large. The State, and not the person, is that which *Krishna* represents himself to be; and any reader, who can discover any of the perceptions and thoughts and experiences in himself or herself which are here unfolded, to that extent is—*Krishna*!

The question of personality, and the literal fact of Avatarship, Messiahship, or specific Incarnations of Deity in the Saviours of all past religious dispensations, is now coming to the front, and will form a fruitful theme for discussion for many years to come, and possibly for a time, may divide the followers of the new faith, as it did, the early adherents of the present dispensation. The Gnostics, as they were called, in all their multitudinous sects, held, that what the literalists contended was literal history in the Christian Record, was not such, but rather, an allegorical presentation of spiritual truth. To call the personal history into question was then, as now, to lay the objector open to the charge of heresy, and what that meant, history only too truthfully narrates, and many who live in present times, if they have not to pay the penalty of subjection to such a charge as those in the past had to suffer, yet they can testify to the pain endured by ostracism from the Society with which they (many of them) had been associated, and in the scarcely less mental conflict with doubts and fears which they have had to undergo.

I have before named, if these proper names had been interpreted, as the other parts in Sacred writings, then the doctrines now held and taught would not have the prominence they enjoy. *Krishna*, *Osiris*, and *Christ*, one and all, mean precisely the same thing, viz., "The Light of the Sun," and personifies the human intellect when it is sufficiently enlightened to discern and appreciate spiritual Truth, summed up in the closing words of the Scene, as The Mighty One!

The reader will bear in mind, that there is a distinction between "The Mighty One," and "The Glorious One." "The Mighty One" refers to the enlightened human intellect, and as such, is masculine in its quality, while "The Glorious One" refers to the enlightened and enlivened human will, and as such is feminine in its quality; when both are combined in equality or equilibrium, then "The Perfect One" appears.

The allegorical *Krishna*, states that he is manifest in outer nature by eight distinctive forms, five of which, apparently, refer to earthly substances, and three which are spiritual substances, together with another which forms the ninth, still more interior, viz., the principle of Life. I use the terms "outer nature" to include all that is seen and comprehensible by the human embodied spirit, for while in such conditions of existence, there is an external as well as internal, and this is nothing more nor less than an exterior and interior nature.

Earth, water, fire, and ether, are all external to man, but yet are outer representatives of something in himself. The intellect, will, and self-consciousness are the internal of the human subject; while the life-principle is the inmost, and which holds the whole together in one organical form. The five correspond to what comes within the range of the senses; the three to what is within the senses—and thus not material, but yet substantial; and the one within the other three, which is not even cognisable to, or within, the range of the human thought and feeling. This one is in the centre and yet in all the others; and yet, as taught in this Scene, although it does not exist in them, yet they have their existence from, and by, it alone.

These five, spiritually considered, refer to States to which the natural or physical substances correspond. Thus:—

*Earth*—refers to the state of the mind, in which material thoughts and actions have place, and which engross attention by their activity, before the higher intellectual and spiritual faculties are called into exercise. It pertains to the human will.

*Water*—refers to the fallacies which are mistaken for truths, and which pertain to the human intellectual faculty, for it is by this we judge of what is true or false.

*Fire*—refers to the "carnal desires," so frequently referred to in these Scenes, which, if unchecked, burn as a fire.

*Air*—refers to the aggregate of thoughts, as the natural atmosphere supplies the life-element to the human organism. So, the constant exercise of thought supplies the intellectual faculty with its life, and maintains and develops its rigour.

*Ether*—refers to the enlightened human intellect, which draws its substance from a higher region than that of materiality, just as the ordinary organism could not inspire and respire the ether, or that which surrounds the earth above the atmosphere, even so the ordinary, unprepared mind, could not live and enjoy the life of spiritual thought, or that which is intermediate between matter and spirit.



These are the things which are spoken of; and the *Yogin*, who is instructed up to this point, will quite understand their applicability and propriety when used in this relationship. Space forbids me from giving more than a very general interpretation, and I wish to avoid all technical terms which have a specific meaning, but which would only bewilder the reader, unless well up in the knowledge of the Science of Correspondences.

The external things which surround man upon the earth, I have denominated—phenomenal; and these, as stated in other words in the Christian Testament, are delusive, to those who judge by what is only apparent to the physical sight.

This, as noted previously, is precisely the contention between modern science and theology, the materialistic scientist denying the proof of any law or power, other than what can be tested and known by scientific research and experiment, while the theologian contents himself by stating that there is a super-natural Being and law but fails to demonstrate his assertion by actual proof. Phenomenon is to reality, what the physical body is to the spirit; the body is not the man, but the clothing of the real man; even so, appearances or external objects are not enduring things, but the clothing of that real life-flow which passes through Man as the intermediate between spirit and matter.

One more reference and I close this chapter of comments. *Krishna* refers to his being the mystic OM in all Sacred writings. The term, or word, OM, is short for AUM, the sound formed by the expiring breath emitted and sounded, when the mouth is opened wide and gradually closed. Breath is the life element, and its going out in form of sound, corresponds to the outworking of omniscient, omnipresent, and omnipotent Life itself, and in its central position is the All in All: and as writing is to sound what nature is to spirit, it is easily seen what *Krishna* means when he states:—

"In Sacred books, I am the mystic OM!"

This is the "Light of the World," in the which if the human being can see, he or she dwelleth neither in intellectual nor spiritual darkness.

*Higher Broughton, Manchester, March 26, 1880.*

(To be continued.)

#### CLOSING OF DR. MONCK'S FUND.

To the Editor of the *Medium*.—Dear Sir,—I am requested by the committee who were formed to take charge of the fund for presentation to Dr. Monck to return to you their warmest thanks for the facilities you have afforded them, by letter and by advertisement without charge, in their appeal to the public.

They regard it as on the whole successful. The sum contributed amounts to £220, and if there are any friends who have not yet given, or who can afford to give more, it will greatly please the committee to make this sum up to £250, which they really need to accomplish the work they have put their hands to. We think the appeal has been so generously responded to that we have only to mention this lack to get it, but we shall make no further personal appeal. It may encourage others if I add that the following sums have been sent in to me as donations to this second appeal of the committee:—

Sir Charles Isham, Bart.	...	...	...	£3	0	0
Mrs. Tyndall	...	...	...	5	0	0
Dr. Brown	...	...	...	5	0	0
J. H. G.	...	...	...	2	0	0
A. C. Swinton	...	...	...	1	0	0

The late trial and imprisonment of Mr. F. O. Matthews points to many morals for Spiritualists to take to heart. One is the necessity for cultivating mediumship without fee or reward, and for the love of the truth only. Such mediumship the committee hope to place at the service of all true friends of Spiritualism in the person of Dr. Monck. Every contributor now will help to further this object.

With kind regards, I am yours truly,

MORRIS THEOBALD,

Hon. Sec. of Dr. Monck's Fund.

#### THE WALLIS TESTIMONIAL FUND.

Subscriptions already announced	...	...	...	£14	7	0
Philadelphia	...	...	...	3	0	0
L. J. L.	...	...	...	1	0	0
J. A. H. and W. Y.	...	...	...	0	10	0

I am sorry to say that Mr. Wallis is so ill that he is not fit to do duty. He left home on Saturday, and could scarcely walk. While away he has sent word that he is so ill that he knows not what to do.

To return means "no grist to the mill," consequently an empty cupboard. Will our friends help at once?

W. YATES, Hon. Sec.

MARYLEBONE PROGRESSIVE INSTITUTE and Spiritual Evidence Society Quebec Hall, 25, Great Quebec Street, Marylebone Road.—On Sunday last, Mr. Howell gave a very beautiful address, a fuller report of which will appear in next issue. On Tuesday, Mr. Burns gave his admirable phrenological lecture, which called forth unanimous applause for its correctness of delineation. On Friday next (to-night), a social gathering, at which a noted clairvoyante will be present to diagnose the disease of any who may be suffering. Mr. Webster and Mr. Howell will also be present, all giving their services in aid of the funds. Admission 1s. 6d., but cannot on account of the charge, exception can be made by applying to secretary on entering. On Saturday, the usual seance at 8; Mrs. Treadwell, medium. On Sunday evening, at 6.45, Dr. Wyld will speak on the "Life of Sister Dora at Walsall Hospital." On Monday, Miss Waites' vocal and elocutionary entertainment, which is good. On Tuesday, Mr. Howell will give a trance address.

#### MR. J. J. MONCK'S APPOINTMENTS.

LIVERPOOL.—Sunday, April 18. Perth Hall, West Derby Road. Monday, April 19. Conference. Evening at 6.30. Lectures. Subject—*Spiritualism: A History of its Development*.  
BIRMINGHAM.—April 19. New Street Theatre.—May 2 and 3.  
ROCHDALE.—April 20. Wesleyan Hall.—May 9.  
WHITWORTH.—April 21. Wesleyan Hall.—May 20, 24, 26.  
LONDON.—April 22 and 25.  
Mr. Monck is open for engagements in all parts of the United Kingdom. Terms and dates address him at 22, Pall Mall Road, St. James's, London, E.C.

#### MR. E. W. WALLIS'S APPOINTMENTS.

HALIFAX.—April 18, at 2.30. Spiritual Institution, Peacock Yard, Union Street. April 18, at 6.30. BOWERBY BRIDGE LYCEUM, Hollin's Lane. April 18, at 6.30. BIRMINGHAM. Spiritualist Church, Manchester Road. April 19, at 7.30. BIRLEY. Old Fellows' Hall. April 20, at 7.30. BIRLEY. Old Fellows' Hall. April 21, at 7.30. BIRLEY. Old Fellows' Hall. April 22, at 7.30. BIRLEY. Old Fellows' Hall. April 23, at 7.30. BIRLEY. Old Fellows' Hall. April 24, at 7.30. BIRLEY. Old Fellows' Hall. April 25, at 7.30. BIRLEY. Old Fellows' Hall. April 26, at 7.30. BIRLEY. Old Fellows' Hall. April 27, at 7.30. BIRLEY. Old Fellows' Hall. April 28, at 7.30. BIRLEY. Old Fellows' Hall. April 29, at 7.30. BIRLEY. Old Fellows' Hall. April 30, at 7.30. BIRLEY. Old Fellows' Hall. May 1, at 7.30. BIRLEY. Old Fellows' Hall. May 2, at 7.30. BIRLEY. Old Fellows' Hall. May 3, at 7.30. BIRLEY. Old Fellows' Hall. May 4, at 7.30. BIRLEY. Old Fellows' Hall. May 5, at 7.30. BIRLEY. Old Fellows' Hall. May 6, at 7.30. BIRLEY. Old Fellows' Hall. May 7, at 7.30. BIRLEY. Old Fellows' Hall. May 8, at 7.30. BIRLEY. Old Fellows' Hall. May 9, at 7.30. BIRLEY. Old Fellows' Hall. May 10, at 7.30. BIRLEY. Old Fellows' Hall. May 11, at 7.30. BIRLEY. Old Fellows' Hall. May 12, at 7.30. BIRLEY. Old Fellows' Hall. May 13, at 7.30. BIRLEY. Old Fellows' Hall. May 14, at 7.30. BIRLEY. Old Fellows' Hall. May 15, at 7.30. BIRLEY. Old Fellows' Hall. May 16, at 7.30. BIRLEY. Old Fellows' Hall. May 17, at 7.30. BIRLEY. Old Fellows' Hall. May 18, at 7.30. BIRLEY. Old Fellows' Hall. May 19, at 7.30. BIRLEY. Old Fellows' Hall. May 20, at 7.30. BIRLEY. Old Fellows' Hall. May 21, at 7.30. BIRLEY. Old Fellows' Hall. May 22, at 7.30. BIRLEY. Old Fellows' Hall. May 23, at 7.30. BIRLEY. Old Fellows' Hall. May 24, at 7.30. BIRLEY. Old Fellows' Hall. May 25, at 7.30. BIRLEY. Old Fellows' Hall. May 26, at 7.30. BIRLEY. Old Fellows' Hall. May 27, at 7.30. BIRLEY. Old Fellows' Hall. May 28, at 7.30. BIRLEY. Old Fellows' Hall. May 29, at 7.30. BIRLEY. Old Fellows' Hall. May 30, at 7.30. BIRLEY. Old Fellows' Hall. May 31, at 7.30. BIRLEY. Old Fellows' Hall. June 1, at 7.30. BIRLEY. Old Fellows' Hall. June 2, at 7.30. BIRLEY. Old Fellows' Hall. June 3, at 7.30. BIRLEY. Old Fellows' Hall. June 4, at 7.30. BIRLEY. Old Fellows' Hall. June 5, at 7.30. BIRLEY. Old Fellows' Hall. June 6, at 7.30. BIRLEY. Old Fellows' Hall. June 7, at 7.30. BIRLEY. Old Fellows' Hall. June 8, at 7.30. BIRLEY. Old Fellows' Hall. June 9, at 7.30. BIRLEY. Old Fellows' Hall. June 10, at 7.30. BIRLEY. Old Fellows' Hall. June 11, at 7.30. BIRLEY. Old Fellows' Hall. June 12, at 7.30. BIRLEY. Old Fellows' Hall. June 13, at 7.30. BIRLEY. Old Fellows' Hall. June 14, at 7.30. BIRLEY. Old Fellows' Hall. June 15, at 7.30. BIRLEY. Old Fellows' Hall. June 16, at 7.30. BIRLEY. Old Fellows' Hall. June 17, at 7.30. BIRLEY. Old Fellows' Hall. June 18, at 7.30. BIRLEY. Old Fellows' Hall. June 19, at 7.30. BIRLEY. Old Fellows' Hall. June 20, at 7.30. BIRLEY. Old Fellows' Hall. June 21, at 7.30. BIRLEY. Old Fellows' Hall. June 22, at 7.30. BIRLEY. Old Fellows' Hall. June 23, at 7.30. BIRLEY. Old Fellows' Hall. June 24, at 7.30. BIRLEY. Old Fellows' Hall. June 25, at 7.30. BIRLEY. Old Fellows' Hall. June 26, at 7.30. BIRLEY. Old Fellows' Hall. June 27, at 7.30. BIRLEY. Old Fellows' Hall. June 28, at 7.30. BIRLEY. Old Fellows' Hall. June 29, at 7.30. BIRLEY. Old Fellows' Hall. June 30, at 7.30. BIRLEY. Old Fellows' Hall. July 1, at 7.30. BIRLEY. Old Fellows' Hall. July 2, at 7.30. BIRLEY. Old Fellows' Hall. July 3, at 7.30. BIRLEY. Old Fellows' Hall. July 4, at 7.30. BIRLEY. Old Fellows' Hall. July 5, at 7.30. BIRLEY. Old Fellows' Hall. July 6, at 7.30. BIRLEY. Old Fellows' Hall. July 7, at 7.30. BIRLEY. Old Fellows' Hall. July 8, at 7.30. BIRLEY. Old Fellows' Hall. July 9, at 7.30. BIRLEY. Old Fellows' Hall. July 10, at 7.30. BIRLEY. Old Fellows' Hall. July 11, at 7.30. BIRLEY. Old Fellows' Hall. July 12, at 7.30. BIRLEY. Old Fellows' Hall. July 13, at 7.30. BIRLEY. Old Fellows' Hall. July 14, at 7.30. BIRLEY. Old Fellows' Hall. July 15, at 7.30. BIRLEY. Old Fellows' Hall. July 16, at 7.30. BIRLEY. Old Fellows' Hall. July 17, at 7.30. BIRLEY. Old Fellows' Hall. July 18, at 7.30. BIRLEY. Old Fellows' Hall. July 19, at 7.30. BIRLEY. Old Fellows' Hall. July 20, at 7.30. BIRLEY. Old Fellows' Hall. July 21, at 7.30. BIRLEY. Old Fellows' Hall. July 22, at 7.30. BIRLEY. Old Fellows' Hall. July 23, at 7.30. BIRLEY. Old Fellows' Hall. July 24, at 7.30. BIRLEY. Old Fellows' Hall. July 25, at 7.30. BIRLEY. Old Fellows' Hall. July 26, at 7.30. BIRLEY. Old Fellows' Hall. July 27, at 7.30. BIRLEY. Old Fellows' Hall. July 28, at 7.30. BIRLEY. Old Fellows' Hall. July 29, at 7.30. BIRLEY. Old Fellows' Hall. July 30, at 7.30. BIRLEY. Old Fellows' Hall. July 31, at 7.30. BIRLEY. Old Fellows' Hall. August 1, at 7.30. BIRLEY. Old Fellows' Hall. August 2, at 7.30. BIRLEY. Old Fellows' Hall. August 3, at 7.30. BIRLEY. Old Fellows' Hall. August 4, at 7.30. BIRLEY. Old Fellows' Hall. August 5, at 7.30. BIRLEY. Old Fellows' Hall. August 6, at 7.30. BIRLEY. Old Fellows' Hall. August 7, at 7.30. BIRLEY. Old Fellows' Hall. August 8, at 7.30. BIRLEY. Old Fellows' Hall. August 9, at 7.30. BIRLEY. Old Fellows' Hall. August 10, at 7.30. BIRLEY. Old Fellows' Hall. August 11, at 7.30. BIRLEY. Old Fellows' Hall. August 12, at 7.30. BIRLEY. Old Fellows' Hall. August 13, at 7.30. BIRLEY. Old Fellows' Hall. August 14, at 7.30. BIRLEY. Old Fellows' Hall. August 15, at 7.30. BIRLEY. Old Fellows' Hall. August 16, at 7.30. BIRLEY. Old Fellows' Hall. August 17, at 7.30. BIRLEY. Old Fellows' Hall. August 18, at 7.30. BIRLEY. Old Fellows' Hall. August 19, at 7.30. BIRLEY. Old Fellows' Hall. August 20, at 7.30. BIRLEY. Old Fellows' Hall. August 21, at 7.30. BIRLEY. Old Fellows' Hall. August 22, at 7.30. BIRLEY. Old Fellows' Hall. August 23, at 7.30. BIRLEY. Old Fellows' Hall. August 24, at 7.30. BIRLEY. Old Fellows' Hall. August 25, at 7.30. BIRLEY. Old Fellows' Hall. August 26, at 7.30. BIRLEY. Old Fellows' Hall. August 27, at 7.30. BIRLEY. Old Fellows' Hall. August 28, at 7.30. BIRLEY. Old Fellows' Hall. August 29, at 7.30. BIRLEY. Old Fellows' Hall. August 30, at 7.30. BIRLEY. Old Fellows' Hall. August 31, at 7.30. BIRLEY. Old Fellows' Hall. September 1, at 7.30. BIRLEY. Old Fellows' Hall. September 2, at 7.30. BIRLEY. Old Fellows' Hall. September 3, at 7.30. BIRLEY. Old Fellows' Hall. September 4, at 7.30. BIRLEY. Old Fellows' Hall. September 5, at 7.30. BIRLEY. Old Fellows' Hall. September 6, at 7.30. BIRLEY. Old Fellows' Hall. September 7, at 7.30. BIRLEY. Old Fellows' Hall. September 8, at 7.30. BIRLEY. Old Fellows' Hall. September 9, at 7.30. BIRLEY. Old Fellows' Hall. September 10, at 7.30. BIRLEY. Old Fellows' Hall. September 11, at 7.30. BIRLEY. Old Fellows' Hall. September 12, at 7.30. BIRLEY. Old Fellows' Hall. September 13, at 7.30. BIRLEY. Old Fellows' Hall. September 14, at 7.30. BIRLEY. Old Fellows' Hall. September 15, at 7.30. BIRLEY. Old Fellows' Hall. September 16, at 7.30. BIRLEY. Old Fellows' Hall. September 17, at 7.30. BIRLEY. Old Fellows' Hall. September 18, at 7.30. BIRLEY. Old Fellows' Hall. September 19, at 7.30. BIRLEY. Old Fellows' Hall. September 20, at 7.30. BIRLEY. Old Fellows' Hall. September 21, at 7.30. BIRLEY. Old Fellows' Hall. September 22, at 7.30. BIRLEY. Old Fellows' Hall. September 23, at 7.30. BIRLEY. Old Fellows' Hall. September 24, at 7.30. BIRLEY. Old Fellows' Hall. September 25, at 7.30. BIRLEY. Old Fellows' Hall. September 26, at 7.30. BIRLEY. Old Fellows' Hall. September 27, at 7.30. BIRLEY. Old Fellows' Hall. September 28, at 7.30. BIRLEY. Old Fellows' Hall. September 29, at 7.30. BIRLEY. Old Fellows' Hall. September 30, at 7.30. BIRLEY. Old Fellows' Hall. October 1, at 7.30. BIRLEY. Old Fellows' Hall. October 2, at 7.30. BIRLEY. Old Fellows' Hall. October 3, at 7.30. BIRLEY. Old Fellows' Hall. October 4, at 7.30. BIRLEY. Old Fellows' Hall. October 5, at 7.30. BIRLEY. Old Fellows' Hall. October 6, at 7.30. BIRLEY. Old Fellows' Hall. October 7, at 7.30. BIRLEY. Old Fellows' Hall. October 8, at 7.30. BIRLEY. Old Fellows' Hall. October 9, at 7.30. BIRLEY. Old Fellows' Hall. October 10, at 7.30. BIRLEY. Old Fellows' Hall. October 11, at 7.30. BIRLEY. Old Fellows' Hall. October 12, at 7.30. BIRLEY. Old Fellows' Hall. October 13, at 7.30. BIRLEY. Old Fellows' Hall. October 14, at 7.30. BIRLEY. Old Fellows' Hall. October 15, at 7.30. BIRLEY. Old Fellows' Hall. October 16, at 7.30. BIRLEY. Old Fellows' Hall. October 17, at 7.30. BIRLEY. Old Fellows' Hall. October 18, at 7.30. BIRLEY. Old Fellows' Hall. October 19, at 7.30. BIRLEY. Old Fellows' Hall. October 20, at 7.30. BIRLEY. Old Fellows' Hall. October 21, at 7.30. BIRLEY. Old Fellows' Hall. October 22, at 7.30. BIRLEY. Old Fellows' Hall. October 23, at 7.30. BIRLEY. Old Fellows' Hall. October 24, at 7.30. BIRLEY. Old Fellows' Hall. October 25, at 7.30. BIRLEY. Old Fellows' Hall. October 26, at 7.30. BIRLEY. Old Fellows' Hall. October 27, at 7.30. BIRLEY. Old Fellows' Hall. October 28, at 7.30. BIRLEY. Old Fellows' Hall. October 29, at 7.30. BIRLEY. Old Fellows' Hall. October 30, at 7.30. BIRLEY. Old Fellows' Hall. October 31, at 7.30. BIRLEY. Old Fellows' Hall. November 1, at 7.30. BIRLEY. Old Fellows' Hall. November 2, at 7.30. BIRLEY. Old Fellows' Hall. November 3, at 7.30. BIRLEY. Old Fellows' Hall. November 4, at 7.30. BIRLEY. Old Fellows' Hall. November 5, at 7.30. BIRLEY. Old Fellows' Hall. November 6, at 7.30. BIRLEY. Old Fellows' Hall. November 7, at 7.30. BIRLEY. Old Fellows' Hall. November 8, at 7.30. BIRLEY. Old Fellows' Hall. November 9, at 7.30. BIRLEY. Old Fellows' Hall. November 10, at 7.30. BIRLEY. Old Fellows' Hall. November 11, at 7.30. BIRLEY. Old Fellows' Hall. November 12, at 7.30. BIRLEY. Old Fellows' Hall. November 13, at 7.30. BIRLEY. Old Fellows' Hall. November 14, at 7.30. BIRLEY. Old Fellows' Hall. November 15, at 7.30. BIRLEY. Old Fellows' Hall. November 16, at 7.30. BIRLEY. Old Fellows' Hall. November 17, at 7.30. BIRLEY. Old Fellows' Hall. November 18, at 7.30. BIRLEY. Old Fellows' Hall. November 19, at 7.30. BIRLEY. Old Fellows' Hall. November 20, at 7.30. BIRLEY. Old Fellows' Hall. November 21, at 7.30. BIRLEY. Old Fellows' Hall. November 22, at 7.30. BIRLEY. Old Fellows' Hall. November 23, at 7.30. BIRLEY. Old Fellows' Hall. November 24, at 7.30. BIRLEY. Old Fellows' Hall. November 25, at 7.30. BIRLEY. Old Fellows' Hall. November 26, at 7.30. BIRLEY. Old Fellows' Hall. November 27, at 7.30. BIRLEY. Old Fellows' Hall. November 28, at 7.30. BIRLEY. Old Fellows' Hall. November 29, at 7.30. BIRLEY. Old Fellows' Hall. November 30, at 7.30. BIRLEY. Old Fellows' Hall. December 1, at 7.30. BIRLEY. Old Fellows' Hall. December 2, at 7.30. BIRLEY. Old Fellows' Hall. December 3, at 7.30. BIRLEY. Old Fellows' Hall. December 4, at 7.30. BIRLEY. Old Fellows' Hall. December 5, at 7.30. BIRLEY. Old Fellows' Hall. December 6, at 7.30. BIRLEY. Old Fellows' Hall. December 7, at 7.30. BIRLEY. Old Fellows' Hall. December 8, at 7.30. BIRLEY. Old Fellows' Hall. December 9, at 7.30. BIRLEY. Old Fellows' Hall. December 10, at 7.30. BIRLEY. Old Fellows' Hall. December 11, at 7.30. BIRLEY. Old Fellows' Hall. December 12, at 7.30. BIRLEY. Old Fellows' Hall. December 13, at 7.30. BIRLEY. Old Fellows' Hall. December 14, at 7.30. BIRLEY. Old Fellows' Hall. December 15, at 7.30. BIRLEY. Old Fellows' Hall. December 16, at 7.30. BIRLEY. Old Fellows' Hall. December 17, at 7.30. BIRLEY. Old Fellows' Hall. December 18, at 7.30. BIRLEY. Old Fellows' Hall. December 19, at 7.30. BIRLEY. Old Fellows' Hall. December 20, at 7.30. BIRLEY. Old Fellows' Hall. December 21, at 7.30. BIRLEY. Old Fellows' Hall. December 22, at 7.30. BIRLEY. Old Fellows' Hall. December 23, at 7.30. BIRLEY. Old Fellows' Hall. December 24, at 7.30. BIRLEY. Old Fellows' Hall. December 25, at 7.30. BIRLEY. Old Fellows' Hall. December 26, at 7.30. BIRLEY. Old Fellows' Hall. December 27, at 7.30. BIRLEY. Old Fellows' Hall. December 28, at 7.30. BIRLEY. Old Fellows' Hall. December 29, at 7.30. BIRLEY. Old Fellows' Hall. December 30, at 7.30. BIRLEY. Old Fellows' Hall. December 31, at 7.30. BIRLEY. Old Fellows' Hall. January 1, at 7.30. BIRLEY. Old Fellows' Hall. January 2, at 7.30. BIRLEY. Old Fellows' Hall. January 3, at 7.30. BIRLEY. Old Fellows' Hall. January 4, at 7.30. BIRLEY. Old Fellows' Hall. January 5, at 7.30. BIRLEY. Old Fellows' Hall. January 6, at 7.30. BIRLEY. Old Fellows' Hall. January 7, at 7.30. BIRLEY. Old Fellows' Hall. January 8, at 7.30. BIRLEY. Old Fellows' Hall. January 9, at 7.30. BIRLEY. Old Fellows' Hall. January 10, at 7.30. BIRLEY. Old Fellows' Hall. January 11, at 7.30. BIRLEY. Old Fellows' Hall. January 12, at 7.30. BIRLEY. Old Fellows' Hall. January 13, at 7.30. BIRLEY. Old Fellows' Hall. January 14, at 7.30. BIRLEY. Old Fellows' Hall. January 15, at 7.30. BIRLEY. Old Fellows' Hall. January 16, at 7.30. BIRLEY. Old Fellows' Hall. January 17, at 7.30. BIRLEY. Old Fellows' Hall. January 18, at 7.30. BIRLEY. Old Fellows' Hall. January 19, at 7.30. BIRLEY. Old Fellows' Hall. January 20, at 7.30. BIRLEY. Old Fellows' Hall. January 21, at 7.30. BIRLEY. Old Fellows' Hall. January 22, at 7.30. BIRLEY. Old Fellows' Hall. January 23, at 7.30. BIRLEY. Old Fellows' Hall. January 24, at 7.30. BIRLEY. Old Fellows' Hall. January 25, at 7.30. BIRLEY. Old Fellows' Hall. January 26, at 7.30. BIRLEY. Old Fellows' Hall. January 27, at 7.30. BIRLEY. Old Fellows' Hall. January 28, at 7.30. BIRLEY. Old Fellows' Hall. January 29, at 7.30. BIRLEY. Old Fellows' Hall. January 30, at 7.30. BIRLEY. Old Fellows' Hall. January 31, at 7.30. BIRLEY. Old Fellows' Hall. February 1, at 7.30. BIRLEY. Old Fellows' Hall. February 2, at 7.30. BIRLEY. Old Fellows' Hall. February 3, at 7.30. BIRLEY. Old Fellows' Hall. February 4, at 7.30. BIRLEY. Old Fellows' Hall. February 5, at 7.30. BIRLEY. Old Fellows' Hall. February 6, at 7.30. BIRLEY. Old Fellows' Hall. February 7, at 7.30. BIRLEY. Old Fellows' Hall. February 8, at 7.30. BIRLEY. Old Fellows' Hall. February 9, at 7.30. BIRLEY. Old Fellows' Hall. February 10, at 7.30. BIRLEY. Old Fellows' Hall. February 11, at 7.30. BIRLEY. Old Fellows' Hall. February 12, at 7.30. BIRLEY. Old Fellows' Hall. February 13, at 7.30. BIRLEY. Old Fellows' Hall. February 14, at 7.30. BIRLEY. Old Fellows' Hall. February 15, at 7.30. BIRLEY. Old Fellows' Hall. February 16, at 7.30. BIRLEY. Old Fellows' Hall. February 17, at 7.30. BIRLEY. Old Fellows' Hall. February 18, at 7.30. BIRLEY. Old Fellows' Hall. February 19, at 7.30. BIRLEY. Old Fellows' Hall. February 20, at 7.30. BIRLEY. Old Fellows' Hall. February 21, at 7.30. BIRLEY. Old Fellows' Hall. February 22, at 7.30. BIRLEY. Old Fellows' Hall. February 23, at 7.30. BIRLEY. Old Fellows' Hall. February 24, at 7.30. BIRLEY. Old Fellows' Hall. February 25, at 7.30. BIRLEY. Old Fellows' Hall. February 26, at 7.30. BIRLEY. Old Fellows' Hall. February 27, at 7.30. BIRLEY. Old Fellows' Hall. February 28, at 7.30. BIRLEY. Old Fellows' Hall. February 29, at 7.30. BIRLEY. Old Fellows' Hall. February 30, at 7.30. BIRLEY. Old Fellows' Hall. March 1, at 7.30. BIRLEY. Old Fellows' Hall. March 2, at 7.30. BIRLEY. Old Fellows' Hall. March 3, at 7.30. BIRLEY. Old Fellows' Hall. March 4, at 7.30. BIRLEY. Old Fellows' Hall. March 5, at 7.30. BIRLEY. Old Fellows' Hall. March 6, at 7.30. BIRLEY. Old Fellows' Hall. March 7, at 7.30. BIRLEY. Old Fellows' Hall. March 8, at 7.30. BIRLEY. Old Fellows' Hall. March 9, at 7.30. BIRLEY. Old Fellows' Hall. March 10, at 7.30. BIRLEY. Old Fellows' Hall. March 11, at 7.30. BIRLEY. Old Fellows' Hall. March 12, at 7.30. BIRLEY. Old Fellows' Hall. March 13, at 7.30. BIRLEY. Old Fellows' Hall. March 14, at 7.30. BIRLEY. Old Fellows' Hall. March 15, at 7.30. BIRLEY. Old Fellows' Hall. March 16, at 7.30. BIRLEY. Old Fellows' Hall. March 17, at 7.30. BIRLEY. Old Fellows' Hall. March 18, at 7.30. BIRLEY. Old Fellows' Hall. March 19, at 7.30. BIRLEY. Old Fellows' Hall. March 20, at 7.30. BIRLEY. Old Fellows' Hall. March 21, at 7.30. BIRLEY. Old Fellows' Hall. March 22, at 7.30. BIRLEY. Old Fellows' Hall. March 23, at 7.30. BIRLEY. Old Fellows' Hall. March 24, at 7.30. BIRLEY. Old Fellows' Hall. March 25, at 7.30. BIRLEY. Old Fellows' Hall. March 26, at 7.30. BIRLEY. Old Fellows' Hall. March 27, at 7.30. BIRLEY. Old Fellows' Hall. March 28, at 7.30. BIRLEY. Old Fellows' Hall. March 29, at 7.30. BIRLEY. Old Fellows' Hall. March 30, at 7.30. BIRLEY. Old Fellows' Hall. March 31, at 7.30. BIRLEY. Old Fellows' Hall. April 1, at 7.30. BIRLEY. Old Fellows' Hall. April 2, at 7.30. BIRLEY. Old Fellows' Hall. April 3, at 7.30. BIRLEY. Old Fellows' Hall. April 4, at 7.30. BIRLEY. Old Fellows' Hall. April 5, at 7.30. BIRLEY. Old Fellows' Hall. April 6, at 7.30. BIRLEY. Old Fellows' Hall. April 7, at 7.30. BIRLEY. Old Fellows' Hall. April 8, at 7.30. BIRLEY. Old Fellows' Hall. April 9, at 7.30. BIRLEY. Old Fellows' Hall. April 10, at 7.30. BIRLEY. Old Fellows' Hall. April 11, at 7.30. BIRLEY. Old Fellows' Hall. April 12, at 7.30. BIRLEY. Old Fellows' Hall. April 13, at 7.30. BIRLEY. Old Fellows' Hall. April 14, at 7.30. BIRLEY. Old Fellows' Hall. April 15, at 7.30. BIRLEY. Old Fellows' Hall. April 16, at 7.30. BIRLEY. Old Fellows' Hall. April 17, at 7.30. BIRLEY. Old Fellows' Hall. April 18, at 7.30. BIRLEY. Old Fellows' Hall. April 19, at 7.30. BIRLEY. Old Fellows' Hall. April 20, at 7.30. BIRLEY. Old Fellows' Hall. April 21, at 7.30. BIRLEY. Old Fellows' Hall. April 22, at 7.30. BIRLEY. Old Fellows' Hall. April 23, at 7.30. BIRLEY. Old Fellows' Hall. April 24, at 7.30. BIRLEY. Old Fellows' Hall. April 25, at 7.30. BIRLEY. Old Fellows' Hall. April 26, at 7.30. BIRLEY. Old Fellows' Hall. April 27, at 7.30. BIRLEY. Old Fellows' Hall. April 28, at 7.30. BIRLEY. Old Fellows' Hall. April 29, at 7.30. BIRLEY. Old Fellows' Hall. April 30, at 7.30. BIRLEY. Old Fellows' Hall. May 1, at 7.30. BIRLEY. Old Fellows' Hall. May 2, at 7.30. BIRLEY. Old Fellows' Hall. May 3, at 7.30. BIRLEY. Old Fellows' Hall. May 4, at 7.30. BIRLEY. Old Fellows' Hall. May 5, at 7.30. BIRLEY. Old Fellows' Hall. May 6, at 7.30. BIRLEY. Old Fellows' Hall. May 7, at 7.30. BIRLEY. Old Fellows' Hall. May 8, at 7.30. BIRLEY. Old Fellows' Hall. May 9, at 7.30. BIRLEY. Old Fellows' Hall. May 10, at 7.30. BIRLEY. Old Fellows' Hall. May 11, at 7.30. BIRLEY. Old Fellows' Hall. May 12, at 7.30. BIRLEY. Old Fellows' Hall. May 13, at 7.30. BIRLEY. Old Fellows' Hall. May 14, at 7.30. BIRLEY. Old Fellows' Hall. May 15, at 7.30. BIRLEY. Old Fellows' Hall. May 16, at 7.30. BIRLEY. Old Fellows' Hall. May 17, at 7.30. BIRLEY. Old Fellows' Hall. May 18, at 7.30. BIRLEY. Old Fellows' Hall. May 19, at 7.30. BIRLEY. Old Fellows' Hall. May 20, at 7.30. BIRLEY. Old Fellows' Hall. May 21, at 7.30. BIRLEY. Old Fellows' Hall. May 22, at 7.30. BIRLEY. Old Fellows' Hall. May 23, at 7.30. BIRLEY. Old Fellows' Hall. May 24, at 7.30. BIRLEY. Old Fellows' Hall. May 25, at 7.30. BIRLEY. Old Fellows' Hall. May 26, at 7.30. BIRLEY. Old Fellows' Hall. May 27, at 7.30. BIRLEY. Old Fellows' Hall. May 28, at 7.30. BIRLEY. Old Fellows' Hall. May 29, at 7.30. BIRLEY. Old Fellows' Hall. May 30, at 7.30. BIRLEY. Old Fellows' Hall. May 31, at 7.30. BIRLEY. Old Fellows' Hall. June 1, at 7.30. BIRLEY. Old Fellows' Hall. June 2, at 7.30. BIRLEY. Old Fellows' Hall. June 3, at 7.30. BIRLEY. Old Fellows' Hall. June 4, at 7.30. BIRLEY. Old Fellows' Hall. June 5, at 7.30. BIRLEY. Old Fellows' Hall. June 6, at 7.30. BIRLEY. Old Fellows' Hall. June 7, at 7.30. BIRLEY. Old Fellows' Hall. June 8, at 7.30. BIRLEY. Old Fellows' Hall. June 9, at 7.30. BIRLEY. Old Fellows' Hall. June 10, at 7.30. BIRLEY. Old Fellows' Hall. June 11, at 7.30. BIRLEY. Old Fellows' Hall. June 12, at 7.30. BIRLEY. Old Fellows' Hall. June 13, at 7.30. BIRLEY. Old Fellows' Hall. June 14, at 7.30. BIRLEY. Old Fellows' Hall. June 15, at 7.30. BIRLEY. Old Fellows' Hall. June 16, at 7.30. BIRLEY. Old Fellows' Hall. June 17, at 7.30. BIRLEY. Old Fellows' Hall. June 18, at 7.30. BIRLEY. Old Fellows' Hall. June 19, at 7.30. BIRLEY. Old Fellows' Hall. June 20, at 7.30. BIRLEY. Old Fellows' Hall. June 21, at 7.30. BIRLEY. Old Fellows' Hall. June 22, at 7.30. BIRLEY. Old Fellows' Hall. June 23, at 7.30. BIRLEY. Old Fellows' Hall. June 24, at 7.30. BIRLEY. Old Fellows' Hall. June 25, at 7.30. BIRLEY. Old Fellows' Hall. June 26, at 7.30. BIRLEY. Old Fellows' Hall.



## BOOKS AT DEPOSITORS' PRICES.

For conditions, see page 254.

- The Debatable Land between this World and the Next. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d.
- Psychography. By "M. A. (Oxon.)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.
- Spirit-Identity. By "M. A. (Oxon.)." Cloth, 5s. To depositors, 4s.; post-free, 4s. 3d.
- On the Connection of Christianity with Solar Worship. Translated from the French of DUPIUS. By T. E. PARTRIDGE. Wrappers, 1s. To depositors, 9d.; post-free, 10d.
- Intuition. A Tale by Mrs. F. KINGMAN. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.
- Supramundane Facts in the Life of the Rev. J. B. Ferguson, D.D. Edited by Dr. NICHOLS. 5s. To depositors, 2s. 6d.; post-free, 3s. 4d.
- Jesus; Myth, Man, or God; or the Popular Theology and the Positive Religion Contrasted. By J. M. PEBBLES, M.D. Paper, 1s. 6d. To depositors, 1s. 2d.; post-free, 1s. 4d. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 1d.
- Where are the Dead? or, Spiritualism Explained. By FRITZ. Cloth, 2s. 6d. To depositors, 1s. 11d.; post-free, 2s. 2d.
- Life Beyond the Grave. Described by a Spirit through a Writing Medium. Paper, 2s. To depositors, 1s. 7d.; post-free, 1s. 9d. Cloth, 3s. To depositors, 2s. 4s.; post-free, 2s. 7d.
- Footfalls on the Boundary of Another World. By R. D. OWEN. Cloth, 7s. 6d. To depositors, 6s.; post-free, 6s. 6d.
- Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition, with Memoir and Passing Away of the Author, and Discourses by "THEODORE PARKER" and "JUDGE EDMONDS," through Mrs. C. L. V. RICHMOND. Cloth, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.
- The New Illustrated Self-Instructor in Phrenology, Physiology, and Physiognomy, with 100 portraits. 175 pages. Cloth, 2s. To depositors, 1s. 7.; post-free, 1s. 10d.
- Lectures on Man, as explained by Phrenology, Physiology, Physiognomy, and Ethnology; 21 in number. By L. N. FOWLER. In one volume. Cloth, 4s. To depositors, 3s. 2d.; post-free, 3s. 6d.
- Modern American Spiritualism; a Twenty Year's Record of the Communion between Earth and the World of Spirits. By EMMA HARDINGE-BRITTEN. Library Edition, 1bs. To depositors, 7s. 6d.; post-free, 8s. 6d.
- Researches in the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. With 16 Illustrations. Cloth, 5s. To depositors, 2s. 6d.; post-free, 2s. 10d.; 5 copies for 10s. 6d.
- Arcana of Spiritualism; a Manual of Spiritual Science and Philosophy. By HUDSON TUTTLE. English Edition. Revised. Handsome cloth, 5s. To depositors, 3s. 10d.; post-free, 4s. 3d.
- Experiences in Spiritualism. Records of Extraordinary Phenomena through the most powerful mediums. By CATHERINE BERRY. Elegant Binding, 3s. 6d. To depositors, 2s.; post-free, 2s. 4d.
- The Seers of the Ages; or Spiritualism Past and Present. By Dr. J. M. PEBBLES. Bevelled boards, 5s. To depositors, 3s. 10d.; post-free, 4s. 4d.
- Concerning Spiritualism. By GERALD MASSEY. Cloth, gilt edges, 2s. To depositors, 1s. 4d.; post-free, 1s. 6d.
- Incidents in My Life. Second Series. By D. D. HONE. 10s. To depositors, 3s. 6d.; post-free, 4s.

Cloth, 3s. 6d., to Depositors 2s. 6d., post free 2s. 10d.

## LECTURES ON THE PHILOSOPHY OF

MESMERISM AND ELECTRICAL PSYCHOLOGY.  
(18 in number.)

By DR. JOHN BOVER DODS.

## CONTENTS.

PHILOSOPHY OF MESMERISM.—1. Introductory Lecture on Animal Magnetism.—2. Mental Electricity, or Spiritualism.—3. An Appeal in behalf of the Science.—4. The Philosophy of Clairvoyance.—5. The Number of Degrees in Mesmerism.—6. Jesus and the Apostles.

THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.—Dedication—Introduction.—1. Electrical Psychology: Its Definition and Importance in Our Age.—2. Beauty of Independent Thought and Fearless Expression.—3. Connecting Link between Mind and Matter, and Circulation of the Blood.—4. Philosophy of Disease and Nervous Force.—5. Cure of Disease and being Acclimated.—6. Existence of Deity Proved from Motion.—7. Subject of Creation Considered.—8. Doctrine of Impressions.—9. Connection between the Voluntary and Involuntary Nerves.—10. Electro-Optic Path is the best Medical System in being, as it involves the Excellence of all other Systems.—11. The Secret Revealed, so that all may know how to Experiment without an Instructor.—12. Genetology, or Human Beauty Philosophically Considered.

## A New Book for Everybody.

Now ready, in neat cloth, eighty pages, price 1s.

## HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY, HEALTH, VIGOR, AND BEAUTY.

## TABLE OF CONTENTS:

- |                                     |                                |
|-------------------------------------|--------------------------------|
| I.—Laws of Beauty                   | VIII.—The Mouth                |
| II.—Hereditary Transmission         | IX.—The Eyes, Ears, and Nose   |
| III.—Air, Sunshine, Water, and Food | X.—The Neck, Hands, and Feet   |
| IV.—Work and Rest                   | XI.—Growth, Marks, &c., that a |
| V.—Dress and Ornament               | Enemies to Beauty              |
| VI.—The Hair and its Management     | XII.—Cosmetics and Perfumery   |
| VII.—The Skin and Complexion        |                                |

## ON THE CONNECTION OF

## CHRISTIANITY with SOLAR WORSHIP.

TRANSLATED FROM THE FRENCH OF DUPIUS BY T. E. PARTRIDGE.

Neat Wrapper, price 1s.

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

In Neat Wrapper, 64 pp., Price 6d.,

## MISS WOOD IN DERBYSHIRE:

A SERIES OF EXPERIMENTAL SEANCES

DEMONSTRATING THE FACT THAT SPIRITS CAN APPEAR  
IN THE PHYSICAL FORM.

REPORTED BY W. P. ADSHEAD, BELPER.

ILLUSTRATED WITH PORTRAITS, PLANS, AND ETCHINGS.

ALSO

AN ACCOUNT OF MISS WOOD'S EARLY MEDIUMSHIP.

By Mrs. MOULD AND T. P. BARKAS, F.G.S.

## CONTENTS.

INTRODUCTION:—The Proper Use of Mediums—The Responsibility rests on the Circle—The First Money that Miss Wood received for any Seance—A Deceased Wife Materialises, Recognised by her Husband—Miss Wood: Personal Facts by T. P. Barkas, F.G.S.

MISS WOOD IN DERBYSHIRE, BY W. P. ADSHEAD:

- The Great Value of Test Conditions.
- Cage in which Medium was placed (with Illustration).
- The Spirit Form Appears—The Cage Test Tried.
- A Deceased Wife Recognised—The Cage Test Succeeds.
- Miss Wood Screwed up in the Cage—A Spiritual Sanctuary.
- Powerful Tea-Table Manifestations.
- The Medium Dresses in Dark Clothing—Seance at Mrs. Ford's.
- The Medium Fastened by the Neck with a Collar.
- Influence of a Drunken Man on the Medium.
- The Medium Screwed up in the Cage, yet Spirits appear.
- Spirits Scratch the Film of Photograph (with Illustration).
- Sceptical Theories at Fault—Rev. H. R. Haweis on Spiritualism.
- Materialisation with the Medium in the Circle.
- The Spirit-Form grows up to Full Stature before their eyes, and melts away.
- The Spirit cuts off a portion of his Whisker.
- Paraffin Moulds of Spirit's Feet (with Illustrations).
- The Spirit Shaking Hands and Speaking to the Sitters.
- "Of Miss Wood as a Medium, I cannot speak too highly."

FACTS FROM THE HISTORY OF MISS WOOD'S DEVELOPMENT AS A MEDIUM, BY Mrs. MOULD, NEWCASTLE-ON-TYNE:—First Attempts at Materialisation, 1873—Objects Carried by the Spirits—Photographing the Materialised Spirit-Form—The Solidity of the Spirit Form Tested—Two Forms and the Medium visible at same time.

RULES FOR THE SPIRIT-CIRCLE, showing how all may investigate Spiritualism without a medium or the assistance of any Spiritualist.

LONDON: JAMES BURNS, 15, SOUTHAMPTON ROW, WC.

## Christmas Number of the MEDIUM

IN A HANDSOME ILLUSTRATED WRAPPER,

Price 1½d., post free 2d.

With every Copy is given Gratis a Photographic Portrait of the Spirit, "Skiwaukie."

## CONTENTS:

- I.—"SKIWAUKIE," THE INDIAN SPIRIT-GUIDE: Ancestry of the Medium, Mrs. Billing. Her family mediums on both sides for generations. "Ski's" first appearance. His Portrait and Phrenological Character. His work as a spirit—carries jewels 700 miles. His work in London and at Cardiff. Mr. A. J. Smart's Testimony. Mr. J. Smyth's Testimony. The Indian as a helper in Spiritualism.
- II.—HISTORICAL CONTROLS: BY A. T. T. P., "EDMUND SPENSER": relates how the Medium, under influence, discoursed on the Nature of God with a Materialist—excellent argument.
- III.—CAPTAIN KINDLY'S SPIRIT-BAND. BY "THE WIDE-AWAKE DREAMER." The Captain, John Smith, Bangor Jones, Solon Wiseman, Rev. Philemon Jude, A Wasted Life, Sir Charles Cheerful, Bart., and others speak, and tell what Spiritualism has done for them.
- IV.—MADAME H. P. BLAVATSKY. BY Mrs. MARY J. HOLLIS-BILLING. Her great powers as a Musician, Linguist, Occultist, Miracle-worker, and Theosophist.
- V.—THE LIGHT IN THE CLOUDS. BY Miss CAROLINE CORNER, Author of "Twixt Will and Fate," "The Slinkensmirk Family," &c., &c. This thrilling Novelette, in seven chapters, will interest thousands in our Cause. It teaches Spiritualism and much that is good besides.

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



*All Books at from 20 to 50 per Cent. under published price*  
**TO DEPOSITORS IN**  
**The Progressive Literature Publication Fund.**

At the request of many Depositors and others I have resolved to supply

**ONE COPY of any Work at "DEPOSITORS' PRICE."**

To enable me to do this a large capital will be required, and as all can participate in the advantages, all are invited to become Depositors and raise

**The Publication Fund to a minimum of £1000.**

**CONDITIONS.**

- £1 is the smallest deposit that can be made.
- Each Depositor will receive a deposit certificate, stating the conditions on which the money is received.
- No deposit can be returned in cash nor in goods till it has remained in the Fund twelve months.
- Depositors have the privilege of purchasing at Depositors' prices, as announced in general catalogues and advertisements, any works in value to the amount marked on the deposit certificate.
- All purchases made by Depositors must be paid for in cash with order, as there is no available margin for credit, collecting accounts, and book-keeping.
- Frequent purchasers may enlarge their deposits beyond the sum stated on the deposit certificate, which extra deposit may be made available for the payment of purchases, and thus save the trouble of frequent remittances.
- The usual reduction to Depositors on the works of other publishers will be 20 per cent.—thus: A 5s. book will cost Depositors 4s., a 2s. 6d. book 2s., a 7s. 6d. book 6s., &c., &c. Postage, carriage or carriers' booking fees, extra.
- All American works on Spiritualism and works in general literature will be subject to this reduction. The 7s. 6d. vols. of A. J. Davis will be 6s. each. The 5s. vols. by "M.A. (Oxon.);" will be 4s. each.
- Works published by myself will be subject to a much greater reduction, as stated in special price lists, for the use of Depositors.
- It is the object of this Fund to raise capital, increase and cheapen Spiritual Literature, that no impediment may be placed in the way of its universal diffusion.
- Circles and Book-Clubs may unite together to take up one Deposit Certificate, so that this system may be enjoyed by the poor as well as the rich.
- Spiritualists in foreign lands may, by becoming Depositors, have small editions of any works at cost price, and thus have all the advantages of local publication without the risk and expenditure of capital.
- All Friends of Spiritualism are earnestly urged to take this matter up. Unless a large Fund be raised it is impossible to give the Movement the advantages of this plan.
- It is by this arrangement the interest of all Spiritualists to promote the production and circulation of the Literature.

All remittances should be made to—

**J. BURNS,**  
 SPIRITUAL INSTITUTION,  
 15, Southampton Row, London, W.C.

*To Depositors, 4 Copies for Seven Shillings.*

**THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.**

**Where are the Dead? or, Spiritualism Explained.**

**An Account of the astounding Phenomena of Spiritualism, affording positive Proof by undeniable Facts that those we mourn as**

**DEAD ARE STILL ALIVE,**

**And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with Specimens of Communications received; Extracts from its Literature; Advice to Investigators; Addresses of Mediums; and all useful information, by FARRZ.**

**Re-issue, Price Two Shillings and Sixpence.**

**LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.**



## J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

**MR. BURNS** gives his **Psychorganic Delineations** on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

### ASTROLOGY.

"Worth its Weight in Gold."

**EVERY** adult person living should purchase at once **"YOUR FUTURE FORETOLD."** A book of 144 pp., cloth, only 2s. 6d.

London: J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row; or post-free of E. CASSEL, High St., Watford, Herts.

Instructions to purchasers gratis.

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

**ASTROLOGICAL CHART.**—Send One Stamp and an addressed (square size) envelope stamped for my Astrological Chart. Address—Madame STOFFER, Dorking.

Miss P. Knight is no longer agent for M.S.

**THE SCIENCE OF THE STARS.**—Are you anxious about Marriage, Business, or absent friends, &c.? Consult SYBIL, who will resolve your doubts. Fee 2s. 6d. Nativities, one guinea.—19, Camelford Street, St. James Street, Brighton.

**ASTROLOGY.**—Gabriel can be consulted upon any event in life. Questions 5s., Nativities 15s. Apply by letter only—18, Nottingham Street, High Street, Marylebone.

## CAPE TOWN, SOUTH AFRICA.

### THE ATHENÆUM HALL

**HAS** within the last few weeks been vastly improved in its Seating, Lighting (Gas), and Stage Arrangements, and for uniqueness, convenience, and economy, it will be found unrivalled for Miscellaneous Entertainments.

The Stage has been widened two feet, made far more spacious, and supplied with a complete set of (twelve) practical scenes, 19 x 14 (by FRIGERIO).

1. Proscenium, Green Baize, and Act Drop Curtains, Side Wings, &c. 2. Grand Saloon (Modern Drawing-room). 3. Plain Drawing-room. 4. Plain Interior Chamber, Furnished. 5. Plain Interior Chamber, suitable for Cottage Interior, &c. 6. Grand Garden Scene with Fountain, &c. 7. Woods, Castle, and Cascade. 8. Mountain, Lake, and Woods. 9. Grand Forest. 10. Practical Prison. 11. Cottage with Door and Window. 12. House Front, with Practical Door. 13. Street Scene, and adapted to suit any ordinary Dramatic or Operatic piece, and just the thing for the use of Amateur Dramatic Companies. Terms as usual.

Circulars with full particulars on application at the Hall, 2, New Street.

Cape Town, 28th Feb., 1880.

From the *Cape Times* of March 1.

"This comfortable bijou theatre has just undergone extensive alterations. The ground floor is exceedingly well seated, and the balcony, together with the stage, has been much enlarged. In the stage especially the improvements made are very great. The stage has been both widened and deepened, and the scenery has been throughout painted by that exceedingly clever artist, Signor Frigerio. Particulars will be ascertained on reference to our advertising columns."

**THE SPIRITUAL PIONEER**, PUBLISHED MONTHLY, price one halfpenny; 100 copies, 3s.; 50, post-free, 1s. 10d.; 12, post-free, 5d. W. H. LAMBELLE, 63, Manchester Road, Bradford.

Weekly, 1d.; Monthly, 6d. (Portraits weekly.)

**HOUSE AND HOME**, A Journal for all classes; discussing all matters pertaining to the dwelling and to the household. "It may be read by everyone, and to advantage."—*Graphic*. "A variety of interesting subjects."—*Daily Chronicle*.

Dr. Benson Baker's papers on "How to Feed an Infant" should be read by every woman in the land. Of all booksellers and newsagents. Office, 335, Strand.

**BOARD and Lodging** for a Sober Working-man. Moderate terms. Apply to Jas. R. Montague, 38, Theobald's Road, W.C.

## HINTS ON LECTURING, &c. By HENRY PITMAN. 144 pages, price 1s.

This book contains an account of the Origin of Phonography, showing that it originated in the study and revision of the Bible. It also contains a History of Shorthand in Ancient Greece and Rome as well as in England; with chapters on Shakespeare and Shorthand, Reporting in the House of Commons, Universal Language, Oratory, or the Art of Speaking Well, Elocution, the Art of Breathing, Culture of the Voice, Logic, Music, Art of Reasoning, Origin of the Penny Post and Biography of Sir Rowland Hill, Paper and Paper Making, &c.

Dr. Nichols, in the *Herald of Health Review*, wrote, "The Chapter on Breathing is a contribution to Sanitary Science."

HINTS ON LECTURING has been favourably noticed by the Press, and the first edition has been sold in a few months. The book is full of valuable hints to readers, speakers, and writers, and is both entertaining and instructive.

H. PITMAN, 20, Paternoster Row.  
JAMES BURNS, 15, Southampton Row.

## THE CELEBRATED "JOHN KING" NUMBER OF THE MEDIUM.

**I**N turning over our stock, we have come across a small parcel of this most popular of any document on Spiritualism which has been printed in this country. It contains the portrait of "John King" as sketched by an artist who saw him materialise in daylight, and the matter of which the number consists is of the greatest interest to investigators. Recent investigators of our Cause who have not seen this publication would do well to secure a copy. Price 1d., post free 1½d.

MEDIUM Office, 15, Southampton Row, London, W.C.

Now ready, price 6d., the April Number of

## THE PHRENOLOGICAL MAGAZINE: A SCIENTIFIC AND EDUCATIONAL JOURNAL.

The contents include the following articles:—Charles Darwin: a Phrenological Delineation (with portrait).

The Brain and the Skull (first article).

Phrenology in the Family.

A Novel Theory of the Brain.

Spinsters: their Past, Present, and Future Work (second article).

Commercial Morality.

Only Half a Hero—a Tale of the Franco-German War.

The Children's Corner, &c.

London: L. N. FOWLER, Phrenologist and Publisher, Imperial Buildings, Ludgate Circus, E.C.

**JOSEPH ASHMAN'S EMBROCATION,**  
FOR THE  
RESTORATION OF VITAL EQUILIBRIUM  
AND THE RE-ESTABLISHMENT OF HEALTH.  
To be had of the Proprietor,  
**JOSEPH ASHMAN,**  
14, Sussex Place, Cornwall Gardens,  
Kensington, London, W.,  
and Chemists generally,  
Price 2s. 9d. per Bottle.

The Embrocation is composed of animal and vegetable essences. The value of the compound was proved, by years of practical use amongst friends and relatives, before it was offered as a remedy to the public. It was found to be invaluable for the development of vital force in children, as well as for the arresting of vital decay in the aged. Many a child, that showed signs of weakness of limb and stagnation of growth, owes health and strength to this compound. By its use in age, life has been both prolonged and the enjoyment of it enhanced, by the retardation of decay and the removal of crude deposits upon the joints, which prevent the free flow of the arterial blood and the nerve forces.

The compound is perfectly harmless, so that, in case it does no good, it can do no harm. Its mode of application is pretty much the same in all cases. In sprains, bruises, inflammation, bronchitis, pleurisy, congestion of the lungs, gout, rheumatism, burns, scalds, chilblains, wounds, and cuts, by its application to the parts affected, it clears the pores of the skin, draws out inflammation, and feeds the debilitated arts.

### TESTIMONIALS.

Bury St. Edmunds, Nov. 25, 1878.

Mr. ASHMAN,

Dear Sir,—Please send me some more Embrocation. Enclosed find 5s. 6d. in stamps. I apply it to everything, and it seems to act like magic. Baby grows stronger every day; the fistula seems almost gone: he had a very bad cough a fortnight ago, and I rubbed his chest with the Embrocation, and he is quite well now, and seems to have more colour in the face, as some little time ago he was very pale; everyone that knows him thinks it wonderful to see him get on so soon, as he was so delicate.

I performed a cure for a neighbour with your Embrocation. In coming downstairs she sprained her ankle. It was so swollen, red, and so very hot; and I rubbed it gently for an hour and a half, and it was so painful that she could not lift it; but by that time it was a great deal better. Then I rubbed it again, and the next day she was going about as usual.

—Yours very truly,

Mrs. ASTON.

Bury St. Edmunds, Oct. 31, 1879.

Mr. ASHMAN,

Dear Sir,—I enclose P.O.O. for 5s. 6d. for you to send two bottles of the Embrocation. I must also tell you that the rupture of my child is quite cured, and he has not worn any band for a long time, and he is now the most healthy child you ever saw, and grown so big, that I must send a photo. to let you see by-and-by.—Yours very truly,

Mrs. ASTON.

**MR. C. E. WILLIAMS**, 61, Lamb's Conduit Street, W.C. At home daily: from 12 till 6. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

**MRS. OLIVE**, 106, Clarendon Road, Notting Hill, W., three minutes' walk from Notting Hill Station. Public Trance Seance for Healing, Mondays, 11 a.m., free; Healing Seance, Fridays 3 p.m., admission 2s. 6d.; Trance Communications Wednesdays 7 p.m., admission 2s. 6d. At home for Private Seances every day from 11 to 5; fee one guinea, or by arrangement. Persons unknown to Mrs. Olive must have an introduction from some known Spiritualists.

**MR. J. W. FLETCHER**, 22, Gordon Street, Gordon Square, W.C. At home every day except Sunday. Sunday Evenings at Steinway Hall, Lower Seymour Street, at 7 o'clock.

**MR. J. J. MORSE**, INSPIRATIONAL TRANCE SPEAKER 22, Palatine Road, Stoke Newington, London, N. Agent for all kinds of Spiritual Literature.

**MRS. WOODFORDE**.—Any form of Mediumship developed. Mesmeric Healing. At home daily (except Tuesdays and Fridays) from 1 to 5 p.m.—4, Keppel Street, Russell Square, W.C.

**A SEANCE** for **CLAIRVOYANCE** and **TRANCE** at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Tuesdays at 8 p.m.

**REMOVAL.** **MR. E. W. WALLIS**, INSPIRATIONAL SPEAKER. For terms and dates apply—338, St. Ann's Well Road, Nottingham.

**MISS M. A. HOUGHTON**, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired. —99, Park Street, Grosvenor Square, W.

**MRS. WALKER**, Trance, Test, and Clairvoyant Medium, gives sittings only by appointment. Address—45, Jubilee Street, Commercial Road, E.

**JOSEPH ASHMAN**, Psychopathic Healer, 14, Sussex Place, Cornwall Gardens, Kensington, W. Tuesdays and Thursdays from 11 a.m. to 5 p.m.

**REMOVAL.** **D. YOUNGER**, Mesmerist and Healer removed from Woolwich and Euston Road to Moscow House, corner of Moscow and Hereford Roads, Bayswater, W., three minutes' walk from Queen's Road Station, where he continues to treat the most complicated diseases with marvellous success. Mesmerism and Healing taught, written instructions, with anointing oil for home-use or self-treatment. Office hours—Monday, Tuesday, Thursday, and Friday, from 2 till 6, or by appointment.

**MISS GODFREY**, Curative Mesmerist and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

**MRS. WELLS**, Indian Clairvoyante, gives Correct Answers to all your Questions. By letter only. Address—79, Thurston Rd., Lewisham.

**MESMERISM.**—Why pay a guinea to learn the art? Send 30 stamps to J. CALDWELL, care of Mr. Wright, Chandos Street, Highfields, Leicester.

**S. J. LANG**, TAILOR, 4, Orkney, Street, Battersea Park Road, S.W. Trousers from 12s. 6d. Suits from 42s. Ladies' Mantles. Juvenile Costumes. Shirts, Collars, and Cuffs. Customers own materials made up well, and in the best styles to order, on the shortest notice. Prompt attendance, with patterns &c., on receipt of post-card, for London and suburbs.

**GERMANY.** **H**OME for the Sons of Spiritualists, with a German Tutor who has studied and taught ten years in England. Excellent opportunity for a few pupils of continuing their studies and learning German, French, and other languages by an easy method, enabling pupils to master a language within about six months in average, without regard to age. The method of instruction and education adopted is in perfect agreement with the principles and reforms recently set forth, and recommended by Prof. Max Müller, of Oxford, in his treatise on "Freedom," in the *Contemporary Review*, of November. Healthy climate. Terms moderate. For particulars apply to the Editor of this paper.



# A HAPPY EVENING WITH THE SPIRITUALISTS,

AT  
GOSWELL HALL, 290, GOSWELL ROAD

(Near the Angel, Islington),

ON THURSDAY EVENING, APRIL 22, 1880.

Doors open at 6.30. To commence at 7 o'clock prompt.

Tickets 1s. each, to be had from any of the Committee, or at the Doors.

THOMAS EVERITT, Esq., WILL PRESIDE.

## Programme.

### Part I.

PIANOFORTE DUET	"The May Fair Gallop."	Miss ALICE WORTLEY & Miss ALICE COPLEY
CHORUS	...	Mr. G. RAPER, and Union Choir, Hackney, 12 Members
SONG	"Bird of the Wilderness."	Miss VANDYKE
RECITATION	...	Mr. E. FURSE
SONG	"I Love My Love."	Miss LILY GILHAM
SONG	"The Young Savoyard."	Mr. VANDYKE
TRIO	"Sea Flowers."	Misses EVERITT and Mr. F. EVERITT
RECITATION	"Malaire and Friend"	Miss ANNIE WAITE
SONG	"The Enchantress"	Miss ALICE WORTLEY
SONG	"Seed Corn"	Mr. FRANK EVERITT
SONG	"The Letter in the Candle"	Miss SWINDIN

Interval of 10 minutes.

### Part II.

CHORUS	...	Mr. RAPER AND UNION CHOIR, HACKNEY
RECITATION	"Pathetic Love"	Mr. IVER McDONNELL
SONG	"Sunrise at Sea"	Miss VANDYKE
DUET	"I'm an Alsacian"	Miss ALICE WORTLEY & Miss A. COPLEY
RECITATION	...	Mr. E. FURSE
SONG	...	Miss LILY GILHAM
SONG	"Farewell our Love"	Mr. VANDYKE
RECITATION	"Auntie Doleful"	Miss ANNIE WAITE
SONG	"Tapping at the Garden Gate"	Miss M. COFFIN
RECITATION	...	Miss KEEVES

Dancing to commence at 10 o'clock. M. C.—Mr. D. McKELLAR

In ornamented Cloth, gilt lettered. Price 5s.—Reprinted from the "Quarterly Journal of Science."

## RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.

By WILLIAM CROOKES, F.R.S.

This volume contains the following papers:—

- I. SPIRITUALISM VIEWED IN THE LIGHT OF MODERN SCIENCE.
- II. EXPERIMENTAL INVESTIGATION OF A NEW FORCE.
- III. SOME FURTHER EXPERIMENTS ON PSYCHIC FORCE.
- IV. PSYCHIC FORCE AND MODERN SPIRITUALISM. A reply to the *Quarterly Review*.
- V. CORRESPONDENCE ARISING OUT OF DR. CARPENTER'S MISREPRESENTATIONS. Letters by Professor G. G. Stokes, Sec. F.R.S., Mr.

William Crookes, F.R.S., Sir Charles Wheatstone, Dr. William B. Carpenter, Mr. Crookes to the President and Council of the Royal Society, with Reply.

- VI. NOTES OF AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL during the years 1870-73. In which the phenomena are arranged into twelve classes.

- VII. MISS FLORENCE COOK'S MEDIUMSHIP. Spirit-forms—the last of Katie King; the photographing of Katie King.

Illustrated with 16 Engravings of Apparatus and Methods employed in the Investigation.

In Paper Wrappers, 2s. Cloth Boards, 3s.

## LIFE BEYOND THE GRAVE,

DESCRIBED BY A SPIRIT, THROUGH A WRITING MEDIUM.

This Volume contains pen and ink Pictures of the Conditions of Life after Physical Dissolution, the perusal of which will answer hundreds of questions continually cropping up in the mind of the student of Spiritualism.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

A New Mediumistic Work. Illustrated with Autotype Fac-similes of Exquisite Mediumistic Drawings.

Now Ready, Part I., Price 1s.

## BACK TO THE FATHER'S HOUSE:

A PARABOLIC INSPIRATION.

MILTON'S MEDIUMISTIC CONTROL.

This work, in a handsome illustrated wrapper, contains Two Mediumistic Drawings, beautifully reproduced by the autotype process.

The literary department is sustained with great interest, and is replete with sound instruction. A band of eminent spirits, under the leadership of "Milton," purport to produce the work; the writing through a lady, and the drawing through a gentleman, who have not been trained to literary and artistic studies. The work is itself the best evidence of its being indeed the product of spirit-influence.

**The Rosicrucians: their Rites and Mysteries,** with chapters on the Ancient Fire and Serpent Worshipers, and explanations of the mystic symbols represented in the monuments and talismans of the primeval philosophers. Second edition, revised, corrected, considerably enlarged, and illustrated by upwards of 300 engravings. By HARGRAVE JENNINGS, author of "The Indian Religions; or, Results of the Mysterious Buddhism," &c. &c. In symbolic binding, price 7s. 6d.; to depositors 6s., post free, 6s. 6d.

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

## VERITAS: REVELATION OF MYSTERIES BIBLICAL, HISTORICAL, AND SOCIAL,

BY MEANS OF

THE MEDIAN AND PERSIAN LAWS.

By HENRY MELVILLE. Edited by F. TENNYSON and A. TUDOR

Large Quarto. One Guinea.

### CONTENTS.

Seventeen full-page plates of the Constellations (illustrated), Zodiacal Signs and Emblems, Masonic Certificates, Ancient Britons, &c.; and many woodcuts representing Ancient Deities, Classical Symbols, &c., &c.; also the following chapters:—

Introduction—Correspondence with Masonic Lodges—Astronomy and Masonry—Construction of the Median and Persian Laws—Construction of the Triple Law, &c.—Masonic Ceremonies—Masonic Certificate—Ancient Dates—Celestial Points—Celestial Cycles—The Birth of Moses—The Creation—The Deluge—The Birth of Christ—The Death of Christ—Celestial Cities—Terrestrial Fable Celestially Interpreted—Modern History—Mary, Queen of Scots—Charles the Martyr—Celestial Officers of State—The Revelation of St. John the Divine.

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