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**Gerald of Progress**

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

"IN ESSENTIALS—UNITY; IN NON-ESSENTIALS—LIBERTY; IN ALL THINGS—CHARITY."

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**Historical Controls.**

[COMMUNICATED.]

BY A. T. T. P.

The Recorder of these controls is the same A.T.T.P. whose writings appeared from time to time in the *Medium and Daybreak*. The sensitive, out of whose mouth the words recorded are uttered, is a working man, possessing the scanty education of his class. The words are taken down as uttered almost verbatim. The sensitive being in a state of thorough trance throughout.

SIR ISAAC NEWTON.

THIRD VISIT—November 14th, 1880.

The medium at once went under control, and spoke as follows:—"I laugh at the decisions of many who lay claim to be the leaders of opinion; studying any subject; giving it due deliberation, diligently, earnestly fixing their attention even on the subject of Spiritualism, and solemnly arriving at this decision, 'that Spiritualism, even allowing its claim of existence, is filled with mysticism, attended with inconsistencies, and incapable of bearing earnest scrutiny, even in respect to its utility; to use the words of one of the five there assembled, 'If it has an existence, it is full of mysticism, and so on, and I fail to recognise it to have any permanent claim on our attention.' True it is, gentlemen, that each communication before us commences with this assertion, 'that the medium or sensitive is but a working man, with the ordinary education of his class.' Now, allowing, that this fact would not be put forth by the Recorder of these communications, unless thoroughly *bona-fide*; but, even if we allow this and the most ordinary reasonable claim for the truth of this assertion, and give our acceptance to it, what then does this assertion prove, even taking it as literally true? As I look around me, gentlemen, and see represented all the professions, and such representatives, who stand the leaders of these professions; this assertion, I say, if we take cases, that have come under our experience, means nothing convincing. In my own experience, I have known talent for the highest eloquence, for the purest poetry, the most soul-absorbing music, and for painting, which has betrayed a master's hand, often evolved through insanity. Well done, my worthy *savant*: so the medium is mad; but to continue his address, "and under this self-same malady, I have known half-witted men to arise to a capacity far beyond the ordinary level of their minds!" (Still better, learned sir,) "and I am sure, that in this assertion, I shall be fully corroborated by yourselves. How many among ourselves have had to record cases under the peculiar conditions that accident imposes on the

mind? such as hanging, or drowning, or concussions of the brain, or brain diseases; what vivid descriptions of earth's earliest days have we received from those, who were at last saved, and whilst consciousness endured and memory aided them to re-cite their experiences during these distressing paroxysms; in lieu of extreme pain and mental suffering, we have received during these trials descriptions of happy ecstasy. There is another set of influences which will take away from the claim of this assertion. We are all well aware of the effect of alcohol. How can we argue that this working man has not found out the secret of taking alcohol in sufficient quantities to exalt his mind, with an exaltation never experienced without this cause? Certainly, very uncharitable to the medium, I mean that the opinion of the man whose sayings you are now recording, was; but to resume his address, 'causing in him double vision and explaining the surroundings which, under this peculiar influence of alcohol, he sees, and hears, and describes; and we have before us, what is stated to be a word-for-word repetition of what falls from his lips, and the admission often reiterated, that after these efforts there is a feeling of languor, or an appearance of stupidity, as of a mind overtasked; as if a part of the force of life were wasted; for what else would mean this sense of exhaustion that the Recorder so often alludes to, unless brought about by narcotic agency? More especially can we give rational explanation of many of the decidedly prophetic utterances, which we are forced to conclude, run through so many of these communications; these are designated tests or closer proofs of spiritual communications; but can we allow this claim? We cannot, because in our experiences, these morbid states—this seeming extra consciousness has made itself known in cases of approaching apoplexy, accompanied by such convincing proof of its absolute correctness; of a knowledge beyond time. As for instance, the knowledge of a near approaching death; the day, and even the hour of that day, have been given, and the day indicated has ended fatally. So, then, this learned leader of the profession of the science of medicine, can find no better reason for this prophetic knowledge, than an impending stroke of apoplexy. How many you see are there, who, by their decision, override many of the difficulties of life. Does this impending stroke of apoplexy sufficiently answer the question? Can they dare to decide that apoplexy and its impending nearness can account for these prophetic utterances, but will it even sufficiently account for it to those, whom they profess to be the leaders? And, now respecting the decision itself; having, not alone to you, but to all to whom this sensitive is known, proved that he is not a subject or a slave to narcotic agency, and which fact can, if they are willing to take as much trouble as their most common experiment causes, be literally proved to them; for, apart from our influence, he is still a working man, and in the words of the Recorder's assertion of the fair average ability of

his class. Now, a slave to narcotic agency would be followed through life by an intense desire to add more and more to his daily doses, and anyone so acting could be separated from his fellows by an average medical examination; for these servants are not strangers to the subject of habitual and daily partaking of narcotics; the lack-lustre eyes, the pale and pain drawn face, the trembling hand, the ever-increasing irritability and desire of change; the pervading restlessness; all these loudly proclaim narcotic's votaries. But let them subject this sensitive to their examination, either individually or collectively, and if, in any of their opinions, he is one of these, even at times, then let them go on their way rejoicing in their theory; but those who know him at home, and away from his home, and who have known his every-day life for years, will bear us witness, that he turns in no unshrinking mood from his every day trials, cheerfully and prayerfully acknowledging the strength with which he is endowed, and the cheerfulness which is his possession, thanking God for all that ability which he possesses as his Creative Author. We do not, we dare not hold, him up as faultless; for that would be false; but when we hear him maligned, it becomes our duty to prove him to be what he is; and more than that, what he is known to be by those who know him well; but enough of this; after all, it is but a preliminary refutation of an irrational theory. I know that they will read my words; and I know further, that they would be better pleased to argue with me in their midst; but they, as well as others, are mercifully reserved to see and to witness the proof, that their decision is not alone inconclusive and unreasonable but unjust, because it can and does demonstrate itself; and pure logic demands, that that which can be demonstrated is not involved in mystery, and, therefore, I will endeavour to explain that Spiritualism in *not* attended with mysticism, and that its conclusions are not inconsistent. That they may be, and certainly are beyond many of the accepted opinions of men, is beyond all doubt; but if these advanced opinions can be demonstrated, where is the inconsistency? For instance, let me ask the learned speaker, where was the necessity of the laugh, when he read, with a tinge of sarcasm in his voice, these words: 'Time is not time.' This is but a contradiction. I ask, who of the living on earth, or which of the angels in heaven can disprove this assertion? I ask them in anxious earnestness, 'where was the cause of this sarcastic mirth? and were I present, and giving this question to them, in an audible voice, they would, with one accord, answer 'because time is, and to argue its non-existence, proves the inconsistency of spiritual utterances.' But wait; let us follow the ordinary revolutions of nature, and before we run, let us first learn to walk. I know that no surface reason will do for these men; I further know, that I am speaking with minds that are co-equal with any of earth's children, and therefore, I shall speak to men of my own class when I was on earth. I, the person, speaking through the lips of this sensitive, being known on earth as Sir Isaac Newton. I have come again, because it seemed desirable on the part of the Angel of the coming dispensation, that I should meet this particular mind.

"Now, were the power to fail me, and should I be unable to control further; what would be the result? with an united sarcasm, they would say, 'we have had presented to us the crowning inconsistency.' But that Power which overrules all other power, will aid me sufficiently, not alone to explain this, which I have undertaken to explain, but that there existed no need for sarcasm on this assertion, which was met with in one of the communications, and which was so satirically commented on by the speaker himself.

"Men, without exception, divide time into three portions or divisions; 'past, present, and future.' Time, so divided, is necessary for men's dealings one with each other; also it is necessary to have these divisions for man's duration on earth; but the communication in question shadowed forth a higher thought of time than this; it went even further; it made this division but *relative*; nay, it even went in advance of this, and stated that '*time is not*,' and denied the power of proving it '*to be*;' then how could he have derived, and from what source could he have derived this decision? By thinking! Thought is divine—it is the highest expression of Will. He took time by itself, irrespective of its conditions, and by this isolated examination, he proved—first, that the past and the future were nonentities; one day ceased to be and was out of being, and the other day had never existed, and therefore had no being; and the 'present,' by this

examination, became the most minute point by which the past ended, and the future began; proving that time then was but the terminus of two nonentities; a terminus; not any part of time relatively acknowledged, because it could not be demonstrated. Who can demonstrate the present? Is it the millionth part of a second? because, if it be so, it is a relative part of time, and can be demonstrated; but no addition of present can form a portion or a part of the most minute part of relative time. Therefore by this close examination, he proved *Time is not*; time is not even a limit, for nonentities have no limit, and non-existence is not *being*, so that this part which raised the speakers satirical mirth, contained a truth that can be demonstrated. He did not pretend to speak of relative time; of men's divisions; of God's eternity; he merely gave the advanced opinion, that the soul has its era in time; time being relative, and only felt, recognised, and known by those that are heirs to eternity whilst in the flesh. What absurdity, to conceive a time and eternity being separated; for eternity means without beginning and without end. Time is but a relative expression for the body's guidance, and the soul's sanity whilst on earth; for who can imagine eternity, without his soul being filled with awe of God, and of his greatness; relative time is for the soul's composure whilst on earth; and all allusion to time, by the control, was in respect of relative divisions that are made by men, heirs of eternity, dwelling in eternity, yet controlling in relative time. Am I subject now to the *regime* of time, or am I now the heir of eternity? are not your scruples sufficiently answered? Think you, that when I told what time of day it is now, but that I should be able to repeat it and to know its meaning, and with earth's memories to be able to distinguish the morning, noon, and night of earth; but at the same time I am still a child of God, with a claim to immortality, an heir to eternity; so that, then, in the sense in which this control gave utterance to this opinion, there is indeed 'no time,' and the division of past, present, and future, are proved to be but man-made terms.—relative divisions.

"And, now, in respect to another charge made against spiritual communications 'that they are full of mysticism, and bristling with inconsistencies, I have sufficiently explained away any seeming inconsistency as logically, and with as much mathematical accuracy, as I could have explained it away when on earth. If spiritual communications are but mysticism; then these communications must be the basis on which they hold this charge. They have, under their notice, only twelve of your recorded communications, and those have been chosen at hazard. I will admit the authority of these chance chosen twelve; some are more advanced communications than others, and others proceed from souls that are not in such a high state of spiritual development. One of them is my own utterance through this mouth. Now, I ask, does anyone of these twelve make God a mystery? In respect of God, what do they teach? They teach that according to all theology the hearts of men conceive God only in fragments; under different aspects; apprehending, but part of his goodness; without any idea of his authority; and others are imbued with a high sense of his authority, but without any idea of his goodness; but is not God apprehended by those from whom these utterances were issued, not as a fragmentary God, not as a dual or triune God, but as a God in unity; as a one single object; perfect in power, in majesty, and authority. Are not the conceptions, of one and each of these twelve, the highest conceptions of God; far higher than any that are being taught in any nation on the earth! The truest expressions of godliness is the proof of the humility that runs through one and all. How many saints are cited as models of Godliness amongst you, whilst here on earth? But whose conception of God is but of the most fragmentary description in their realising the goodness of God; yet these supposed saints in their earthly life, have been imperious and self-complacent; but in these controls—in the whole twelve of them—without any exception, there is that feeling of humility, of perfect equality, excluding the possibility of any human inequality; if there are words of admonition contained in them, they are but faintly whispered; if there are words of command to be uttered, mark how the words of command are delivered; proving them to be the servants of the living God. There is no expression of impressiveness in the delivery of any command; no expression of self-power or self-authority. To God alone is given the honour; to God alone is tendered the obedience. I ask them, does any

inconsistency abides in the knowledge of God and of humanity in them? Take them all through; change the twelve of the communications into five hundred, and you will find this fact, that in all humility is advanced—they state that God is the Creator of all things; and that besides Him there is no other God. In this there can be no inconsistency. If you could lay the charge against spiritual communications, that man has no aspiration towards a higher life, other than what grace instils and atoning love bequeaths; if they proclaimed that those holy aspirations were so volatile, that the eating of an apple would annihilate them; if they asserted, that in consequence of this change of sentiment, the being undergoing that change was accursed, and that his progeny for ages afterwards should bear the fruits of that volatile act; and that men after that act became human devils, with a loss of all aspiration towards sanctity, unless called back by atoning love. Did these communications inculcate such teaching? did they put the soul in peril of torment of everlasting duration? then would they be teaching a transparent absurdity, and be open to the charge of inconsistency. But their teaching is of another kind of perfection, of which the seed is in every child born for eternity. An embryo that in relative time and in eternity will embryonically improve, until the principle of holiness, the sentiment of the knowledge of God will reign supreme; and further, they teach that no self-sacrificing atonement could relieve the character of the God of the Bible; who, if it were true, created a race of beings, endowing them with a destiny fitting only the malice of a fiend. They do not so realise their God, their Father, their Creator; they do not so teach of Him; neither do they so think of Him. Their teachings, by their very goodness, may be seemingly inconsistent; but the Loving Father bears all witness, that He has prepared the way for a quickly coming time; Blessed are they, that shall live to experience that time. I am now speaking of time in its relative sense. This preparation is known to us as a preparation realised, and acted on in eternity. May that God, of whom these twelve communications speak, teach their hearts to bow in reverence before Him; and may His Love be the reward of those that He has sent. That He may ever be with you, shielding you from harm, is my earnest prayer."

That this control, after it has been printed, and has appeared in the columns of the HERALD OF PROGRESS, will be seen, and read by these learned Pundits, I have no doubt; I therefore take the opportunity of giving these learned men, so glib of tongue, a little wholesome advice. A story is told, that in the early days of that Royal Society of England, of which I have no doubt some, if not all of the learned five referred to in this control, are members, disputes ran high, as to whether a fish had any weight in water. None of those learned ones ventured to try the fact; the dispute became fiercer and fiercer, until the not overwise Monarch of the Day, Charles the Second, suggested that "they should weigh the tub and the water, and then put the fish in and see what was the difference." Now, I modestly suggest to these learned men, that instead of raising a thousand far-fetched theories on insanity, alcoholic influences, and approaching apoplexy, they should first ascertain whether the sensitive is insane; whether he is given to alcoholic drinks, and whether he has had any, and how many apoplectic fits, which were ushered in by prophetic utterances? Why speculate on distant possibilities when the fact can be got at at once? The same rigid adherence to fact, which these savants prescribe and follow in all their physical experiments, should be adhered to ere they venture into imaginary conclusions; the truth of which they have not tested; and therefore cannot say whether the facts are or are not. I say that all are facts connected with Spiritualism, and I humbly ascribe all these phenomena to natural causes, not yet properly understood by man. As for any of these savants suddenly getting any spiritual communication which would do any good, I think it far from likely that they would. But let them walk before they run; there is a stepping-stone to Spiritualism, and that is mesmerism. Let them commence, if they know nothing of mesmerism, by engaging a strong willed well-known mesmeric operator, and to prevent any idea or possibility of collusion between operator and patient; let them select for patients a class of people entirely unknown to the operator, and set him to work on new and entirely untrodden ground. I would wager a trifle, that a strong willed operator would put into trance three out of every twenty operated upon, and I would also lay another wager, that after a few sittings one and all of these five savants would, if they willed, find that they had the

same power, and that if they went on with the same earnest purpose, as they apply to the numerous experiments made by them, they would not be long before they found that one or more of their patients operated on had become clairvoyant. I am not speaking idly. I am informed by one of my controls that two very learned men being struck by the extraordinary phenomena at a mesmeric display, are trying what I recommend, and that they will, before long, be satisfied that Spiritualism is not that absurdity which science would make it out to be.

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AN EULOGY ON SIR ALEXANDER COCKBURN,  
BY THE LATE  
CHIEF BARON SIR FITZROY KELLY,  
NOVEMBER 26, 1880.

Yesterday, I dined in Hall, to hear and see what was going on; who was to be the new Lord Chief-Justice; and what was to be done with this or that aspirant. I happened to remark, that whoever succeeded Sir Alexander Cockburn, would have his task before him, to fill the place as well as Cockburn had filled it. One of my brother Templers jokingly said, you ought to have Sir Alexander himself to come and tell you what he is doing. I answered in the same manner, "I should not be at all astonished if he did come; I have had visits from both Lord Justice The-siger and Sir Fitzroy Kelly, and I think it highly probable Sir Alexander Cockburn will come also; more especially, as he was my godfather, when I was called to the Bar." The medium came to me at 8 a.m. of the following morning; the result will show enough to convince any reasonable mind that there could be no fancy, no 'cram,' no mind reading, nor any other of these fanciful and ingenious reasons given for phenomena, not being what I conceive they are, namely, the named spirit out of the body speaking through lips of living flesh. The medium, almost as soon as he sat down, went into trance, and speaking clairaudiently, and seeing clairvoyantly, addressed me as follows:—"See, he is making a place for him. Why does he repeat these words 'Out of harness in a double sense?' how many there are who are speaking of him, but not to me. High company; yes, they are high minds, that form the unseen surroundings of him that has lately joined us. He must have suffered pain, although they say 'that his end was peace.' They must be wrong; for there is a painful contraction in his face that gives denial to that assertion; he passes his hand across the lower part of his stomach, and a cloud is around his abdomen. The contraction of his face was caused by contraction in the abdomen, causing agony in passing his urine. He does not remember me; how anxiously I listened to every word that dropped from his lips. I well remember his voice, so low, yet so distinct, how with a gesture he stayed my speaking. He said 'you are ably represented here; be silent;' and when his adverse decision came, and I pleaded that I might be taken to the prison belonging to that court, how kindly would he have acceded to my request; objecting, however, on the plea of unwillingness to interfere with prison regulations or their-governor's duties. As he looks at me and at you, and what the surroundings have told him, they have brought back to his memory my case; one amongst so many, that he has determined; but his is a strong memory; for he at once grasps all the facts and a feeling of wonderment is now possessing him, that such things as were told him then at my trial, were then actually recognised facts, and not idle dreams; those that are around me speak of the great love, the great kindred love of those unacknowledged ones, whom he leaves behind—I mean those that he leaves still on the earth, for such is the meaning the speaker conveys." I here said, Sir A. Cockburn was my proposer when I was called to the Bar. The sensitive continued, and said, "He is gravely bowing his head to you. His feeling of bewilderment has not yet gone: he is answering and saying 'yes, I was your sponsor when you were called.' He cannot yet control, but see P., I.e stands like one amazed." Here the medium went under control and spoke as follows:—"I am glad of your criticism on his life; glad, because it is just; I am glad, that he has come ere that body is laid out of the sight of those that love the spirit that once dwelt therein. I am glad that he has come, for the day will soon be, when his coming will differently answer those who are anxiously asking—'where does he rest?' He, the fear-

less, and the true,' whose legal judgment round his pathway threw 'a glorious light, which streaming over the mist of time,' illumines every age and every clime with its 'fair radiant brightness.' I am glad also that you can put aside all that now he will regret, and think of him only as one who did his duty, and in his own words, he murmurs, even now, 'out of harness in a double sense.' How readily you recognised him by the description the sensitive gave of him. This is but a part of your spiritual training; but you more than knew him; because you remember him with feelings of lively gratitude, paying to him that just tribute that will be paid to him by us in spirit life, and by the many that will be collected at the cemetery to-day. You have made reference to his intellectuality and clearness of perception; true, indeed, and just are you in your remarks; a forensic skill, aided by a powerful, yet well-modulated voice, and a vast amount of vital energy makes this your judgment of him no more than just; for a long series of years past, his name has been connected with some of the greatest of legal decisions, and in all of which, his colleagues have readily admitted, that his judgments were clear, concise, and just. If, to use your own words, there was another side to this picture, his great ability and his usefulness forbade all his contemporaries from mentioning it. It would, perhaps, have been wrong, not to hint, that there was another view of his character, but from no mortal lips should utterance be given to one single word against his character as a man; and none can justly say a word against his character as a judge. A gentleman he was always, understanding the logic of argument and the claims of the rhetorical and advanced members of the legal profession; proclaiming always by his action a great and gentlemanly sociability; never angering whilst he disputed alleged facts; you knew him before and after he became Attorney-general, and when he first formed the strong and earnest resolve that come what honour might, he would, before his God, render justice between man and man. The sensitive has mentioned, that he remembered you. See, he is smiling at my words as he sits there; and well might the sensitive still think that the adage so well known that 'to get Sir Alexander Cockburn to grasp the facts of your case, you were sure then of unswerving justice.' Yet, even now, the sensitive doubts it; doubted it, as he looked on Sir Alexander Cockburn at that meeting of three of the greatest minds then living; when he was in spirit endowed with a power of spiritually hearing and seeing, and could not believe that this adage could be true; could not but believe that there were judgments that were greatly governed by his peculiar prejudices and particular opinions; and that his case formed one of the errors of Sir Alexander's judgment. Yet, were he in his normal state, as well able to reflect as a mind more liberally educated would do, would he think so; for what was there peculiar in his case? Did he think that such a mind held for a life-time could be changed? Even now, with us, as he is, the look of wonderment is joined with the feeling of the unreality of that which he is now experiencing. First doubting: then thinking that we must be like him, with bodies formed of earthly matter, else he must be undergoing trance, and that this his present experience is the effect of delirium; but in and through all his bewilderment, the personal identity is always with him. He, too, amongst the many mourners will see his earthly lodgment put back again to its mother home, and he will revisit for a short season, that last resting place, meeting there consoling spirit friends and guides, illustrious and intellectual minds, like himself, who deserved, like him, well of their country and of their country-men, who honoured them as they will honour him in both life and that which is known as death. His experiences now are but the experiences of illustrious minds when they were first separated; he will not be the first that has read my epitaph and wondered; and he will not be the first who has said, when the full realisation has come 'the burthen has fallen from me, and I am free.' He need not be astonished as he mixes with those he know in earth life; for many will be gathered together to-day, to show their esteem, their love, and their sympathy; not because of the position he held on earth; not because of his wonderful studies and his careful decisions, but because of the many gifts which nature had so beautifully bestowed on him; for each and all, and not one or two, must be considered separately; for his was a character that cannot bear parting into fragments; looking here and there at parts, but it must be taken as a whole. While time shall be, his name shall be remembered. The greatest

proof of his high qualities shall be in the continued remembrance of his name, as one of England's most distinguished judges. One who, although fond of all benefits, that his position gave him, or could confer on him; yet, in no cited instance, did he show an unwillingness to toil in the performance of the important duties of his high office. You further remarked, that his place would not be easily filled up. In this you are right. When those that were round you in the Temple Hall, and heard you speaking those words, they too, with whom you were speaking, agreed that his place is yet to be filled by one as worthy. One who spoke yesterday, as the oldest Chief-Justice remaining, (Lord Coleridge,) and who, undoubtedly will, walk in his footsteps and fill his vacant place, would most readily agree, that he has much to study ere he can say, that he is co-equal with him, whom he has succeeded. In all his judgments there was a calm and classical dignity; his arguments were put forward with all the power, and skill, and grace peculiar to Rome's leading minds of days gone by, ere the world was oppressed by wrongful opinions; before the day when it was oppressed by an intolerant and unworthy priestcraft; at a time when the intellect of mankind was darkened and deadened, and when intellect was stifled and freedom dared not to breathe; these days have had an immense influence on those that have been born of those that have passed through this long era. In former days, those great minds came into the world and received this as their first lesson, that when born, they were born helpless and ignorant; but that with them was born the germ of physical and intellectual power, and that there were many theories amongst many people, as to from whence these germs originated. Some thought it was the faint memory of another life; others supposed it to be the indication of a life hereafter; and some explained the presence of these germs as indicative of a never-ending immortality. But the truest philosophy existed in those that the germs were there, coming from whatever source they might, that could not alter the fact, and that, therefore, it was man's duty on earth to cultivate those germs for the benefit of himself and others; and, consequently, that it was false philosophy to stifle those germs by the weeds of sectarianism, or, to use their own words, in conformity with the gods of other nations; and, therefore, that religion was a religion of the heart, not a mere phase of outward form and ceremony, and, consequently, with these ideas always in active order amongst them, the mind was left unfettered, unbiassed; giving more elbow-room to the arts and sciences, and I say that he that hath just joined us, knew this; knew that through the successive ages, man has but retrogressed since then, and that, consequently, the best study of law and of life, could not in so much perfection be gleaned from the present as from the past. His eyes are now opened to new mysteries of life, to a newer world. Has not yet entered into the real spirit life, for the wish has not yet entered his mind to leave the earth and wander in the Elysian fields. He cannot yet realise what soul pleasure means. He does not yet know the happiness of all; he is not yet assured of all being immortal; and what has given him this thought is to see the multitude of lifeless forms through the dark grave, thus forming his first intensified spiritual discernment, and he looks and finds no impediment in his gaze through the grave's dark depth; for he looks through the coffins in the dreary vaults, and wonders why there are so many lifeless God-like forms; and as he views them, his spiritual discernment sees the faint shadow or *fac-simile* of those forms. How silent look those forms; some looking despair, and as if they were feeling misery, and he is asking himself—what does it all mean? He is speaking of dying nearly in harness, and that his burthen is nearly gone. But he shall find out that every spiritual duty conveys a pleasure more intense than earthly duties, and that for all there is work, both during time and in eternity. But he still lingers earthward, and cannot join us until that intense memory has gone, until he sees that his earthly lodgment is placed underground; not until he feels a spiritual discernment; not until he experiences a higher hope, will he join with us. But we are commanded to be with him, for, until he is awakened, he has but entered into spirit life, even as a little child. We are commanded to be with him, not because of high position on earth; but in respect to his benevolence, which pervaded all his decisions; a benevolence that was felt and recognised alike by the culprit, the pleader, and his colleagues on the bench; not alone the benevolence of word or tongue, but a

benevolence of action was indeed presented. A benevolence of truth—for even truth itself can be harsh and unjust at times. He looked on benevolence of action, and did it as a duty. Called on, at all times, by the principle of honour, he experienced ecstatic emotion when his benevolence was exerted, even against and in opposition to principle, for this benevolence rang in his tone, even in his words of condemnation; with him benevolence was not alone a feeling, but a principle: a part of the business of his life, and his happiness, dear sir, was like the happiness that you enjoy in a life of activity, not a wasting of life in torpor. Like you, he exercised his various faculties, by vigorously discharging the duties of his station, and he agreed with you in this, that with all men, life was not to be enjoyed as simply overlooking others at their various tasks, for he recognised that God alone should be the only principle of authority; that He alone should be man's overlooker, and that the highest task in life was the attention to duty and the exercise of a rigid and well ruled benevolence. The Chief Justices of days gone by, they who flourished when intolerable sectarianism was in power, could but ill succeed such a liberal mind as that of him, who has just joined us. The successful lawyer of to-day, must not alone be a legal scholar; he must also be a man of the world; he must never have acted the part of a looker on, but must know every phase of life under all its different aspects, so that he may feel a tenderness toward every failing passion of the mind; so as to be enabled to pass judgment in justice to the different passions' temptation. The judge, who to-day would stamp, and rave, and order the jailor to stop the mouth of the prisoner, or to bring fetters and stake the prisoner to the ground, as did the Recorder of London at the trial of him who was nearly the first to control and speak through the lips of this sensitive in this room; I mean William Penn. Were any judge in the present day to be guilty of such conduct as this; he would at once be put down for medical enquiry, previous to transmission to some safe and secure asylum. The old-fashioned necessity for such violence has passed, and with it, the old-fashioned mode of thinking. In their day, this violence was the result perhaps of their earnestness; proving only the rapid progress of to-day from that of the past. He that has just joined us realises this. That such examples of legal wisdom as this modern age affords, would give you no clue to that proper dignity of demeanour; and so, for his study, he went back even to the time of Tacitus, that he might learn the art from those who lived before superstition reigned. The majority of nations was free from Sectarianism, but they gave idols to the common or vulgar that they might stay their clamouring; not realising then fully the power of mind against the arms of the masses. That question has been solved to-day, and mind is now predominant, and the victory in the battle has been that of intellectuality over physical force. Law has been one of the prime movers in this great change. Politics came first, law succeeding, and religion has been nowhere; for religion has been left entirely out of the race; I mean that religion which is accepted and State protected. The most successful legislator, and the most successful lawyer, have been those who, casting themselves free from the narrow belief of Sectarianism, have looked on the universe with a great love, as the primal idea of God; as the one intelligent, governing, and guiding force; trusting on Him, the Infinite Father; believing in Him and His Infinite Love; and His Infinite light filling the whole world above and around with infinite love and life. And then, Infinite intelligence, bathing in this infinite life as in a boundless ocean, free from church, free from priest, free from ancient tradition, trusting in the living God; thus, and thus only, as being God's children, and living according to the signs of the times. Sir Alexander Cockburn, and myself, are now going, and may that peace, which we feel, and which he certainly will feel with us, rest also on you and on yours." I here asked for the name of the controlling spirit, and was answered "you have asked who I am? I am one of the three who held a conference on the subject of your controls, whilst in earth life. I have been sent to accompany him of whom I have just been speaking." Here, I asked whether he was at liberty to tell me who the third was? He said "not yet—the time is fast approaching when he will, in person, come and tell you."

Here ends one of those remarkable controls, which ought to satisfy the most sceptical, as to the whence they proceed. Here, on the one hand, you have myself, the Recorder, and the sensi-

tive on the other. He goes into trance, and in trance he tells me what I had said, and words that I had heard the previous evening; and also one or two facts, which it is almost impossible that he could have known; and, in addition to this, he passes an eulogy on the memory of one of the greatest men of the day, putting forth prominently, his great ability and virtues, and but slightly alluding to matters that if he was wrong, he must answer before his Maker. Had Sir Fitzroy Kelly been alive, and in the flesh, he could not have passed a more fitting eulogy on Sir Alexander Cockburn, than what, as I say, he made through the lips of this hard working man. There are hundreds of persons who know the sensitive, and have known him for years, and they must well know that he could not, in his normal state, conceive, let alone deliver such a speech. Here, then, is the only alternative, either that I am palming off on the public, a number of articles, as spiritual, when they are only the production of my own brain; or, that they originate from the spirit of one departed, using the tongue and lips of the sensitive. I can see no other alternative; and, every day gives me convincing proof of the numbers that adopt this latter alternative.

#### DEBATE ON SPIRITUALISM.

On Tuesday evening the 16th ult., a debate took place, in the Lower Room of the Sydenham Lecture Hall, upon the above subject, when J. Enmore Jones, Esq., of Norwood, moved "That the phenomena of Modern Spiritualism prove the possibility of communication between this world and the next," and Mr Robert James Lees, of the *Sydenham and Forest Hill News*, led the opposition. The chair was taken by the Rev. Huyshe W. Yeatman, M.A., vicar, and there was a very crowded attendance, including a large proportion of ladies. After a few general remarks by the chairman on the nature of debate, he called upon

Mr Jones, who said that it was only on the previous Thursday that he had been asked to take the place which he now occupied. At that time the motion had been drawn up, or he should have suggested an alteration in the wording of it, because he did not agree with the idea of two worlds. He liked to think of the phenomena of Modern Spiritualism been produced by spirits who were not away in another world, wherever that might be, but by the action of minds out of the body, upon minds in the body. The mind in the body, had an influence upon other minds he was thoroughly convinced from his experiments and investigations in mesmerism; and if mind in the body could influence other minds, he felt certain that minds out of the body could do the same. When he first became acquainted with Spiritualism, he entered upon the study of it with very great caution, but it had proved itself to his mind, true, and gave him undeniable assurance that his wife and the children he had lost, could and did come back to communicate with and assist those who were left behind. He was, himself, a member of the Church of England, a firm believer in the teachings of the New Testament, which he found full of the records of phenomena similar to those which were taking place in the presence of Spiritualists. When the subject was in its infancy, it was confined to the simple evidences of spirit life and the holding of communion with spirits, but as it progressed and developed, he was sorry to say that many persons began to differ upon theological points, and the consequence was that amongst the Spiritualists of to-day were to be found persons holding a score of theological differences, which had produced divisions which were to be regretted. In fact, the introduction of theology had been the blight of Spiritualism, and he should recommend all who believed in it to let theology and beliefs alone. In his own home and with his own family, he had witnessed manifestations which he was convinced resulted from no other agency than that of human spirits out of the flesh. He had seen a large table rise from the floor of the room, until it reached the ceiling, and then descend calmly and gently to its place—and this when the room was as light as that in which they then were. He had seen a music stool come from the piano, without any person touching it, towards a table upon which a Bible was lying, and when near the table it rose in mid-air, and bowed in solemn reverence to the sacred book—which he considered quite sufficient evidence that the spirits of the departed could return,

Upon another occasion, when sitting with the celebrated D. D. Home, a perfectly formed hand and wrist appeared upon the table, some six feet from where Mr Home was sitting with both his hands upon the top of the table. Not being able to see the hand as distinctly as he could wish he requested it to come nearer, at which it came on the table in front of his hands and so near as to be able to strike his own hand three times with considerable force, and he was able to see that the hand and arm were as accurately formed as his own. Those phenomena were not the effect of imagination, because all present saw them as well as himself. He could enumerate a number of other similar occurrences which had taken place during more than the quarter of a century, with which he had been connected with the subject, until he had been compelled to believe, and was as positive of the communication of spirits, as he was of his being in that room; and he felt convinced that if Spiritualists would band themselves together to follow the original investigation of the subject, that they would speedily drive infidelity away. (Cheers.)

Mr LEES said he was surprised that Mr Jones had contented himself with simply mentioning the phenomena which he had witnessed, instead of trying to prove that they were the result of spirit interference. He did not see why Mr Jones should object to the words, "this world and the next" in the resolution, because it was admitted by all the so-called spirits that the next world was a locality, the only difference of opinion being the distance of the world of spirits from our own, which was, to his mind, one great objection to the theory of Spiritualism. If spirits did communicate, surely they should be able to give to men something like an idea of the distance of heaven from earth. But he found one band of spirits saying it was located between the earth and the orbit of the moon; and another band saying that twice the distance of the remotest fixed star multiplied a thousand times could not give an idea of the distance of heaven from the earth. If the communications came from the spirit world, surely they should harmonise upon a question of how far the spirits had to travel to and fro. Reviewing the origin of Spiritualism, Mr Lees pointed out how the information given by spirits has signally failed to prove its supernatural source, not only in the first instance, but until the present time, remarking that in his fifteen years of study he had not met with one single case in which it had been proved that spirits did actually communicate. With respect to the harmony between the spirits teaching and those of the New Testament, he pointed out and read several extracts to prove that the majority of believers in Spiritualism had been led to hold views the very reverse, denying the fundamental doctrines of the Christian faith. He felt rather surprised that no mention had been made of the long list of scientific men who had embraced the belief, and warned his hearers against being led astray by such evidence. Scientific men were undoubtedly authorities upon subjects to which they had devoted years of study, but because Professor Huxley was an authority upon physiology it did not follow that he should be infallible upon astronomy. Taking another view of the matter, was it at all in keeping with the dignity of the departed to spend their time in the great beyond in such trivial absurdities as the moving and floating of articles of domestic furniture? There had been some gems amongst the numerous communications which had been received, and one of the brightest of them was one which foretold its own downfall in the words—

"Truth crushed to earth shall rise again;  
The eternal years of God are hers;  
But error wounded, writhes in pain,  
And dies among her worshippers"

Mr SPENCER CLARK, said he did not think the ridicule with which the last speaker had treated the subject, worthy of the position he had undertaken to maintain, but he could not believe that the spirits could come back and perform such tricks as the Spiritualists believed.

Mr YOUNG asked Mr Lees if he admitted all the phenomena of Spiritualism.

Mr LEES having the Chairman's permission to reply, said—I admit that the moving of articles of furniture is a genuine phenomenon, but when we get beyond that, we come into the region of trickery, but all can be accounted for by natural means.

Mr BURNHAM asked if Mr Lees could obtain communications, and account for them,

Mr. LEES said he could obtain communications quite as marvellous as the spirit mediums.

Mr FREEMAN could not understand what Mr Lees was trying to show, some things he admitted and some he refused. He then went on to narrate how he had held a medium while certain phenomena had taken place, a hand appearing and writing a name, which corresponded with the signature of the person in a book which was produced.

Mr DENNISON said he considered it the duty of every person to look into the matter and see what it was; for himself, he had found it to be what Mr Lees had stated, and was able to do many of the tricks performed by the mediums.

Mr WARNER said he was quite convinced that Spiritualism was true, and he did not think it right for any man like Mr Lees to pick holes in his belief. (Oh, oh.) He was a medium and willing to give his services to prove what he said.

Mr BURNHAM said he had it done at his own house and was sure it was not due to trickery.

Mr BIRD said Spiritualism was new to him, and he was looking for information. Mr Lees had not said it was all due to trickery, and he felt very much impressed by what Mr Jones had said, feeling sure that that gentleman had not been entirely deceived.

Mr WHEELER said that not one of the gentlemen who had spoken had attempted to offer any proof that the manifestations were due to spirit power, while, on the other hand Mr Lees has devoted his time to prove that it was not. He thought that was the question at issue.

Mr HORTON called the attention of Mr Lees to a case reported in a work from which he (Mr Lees) had read several passages, and contended that that communication proved spirit intercourse.

Mr BELL said that he had been at a *seance* with one of the great mediums, and afterwards the man showed him how he had produced the rap with his finger.

Mr LEES in reply said that the case mentioned by Mr Horton was defective in at least two particulars, either of which was fatal to the idea that the communications had a supernatural origin.

Mr JONES said that he had been present at a house in the Thicket road, where a lady had been cured of paralysis by the spirit hand of her deceased husband making passes down her side, and so effectual was the treatment that she was enabled to rise from her bed and walk out of the room simply holding her son's hand.

The CHAIRMAN congratulated the gentlemen upon the temperate manner in which the debate had been conducted, and asked for a show of hands upon the motion, when the negative was declared by a large majority.

Mr JONES proposed a vote of thanks to the Chairman, which was seconded by Mr LEES, and heartily accorded, after which the meeting terminated.

## Open Council.

Full scope is given in this column for the discussion of all questions conducive to the welfare and happiness of humanity. The Editor does not hold himself responsible for the opinions herein expressed.

## INFORMATION WANTED.

To the Editor of "THE HERALD OF PROGRESS."

SIR,—A party of three gentlemen purchased on Friday the 19th of November, some shoes in a small shop in a by street, near Bow Church. On the following Sunday in the afternoon, one of them picked up the shoemaker and gave him a lift in a Private Hansom Cab and put him down at the end of Fenchurch Street. I am anxious to communicate with that gentleman and if he be desirous to communicate with me, you are at liberty to give my name and address. I have no wish to do this from any idle curiosity, I want not to know names or anything else. To prevent trick, I shall neither meet nor write until, I am satisfied that I am meeting with or writing to the real person, who can easily give proof by relating sundry particulars of what took place both on the Friday and the Sunday.

Yours, &c.,

A. T. T. P.

## A RECTIFICATION.

To the Editor of the "Herald of Progress."

DEAR SIR,—Owing to a slip of the pen an entirely different tone is given to a sentence in my letter in your last. Instead of declining to "sit down under unjust imputations however intentional they may be"—please read *unintentional*, as I had no desire to prefer a charge of intentional misrepresentation against Mr Mould, and I immediately on seeing the letter in print wrote him to that effect. Faithfully yours,  
Nov. 26th, 1880. J. J. MORSE.

## A CORRECTION.—THE PHYSICAL MEDIUMSHIP OF MR. STAINTON MOSES.

To the Editor of the Herald of Progress.

Sir,—Mr Stainton Moses writes:—"I am not dealing with a man, but his published opinions."

The alleged published opinions are things put into my mouth by him, and which I never said. He then criticises these creations of his own brain, as if they were mine.

I never accompanied a memorial to a public body with menaces and threats, as he says I did.

As the alleged menaces and threats were never made, he cannot produce them by quotation.

The charging me last week with uttering a "pure fabrication,"—a more vigorous term is sometimes used to express the meaning—is an indication of the malice at the root of his actions in relation to me for more than a year.

I cannot account for it, except on the ground of his being one of the strongest physical mediums in London, as evidenced by the testimony of one of his friends in his presence, at a public meeting in Great Russell Street, when manifestations which had taken place in his room were described. Physical mediums are usually more emotional than other people.

I will not retaliate in his own style, by flinging offensive epithets at him.

Whether a paragraph or a name were omitted at Manchester (and that Mr Morse had alleged that he had omitted only a name was printed in my version at the outset) is wholly irrelevant to the issue, which is that what Mr Stainton Moses published at Manchester, was likely to convey to the listeners a false idea about my utterances.

In all these things he has not and cannot quote *verbatim* any words of mine. He frames utterances for me which are not mine, but so unrecognisable from his colouring, that I must ask the public to accept with reserve any alleged facts he advances against me.

I could convict him of any mortal thing if I framed sentences for him which he never uttered, and then criticised them as if they were genuine.

These remarks of mine are made in the most perfect coolness and good temper.

I now call upon Mr Stainton Moses to adopt the usual course in these cases, namely, to substantiate his published assertion that I menaced and threatened a public body in relation to a memorial, or to withdraw his unfounded assertion with a proper apology, I have twice publicly charged him with having falsely accused me in this matter of menacing and threatening, and so far he has sat down under the imputation.

An apology or a production of the alleged menaces need not take more than a few lines of your space, Mr Editor.

W. H. HARRISON.

[This discussion is taking a curious turn, and becoming too personal. If Mr Stainton Moses chooses to reply, we will insert it, after which, the discussion must close. Ed.]

—:O:—

QUEBEC HALL, LONDON.—On Sunday evening next, at 7 p.m. prompt, Mrs Slater will deliver a trance address on "Thy Will be Done." On Monday, Mr Wilson's comprehension class, will meet at 8.30, all members are requested to be present. On Tuesday, at 8.30, Mr Read will give an address on "Christianity and Secularism Contrasted," discussion to follow.

## SOIREE AT NEWCASTLE.

On Wednesday evening, Nov. 24th, a grand tea and concert was held in the Society's Hall, Weir's Court. The tables having been very kindly provided and presented to the society by Mrs Hammarbom and Mrs Martin, and the proceeds were given to the liquidation of the debt resting on the society. A very large company assembled and partook of the excellent provisions which the ladies had so efficiently placed before them. After tea, a grand concert was held, presided over by Mr J. Mould, the president of the society. The programme was an exceedingly good one, and reflected much credit on the efforts of Mr F. Young, who undertook to provide for this part of the proceedings. The first part was opened by a short speech from the chairman, followed by an overture on the piano, by Mrs Wall, executed in good style. This was followed by a Scotch song, by Mr Farquar, "Our kail yard," to the satisfaction of the crowded audience. Mr Wallis then rendered in fine style, "Our Jack's come home to-day," and received well-merited applause. "The Bay of Biscay" was effectively rendered by Mr Redding, and Mr Mullen sang "Every bullet has its billet." A glee party next followed with a pleasing glee, "Life's a bumper," and then came the old song, "The Sexton," sang with precision and exactness, by Mr F. Young. Mr Wallis then recited with considerable power, "Peter Macquire," and the "Anchor's weighed," by Mr Redding, gave immense satisfaction. The lion of the evening, however, was Mr Chapman, who sang a comic song, "Leeds old Church," in such a humorous way, as to receive an encore, to which he responded by singing "The Temperance Man." Mr Chapman is a natural humourist. Mr Capenhurst next sang, and won the appreciation of the audience. Mr Farquar followed by another quaint Scotch song, and Mr Smith gave "Kitty Tyrrell," followed by Mr Mullen, who sang "The Tar's farewell." Messrs Chapman and Donaldson, and Mrs Wall and Mr Mullen sang two duets. This concluded the programme. A vote of thanks to Mr F. Young, and his musical friends, was moved by Mr Lambelle, and seconded by Mr J. Hare; and a similar vote to Mrs Hammarbom and Mrs Martin, moved by Mr Rowe, and seconded by Mr Wallis, and carried with acclamation, brought a most pleasant and successful evening to a close.

—:O:—

## MR. MATTHEWS.—CLAIRVOYANCE.

Sir,—I desire through your columns to state that in a private sitting with Mr F. O. Matthews, I have obtained my first successful results in the investigation of what are generally known as "Spiritualistic phenomena." I have sat in circles instituted for the purpose of getting "manifestations," yet none occurred. I have attended seances given by a professional medium, who was shown by the sitters at those seances to be a gross impostor; and I have also been present at seances where phenomena were obtained under conditions which rendered them remarkable indeed, but, to myself at least, not convincing. For several years I have taken a strong interest in the Spiritualistic movement, seeing that for the occurrence of phenomena, which I may call inexplicable in accordance with any principles accepted by the majority of scientists now living, the evidence seems more than overwhelming. Not, however, till this month have any of these peculiar phenomena come without doubt under my own notice.

I cannot at present escape the conclusion that Mr Matthews is gifted with remarkable clairvoyant powers, and I am also unable at present to suggest any hypothesis adequate to account for the facts Mr Matthews has brought before me,—save the Spiritualistic hypothesis. The exact statement of my views and discussion concerning them, I defer for a short time, when I hope to have the number of my data largely increased. Mr Matthews last week, I may add, visited the Cambridge University Society for Psychical Investigation, and the results from his sittings with the society will probably be soon declared. I offer this brief preliminary notice of my own private sittings, for there may be others who, like myself, have attended dark seances many times in vain, who have obtained phenomena which, even though "genuine," they may have been unable to shew to themselves to be genuine, and who are still in that uncertainty resulting from the lack of any convincing facts coming directly under their own observation, together with their appreciation of the testimony of those who have met with such facts.

I therefore venture to urge that more special attention should be given to the development of clairvoyance, a phase of evidence, which appears, considering the opportunities now offered to investigators, the most direct, the most convincing, and the least open to imposture.

St. John's College, Cambridge.

RICHARD HODGSON,

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Secretaries of Societies and others are requested to furnish full particulars of meetings, plans of speakers, and arrangements. Records of seances, phenomena, and general news, are respectfully solicited for insertion in THE HERALD OF PROGRESS. To ensure insertion, reports must reach us not later than Tuesday Evening's post, and be properly authenticated.

Post Office Orders, Cheques, and all business communications to be made payable, and addressed, Mr W. C. ROBSON, 29, Blackett Street, Newcastle-on-Tyne.

All literary communications to be addressed "The Editor," 29, Blackett Street, Newcastle-on-Tyne.

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# The Herald of Progress.

FRIDAY, DECEMBER 3, 1880.

## Individual Sacrifice.

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THE present age of the world is one of transition. We are passing from faith unto knowledge; from the ideal to the actual; and from the bane to the antidote. Reforms are urgently demanded; the abuses of the past are being rapidly brought to light; and a free, independent, and rationalistic form of thought is now gaining currency, where before, blind prejudice, slavish custom, and idle fear, were allowed the supremacy.

Among the movements and institutions that are now undergoing change, may be mentioned our own, and holy cause of Spiritualism; and it does not require many words of ours to point out where the change is occurring, nor where the reform is most needed; for it is evident from the many expressions of our correspondents, and the almost universal desire prevailing amongst Spiritualists generally, that a closer tie of brotherhood, a more united purpose, and a stronger organized effort are required, for the mutual strengthening of each other; the consolidation of the movement; and the more effective propagation of the principles we profess and advocate.

The three conditions here enumerated, form, what may be termed, the basic principles of all organization; but in what way, or on what foundation such a desirable bond of unity could be firmly established, writers on the subject have not been able to come to any satisfactory conclusions.

We do not flatter ourselves that in these brief sentences the problem will be satisfactorily solved; all that we can hope to introduce is, a few thoughts which, in our opinion, lie at the very root of all attempts to organize.

It is an uncontrovertible fact, that the great obstacle to the progress of our principles, and to the consolidation of the movement, lies in the fact that instead of acting out the higher teachings enumerated in all Spiritual utterances—"Bear ye one another's burdens,"—we exercise an indi-

vidualism, and assert a selfhood destructive to all united effort or harmony of purpose. Experience testifies that this is the rock on which all human institutions have suffered and been wrecked. This bolstering up of selfism and the refusal to yield, when pressure of circumstances rendered such action necessary, has been, in all times, and is now the withering blight that has blasted the fondest hopes, and scattered to the winds the richest jewels of heavenly treasures.

The first step, therefore, to any practical form of organization lies with the individual. We must, one and all, resolve upon the purification of our lives, upon the casting aside of all selfish interests, upon the renunciation of everything which destroys the happiness or mars the prospects of another; and with love, gentleness and goodness, the fruits of the spirit, illustrate by word and deed the beauty and force of that proverbial injunction "Bear and Forbear." One of the purest maxims of antiquity, and one which should be written in letters of fire, reads thus:—"Private advantage must yield to the Public Good." And if we, as Spiritualists, would but remember those spiritual precepts instead of airing our dignity and ventilating our peculiar crotchets, and preconceived notions of things doubtful, and work for the dissemination of Truth as we perceive it, the chief barrier to all success would be removed and the peace of heaven would draw upon the children of earth.

Until we can effectually extinguish all selfishness, rise superior to all petty grievances and weaknesses, and are prepared to sacrifice and be sacrificed, all attempts at organization will prove abortive because of the lack of the cement of Society—the love and respect one for another.

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## "HISTORICAL CONTROLS."

We present this week two remarkable records of "Controls" by our indefatigable co-worker A. T. T. P. The extraordinary nature of their contents and the truths connected with the same are sufficient excuse, if indeed any be needed, for crowding out other articles. But from the expressions to hand, and the interest these records are awakening in the minds of all classes of Society, we are convinced that our readers, up and down, will hail with satisfaction the evidences afforded in these extraordinary productions. It is evident from both records in our present issue that those unseen intelligences are wandering in all directions, and that they are perfectly cognizant of all that transpires in our learned assemblies, and centres of attraction, as well as in the private walks of life. We urge the serious consideration of those records to investigators—new and old.

## "HARRY TARLETON."—THE NEW SERIAL.

With the first issue in January, 1881, we intend commencing Vol. II., and with it the opening chapter of that intensely thrilling story, "Harry Tarleton: A Tale of Love and Mystery," by the author of "Where are the Dead?" "The Religion of Jesus," &c., &c. As many of our readers have enquired most anxiously when the tale was likely to make its appearance, we take this opportunity of making our intention public. The tale abounds with the most choice thoughts, advocates all the progressive ideas of the day, and inculcates a deep-toned and practical Spiritualism. The abilities of the author, we feel sure, are of themselves sufficient to recommend this later production, and we ensure our readers of a rich, intellectual, and spiritual treat in the forthcoming tale. We have now to ask our friends everywhere to use their utmost endeavours for the more extended circulation of our journal; and the occasion to be thus presented of rendering the truths of reformatory measures, through the pleasing methods of a tale, ought to meet with universal acceptance by all well-wishers of our movement. Come, then, good friends, rally round the "HERALD," and make it what we desire it to be, the harbinger of Truth and Reason.



WHERE IS BURNS ?

“Robert Burns is in eternal woe ; at least Mr James Johnstone says so, and his word ought to be good enough. Mr James Johnstone is editor of an obscure magazine, the organ of a certain “Anti-Papal League for the repeal of all the unscriptural legislation of the Nation.” Mr Longfellow lately wrote a little poem on Burns, the last verso of which runs—

His presence haunts this room to-night,  
A form of mingled mist and light,  
From that far coast,  
Welcome beneath this roof of mine !  
Welcome ! this vacant chair is thine,  
Dear guest and ghost !

Mr Johnstone thereupon wrote to the poet—“The last verso of your poem made me feel that it was an effort to hold fellowship and friendly intercourse with one in the place of eternal woe.” Mr Johnstone coolly offers to print the American poet’s thoughts on this point. At present Mr Longfellow’s only feeling appears to be mute stupefaction at the audacity of this volunteer judge of other men’s position in another world.”—*Newcastle Examiner.*

SIGNS OF THE TIMES.

If the following had been uttered by a Spiritualist, the chances are, that a free press would have denounced them as the extremes of hallucination ; but coming from Dr. Talmage, the *Christian Herald*, of October 6th, commends them. Floating straws show the direction of the current.

“There is a class of phenomena which makes me think that the spiritual and the heavenly world may after a while make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no Spiritualist ; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after a while, from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what it is.

I never heard an audible voice from the other world. I do not say that there may not be persons who have heard voices from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that perhaps after a while, at the call of God—not at the call of the Davenport brothers, or Andrew Jackson Davis,—some of the old scriptural warriors, some of the spirits of other days mighty for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help us in this battle against unrighteousness. Oh, how I would like to have them here—him of the Red Sea, him of the Mount of Horeb, him of Mars Hill.’

THE JUGGLERY OF PRO-VACCINATORS. —If the House will permit me, I will tell them a little anecdote exactly characteristic of this kind of argument. I was talking to a friend of mine the other day, who is a very warm advocate of vaccination, and he assumed a little superiority over me because he had himself had small-pox. But I said,—“Well, how came it you had not been vaccinated ?” “Oh,” he replied, “I had been vaccinated, and so I had it very lightly. I should have had it very badly if I had not been.” Presently he said,—“You remember So-and-So. Well, he had small-pox frightfully. They thought he must have died.” “Good heavens !” I said, “Why had he not been vaccinated ?” “Well,” he said, “he had been vaccinated, and he must have died but for that.” (Laughter.) Mr James Ashbury, a late member of this house, and who represented me, in fact, for I was one of his constituents at Brighton, told his constituents that such was his faith in vaccination, that he had already been vaccinated twice, and meant to be punctured again. The hon. and learned gentleman, the member for East Surrey (Mr Grantham) also told his constituents he was a living illustration of the benefits of vaccination, because, having been vaccinated, he took the small-pox afterwards, and did not die. (Laughter.) So much for the certainty of the protection afforded by vaccination from small-pox,—Mr P. A. Taylor, M.P.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER XVIII.—THE ANCIENT WISDOM OF INDIA (continued)

THE BHAGAVAT GITA.—SCENE XIV.

Subject: The Three Principles of External Life.

KRISHNA.

I further, now reveal to thee, a Science, which of Spirit is ;  
It is the chief of all the Sciences ; and ’twas by knowing this,  
That all the *Munis*\* have attained, the highest and the perfect state.

This Knowledge having made their own, they gain a fellowship with Me ;

And when that day arrives, in which all things must fade and pass away,

And all things must be made anew, which marks a Dispensation new,

These, undisturbed remain, for these, no more regeneration need.

The Heaven of Heavens, is that great womb, in which the semen I insert ;

And from this origin, come forth, all living forms, *O Bhārata !*

The Heaven of Heavens, *O Kuntī’s Son ;* is that great womb which giveth forth

The Life, that passes down through other wombs : and I, provide the seed.

Three principles are active in, the outer and embodied form ;  
As *Brightness, Impulse, Darkness*, they may be defined, *O Conquering One !*

And these, like fetters, bind the deathless soul while in the earthly form.

’Tis *Brightness* only, that is pure and clear, and free from all defects :

And it, the soul surrounds with fruits of pleasantness, *O Sinless One !*

This principle is always found to be, with wisdom true conjoined.

The *Impulse* is allied to Will, and acts upon its qualities !

And by desire, it stimulates ; this principle, *O Kuntī’s Son !*

Doth fetter by its eagerness for transient pleasures of the hour.

But, know, that *Darkness* is with ignorance combined : it is the spell

That holds all mortals in its power ; this principle, *O Bhārata !*

Doth fetter by the bonds of error, folly, and indifference.

The *Brightness* is distinguished by—felicity, *O Bhārata !*

And *Impulse* by—activity ; but *Darkness* by its foolishness.

When *Impulse, Darkness*, are suppressed, then *Brightness* is predominant :

When *Impulse, Brightness*, are quiescent, *Darkness* is predominant :

When *Darkness, Brightness*, neither sway, then *Impulse* is predominant.

When wisdom’s light does shine, in all the portals of the outer frame,

Then know, that *Brightness*, is matured, and is the active principle.

Anxiety, and hastiness, and restlessness, are manifest,

When *Impulse* is matured and prevalent, *O Chief of Bhāratas !*

But, dulness, sottishness, distractedness, the surest tokens are,

That *Darkness* is matured and prevalent within, *O Kuru’s Son !*

If, when the hour of dissolution comes, and *Brightness* is matured,

The spirit then ascends to spheres, where dwell the pure and perfect ones.

And, should it leave the outer frame, when *Impulse* is predominant,

It joins the company of those, who eer delight in active work.

But, if the frame should be dissolved, when *Darkness* is predominant,

The spirit goes to spheres where dwell, the earthbound and imperfect ones.

*Munis*\*—A personification of a state, of interior and spiritual enlightenment, by which a perfect command over the sensual and corporeal nature is attained, and also, over the powers of nature itself.

The fruits of *Brightness*, purity and holiness are called; the fruits of *Impulse* are—*anxiety*; and those of *Darkness*—*ignorance*. By *Brightness*,—*wisdom* is evolved; by *Impulse*,—*restless eagerness*; By *Darkness*, is evolved—*delusion, ignorance, indifference*. All those confirmed in *Brightness*, upward go; and those in *Impulse* sealed, The middle state attain; while those confirmed in *Darkness*, downward go. When that \*which sits enthroned within, doth recognise these principles To be but agents in the earthly form, and knows there is a Power Superior to these, tis then, my nature is approached and found. And when these three named principles, which active are in earthly forms, Are made subservient, then, the spirit is released, from future birth, And death, or age and pain, and feeds on heavenly and angelic food.

ARJUN.

What are the signs, *O Mighty One!* by which thy conquests can be known? What course of life doth such an one pursue, who these have overcome? What are the means that he employs to subjugate these principles?

KRISHNA.

When *Brightness, Impulse, Darkness* act in such an one, *O Pandu's Son!* He hates them not, nor longs again for them, when they have disappeared: He entertaineth them as friends; he wavers not, because he knows, These principles can only act, upon his most external form: He is contented in himself, and is the same in ease or pain: He values neither lands, or gold, or jewels, which are nought to him; He acts alike the same to those, whom he esteems or disregards; His bearing is the same to all, be they his friends or enemies: In all he undertakes, he's free from thoughts of self-aggrandizement: These are the signs which mark the one, who has overcome these principles. For, he, who worships Me alone, when he, the victory has achieved. Is made conformable to Me, and shares in My prerogative. I represent—the Heaven of Heavens,—the manna, incorruptible, —Eternal law and order,—bliss that is intense and aye endures.

## General News.

Reports from Pendleton, Birmingham, and Kirkcaldy, have been unavoidably left over. Will appear in our next.

The Bingley Society have removed to larger premises. Services in future will be held in the Hall of Intelligence, Russell Street, Bingley.

Mr John Chapman has been elected Secretary of the Liverpool Psychological Society. His address is 10, Dunkeld Street, Liverpool.

An excellent paper on "Spiritualism" was read by Mr A. K. Gauline before the Working Men's Club, Dewsbury, on Sunday evening, the 7th ult. It was well received. We will print this paper in our next issue.

A. T. T. P. asks for the name of a gentleman for the purpose of communicating with him. Please read the request under "Open Council." We should be pleased to receive the necessary particulars.

\*The Soul, or inmost Life principle, that dwells in eternity, although no external appearance, it is confined within the organism.

Mr Alex. Calder, President of the B. N. A. S. will read a paper on "Social Harmony" on Monday evening next, December 6th, at the rooms of the Association. Chair to be taken at 8 p.m.

WEST PELTON.—On Sunday next, two services will be held in the Co-operative Hall, at 2 and 6 p.m. Some disappointment has been met with in the Speaker appointed, it is not yet fixed who will occupy the platform.

The Secretary of the Hackney S. E. S. writes to say that a few more names are required to complete the select Sunday morning class. Intending sitters are requested to apply at once to Mr Williams, 7, Ellingfort Road, Mare Street, Hackney, London, E.

A Correspondent writes:—"I would suggest that every reader of the HERALD OF PROGRESS should become a living advertisement, saying to all his friends 'Know ye the HERALD OF PROGRESS' till all know it and read it, from the least to the greatest."

We have received a number of leaflets uniform with the Cambridge Spiritual leaflets, and from the same source. They are called "Health Leaflets," and treat of vaccination, tobacco, and dietetics. We could wish they were strewn broadcast. These questions press for reform and consideration.

For some time past we have had for perusal, the MSS. of a brilliant little tale, by Mr A. D. Wilson, of Halifax, treating of reformatory measures. We intend to present this story to our readers, on the completion of "Harry Tarleton." We have quite a pile of progressive MSS., which will receive attention in due course.

Many extremely interesting and highly instructive articles are crowded out this week, including one on "Inspiration" from "T. C. E.," "Spirit Messages" through the mediumship of "F. J. T." and an answer to "What is Spirit?" Our readers may anticipate an interesting No. next week. Urge your friends to buy it.

GOSWELL HALL.—The platform of this hall will be occupied on Sunday evening next, Dec. 5th, by Mr Pearce, who will deliver a discourse on "The Great Pyramid of Egypt;" and on the following Sunday, by A. T. T. P. (Recorder of "Historical Controls.") Service to commence at 6:30. Goswell Hall is situate in Goswell Road, a few doors from the "Angel," Islington.

SOUTH DURHAM DISTRICT.—The plan was received too late for insertion in full. The following are the speakers and places. New Shildon, Dec. 5th, Messrs Mansfield and Gill. Auckland Park, Messrs Wright and Robson, Physical Science. Gurney Villas, Messrs Dunn and Mensforth. West Auckland, Messrs Hills and Eales. Byers Green, Mr Hopwood. Meetings at 2:30 and 6 p.m.

LEICESTER, SILVER STREET, LECTURE HALL.—On Thursday, November 25th, we had Mr Howell of Manchester, who delivered a trance address on "What is Heaven," and gave great satisfaction, followed by questions and answers. On Thursday, December 9th, Mr E. W. Wallis of Nottingham, will give an address at 8 o'clock in the evening. Subject to be chosen by the audience, admission 6d and 3d. On Sunday next, at 6:30, the platform will be occupied by a local medium.

Mr Matthews has lately visited Cambridge, and we hear his visit has given the utmost satisfaction. We are promised a full report for next issue. Mr Matthews intends to remain in London for the winter, and is now holding semi-public seances on Tuesday and Thursday evenings, at 8 o'clock, and sitters are only admitted by previous arrangement. We are glad to hear of the success of Mr Matthews, who is doing a most excellent work in the great metropolis.

NEWCASTLE-ON-TYNE.—On Sunday evening last, an experience meeting was held in the hall of the Society. Mr Mould, presiding. In opening the meeting, after the usual ceremonies, he said, he hoped friends would come forward and say not what they had seen, because everyone must see for himself, but what beneficial effect Spiritualism had exerted on their daily lives. In response to this invitation, quite a number testified to the practical effects Spiritualism had produced, one of those being a lady who grew most eloquent in her expressions of gratitude for the blessings of this light. The meeting was of a most Spiritual and exalted nature, fraught with practical truths. We understand they are to be continued regularly.

**GOSWELL HALL.**—On Sunday evening last, Mr J. J. Morse occupied this platform, and his guides delivered a most interesting discourse on "Priests and Saviours: their functions, and purposes," which was listened to with rapt attention. At the close of the above, A. T. P. favoured us with a control, which he had had a few days previous. It was most interesting, inasmuch as it gave powerful evidence in favour of the ability possessed by the medium's "guides," to read the thoughts, and in this case, the intentions of a would-be investigator. J. N. G.

**MIDLAND DISTRICT SPIRITUALIST CONFERENCE AT BIRMINGHAM.**—The above committee will hold its next Conference, on Sunday, December 12th, in the Board Schools Oozell's Street, Birmingham. Executive Meeting 11 a.m. Conference at 2.30. In the evening at 6.30, Mr E. W. Wallis will deliver a Trance discourse. All Spiritualists interested in the progress of the movement and the dissemination of our truths are earnestly requested to attend and take part in the proceedings of the Conference. R. Harper, President, E. W. Wallis, Hon. Secretary.

**BELPER.**—On Thursday and Friday evenings, Mr Wright lectured to the Belper Society of Spiritualists. There was a good attendance. On Thursday evening, the subject selected for this guides was "The Law of Compensation." The lecture gave great satisfaction, and the meeting invited Mr Wright to stay another night and afford them the pleasure of another lecture. On Friday night, the subject selected was "The condition politically of England, Ireland, and Scotland." It was a grand political address. The guides have been requested to deliver another lecture on the same subject in the Court House, Belper, to which the inhabitants will be invited. Poems were given at the close of each lecture, of considerable merit.

**REDRUTH.**—I learn that communications in reference to Spiritualism which have appeared in your paper, have excited considerable interest, and that numerous persons, acting on the suggestion of "Omega," are holding meetings, with more or less satisfactory results. Until a comparatively recent date, the great majority of the local residents denounced Spiritualism in unmeasured terms, associating with it nearly everything that was bad; but "a change has come o'er the spirit of the dream," and now not a few parishioners are enquiring "whether these things be so." I would advise all enquirers to approach the subject in a reverent spirit, and not to allow the sneers of the ignorant to turn them from their purpose, namely, that of "proving the spirits," which all pure-minded persons have a perfect right to do. To all others I would say—"Hands off!" "Drus" in *Cornubian*.

**HEYWOOD.**—On Sunday, November 28th, we had Miss E. A. Hall of Manchester here; when she delivered two excellent discourses. In the afternoon on the "Atonement." Evening, "Familiar Spirits," at the close of the evening's discourse she asked for subject for a poem when the word "Rose" was given. A most excellent poem we had; then another on "A Mother's Love," full of deep pathos:—Miss Hall manifests greater power in cottage meetings than on the platforms of large halls. There is less hesitancy and greater coherence. A flow of language at times truly poetic. Her invocations breathe a spirit of true sympathy and intellectual aspiration. I hear we shall lose her before long as the family is intending going to America. I hope before they do go that something will be done, as recognition of the services that the family has rendered Spiritualism in Manchester and surrounding districts.—Yours truly,

J. B. T.

**COMPULSORY VACCINATION.**—Mr Wm. Tebb presented a Memorial from the London Society for the Abolition of Compulsory Vaccination setting forth the evils of vaccination and praying for the repeal of the Vaccination Acts. The Memorial embodied the feelings of a large number of intelligent parents throughout the kingdom. Statistics had proved that vaccination had no effect in preventing or mitigating small-pox; hence the memorialists urged that vaccination ought to be optional and not compulsory. The facts set forth in the Memorial were not invented by anti-vaccinators, but were obtained from the highest and most reliable authorities. To show the extent of the opposition to these Acts, Mr Tebb mentioned that there were three journals devoted to the work of repeal, and there was a large amount of dissatisfaction with the Acts throughout the country. The literature published on the question was so extensive that the head of Her Majesty's Government lately stated

in the House of Commons that the tables of honourable members literally groaned under its weight. Nothing short of the entire repeal of the Compulsory Vaccination Acts would allay the widespread irritation and acute feeling of injustice produced by this unwise and mischievous legislation.—*Vaccination Inquirer*.

**LIVERPOOL.**—On Sunday last, Mr Johnson, of Hyde, held a conference in the morning, and spoke in the evening in the trance state. The subject chosen by the audience being "Moral Reformation: how to be obtained." Mr J. Lamont presided on both occasions. On Monday evening, Mr Wright gave the third of the course of lectures, under control. Subject:—"My Earth Life and my Spirit Life," by John Stuart Mill. Dr. Wm. Hitchman took the chair, and addressing the meeting, said: he could but speak in sacred terms of that departed spirit, who, when in earth life, was one of the brightest minds of this generation; and when he read of his death, he wrote a sonnet to his memory, which was published in one of the London papers, and received a most respectful recognition. Mr Wright, after a short invocation, entered upon the subject, and said, he first broke into light when the world was convulsed with agitation, arising out of the French Revolution, and when philosophical Radicalism was just making its way in England under the inspiration of Jeremy Bentham. James Mill, his father, who had struck out an independent path of thought free from popular control, dared to brave the scowling criticism of the age, kept his son in the broad path of freedom, and as it was considered then unpopular thought. He commenced to learn Greek at three, and Latin at eight years of age. The control entered into details concerning his early education, the character of his father's culture, the family friendships, the political associations, and the literary acquaintances. His moral faculties were cultivated without the restraints of popular religion; he held deism to be illogical; but he had no sympathy with dogmatic atheism. He expounded the doctrine of utility, and based morally upon the principle of the greatest good to the greatest number. He enlarged upon the principles of representation and hereditary authority. He spoke in terms of the highest laudation of the principles of democracy, and his emotional nature gave a strong expression when he touched the subject of his wife and her valuable domestic and literary virtues. He expressed his delight at the continuity of life, and at his being able to continue his interest in human affairs; and concluded with a peroration, "If I live, ye shall live also." At the conclusion of the address, two impromptu poems were given upon subjects selected by the audience. The poems, like the address, were listened to with the deepest interest, and enthusiastically applauded. Appropriate remarks by the chairman, brought the crowded meeting to a close.

J. C.

**SOUTH DURHAM DISTRICT.**—On Sunday, November 28th, at 2 p.m., the monthly conference of the above society was held at Mr Rule's, Gurney Villa, when the work of the month came up for consideration and discussion. We have at present five centres or circles, where public or semi-public meetings are held, and to these places certain mediums have been sent, to be of what use they could, and we find that very general satisfaction has been given; old friendships have been renewed and new friends made, and on the whole the movement seems to have met with success. The spirit of enquiry seems to be abroad; for at almost every meeting held, there are strangers wishful for information regarding the Spiritual movement, and we doubt not, but that with perseverance, and energetic action, much good will be accomplished, and many who hitherto have known little of Spiritualism, will be led to examine, and, ultimately convinced of the truth which will make them free. Various suggestions were made as to our future work, so as to utilize more fully the working power we possess, which will be acted upon as we become more accustomed to the use of the spiritual harness; however, so far as our work has gone, much good has been accomplished, and if each do their duty, the future alone can tell the benefits which will be derived from our united effort. In the evening, at 6 p.m., a public meeting was held at the same place, Mr Hills presiding, when a large and attentive audience gathered together. After singing a hymn, Mr C. Lupton gave a very impressive invocation, after which, the guides of Mr J. Dunn delivered a discourse on the "Origin, Constitution, and Destiny of the Human Soul," which was given in a powerful and impressive manner.

#### CLAIRVOYANT WANTED.

A gentleman residing in Wales would be glad to have the company and services of a good Clairvoyant (either lady or gentleman), who has not been under spirit influence. The object is to make scientific enquiries into the domain of Clairvoyance. A person wishing to spend a few weeks in Wales, possessing those gifts, would find every comfort and attention.—Applicants may address the Editor of this paper.

## THE SPIRIT BODY—EVIL.

*Reprinted from The Religio-Philosophical Journal.*

Something what the bird is to the shell—what the juicy pulp is to the orange, the spiritual body is to the organic man. The rind aptly symbolizes the outer physical body, and the orange seed the soul germ....

Physical matter is not transmitted, nor can it become, by any law of progress, essential *soul*—that is, pure intelligence! We only know of soul by its manifestations. We are finite beings, and accordingly our thoughts and perceptions have their limitations and impossibilities. God will be the unsolved problem of eternity. It is as absolutely impossible for the finite to fathom the Infinite as for two parallel lines to meet.

The spiritual body, even while enshrined in the earthly, requires spiritual sustenance. This it derives, as we have before intimated, from the etherealized essences of grains, fruits, and and from spirit auras; and digesting, assimilates them!—while the soul requires and finds its sustenance in the reception and appropriation of such divine principles as affection, goodness, truth and wisdom. To properly feed a spiritually minded man in this world is to educate and instruct him in spiritual things. And this is especially true of those who inhabit the heavenly life. "Lord," exclaimed the disciples, "evermore give us this bread." On the tomb of a Pharaoh at Thebes, in letters exquisitely graved three thousand years ago, perhaps, are these words: "I lived in truth, and fed my soul with justice and wisdom. What I did for men I did in peace, and how I loved God, God and my heart well know."

...Conscience, in connection with moral judgment, ever prompts to the right; but the perceptive and reflecting organs, coupled with the consciousness, must ever determine what that right is. This applies to every scale of life. "Green apples are good," says a prominent Spiritualist writer,—"good in their place, as the ripened ones of October." True; but why compare green apples, to states of evil? Unripe fruit represents a stage of growth in accordance with the divine order, as childhood is according to divine order; but hate, malice, falsity, and unchastity are inversions of the divine order, and hence bear no correspondence to unripe fruit. And further the one who compares green apples, which are utterly destitute of intelligence and moral perception, with the wilful perversions of human nature, exhibits a process of reasoning which deserves the appellation—unparalleled sophistry? No moral quality inheres in apples. They are neither "good" nor evil, because moral qualities pertain to moral beings—not unconscious fruit, or blind forces.

A machine may be constructed with such precision that the action of each screw and wheel is controlled and determined with mathematical exactness. But it is a *machine* nevertheless, and incapable of love or hate, good or evil. If man, instead of being a conscious spirit, were a mere *machine* there would be no moral wrong on earth, and there should be neither rewards nor punishments.

There are pseudo-philosophers who with great confidence assure us that there is no moral evil in the universe—only a graded or lower degree of good. But is a positive lie a lower degree of truth? Malice a lower degree of mercy? and burning lust a lower degree of chastity? To enunciate is to reveal the terrible hideousness of such reasoning. Good and evil are moral conditions, each real and positive, according as it becomes the leading force in purpose or quality of character. And the higher the moral altitude attained, the more exquisitely keen are the soul's distinctions between good and evil.

All moral acts pertain to the mental and spiritual nature, and not to the body, except medially. The amputated foot does not kick. It is not the fleshy hand that steals. No corpse treads on forbidden ground. The hand, the foot, the body—these are only the implements for conscious intelligence to operate through. Without this intelligence and moral perception of law, man is little more than a passive machine. The body, then, does not sin. Constituted of physical elements, it can know nothing of moral or immoral acts. And death which is only the shedding of the outer envelope, in no way affects the immortal man. It is not a sponge, that cleans the slate in a moment; not a sieve, that, while separating the chaff from the wheat, purifies the soul; not a moral chemist, that so manipulates character as to

perfect it in the twinkling of an eye. And yet death, or the conditions to which death introduces the individual offers better and higher facilities for perpetual progress.—*From Our Homes and Employment Hereafter, by J. M. Peebles.*

## A LAYMAN'S NOTES FOR THE MULTITUDE.

No. 2.

## YOUR MISSION.

"If you are to weak to journey  
Up the mountain steep and high,  
You can stand within the valley,  
While the multitude pass by.  
You can chant in happy measure,  
As they slowly pass along,  
Though they may forget the singers,  
They will not forget the song."

It is generally conceded that the road to eminence whether it be in literature, in science, or in oratory is up-hill work, and that these qualifications for usefulness are only to be attained by patient labour, and earnest study. It is a mountain too high for the mass of mankind to ascend. They lack either the energy, or the mental calibre necessary to prosecute the various studies to attain distinction.

Leaving the heights of the rugged mountain to the daring and intrepid mountaineer, we will turn our attention to the work of the multitude.

Our duty in this case is to give all the encouragement possible to the up-hill workers; to make the path-way as fresh and entertaining as possible. We may bedeck it in many ways, in a variety of hues, and shades most pleasing to the eye, and inspiring to the mind. Flowers, may be brought into our meeting halls, and there shed their fragrance. Besides possessing a power of good in a sanitary point of view, they exert a most potent influence by drawing out the higher qualities of our natures, and filling our internal being with aspiration for the high and holy, the noble and the grand. A well laid plate of choice ripe fruit would tend to heighten the effect; and if placed at the disposal of the speaker (whether normal or abnormal), they would help to replace the finer essences of the body lost during discourse. This mode of procedure would have a more beneficial, and lasting effect than the baneful practice of using intoxicants, for instead of demoralizing the body, fruits and flowers would tend to elevate, refine, and spiritualize it, thus raising them one step nearer that state they wish to serve,—the spiritual.

There is yet another way by which the multitude may cheer on the earnest worker, and one quite as vital and deep in its effect as the former.

There is a felt want of more harmonious, and efficient singing in our halls. What a high tone of harmony is imparted to our services by well conducted singing; what a rapturous, transporting, soul-thrilling influence, binding heart to heart, and soul to soul, linking us with the angel world, is produced by sweet flowing strains of song! And think you such an acquirement is meagre compared with high flowing oratory? If so, then learn that it is the "Jacob's Ladder" whereon angels descend and ascend to enlighten and bless humanity! It is the motor power that harmonizes the hearts and feelings of the congregation and the circle, and causes their aspirations to flow outward, and heaven-ward. Although the speakers may forget the singers, they will not forget the song. No, dear reader, that were impossible for them to do. The effect produced by this, and the aforesaid decoration of the hall, would so condition our meetings, that we should be blest by communications, and exalted so very far above our present state that few can form any conception of.

A. KITSON.

(To be continued).

:o:

You often find men who love the uses of truth, but not truth; they wish to have truth on their side, but not to be on the side of truth. When it does not serve their special and selfish turn, they are offended, and Peter breaks out with his "I know not the man," and "the wisest, brightest" proves also the "meanest of mankind."—*Theodore Parker,*

## LIST OF SOCIETIES.

The following list of societies are inserted free of charge for the convenience of Spiritualists visiting other towns. And that it may be useful and reliable, we request Secretaries and others to furnish us with their names and addresses, and to notify us of any alteration being made of Secretaries or places of meeting:—

*Newcastle-on-Tyne Spiritual Evidence Society,*  
3, WEIR'S COURT, NEWGATE STREET.

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec.: MR. H. A. KERSEY, 4, Eslington Terrace, Newcastle.

Sunday, December 5...Mr Morse...Trance Address.....at 2:30 & 6:30 p.m.  
Monday, " 6...Mr Morse...Trance Address.....at 8 p.m.  
Sunday, " 12...Mr W. H. Lambelle...Inspirational Address, at 6:30 p.m.  
Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10:30 a.m...."Form Manifestations," Miss C. E. Wood  
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood  
Wednesday, 8 p.m....Class for Aspirational and Devotional Spiritualism  
Thursday, Seance, 8 p.m...."Form Manifestations," Miss C. E. Wood  
Saturday, 8 p.m....Developing Circles for Members and Friends (free)  
NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

*Gateshead Spiritual Society.*

Sunday Services, Temperance Hall, High Street, Gateshead.

*Ashington Spiritual Society.*

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6:30.

*Excelsior Society of Spiritualists.*

Scotland Gate, near Morpeth. Sec., Mr G. Hall, Choppington Colliery. Circle Meetings every Monday and Thursday, at 7 p.m. United Gatherings of the whole Circles on first Wednesday in the month, at 7 p.m.

*Cardiff Spiritual Society.*

No. 3, Angel Street, Cardiff. President.....Mr Roes Lewis.

Sec., Mr W. Payntor, 10, Bute Crescent

Sundays, Public meetings, at 6:30 p.m. Wednesdays, Developing Circle and Physical Manifestations (For Members only) 7:30 p.m.

*Birmingham Society of Spiritualists.*

Pres., Mr R. Harper. Vice-Pres., Mr R. Groom. Sec, Mr J. Kennedy Oozells Street Board School. 6:30 p.m.

*Birmingham Christian Spiritualist Society.*

312, Bridge-street West. Sec. Mr John Colley.

*Leicester Spiritualists' Society.*

Sec, Mr Wightman, 56, Cranbourne-street, Leicester. Sundays, Public Services, 11 a.m. and 6 p.m. Thursdays, for Members only, 8 p.m.

*Manchester and Salford Spiritualists' Society.*

268, Chapel-st, Salford, Manchester. Hon. Sec, Mr R.A. Brown, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6:30.

*Walsall Spiritual Society.*

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6:30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m. Public Seance; non-Members, 3d. Tuesdays, 8 p.m., Development Circle. Wednesdays, 8 p.m., Physical Phenomena. Members only.

*Islington Spiritual Society.*

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson. Public Circle, Thursdays, at 8:15 p.m. prompt. Mr W. Wallace (Pioneer Medium) attends. Other evenings members only, except country visitors with recommendations from secretaries.

*Manchester Association of Spiritualists.*

Temperance Hall, Grosvenor-st. Pres., Mr R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W. T. Braham, 392, Stretford-rd, Manchester

*Plan of Speakers for December*

Sunday, 5...Miss Hall Sunday, 19...Mr Wallis  
12...Mr Wright " 26... " Tetlow

A society for the free distribution of spiritual literature in connection with the above Association; literature and donations thankfully received—Miss H. Blundell, 5, Summer villas, Stretford-road Manchester, treasurer. A meeting is held every Wednesday evening, at 7:30, when trance discourses are delivered. Medium, Miss E. A. Hall.

*Glasgow Association of Spiritualists.*

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson. Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11:30, at which Readings from the spiritual teachers of humanity are given and discussed. Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

*British National Association of Spiritualists.*

88, Great Russell Street, Bloomsbury, W.C. Secretary, Miss C. A. Burke.

*Yorkshire District Committee.*

President: Mr. B. Lees. Vice-President: Mr. R. Jarvis.

Auditor: Mr. Owen, Leeds.

Secretary: Mr. C. Poole, 28, Park Street, Barkorend Road, Bradford.

*Plan of Speakers for December.*

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street

5...Mrs Illingworth, Bowling 19...Miss Harrison, Shipley

12...Mr Armitage, Batley Carr, 2:30 p.m. | 26...Mr Pell, Morley

Mrs Jarvis, Bradford, 6 p.m. (Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)

5...Mr John Wright, Ketchley Sec. Mr. Smith, Garnett Street, Bradford.

12...Mr Pell, Morley 19...Mr Farrar, Pudsey

16...Mr Howell, Manchester 26...Miss Harrison, Shipley

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m. Sec., C. Poole, 28, Park Street.

5...Local 19...Mr Pell, Morley

12...Mrs Illingworth, Bowling 26...Mrs Dobson, Batley Carr  
HALIFAX.—Spiritual Institution, Pencoek Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

5...Mr Armitage, Batley Carr 19...Mr Johnson, Hyde, 2:30 p.m.

12... " Howell, Manchester, 2:30 p.m. | 26... Blackburn, Salterhebble, 6 p.m.

" Blackburn, Salterhebble, 6 p.m. 26...Mrs Illingworth, Bowling

14...Mr Howell, Manchester  
SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

5...Mr Pell, Morley 19...Mr Johnson, Hyde

12... " Howell, Manchester 26... A. D. Wilson, Halifax

19...Mr Howell, Manchester  
BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m. Sec., Mr. J. Armitage.

5...Mrs Dobson, Batley Carr 19...Mr Howell, Manchester

12...Mr Armitage, Batley Carr 26...Mrs Jarvis, Bradford

MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m. Sec., Mr John Hinchliff, Providence Buildings, Britannia Road, Morley, near Leeds.

5...Mr Dent, Hockmondwike 19...Mrs Dobson, Batley Carr

12...Mr John Wright, Keighley 26...Mr Armitage do.

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2:30 and 6 p.m. Sec., Mr Amos Howgate, Crossflats, near Bingley.

5...Mr A. D. Wilson, Halifax 19...Mrs Butler, Bingley

12...Miss Harrison, Shipley 26...Mr John Wright, Keighley

15...Mr Howell, Manchester  
OSSETT.—Sec. Mr George Cooper.

5...Miss Hance, Shipley 19...Mr Howell, Manchester, 2:30 p.m.

12...Mrs Tate, Bradford 26...Local

*KEIGHLEY.*

5...Miss Harrison, Shipley 19...Mr Morse, London

12...Mrs Dobson, Batley Carr 26...Local

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*HEYWOOD.*

Sec., Mr Wilde, Queen-st., off Market-place. 10:30 and 2:30.

*Heywood Spiritualists' Society.*

10, Clive-st.—Seance every Tuesday evening at 7:30

*Hackney Spiritual Evidence Society.*

7, Ellingfort-road, Marc-st, Hackney, E. Seances—Sunday mornings, 10:30, Spiritualists and members only; 6:30 p.m., Spiritualists only. Miss Barnes, Medium. Other evenings, prior arrangements.

*Goswell Hall (London) Sunday Services.*

290, Goswell Road. Sec., Mr W. Towns, 1, Albert Terrace, Barnsbury Road, N. Sundays—Conferences, 11 a.m.; Lectures, 6:30 p.m.

*South London Spiritual Society.*

164, Ferndale Road, Brixton, S.W. Seances are held at the above address on Tuesdays, 8 p.m.; Sundays, 7 p.m. Punctual attendance desired.

*Great Yarmouth Association of Investigators into Spiritualism.*

Sec., Mr R. R. Dale, 3, Waterpark-ter., Southtown-rd., Gt. Yarmouth. Sundays.—Instructive Seances, at which Discourses are delivered. Tuesdays—Investigators' Seance. Thursdays—Development Seance

*Marylebone Progressive Institute and Spiritual Evidence Society*

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell Tuesday, Lecture at 8 p.m Wednesday, Members' Seance, at 8:30 Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d

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KEIGHLEY—December 18 & 19. (See Yorkshire District List).

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