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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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The Platform.

SPIRITUALISM THE HOPE OF THE COMING AGE.

A paper read before the Dewsbury Working Men's Club, on Sunday Evening, November 7th, 1880, by Mr A. K. GULLINE.

In venturing to bring before your notice, at the request of Mr Stead, some of the ridiculed notions of Spiritualists, I offer no apology, save such as may be due from myself in not duly performing the duty I have undertaken, rather than that the subject has any weaknesses its advocates need feel ashamed of or afraid to deal with. It is, however, a matter of some difficulty to decide how to present the subject for your consideration, so that while endeavouring to persuade, I may not offend, for Spiritualists venture to tread paths of thought so utterly unknown to and undreamt of by the vast majority of people to-day, that its advocates seldom do more than provoke the ridicule, if not the scorn, of those to whom in all sincerity they may venture to narrate some of its facts. But, without further prelude, let us consider what is this Spiritualism: and in what way may we call it "The Hope of the Age," or, perhaps, it would be more correct to say, the hope of the "Coming Age." It is admitted on all hands that we are passing through a period of momentous changes, socially and morally. There are all the signs of decay and death of old and time-worn institutions on the one hand, and the conflict of new or revived opinions struggling for the foremost place, on the other. And it is asked what has Spiritualism to offer more than other isms? And why should it survive the changes time may bring in the realm of thought? even supposing it should obtain a foremost position. First, then, it proclaims as the hope of the best men of every age and of every clime, that the "individuality of man is immortal;" or, rather, that the man continues after the change called death. It claims this not as an idea, theory, or doctrine, but as a demonstrable fact, not confined to the school-men or the laboratory of the scientist, but as a fact which every individual man or woman who will take the trouble may prove for themselves; not by adopting the ideas of others, however well supported by reason or deduction, or however venerable by age, but by the simple use of the same senses by which we make ourselves acquainted with, or take cognizance of, all other things. No longer need the question be asked—"If a man die, shall he live again?" For the man himself proclaims aloud "Yes! I am here, see me, handle me, hear me. I am not dead, I have but moved on as all things move from a lower to a higher state—a state as substantial and far more real than the one you yourselves are in, and if you cannot always see and hear me, it is not because I am not here, for we, as spiritual beings, know

no night, and are never weary. Whether you sleep or wake, we are ever near, and see and know you better than ever we did before, and our greatest pleasure is to aid and counsel you."

This, then, is the grand truth—the corner-stone of Spiritualism. I shall not here attempt to support this position or take up your time by referring to facts and authority such as would, on any other subject, compel assent, knowing full well that on this subject, unlike any other, no amount of verbal evidence can be of any avail. The only permissible evidence is for each one to see and hear for himself, and to meet this necessarily ample means are provided. All that is required of enquirers is to endeavour to supply the simplest conditions, and the evidence will come clear and unmistakable; for the words said to have been uttered by a great teacher of old are proved by experience to be true—"Wherever two or three are met together in the search of truth, there is always a Christ or truth-teacher in their midst."

Having thus endeavoured to show what is the great and fundamental doctrine that Spiritualists endeavour to teach, I will now try to point out in what way it may be called the "Hope of the Age," and what claim it has on the world at large to a more honest and careful examination of its claims, its teachings, and its facts, than it has yet received. In doing so, I do not claim that the idea of or belief in immortality is now, for the histories of every nation abound with the belief in the continued existence of the soul in some form or other, and many of them with much better defined ideas than those ascribed to Christians; but it is new in this respect, that only in its present form does it offer such proof as must eventually compel acceptance by all, and removes it entirely from the realm of speculation and doubt, and so free the minds of men from that religious intolerance, which, in the past, has been such a painful source of heart-burning and difference between individuals, and war and bloodshed between nations. Here, then, is one great use of Spiritualism, and Swedenborg says, "Things are as beautiful as they are useful," to remove religion from the realm of speculation and theory to the realm of fact, and thereby reducing it to law and order. For, if a continuance of life beyond what is called death, can be demonstrated, the conditions and state of that life may also be learned. Taking it for granted, as a law of our nature, that each and every individual seeks his highest good in the way he thinks best, however devious or mistaken the path may be by which he tries to find it, given the fact that this is but the first stage of continuous conscious existence, that each and every action bears fruit after its own kind, that nothing is lost, is it not a moral certainty that man knowing this, will be more careful what he sows, how he sows, and where and when he sows? No longer will he be heard, in extenuation of the worst evils a man may do to himself, "Ah! he is only sowing his wild oats; he will be all right afterwards." I

venture to say it will not be all right—it will be all wrong, not only to society at large, but to the sower, be he young or old in life's ways. I do not wish on this occasion to introduce anything of a sectarian character, but I may say here that I cannot think of any teaching more vicious and immoral than that of substitution as taught by the so-called Christian church in all its divisions. We look back with horror, and speak of those with honour, who stood up against the enormities of Papal indulgences, but I can see only this difference between substitution and Papal indulgences, that the one promised a release from the just penalty of one's deeds by a money payment and the other by a simple act of faith. Spiritualism teaches no such creed. That which ye sow, that shall ye also reap is the sum and substance of all its teachings. No matter to what condition of life the recipient may belong, he will find no favour and no exception; wealth will not save him, wit or cunning will be no protection, and ignorance will be no excuse. The law of cause and effect is as inexorable in the realm of spirit as in the realm of matter; we are the creatures of immutable law. But while Spiritualism proclaims this fact by experience, it also assures us there is no unnatural punishment for the deeds of others over whom we could have no control. If there is no heaven with streets of gold and gates of pearl, neither is there a devil or hell of fire and brimstone in a bottomless pit, such as theology has painted.

Having thus glanced casually at some of the philosophy of Spiritualism, some may ask—but what has this to do with table turning, or what is called spirit rapping? Well, as we hold that all original thoughts such as come to inventors introducing improvements, have come from the spirit world by impression or suggestion, many instances of which are in evidence.* So in these latter times of a passing age, those on the other side, who are equally subject to the law of progression as we are ourselves, only discern what is wanted as circumstances indicate, and probably the impression or thought comes from sources as unknown and as inaccessible to them as they are to us, have discovered the means of actuating what we call matter, so as to appeal to our external senses, seeing that the internal or spiritual senses have become more difficult of access if not actually closed in many minds, as the effect of a demoralising materialism brought about, in the first instance, by a vicious priesthood, jealous of their acquired privileges. Yet a remnant has ever been preserved; and now, when the fulness of time has come and men have almost determined that they will believe in nothing except they can see and handle, the knock comes on the wall or the table tips, when intelligent answers are given, names of those we call dead are spelt out, and they tell us they are not dead but living, and are as anxious to communicate as ever they were in the flesh; but with this difference having passed from a world of appearances to a world of realities, they have discovered that "all is not gold that glitters." It is but of little use to gather what you cannot keep, and neglect to gather that which alone constitutes wealth hereafter. How, then, do they propose we should attain this inestimable treasure—this happiness which we must all of necessity seek? First, by turning our eyes from the world outside to the world inside, from the world of matter with its constant change, to the world of mind which changes not. *Know thyself* is the first command. A rigid sectarianism has been a great hinderance to our acquiring a right knowledge of ourselves, telling us to look after our soul, that the body is of no consequence, while Spiritualism says just the contrary—take care of the body, provide the necessary healthy conditions, and the soul will itself look after both. How much have we to learn on this single subject! Probably the great majority of children

* As an illustration of the above, I might here mention having heard of an instance from my own mother as being a common current story in her native town of Greenock when she was a girl. At that time linen thread was spun at home. A young woman who was ill in Paisley, fell into a trance in which she continued for some days. When she revived she was perfectly well, and said she had been to France, and there she had been shown a machine for spinning; and so perfectly had she seen it that she was able to give instructions how to make a machine, and so this industry was introduced into Paisley, where it still continues to thrive.

born into the world are simply regrettable accidents. We have learned a good deal about how to improve the animal kingdom, but to suggest any means by which the human animal may be improved is gross immorality. Such knowledge is, however, essentially necessary, and may be gained in the privacy of home where no prying eye or itching ear may intrude from those who, of all others, are most fitted to instruct us. Can any message be more fruitful of good or more worthy of praise? It may be objected that to trust to such advice coming from an unseen and therefore doubtful source, would tend to destroy that self-reliance which may be classed with the highest virtues. But would not the same objections apply with equal force to the advice we may receive from a friend here? If we have the satisfaction of seeing as well as hearing, we have no better means of judging the motive, and must after all decide in either case for ourselves out of our own consciousness which road to take; for, without exception, advice or instruction, whether it be called inspired and has come down to us through the ages, or by means of a table-leg knocking on the floor, must be accepted by a free agent either on its intrinsic worth or credibility. But, again, it may be urged that I have before asserted that we are the creatures of immutable law, and not free agents. Secret of secrets! do not expect me to try to explain or understand it! Tell me when time began, and I will tell you what preceded it; tell me where space begins and I will tell you where it ends. Does it, then, follow that we are not in space because we cannot conceive its circumference? Or are we not subject to times and seasons because we don't know when they commenced or whether they had any beginning? And yet there are those, probably some in this room, who say there is no intelligent First Cause, because He or it is unknowable and inconceivable, and having rejected a first All-wise, because All-perfect Cause, they also reject all evidence of man's immortality, forgetting that while we can have no better evidence of a Creator than ourselves, the evidences of immortality, or rather of a continuation of individualised human life, is capable of proof and conceivable by all. Now, Spiritualists assert that the life beyond is knowable to themselves and provable to others, leaving each individual to find it out for his own satisfaction or confusion. And if the means for its investigation are somewhat crude and perhaps undignified, if not actually offensive to our feelings, is that any reason for rejecting the fact however simple? Perhaps, however, the chief hinderance to most minds, either accepting the philosophy of Spiritualism or investigating its alleged facts may be found in the inherited and indoctrinated ideas most commonly propagated by those in the past as well as in the present, who have assumed the position of guides, guarding with relentless cruelty their privileges; denouncing with unspeakable anathemas all who venture to question their conclusions;—conclusions which must crumble into nothingness before the advancing tide of Spiritualism;—conclusions which, when viewed from what is truly a free-thought platform, utterly amazes one at their stupidity and contradiction, seeming to acquire their strongest foothold when most objectionable and most ridiculous. I need but refer to the Mohammedan idea of heaven, for which millions are ready to die or cause to die all who reject it; the Roman Catholic idea of an immaculate conception and transubstantiation, which last is even now amongst our own countrymen, sowing discord between man and man—men actuated by the purest motives and in all other respects considered wise and prudent. Why, I hear some one say, that is just what we say about you with your new-fangled notions, you cannot even let the dead sleep quietly. Now, I deny the insinuation. Spiritualism does not sow discord. The receiver of Spiritualistic ideas is eminently a philosopher; he cannot be otherwise; believing in an All-wise, therefore All-good Creator, in relation to whom we all stand as children with equal inheritance in an endless immortality of ever-increasing happiness. Equality and fraternity are our mottoes; free and unbounded our platform; fathomless the wells from which we draw our inspiration; limitless the stage for our experiments, and endless their duration. What to us are the petty squabbles of religious sects, or why should we fret ourselves with the thousand and one self-made troubles and annoyances of a corrupt self-crucifying materialistic society? What we aspire after is a state, condition, or quality of mind which shall be for ever free from the bondage of space and conditions of time. Can this be attained? Yes, we say it can—in a modified degree even here. By Soul or Will-

power, man has all nature at his feet. To Will is to have—such is the law of spirits—

Not by buying and selling, and getting gain,
Not by eating and drinking, and getting pain,
Not by fighting and getting slain.

But by honest effort and useful work; by eating and drinking only that the natural body may be a free and unburdened handmaid of the mind, making possible such a state of society as all may live in peace and freedom together, not as nations, but as one universal family.

SPIRIT MESSAGES.

Received through the writing mediumship of "F. J. T." They will be found instructive, and illustrative, not only of the difficulties spirits have to encounter in communicating, and of the mode of transmitting their thoughts through a medium, but also of the influence of former opinions and of the diversity of thought prevailing in the Spirit Land.

Oct. 17th, 1875.

(Present, Mr and Mrs T.; "F. J. T." Medium.)

My spirit life was not to the full, so glorious as I had expected, for when I passed on, I thought to find myself in a beautiful heaven! But although I was borne up, and onward to my lovely "Home of Rest," I also, for some little time, endured a languor that was to me a great wonder, and would have been a disappointment, but that my spiritual perceptions were opened very quickly, and I learned the watchword of death was PROGRESS, LIFE, JOY, growing perfection in LOVE, in KNOWLEDGE, and in all powers innate in the yearning soul. A soul such as I had, and one that had been ripened by the weary hours of illness, which elapsed before I passed away. * * * "L. S." desires greatly to come, so I will withdraw. . . . (A short pause, after which the writing was resumed, but with a different influence).

"She has gone, and I, your loving friend, usurp her place. Not in aught but love, I positively declare; I come, only because I saw her power over the medium was on the wane. . . . Now, we will have a chat, for it is refreshing to me, to take up the themes we spoke of on earth, and to endeavour to help you, as I so fain would have been helped myself.

Belief opens up a vista beyond the grave, and letting in the rays from our spirit home, sheds a lustre over the saddest hours of life."

Question by Mr T.—"Are you in the same sphere as . . . ?"

Spirit "L."—"Not the same sphere. She is higher than I in purity, but I am higher in love and knowledge. Our spheres often mingle, when your presence brings rapport,—but not without."

Mr T.—"Are you with our old friend, Mr S.?"

Spirit.—"Oh no! I am drawing nearer to him, because something in the frank, and may I say, rough nature, draws me, and gives me strength. His whole glorious career, as a powerful spirit, helps me, though I came first. He does not enter into Spiritualism as I do. He goes upward—for power. I long to come to you, for loving presence, geniality."

Mr T.—"Can you tell me of your occupation?"

Spirit.—"Yes, I can tell you. I am always digging in the mines of knowledge. I study all kinds of sciences. I do not teach much. I long to know more."

Mr T.—expressed surprise that "L. S." did not teach, as on earth, he was a minister.

Spirit.—"I teach in one way, the way that all teach, and I hope to become fitted for a high teacher; but I am not yet. Your ideas of knowledge are so limited.—Remember that one who teaches in the Spirit Land—the high spheres,—needs a longer, deeper, and fuller education than I have even yet had."

Mr T.—Has your whole occupation been gaining knowledge?

Spirit.—"Yes! yes! Nothing else! But my yearnings are inexhaustible; and it is but as a speck of time since I come.* It seems but yesterday since you and I were last together, in the flesh. Sometimes I think I should have learned more, had I not come so soon. Much training

belongs exclusively to the earthly sphere, and they who pass on early, have the more to learn. But Oh! My life is glorious! I rejoice more and more in it: and in the presence of Christ, the God of my sphere."

Mr T.—Can you tell us about the Spirit Land?

Spirit.—"When we tell you the definite things we do, we speak in the best language we can find, and you hardly believe all is so real. My dear friend! IT IS MORE THAN REAL! for on earth, all passes away! Here—all is REAL, REAL TRUE. All that is abstraction with you, is true here!"

Mr T.—Is "Gates ajar" correct in its description of spirit life?

Spirit.—"Yes—as far as it goes. And through all mediums we detail the realities we find. But each sphere varies, and it is only when the veil is removed—the veil of flesh that— sudden pause, left unfinished.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

The Recorder of those 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.

THE HON. ROBERT BOYLE.

November 2nd, 1880.—8 a.m.

The medium, after a short interval, went under control and spoke as follows:—"Yes, I was there, and had there, been such an exhibition in my time on earth, the actors in it would have paid the penalty of death. There were ranged, in a row, males and females, and one young operator, a woman, with nothing peculiar about her, either in manner or education, but with a strong predominating self-will, bade them close their eyes, and keep their thoughts passive. This was after she had placed in their left hands a little ordinary metal disc, merely to rivet their attention, and keep their thoughts from wandering, it having no other effect; going round to each individual in a peremptory tone, she said, 'open your eyes, if you can, you cannot, I know you cannot;' and out of eleven, ten were unable to combat her Will; and on another occasion, six out of seven, but the general average at her meetings is ninety-nine per cent. of those that enter on her platform, succumb to her will. Let us take these six, whom she instructed to look on her, and with one pass she mentally willed a rigidity of limbs; she then caused them to stand up before the audience, and made them go through several grotesque performances; but the next experiment, which she made, riveted the attention of two, that were there. They were scientists, who, looking on these grotesque performances, muttered with their lips the word "collusion," but who, on witnessing further experiments, rapidly changed their opinions; and contempt was changed to surprise. She bade one of the six to stretch out his arms to their fullest extent; to stretch out his legs as wide as ever he could, and, with four rapid passes, she made both arms and legs perfectly rigid; there was the strange sight of a pliant-body and rigid limbs. This person was examined by these two men of science, and as they lifted him by the body, he bent in the middle like folding a book. At their request, she made his body rigid, and then to bend it was impossible. They suspended this person on four chairs; the backs of his fingers resting on two chairs, and the extreme points of his heels on two other chairs; on seeing this, one of the two great scientists made this remark, 'such a position were impossible to a living breathing being, unless under some extraordinary power, which power, not seeing it, not knowing it, I must call inexplicable.' The operator went on with other experiments, not knowing, and not caring, who were judging her. It is not of the experiments I would speak; but here, in a paid exhibition, the power of mind is fully demonstrated; the power of spirit over matter; and had such experiments been publicly given in my time on earth, they would have been followed by disastrous consequences. But, depend upon it,

* 20 years.

these exhibitions of the power of mind over matter have a deep and settled purpose for the future. Better by far than any lecture was this simple experiment; better to tell them first to know themselves; to think of themselves differently; to conceive of a something not before studied by them; such an experiment for the first time giving them a tendency to seek after the Great Spiritual Mind. They saw before them, the power of one Will over another Will, and, for the first time, could realise the different relations we stand in one to each other. Some amongst mankind being blessed with the possession of a conscious and contented Will, capable of knowing and imparting to others; whilst others are Will-less, swayed about by every current of thought; unstable in all things; needing a guiding hand, slaves to the strong and self-possessed. Once allow the power of mind over matter, as evidenced in this experiment, where utterance was granted to Will, this forms a stepping stone to greater and to higher things; to different thoughts; to a greater usefulness in the employment of time. What will it matter, then, in the hereafter, that the philosophers know not God, nor can conceive a future state, either of reward or punishment? What will it matter to them whether they know Him, who is above all things? or whether they know Him as the spirit intelligence, but hide this fact from the vulgar? These things will not matter to them, neither will their aptness to argue on them, or their readiness with quotation, help them. It will not matter to them in the future, whether they are right or wrong, in these, their surmises. No special good will arise from their holding themselves aloof from that faith, which peremptorily says, 'unless kept whole and undefiled, the soul failing shall perish everlastingly.' There is no special merit for them in not believing this in the hereafter; for hitherto they have wasted their lives in useless theories and arguments. Blessed is that experiment, if, for the first time, it leads them to more ennobling pursuits. True happiness is alone found by the thoughts and the studies being directed to the discovery of truth under any form, proceeding from any source; whether from a minister's pulpit, or a charlatan's platform, it matters not; if truth be presented, it then becomes a duty to discover that truth, and prove it to its fullness. For once admit one mind to have an active and individual power over another mind, over another intelligence; then the first stepping stone is reached toward self-knowledge. This would be an unique study with them; they know more of the origin of things; they know more of the theory of induction and consequences, and soon, do these learned savants, who are so asleep to every day matters, that even a visit to a charlatan's performance arouses them to think of themselves less and more of others. It has been long expected, that from the scientific ranks the first great aid in the new era will be received; and that the power of mind over matter will be proved in various modes, leading at all times to scientific scepticism in every condition that scepticism may design. Of all laws they have knowledge, except that law of obedience to God, not knowing Him, they cannot yield to Him obedience; but God, in His wisdom, may already have chosen them to open the crusade against materialism. He may be pleased, in His mercy, to explain His Will in a free and eloquent manner to those His children, who are learned in most things, but unlearned respecting their God; He may fill their hearts with strong urgings, and, in His mercy, give them mighty motives to seek out laws which, once explained, will find in them a faithful observance. Better that such minds as these should be His chosen workers, than those who put their faith on their sleeve, changing it nearly every day. These have never given God service of any kind hitherto, and it is to demand the tribute from every soul, the only service God can demand from His children, which is praise and honour to Him; He stands in no need of such praises or honour, being independent, but He gives to His children a natural duty. Let them think of these things when their thoughts are turned towards Him, whose wisdom is far greater than the wisdom of the earth; whose ways, are not men's ways. It is truly within their power to return to that God the praises which have so long been delayed; it is within their reach, if it is within their resolve. The two left that hall; one of them has been faithfully experimentalising on the human body, and has been also careful in his various microscopical analysis, and the other we pray will be as earnest as he has been in his mechanical ingenuity. Let them find for themselves their own subjects; and to prevent the possibility of collusion, let them be chosen from the different points of the compass, taking care to have none that have been

previously under the influence of any experimentalist. It will require no other knowledge than upward and downward passes, which will come naturally to the stronger Will; meaning that there can be no danger to the weaker Will by improper passes. They must abandon also the idea of the necessity of the study of phrenology; for this study is not necessary in the initiatory study of these experiments; afterwards the necessity will exist of putting one organ at rest, and arousing another to activity; afterwards putting several at rest and several to active use. Then the study of phrenology becomes a necessity. These two, if strong in their resolves, will surely be successful in their commencing experiments, and surely reach that stage, where the study of phrenology is useful indeed. They may ask after this study, to what it will lead? The answer is, to another world; to another range of thought; to the full conception that all are children of the Supreme Creator; that the body is but clay, and God, the potter; but that His supremacy is unquestionable in their inestimable gift of immortality; and that is to what these experiments faithfully carried out will lead them; for they cannot carry out these experiments without coming across a clairvoyant soul, or one that could be spiritually controlled. This, they will find, to be step No. 2 in their progress of development. The first series of experiments will prove merely this: 'Given a strong Will and an earnest resolve, and that one mind with such a possession, can fully control the acts and thoughts of as many as are weaker than itself;' with this provision, that the weaker Will unites for the sake of experiment; meaning by this, that however weak the Will, it could not be controlled by a stronger Will, unless with its concurrence. Hence, the majesty of individual independence of will; and, in this first experiment, nothing but what is contained in the thoughts of the operator, will be made known to them; until they come across a clairvoyant soul. Then another world will open out before their gaze. The peculiarity is clear and striking. I remember being present when some monks were trying these mesmeric experiments amongst each other; and there were several that were good mesmeric subjects, both amongst the monks and the nuns; until one under mesmeric influence, on being commanded to make some special movement said, 'I am weary.' The operator, turning pale, said to those that were operating with him, 'This is not of my thoughts, these are the first independent thoughts that any of my subjects have had;' previously his voice alone had reached her ear, she having been inattentive to enquiries made by any other, and he said 'What is it that wearies you?' 'She said I am tired of stopping in this body, I shall leave it.' He then Willed that her spirit should not leave her body; and the spirit, or the subject, that had prayed for its release, governed. He, then, by the advice of those standing around, said 'If I let you go for a short journey, will you return?' 'I will come back, was the answer?' 'Then go to your home ere you join us; and she answered, 'I pray you let me go where my soul willeth;' and he answered 'you shall journey, but I will limit the time of your absence, and your soul shall go where it willeth;' and she made this request, 'throw a cloak over me, or draw a cover over my head, for I am weary of too much light;' and the monk covered her body with a cloak from our gaze; with a different articulation, she said, 'I am obeying you, I am going home. I am in your midst, that is, my body that is covered is. All trembled, and I trembled as violently as any of them; and I asked her to tell me what I held covered in my hand; I did this to prove that she was in presence amongst us. She said, 'you cover that, to which at the present I am superior; you cover that, to which in this present, I owe no service, or rather, you cover that to which at the present I am superior, or rather you cover that which indicates it;' and at this time the hand of one (the questioner) was placed over an hour-glass, a small one, smaller than many you see. 'Now can you read as I write,' was the question of the operator; and the answer made was this, 'write and I will read;' and we all gathered near him, clustering near him; the motionless body, still covered, lay before us. The first question that he put down was, 'what are you now doing?' The words were repeated, 'what are you now doing?' this without any addition. The next words that he put down were, 'I command you to answer me,' and this was repeated, 'I command you to answer me;' putting down his pen, he turned and said, 'why do you not answer me?' and the answer she made was, 'I cannot obey two commands at once. You told me first to read what was written

by yourself; I did so, and now that I am freed of that command, I answer you. I am looking over your shoulder; and all, who were there, turned about, but could not see her, and after a short interval of silence, the voice again broke the stillness, saying, "they have put immortelles on my sister's coffin, she to whom the task of restoring the honour of our family was entrusted. My mother was comforting my father, telling him that he had still one daughter left to him, and that praise to the Virgin she was still in her noviciate, not yet wedded to the Son of God, and that not being yet a bride of Jesus, he could bring her home, and centre the hopes of the family on her, and my earthly name you all know was Agnes, so of me they were speaking. I am known now in this nunnery as Sister Theresa, and the name Agnes comes back again to me with a sweet far away remembrance; I am as thankful for the liberty you have granted me, as pleased to have been permitted to visit my home, and so sorry that my sister is dead, and now I am coming back; 'I am coming back' was again repeated, and the hitherto motionless body averted backwards and forwards, and, in an imploring voice, said—"release me, oh, release me!" The operator was frightened, yet self possessed; more self-possessed than any of us; he flung the cloak aside, but having no knowledge of passes, yet by that inert yet natural knowledge of the Will he breathed on her and bade her again be natural and arouse herself, and she became then perfectly conscious with no memory of her late visit. I bid the two who were present in that hall to mark me well; there was in her case no memory, and as in the case of this sensitive, who wanders hither and thither and returns to this body with no memory; for when she was natural and conscious the Superior of the convent spoke to her and said, 'Have you heard from the world, Sister Theresa? and with a sweet confiding smile she answered: 'Mother, when the last message was given to me, it said that all was well and that they bade me remember them in my prayers.' Yes; the Superior answered; such was the last message 'Theresa,' but the destiny and welfare of all of us is in the hands of God; it is a blessed consolation to know that those we love are happy; but it is also a great virtue to bear tidings the reverse of those with fortitude. "What mean you Mother, are those I love in any danger? obedience has not obliterated from my heart love for my parents, speak." Why pursue this meeting where I was present further; only taking care to point out to those two who were present last night in one of the School Board Rooms, and who were struck with the power of mind over mind; how great must have been her power of acting, to act as if she were forgetful of things that affected her dearest and deepest affections; not one of either the monks or nuns knew that her sister had died, and that the world was opening for her, and the consecration (so blasphemously termed) of a young soul to perpetual imprisonment (for embracing a priest's or a nun's vow is blasphemous in the eyes of God) would not take place. She was the first that knew her mother was longing for her return, for it was full two days after, ere these news reached the convent, that she, known as Sister Theresa, knew she should not take the vow; for her sister had died and was then unburied; and that the last hope of her father's house should follow her sister's funeral. Now, let me tell these two professors, this is what I mean by a clairvoyant soul; it is a soul that can travel; and the question may, with propriety be asked of every subject experimented on, is, 'can your soul travel?' and the answer will be, in the majority of cases, in the negative; but your experiments cannot continue long without obtaining a clairvoyant subject. Once having obtained this subject, stage No. 2 in your experiment is reached, and your experiments then begin to teach of God; you are not alone then governing matter, but soul also; and it then becomes necessary to enter into the study of how matter controls spirit, so that your own soul may know exactly what experiments to obtain; the greatest culmination of nature in the body is the brain; hence, the first study of the experimentalist, is the human brain or phrenology; and the wandering soul shall return, and under skilful manipulation of the brain, give forth the most vivid descriptions of its journeying, followed, in fact, by all the effects recognised amongst these despised modern Spiritualists. Let them go on; and I pray God that every effort which they make may be met with success according to their earnestness." I was afraid the control would slip away without my getting the name; so I here asked the name, and the control said 'Robert Boyle, I have visited you once before.' I asked "whether he in earth-

life had been cured of a sore by Valentine Greatrakes, the man who is reported to have made some wonderful cures by laying on of hands," and he answered, "I had had a running ulcer in one of my legs for five years; before I knew Valentine Greatrakes; I was much ridiculed for my supporting publicly the fact of my cure; that ulcer formed in my flesh troubled me so much, that oftentimes I wished I were dead. He cured me almost immediately; I lived many years after that operation relieved of all pain; even then, as now, the idea was ridiculed; and I know, for I am guiding one who will begin a series of mesmeric experiments, leading to the discovery of independent spiritual communications; ultimately leading, not him alone, but all those who will be invited to the experiment; commencing privately, and ultimately ending as one of these great material facts to be publicly proved in the presence of hundreds; supported by names, who have stood the test for truthfulness of purpose and decision of opinion. We will wait that day; it is not far off, for there are minds of powerful and indomitable Will at work; and subjects with such as these will be as plentiful as falling leaves now. May God hasten this. I will direct you to obtain an invitation for yourself. Until then, I will be silent as to who they are. There will be one condition, and that is no opinion must be verbally made; but a written paper, handed to the President at every meeting, so that by these conditions silence will be observed; all obeying the operator, and submitting the desirability of all questions to the President in writing to be answered at their next meeting if required, so that you see there is the most strict propriety to be observed, and the preliminary conditions prove their earnestness."

Now, in all of these things narrated in the above control, there is nothing new or startling to one who has had experience either in mesmeric or spiritual manifestations; the real point is the fact which is shadowed forth by two learned Professors entering on independent inquiries as to whether these things can or cannot be; not laying down the law that they cannot be without trying or giving themselves the trouble to ascertain the fact. The cry of "collusion" is something like the cry of "wolf," and may be attended with the same results by those using it. In matters spiritual, science has given up her elaborate painstaking mode of investigation, and without any attention to the facts that can be made as plain as the sun at mid-day. Science says it cannot be, and having said "it cannot be," will not take the trouble to try and see whether it can or cannot be. The real truth is that, as a rule, with a few exceptions, Science is wedded to a "Force and Matter" theory, and anything showing that mind is master of matter, and not an inherent consequence of it, upsets that theory, and brings them to a question which they try to ignore, and this question is—what and where is that superior Power which gives intelligence to force, and makes that intelligence the master and guide of force? I lay no claims to being a scientist; but there was a time when the views of the materialist were adopted by me; and I neither saw nor felt beyond self. I thought as far as I was concerned, that the world commenced and ended with myself. I looked upon soul as the consequence of matter, and that when matter returned to its elements, that soul disappeared from the scene. Accident led me into a study of mesmerism, and mesmerism led me to the conviction that mind was the master, not the slave of matter. So will it be with these two learned Professors, who will, if they see this control, and act up to what they are told, discover that the soul plays a part that they never contemplated, and that the knowledge of soul, its origin, and destiny, is the first great step to that knowledge which teaches man to know himself, and having learnt to know himself, to know his Maker.

As the name of Robert Boyle may not be recognised by many of your readers; a reference to a biographical dictionary will show that he was one of the most scientific men in the world in the middle and latter part of the seventeenth century. He was the inventor of the air-pump and a great discoverer in chemistry. I believe also he was the founder of the Royal Society. Biography slightly alludes to something "as to what an unclean spirit did and said at Mascon in Burgundy," referring to some small work written by Boyle. This is to me suggestive, that the clairvoyant scene described in this control, is the one at Mascon in Burgundy. As I have not time to go to the British Museum to see, if any more light can be thrown on the matter;

perhaps some of the readers of this will try if they can find anything bearing on it. I notice that several of the controlling spirits have related experiences in their earth-lives similar to what Spiritualism affords now, and that in nearly all the cases, biography slightly alludes to the entertainment of the idea as a craze, and wonders how such great minds can be led away. If I am not much mistaken, the wonder will be before long quite the other way.

General News.

Our notice of new books is again held over, and much interesting matter must also stand till next issue.

Read the report of the extraordinary manifestations which took place on Sunday morning last, at Weir's Court. The record fully proves the separate identity of the "forms."

GOSWELL HALL.—A. T. P., Esq., the recorder of "Historical Controls," will deliver an address in the above Hall, on Sunday evening next. Service to commence at 6.30. Goswell Hall, Goswell Road, London. A few doors from the "Angel."

A grand tea and concert will be held in the Society's Hall, Weir's Court, Newcastle, on Monday evening, December 27th. Tea will be on the tables at 5 p.m. Concert to commence at 7. Full particulars will shortly be given.

Please remember that the new serial, "Henry Tarleton; a tale of love and mystery," will commence in No. 1, Vol. 2, for the issue of January 7th, and see that your friends know of this fact, so that they may order it in time to avoid disappointment.

DALTON ASSOCIATION.—On Monday evening next, Mr T. Emms will read a paper at the usual fortnightly discussion meetings of the above association, at their rooms, 53, Sigdon Road, Hackney Downs, London, E. Subject, "Spiritualism: its duties." Chair to be taken at 8 p.m. Visitors are invited.

On Sunday, December 12th, Mr Turpin of the *Christian Evidence Society*, will reply to Mr Bradlaugh, M.P., on "Jesus an His Apostle, as the benefactor of the world." Mr MacDonnell's discourses are making quite a stir, emancipating some, and working up others.

On reference to our advertising columns, readers will observe that Mr Morse, the English agent of Messrs Colby and Rich, of Boston, has received a supply of the latest works from that eminent firm of publishers, and intending purchasers would do well to peruse the list.

Mrs Fletcher was arrested at Greenock, on her arrival from America, and has since been brought before Mr Flowers, at Bow Street Police Court, London, on a charge of fraudulently obtaining goods from Mrs Davies. The case has been remanded for a week.

BLACKHILL.—Mr J. G. Gray, of Newcastle, will deliver two addresses in the Central Hall, on Sunday first, Dec. 12th. Subject, evening, "Spiritualism contrasted with the doctrines of Christianity." Services to commence at 2 and 6 p.m. Collections will be taken to defray expenses.

I have paid great attention to the statements made, and I think it must be admitted that disease and death sometimes result from vaccination. . . . It is said that deaths which have been caused by vaccination are not unfrequently certified as occurring from other causes.—*Reply to a London Anti-Vaccination Deputation, by the Right Hon. A. S. Ayrton, M.P.*

We have pleasure in acknowledging the receipt of 15/-, being the balance from the soiree held at Ashington Colliery, on Saturday, Nov. 20th, for the benefit of the funds of this paper. This is a commendable example, and if other societies would emulate this effort, the *HERALD OF PROGRESS* would be enabled to perform twice the work. Our thanks are due to Mr G. Scott, of Ashington, and Mr G. Dawson, of Choppington.

The success which has attended the publication of *THE HERALD OF PROGRESS* is indeed remarkable, and continues to grow week by week. During the past two weeks we have received the most kind and appreciate words of encouragement; and to these well-wishers we return our thanks, and beg to assure our readers, new and old, that no effort will be spared to make the *HERALD OF PROGRESS* as representative of Spiritualism as possible, and a fit exponent of the principles we advocate. If our journal is worthy of the cause, use your efforts, kind friends, to circulate it everywhere.

Last Tuesday at Westminster, in the case of Lowe v. Fitz Gerald, in relation to a report of a Council meeting of the National Association of Spiritualists printed in *Spiritual Notes* in the latter part of 1879, Mr. E. D. Rogers, Vice-president of the Association, made oath without reservation or limitation, that the said report was not paid for by the Council.—*The Spiritualist, December 3rd, 1880.*

SOUTH DURHAM ASSOCIATION.—The following are the appointments for Sunday next:—New Shildon, (22, Redworth Road), Mr C. Lupton; Auckland Park, (260, William Street), Messrs. Duan and Mensforth; (124, Gurney Villas), Messrs. Hills and Eales; West Auckland, (Johnston Street), Messrs. Mansfield and Gill; Byers Green, (Church Street), Messrs. Robson and Wright, Physical Science; Spennymore, (Villiers Street), Mr Hopwood. Services to commence at 2.30 and 6 p.m. A cordial invitation is extended to all.

"Omega," in relating his experiences in the *Cornubian and Retreat Times*, thus writes:—"Fancy, sir, this Spiritualism contradicts theologians, philosophers, doctors! Whatever will become of us? If the above cases do not set your readers longing to know something about Spiritualism, I have mistaken human nature. Aye, ye poor afflicted ones, could you but know what a blessing you would find in this subject, how gladly would you receive it to your hearts; aye, and were I but permitted, how gladly would I come to your homes, to help you by my experience. I would leave the narrow stream of sectarianism, and launch out upon the deep broad ocean of ignorant and suffering humanity!"

AN INCIDENT IN CHURCH.—The *Manchester Courier* describes an amusing incident which took place at St. Clement's Church, Greenheys. The Rev. D. Ellison, rector of Albert Memorial Church, Manchester, preached the anniversary sermon, and specially addressed the young on the importance of a thorough and honest devotion to duty. He illustrated his subject by an anecdote of a railway pointsman whose duty it was to turn an approaching train on to a certain line of rails, but at that moment he saw his own child playing there. He pictured the momentary struggle and the inevitable catastrophe which must be expected to follow the discharge of duty, and asked, if the child would avoid his fate, what must he do? A youth in the congregation, some 10 or 11 years of age, wrought up to the highest pitch by the story, cried out, "Lie down." "And he did lie down," said the preacher, and was saved."

GLASGOW.—It is, indeed, gratifying at all times to hear of the progress which Spiritualism is making everywhere. In Glasgow, a few of us having joined your ranks, have had so many new inquirers, that we opened a New Hall at 4, Melville Street, and I am glad to be able to state that our opening night (last Wednesday) was indeed successful beyond expectation. The meeting was composed of a good few new to Spiritualism and who went away satisfied at last that it was not all swindling, and have given their names as members of our circle. We had a trance address from Mr D. Anderson, a medium of no mean ability, who will be with us every Wednesday at 8.45. Mr James Hunter, 40, Main Street, Garbal, has accepted the Treasurership.—Yours, Geo. Barnett, Secretary, Circle of Unity, 2, Wellerroft Place, Glasgow.

BIRMINGHAM.—On Saturday evening, November 28th, Mr J. C. Wright of Liverpool, delivered a trance address, upon "Mental Sciences," and give some delineations of character of persons selected out of the audience. The discourse and the examinations were in the medium's best style. The meeting closed with a number of impromptu poems upon subjects selected by the audience. On the Sunday afternoon following, Mr Wright, together with a large number of friends, amongst whom was Mr Gray and Mr Groom met in the cemetery to pay the last rights of religion to the body of the daughter of Mr Sewell, aged 12 years. Mr Wright and friends awaited the corpse in the chapel. After a hymn was sung, Mr Wright read a portion of Scripture and was afterwards controlled. The invocation and address were very appropriate for the occasion. Several hundred collected around the grave, attracted by the novelty of the scene. Mr Wright was again controlled, after which the choir sang a hymn and all quietly dispersed. A crowded meeting assembled in the evening to hear the guides of Mr Wright, who discoursed on "The rise and fall of nations." The discourse was delivered in a style of great volubility and gave great satisfaction.

GOSWELL HALL.—Mr Pearce gave us the third portion of his lecture on the "Pyramid" last Sunday evening. This lecture is illustrated by diagrams, and consists of a dissertation on the Great Pyramid, showing it to be constructed from measurements and plans derived from the most profound astronomical observation, and proving beyond a doubt that in the time it was built, men knew as much, if not more of the science of astronomy, as we do at the present day. I hope Mr Pearce will publish this lecture, as it would throw a great deal of light on things which are at present obscure. The time would not admit of its completion, and a proposal by the chairman that Mr Pearce should be asked to finish it at some future date, met with a hearty response, and accordingly Mr Pearce has promised to let us have the fourth instalment early in the New Year. To those who have followed this lecture from its commencement, this will be a very pleasant anticipation.

KIRCALDY.—It may interest some readers to hear from this quarter, and how matters spiritual are progressing. We are not destitute of life, but like the rest of our brothers Scots, move slow but sure. The wedge of Spiritualism introduced in this locality is gradually being driven home. We rally a fair number, and represent no mean thing when gathered together. We have some young men who attend our meetings, and take delight in reporting the utterances of our guides, and next week will send you a lecture, if admissible, for the "HERALD." Having removed to a more central house in town, we intend to open a room for the good of the movement; and a weekly seance has been inaugurated with a social gathering on Tuesday last. We will be most happy to have any friend with us who may be in the district, and Spiritualists will find a home-welcome at all times, if they call. There is much prejudice to contend against in this town, but we can afford to wait and work for the advancement of truth, and surely the blessings of liberty are worth a little labour. We would be most thankful if any friend had a spare volume on the subject of Spiritualism, or anything kindred to it, to make up a small library, which is a necessary institution.

Yours faithfully,—ALEX. DUGUID.

13, Oswald's Wynd, Kircaldy.

PENDLETON.—I am happy to inform you that I have been making enquiries to have your paper the HERALD OF PROGRESS placed on the table in the Reading Room of this town, and I am very glad that they are so much in favour of progress as to allow it to be placed there. I am also pleased to report that our councillors are doing all that they can to promote the spread of knowledge generally. We have a Debating Society which numbers over 700 members, several of our councillors are members of the society and judging from the interest they take in the society they are desirous of its success. They allow us the use of a room for a small rent and our members are thankful for that favour. I may also say that I have distributed some of your papers in our Debating Society and I have heard of good results already. Whilst I am writing I might as well tell you that I am very proud of your paper and that it will be a credit to the movement, you make a good selection of articles. There are several of your papers that I have had great pleasure in presenting to strangers, the two copies that we forwarded to the councillors of Salford, were October 22nd and November 19th. I have presented the memorial that our London friends prepared for the Home Secretary to our Parliamentary Debating Society, it undoubtedly surprised them when I brought it forward, but after all it was respected as much as the other subjects and will make more impression where it has more supporters. There is plenty of quiet, but good work going on here which is sure to show itself before long. I can tell you something about the control of the weather as reported in the *Medium*, August 6th, 1880, page 503, if Spiritualists were not so fond of calling it nonsense and other bad names. I have had six years proof of the same in demonstration, and I am waiting until some one is ready to investigate the subject in a thoroughly scientific way. It cannot be long before it is looked into or it will terminate in bad results.—FREEDOM.

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AN EPIDEMIC OF HYSTERIA.

Medical science teaches that disease is disorder. "like attracts like," therefore the spirits attracted by disorder must be evil. Evil spirits can prophesy falsely, and can speak with tongues. Of this I have had ample proof.—A CORRESPONDENT.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Sunday morning last, the guides of Mr Wright delivered a discourse in Perth Hall, Mr John Lamont, president of the society, in the chair. After an invocation, Mr Wright said: The mind of man, like all other manifestations of creative energy, had its origin in that unknown absolute force, called God. The mind might be classified as expressing reason, sentiment, and passion; consciousness is a result of the activity of the whole. Perception came first, as the basis of all experience; sensation is real. Man can only know absolutely by sensation. He cannot know matter, colour, form, nor weight. Colour, form, and weight, are sensations; abnormal, like normal perceptions, produce real sensations. Clairvoyant visions are as real sensations, as visions of the hill, the sky, or the tree. The spiritual world has a condition of sensation, adapted to the laws of the soul's volition; then must progress from the basis of his sensation, which is as true in the spiritual world as it is in the physical. The control criticised popular ideas formed in orthodox circles of the nature of heaven. He ridiculed the idea of a heaven of rest; such an inactive state can have no existence in nature. Heaven is action, happiness is action, life is action, God is action. The control concluded by shewing that the spirit-world expressed its life on the soul-growing conditions of humanity; that there is one world, of which matter and spirit are modes. The lecture was much appreciated. In the evening, the guides of Mr Wright delivered another lecture, subject—"The enigma of Life." Dr. Hitchman presided. In introducing the lecturer, he said, that the evidence in support of spiritual phenomena was as demonstrative as any evidence in support of any other modern scientific fact. After an invocation, the controls proceeded to deal with Spiritualism in the old and the new reformatory times; then felt himself acted upon by forces that sustained him in a continual course of progress, notwithstanding apparent adverse influences. In spite of death, war, revolution, and destruction, humanity held on its progressive way. Despotism did not kill the aspirations of Italy, nor did French tyranny destroy her love of democracy. The wily and sagacious priesthood of the Church of Rome, could not prevent the birth of the spirit of reformation. The silent, ever-operating will of progress marches onward, regardless of kings, priests, and bigots. The lecturer illustrated this principle by referring to the disestablishment of the English church in Ireland; its ardent defenders declared that they would never submit to the disestablishment and spoliation of the church in Ireland, but they submitted. The aristocracy declared that sooner than submit to the passing of the Reform Bill, they would sell out and leave the country. The Reform Bill passed, and the control said, that it was a matter of pity they did not carry out their threat. Nonconformity too, manifested the spirit of change. The control ridiculed the new-fashioned doctrine of conditional immortality, which is honeycombing the Baptist churches at the present time. Conditional immortality means that man is naturally mortal, but through a belief in Jesus Christ, received immortality. Those who have not believed, and those who have not heard of Jesus Christ, can have no immortality. The control derided the idea of the labours of the Foreign Missionary Society, sitting round a green table in London, conferring immortality upon countless millions of heathens. Death is not destruction; it is not the making of something into nothing—a process impossible; it is the departure of the soul out of the body, where it is met by a convoy of spirits, to bear it to a brighter and a happier day. The control concluded, by urging the moral and intellectual duties of this life being observed, that the greatest happiness might be attained in the spirit-world. The large and crowded audience repeatedly applauded the lecturer.

JOHN CHAPMAN.

We are glad to be able to report a continued increase in our circulation. There is still some difficulty apparently in obtaining the *Herald*, and friends experiencing such will oblige by communicating at once. We urge our friends to assist us in giving *The Herald of Progress* as much publicity as possible. When it is known it will be read.

We have received a rejoinder to the debate on Spiritualism and the views of Mr Lees, by Mr J. K. Lewis; several excellent poems from R. Fitton, E. W., and J. Walker, and many interesting articles from F. O. Matheus, C. G. Oyston, R. Harper, and others, and some able replies to the queries of Gordon Scott, published a few weeks ago. These will, as far as practicable, appear in our next.

TERMS OF SUBSCRIPTION.

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THE HERALD OF PROGRESS may be ordered of all booksellers.

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.

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The Herald of Progress.

FRIDAY, DECEMBER 10, 1880.

Reflections.

THE greatest blessings have invariably proved the greatest of curses when perverted from their proper uses, and the most potent remedies when unskilfully applied have usually been found to possess the most destructive properties. In a similar way we may say that everything good has its opposite evil. Music, the captivating strains of which will bind the savage and the cultivated mind, has its discords; eloquence and persuasion that may lead the multitude to higher purposes in life, and the abandonment of all that militates against individual happiness, may excite the infuriated mob to rapine and murder; labour that brings the sense of satisfaction and independence to the mind of the toiler has its opposite in the fatigues and hardships which must be endured ere the reward is gained. Proceeding from the mental and physical planes of action we find the same principle obtains in the moral and spiritual realms of thought. In short this principle of opposite is universally diffused, for we find light and darkness, good and evil, sweet and bitter, strong and weak, harmony and discord, pleasure and pain, pervading every walk of life and every condition of creation.

Among the institutions calculated to improve the morals and happiness of the people, we claim that Spiritualism holds an important position, and that like all other things it, too, has its opposite, and that when its holy powers are perverted or applied to purposes, other than those for which they were originally intended, then it instead of a blessing becomes a veritable curse, consigning its victims to the regions of suffering and remorse. That the purposes of Spiritualism have been frustrated and directed to channels which are as opposite to its holy mission as darkness is from light, is a positive fact; but whether the same has been done on every occasion for the purposes of self-emolument, or has resulted from a want of necessary

knowledge is a question that we cannot decide in all cases. We know of instances where the power of Spiritualism has not been conducive to happiness in consequence of the lack of the necessary knowledge to guide the affairs of mediumship; and we are acquainted with numerous other instances where the perversion has been wilfully and studiously introduced. In each case it is to be deplored that such a state is possible, that we should be so ignorant of the real nature of consequences as to blindly rush into the arms of danger; for, after all, such results are wholly attributable to non-information, since if there was a lively knowledge of the penalties involved, we question very much if any temporary advantage or worldly preferments would induce such a course of action.

We need not turn to current events nor to incidents in the past in corroboration of what has been advanced, for surely the evidences are clear and unmistakable. On the one hand we see by the injudicious surrendering of the Will, the most unhappy consequences induced by mediums, while on the other hand the most debasing practices pursued under the guise of Spiritual Truth. And meanwhile, what have our leaders been doing? Have they tried to reform this lamentable condition? To warn the general body of Spiritualists of the sacred and solemn responsibilities that rest upon all those who undertake the investigation and propagation of Spiritual laws and communications? If we might be allowed the privilege of answering these interrogations, we should say, they have done practically nothing, but wrangle over obscure points and unintelligible theories, to the discomfiture of all their followers, and to the delight of their opponents.

But we feel the time has arrived when the importance of the subject should be presented in such a form, that none might mistake the lessons intended. Therefore to mediums and sitters we say do not approach this subject out of mere curiosity, to become acquainted with its phenomenal wonders, but with the earnest desire to know the truth and to benefit by its application. Do not desire the gifts of the Spirit, but only to profit the world therewith. Do not go to the Spiritual altar with impure motives, for selfish interests, or for anything but strictly honourable purposes. Remember, "that what a man soweth he shall reap," and that if he "sow to the flesh he shall of the flesh reap corruption; but if he sow to the Spirit, he shall of the spirit reap life everlasting."

The cause of all our trials, exposures, and persecutions, is the absence of the spiritual element, and when mediums and sitters apply themselves to the understanding of this internal and superior condition, we may expect to see no more of those humiliating spectacles of mediums as felons in the Police Court, nor division obtaining in our ranks.

A YOUNG HEALING MEDIUM.

We quote the following from "A Review of Spiritualistic Exchanges" which appeared in the *Banner of Light* of November 13th, 1880. It is a translation from the *Revue Spirite*, Paris, for September, prepared by G. L. Ditson, M.D.

For two and a half years we have had here a little medium seven years of age who is clairaudient, and has the faculty of healing. A number of persons have been cured by him, either by the imposition of his little hands, or by his vegetable remedies which he proscribes, and which he says are known to him." When asked concerning his gifts he replies that "when he was a large man he was a doctor." "This child had, then," says the writer, "an anterior existence; we cannot explain the thing otherwise. He speaks with much difficulty." He has had this faculty since he was four years old. When alone with his parents he says: "Papa, you must not think that I am to remain a long time with you; I am here only for a few years; it is necessary that I go away." When asked where he will go—if far away? and if it is better than here? he replies affirmatively: This letter is signed in behalf of "our Society" (probably Spiritualistic), C. D. De Lagrange.

JOTTINGS.—EDITORIAL AND COMMUNICATED.

It is a painful fact, but one which serves to illustrate the frailty of human nature, that so long as we enjoy the friendship of associates we are blind to their weaknesses, and careless about their pursuits in life, whether they subsist by selling beer or corn, or any other commodity. But when friendship wanes, or the equilibrium of harmony is disturbed, all our feelings are changed, and words are found insufficient to portray all their inequalities and failings. These are human characteristics, and all who aspire to be leaders in Spiritual matters should abandon those narrow lines of conduct. "To err, is human: to forgive, divine."

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LET US AIM HIGH.

Goodness is the key to unlock the treasures of the Spiritual kingdom. A clairvoyant, who is very holy, holds direct intercourse with heaven. There is no space, no time to such an one. Spiritual life comes (direct) from the source of all life. Clairvoyance can be used either for good or evil purposes. I heard of a woman the other day, who uses this faculty to assist house-breakers.—A SEER.

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O B I T U A R Y .

SOUTH DURHAM.—Mr John Brunskill of Byers Green passed to the higher life on the 28th ult., at the age of 76 years. In accordance with the will of the departed, before he left the flesh, the funeral service was conducted by Spiritualists, Mr James Dunn of Shildon, officiating. The funeral was attended by a large number of Spiritualists from the surrounding districts, amongst whom were many mediums of more or less note. Many people of all ages and both sexes congregated in and around the quiet little churchyard, to witness what had never been seen before by them—a dissenting layman officiate instead of a parson at the grave of a brother—within the precincts of the Established Church. Before lifting the coffin from Mr Brunskill's house, which is close by the church, the friends sang the first half of the funeral hymn (111th of the Spiritual Lyre), and on entering the churchyard the second half was sung proceeded to the grave. At the grave Mr John Mansfield of Shildon, read the appropriate piece, "What is Death," from the "Arcana of Spiritualism." Mr Dunn being entranced the controlling power poured from his lips a solemn and impressive prayer, after which was given a touching and befitting exhortation to the assembled people, asking them to study the facts and phenomena of life so that they might be prepared to meet the change called death; showing that Spiritualism teaches the truth concerning it; exhorting them to understand themselves and their life, so that they might be led into the way of truth; beseeching them to search for the knowledge of a future life, so that when their time came to make their exit from this earth they might be prepared to enter a higher and better world. The exhortation being ended with prayer, the hymn on "Death" (60th in the Lyre) was sung, when the service was ended with prayer and blessing. The spiritual influence of the service, solemn, and impressive, was visible throughout and will doubtless make a lasting impression on those who were present. It is hoped the Spiritualists throughout the country will inter the mortal remains of their departed friends in a similar manner, as the law now permits them to do so. G.

"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?" "Life beyond the grave" &c., &c. The story 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 truth of reformatory measures, through the pleasing methods of a tale, ought to meet with universal acceptance by all well wishers of our movement,

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.

COMMENTS.

THOSE who are conversant with the Hebrew and Christian Records, may call to mind certain references that are made, in the close of the older canon, to the "coming of the great and dreadful day of the Lord;" and in the Christian Scriptures, to the "day of the Lord, which is to come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

The literalist, who reverences as truth all that is apparent in the letter, and forms his ideas from the simple statement, thinks that these are prophetic utterances of a grand and final catastrophe yet to come, and which is to culminate in the destruction and annihilation of the mundane earth, if not the solar system itself, but, at the same time, is very complacent, inasmuch as he never dreams that such an awful tragedy will be enacted in his time, and so, while the morning sun continues to rise and dissipate the darkness of each recurring night, it causes him no trouble or anxiety, and he makes his exit out of this world, quietly leaving it as a bequeathment which others will inherit, and perchance, may be the victims of such a holocaust.

But these "prophecies" to the initiated, have a very different meaning, instead of being in an unknown future, the truth which the allegories contain, relates to actual verities, and are known cycles, which follow each other, with the same precision and regularity, that days, and weeks, and years, succeed each other.

The cycle, which is a purely spiritual one, was well known to the initiates of the ancient Indian system, who were better versed in spiritual realities than moderns are, with all their boasted advance in knowledge of the sciences and arts. Even in mundane art and science, this boast becomes an empty sound, when we are confronted with the still majestic remains of architectural skill, and those Cyclopean engineering works, discovered in Central and Southern America. If these be so, and I challenge denial, then it is easy to allow, that the same class of mind which could originate and carry out into actual realities, such gigantic undertakings, might be versed in sciences which dealt with more than mere physics!

Returning to the Biblical reverencer, if those so-called prophecies, were and are proofs that they were divinely inspired, then it follows, that this and other equally ancient records were divinely inspired too. That system, which is an astrological one, has an astronomical correspondence, but which cannot be calculated by the same rules, that apply with mathematical precision to the planetary and solar movements in space. These are subject to the laws which govern all appearances and phenomena in time, while the other is above and beyond time and its properties, and refers to the mental and spiritual states of embodied mankind, and are indices of states of being even when disembodied.

In briefest words, the Day of the Lord, has precisely the same meaning and application, as the Day spoken of in this scene when all things are dissolved and a new creation takes place. It refers to the completion of an epoch, or spiritual era, and the commencement of a new one, in short, by a new dispensation.

At recurrent intervals of time, a fresh wave of spiritual energy sweeps over the planet, and the result is that an advanced order of truth comes to certain minds, who give shape and form to its reception and perception, and it generally gives birth to some new, so-called, religion, or system of ethics bearing upon the enlightenment and happiness of human kind. The new born truth, round which all others cluster, has a nucleus in some part or division of the human family, and when its force has been expended, and its purpose has been attained, then another follows, and as it has been in the past, so it is in the present, and will be in the ever continuing future; and if any spiritual fact can be determined, then the present signs of the age betoken that we

are now in such a crisis. Such is the meaning of the Day of the Lord.

This scene is illustrative of three somewhats, which the translators have rendered into English by the word *qualities*, which, certainly does not give the full meaning of the word in the original—*goon*. Hence, I have adopted the word *principles*, as it better expresses what is so clearly set forth in this chapter.

It is a definition of the Trinity, in human embodied forms. There are degrees of receptive life, in every human being, and also, in humanity as a whole, which correspond to the three great divisions in the world of spirit, in whatever condition of expression it may be.

The soul—or inmost principle of life, receives its life power from the inmost or celestial heavens, or, as called by *Krishna*, the Heaven of Heavens. The spirit, or clothing of the soul, receives its life from the intermediate, or spiritual heavens, while the body, receives its from the ultimate, or natural heavens. But, the body, as I use the term, refers to that which gives existence, or expression to the "atom of life," in any world or sphere. All these three, form one Being, and at dissolution, these are re-formed into a new consistency or form. The physical organism is only temporary, thus, the sensual and corporeal substances composing the physical structure is discarded at dissolution, or death, and the real man, formed of soul, ~~and~~ body emerges from the physical organism in his integrity.

What the external limbs are to the organism just so, are these principles—designated Brightness, Impulse and Darkness to the real man while in a condition of embodiment; they are the forces, wielded by the spirit which merely use the organs of the physical body as instruments. They are, in fact the intermediates between the spirit and the body; they pass away with the organism, but that which made them what they are survives, and ascends with the resurrected form.

The manifestation of these principles in the conduct of human beings determines their specific characteristics, both in this world and that which is to come.

Surrounded as we are by conditions, and limited by circumstances, which but a very small portion of the race can command, the real life of the individual is but dimly seen and known, but, when the spirit is emancipated from its physical covering, the fetters of these outer conditions are removed, and then it ascends to that state, in conformity with its own specific love of life, and attracted by the magnet of affinity, to that which accords with its own quality, it joins the company of those who have preceded and there finds its happiness and home.

Such is the simple and beautiful truth unfolded in this ancient revelation, and those who have had much experience with modern spiritualistic phenomena, and entered into spirit communion (as it is called) will at once recognise its truth. With such a key to unlock the mysteries of the future life, there should be no difficulty in determining the status of those spirits who return and detail the manner of life in those spheres which they inhabit.

This law of attraction, is that which operates, "like draws to like" and those, which are ignorantly called "evil spirits," are nothing more or less, than those who had not developed the higher, or more interior qualities while in earth life, and they must needs return to gain a consciousness of the life they were in at the time of their earthly dissolution, so that they may develop the consciousness of their own cyclic life. This is the secret why such multitudes are, what is called, "returning to the earth;" and experience has proved the benefit they receive, and the good, or use, they perform to humanity in embodied conditions. These are the "earthbound spirits," and, their having to come in such a manner, is the expiation they have to undergo, and having accomplished this, and thrown off the weight which held them down, they are enabled to pass on, or ascend, to higher spheres. Those who had the inmost life principle developed, while in earthly existence, do not require this, as they never lose their consciousness, and thus as described, "they no further regeneration need!"

The genesis of the spirit is here revealed, showing that the "Heaven of Heavens" is the origin from whence all life descends.

The natural thought which arises, when in contact with this

truth is, that of "prior existence;" but this hardly applies, inasmuch as the purpose to be attained by a *descent* into earthly conditions, is to gain a consciousness of a differentiated state, i.e., that while in its former state, it formed a part of the whole, as a *whole*, after its ultimatum into earthly and mundane conditions, it becomes conscious of a specific individuated life of its own, in *addition* to that which it had in prior states.

To my thinking, the signs which indicate the possession of spiritual knowledge, (knowledge is power,) or, as we should term it, the regenerate man, could not, in any gospel or revelation, and short of actual experience, be more clearly set forth.

Can any living examples be adduced, that reach to the standard as here set forth?

If this ideal is aspired to, the aspiration itself is a prophecy of its attainment, and is the seed sown in good soil,—or earthly conditions, which will blossom out and bear fruitage, if not in the present life, in the next life, where no barriers are to prevent the ascent of the spirit, except those formed by its own want of knowledge.

If the Christian dispensation has not produced any living examples of regeneration to such a degree, it only proves that its knowledge or power is insufficient, and it remains to be proved what the newer dispensation will produce ere it runs its cycle, and which, in its turn, will be superseded by another with still greater power and knowledge.

In this dispensation, the mythical powers of the old magi and magicians with the magical arts they used, will pale before the powers of the regenerate man of the future, and in the exercise of which, there will be nothing partaking of the qualities generally accredited to the magician, but, they will be powers exercised only for the benefit of their fellows, guided by true wisdom and pure love, and in which *self* interest or aggrandizement finds no place.

The concluding sentence gives the key to the proper understanding of this wondrous drama. Even, *Krishna*, or "The Holy One," is but a personification, (not a person) of the powers of the human soul. It is a representation of the states or conditions, to which a full regeneration open, or, in plain words, the consciousness of life through all the three degrees, which I have specified as celestial, spiritual and natural, and any one who can apply this description to himself or herself, and consciously experience it, then he, or she, will know who and what *Krishna*, and Christ, and Osiris are,—not historical persons of a bygone age, but life principles within themselves.

[To be continued.]

MATERIALIZATION SEANCE AT WEIR'S COURT.

On Sunday morning last, Dec. 5th, there were thirteen persons present at the usual seance, exclusive of the medium. The light was sufficient after sitting awhile to count the numbers by the reflection of the light upon the faces of the sitters, which were thus rendered visible.

The seance commenced by the medium (who was sitting in the cabinet, the door of which had been screwed up by one of the strangers present) being controlled to speak by "Pocha," this lasted for some time. Several hymns were then sung, and one of the sitters feeling unwell, retired by permission. Shortly after, a good deal of noise was heard, which took place outside of the cabinet, but inside of the curtains, shewing that the powers were beginning to work, as evidently "Pocha's" toy box and contents were being interfered with; and shortly after we heard the squeaking of a doll which had been in the box. After this squeaking had gone on for some time, a fully draped figure over 5 feet high appeared at the aperture in the centre of the curtains, stood there for some time, and walked slowly towards the weighing machine, but did not step on, retired slowly back half within the curtains and came out again. Some of the sitters thinking he desired to shake hands with one of the circle, the question was asked by several, if it was so, but by a peculiar shake of the body, it evidently dissented to the proposition. When this figure retired, "Pocha's" voice was heard in a whining tone, complaining that she had not sufficient clothes to appear in, but after awhile she presented herself at the curtains without the long flowing drapery that she usually wears on these occasions, and it was evident that this could not be the medium upon her

knees, as it was a walk and not a shuffling gait with which she stepped forward, and the *form* did not appear more than 3 feet high. After being out a while, by a certain process of pulling the drapery, it seemed to lengthen and cover her more effectually. Her black hands were visible; she opened the drapery at her breast and showed a black form within. She retired behind the curtains, and shortly after controlled the medium to say that a paper and pencil should be put upon a chair for one of the *forms* to write a message. This was done, and a draped form came out next to the wall where the chair was, took up the pencil, wrote a message, retired behind the curtains, came out again in the central part into the room, dropped the message on the floor, when each sitter asked in succession if the message was for him, until an affirmative answer was given to the party for whom it was intended. On this third form retiring, we heard one of the screws that secured the cabinet door from the outside unscrewed, and thrown into the room; then another in the same manner, and a flat bottle also was next thrown into the room, and finally, we heard the chair which the medium was sitting on moved about and then pushed right out of the cabinet, clear of the curtains, visible to the sitters. A white handkerchief was then placed by the writer upon the medium's head, to render her still more visible, and the sitters at the right hand side of the cabinet saw a *form* at that side; the writer stood up, and he saw the drapery of a form moving about quite away and out of the reach of the medium, moving in such a manner, that intelligent action was evidently the cause. The medium was perfectly visible by the writer at the same time, who was in such a position that he could see that the medium was perfectly quiescent, and could in no way be the cause of the action of this other *form* on the other side; and all the sitters were in their places. This concluded a very satisfactory sitting, as direct evidence of another intelligent entity being in the room beyond the number that were previously introduced.

W. C. ROBSON.

8, Branding Place.

PUBLISHER'S ANNOUNCEMENT.

Secretaries of Societies and others having standing accounts with the HERALD OF PROGRESS are respectfully requested to forward their amounts monthly. The profits on the sale of the journal will not permit application by post, and seeing our aim is to popularise a knowledge of Spiritualism at the lowest possible cost, we kindly ask our friends to support our efforts by keeping monthly accounts only.

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.

A CORRECTION.

To the Editor of "THE HERALD OF PROGRESS."

SIR,—But for extraneous matter imported into the controversy by Mr Harrison's last letter I need not trouble you further.

My chief object in writing was to protest against and disclaim the imputation of malicious motives for a public course of action that I felt it right to pursue. As no one can read a man's soul, and as the imputation of motives is discouraged in all fair controversy, I was justified in describing that imputation as false. In so doing, however, I had no sort of intention of casting any reflection on Mr Harrison's truthfulness. I do not doubt that he sincerely believes what he says, but he is not the less mistaken for all that. I hold him, if I may say so, to be a perfectly sincere man, and one who has done, in his time, much valuable work. The fact that I dissent from a particular course of action of his does not in any way blind me to that fact.

I see that Mr Harrison objects to my describing this course of action as I did when a memorial of his drawing up was presented to the council of the B. N. A. S., and he calls on me to quote the menaces which he assumes me to refer to. There is, as he rightly says, nothing to quote. But if I shake my fist in a man's face, that would, in my opinion, be rightly described as a menace. It was to Mr Harrison's whole

course of action that my criticism referred, and my opinion of it was shared by the vast majority of my colleagues.

But these things are of the past, and it is only because I am challenged not too courteously,—I saw no previous challenge—that I refer to what had best be allowed to slumber. The arrogant tone which provoked my criticism then pervades Mr Harrison's present letter, to which, I hope I may say, I am making a more courteous answer than it deserves.—Faithfully yours.

Dec. 4th, 1880.

W. STANTON MOSES.

[This controversy must now close.—Editor.]

INSPIRATION.

CONTRIBUTED BY "T. C. E."—No. 3.

Your correspondent "J. McG. M." who favoured us on the 29th ult., with an interesting article on the above has not yielded an unqualified approval to my former article on the same subject. Of course, Sir, my opinions are not to be regarded as of greater worth than the opinions of other correspondents, and I for one gladly welcome to the field so potent a pen as "J. McG. M." Your readers must beware of pinning their faith to any particular man or medium, and do as the writer of the present article does—believe only that which appeals to the reason. Yet so strangely are we constituted and so many diverse types of minds are there that whilst many will from the same premises deduce similar opinions—others again will draw inferences of a totally dis-similar character. We should learn to have patience with even our opponents from the knowledge that though we are bound by the law of gravity to tread together the plains of earth, yet we live in different mental or spiritual spheres; and what therefore may be clear as crystal to one mind, may be as opaque as angry "Camarina" to another. I confess to a liking for the character of "J. McG. M." as apparent in the article in question. He gives one the idea of being too manly to demean himself in any way, and is somewhat indignant that many intelligent Spiritualists knuckle down as it were to their friends in spirit life. Well, this may perhaps be termed a pardonable pride, but I think there are higher attitudes than even this to be attained.

Those who believe with "J. McG. M." that the class to which I belong, recommend the children of the New Dispensation to sit with eyes shut and mouths open waiting for the goods the gods may send them are somewhat wide of the mark; and if the few remarks made by me from time to time have seemed to countenance such an opinion, I am thankful to have had my attention called to the fact, as it enables me not too late in the day to counteract the depressing influence supposed to be felt. As strongly as "J. McG. M.," I feel the necessity that exists for individual culture, but we must not be led too far by individualism, for then, selfishness—love of self—would overwhelm and quench the higher quality of loving solicitude for the human race. It seems to me that it behoves each one of us to build up a strong individuality first, and when assured of this, then strive to conquer love of self and do as Socrates and Jesus did,—show our strength of character by consciously surrendering our individuality to the will of our heavenly guardians. To my way of thinking this was the especial merit of the two great souls I have named; they were conscious of great individuality, but finding that the exigency of the time necessitated a surrender of self, they were equal to the occasion and "not my will but thine be done," was the burden of their daily prayer. They were the world's saviours and are now finite gods, and I for one cannot conceive that it is derogatory to one's dignity! as the phrase goes (I don't like the phrase all the same) to ask for and receive aid from souls such as these. Christendom teaches us to contemplate the character of Jesus for by so doing it tends to lift our minds to a higher altitude—a purer sphere—and in this, Christendom is right; only the contemplation is somewhat marred by the unwholesome story associated with his martyr's death. And now I will endeavour in a somewhat discursive way to explain the views I hold concerning the ways of Deity in relation to life upon and around the planet earth. And let me promise that I have discovered myself to be a believer in the Platonist doctrine of ideas and an exposition of this doctrine would greatly facilitate the progress of Spiritualists and others, reaching upward towards the light of a brighter Zone.

"J. McG. M." complains that "a poet cannot sing his lofty song, neither can the painter succeed in lending the very life of his own inner spirit to the master-work of his hand, nor the man of science demonstrate a new discovery among the forces and elements of nature, nor the mechanic elaborate a new and striking invention without the result being referred, by the class of Spiritualists with whom I am dealing; not to the *divine causative potencies belonging to the spiritual constitution of the individual* poet, painter, scientist, or mechanic, but to spirit influences or impressions, external and superior to the consciousness of each. A little further on, he, in the same mood, observes that, "when we conceive of inspiration as flowing from a source other than the deep wells of his own inner consciousness to either poet or philosopher, *i. e.*, from such external source only; we are obliged to conclude that the thoughts that emanate from his mind are, in a manner, arbitrarily bestowed upon him, and for which he is to feel deeply grateful." These remarks require one or two words, but in the outset I may say that they savour of a somewhat unnecessary amount of personal independence. So far as gratitude is concerned, I am not sure that this point is prominently put forward by our teachers, but to my way of thinking a nature capable of feeling gratitude is a blessing to itself and a delight to all with whom it comes *en rapport*. May I possess a grateful heart is a prayer I shall repeat as long as consciousness is mine; and if I am permitted a choice of companions I shall select, not the great, according to worldly notions, but those simple, sweet-minded men and women (generally of lowly parentage and with scant education) who have through life practised the precept "tis better to give than to receive." I can put my hand on a half dozen of men and women, who can barely read and write, whose companionship in spirit-life I shall seek with more a-dour than I shall display after the society of a genius like Shakespeare himself. Intellect, to me, seems immeasurably inferior to the soul wealth of kindness, so common in the lower walks of human society. The miner who sacrificed his life for the poor "putter-lad" at Seaham Colliery, a few days ago, displayed a heroism as great; ay! and greater than that displayed by either Socrates or the founder of the Christian religion, and *love*—not intellect, with its power and pride—was the mainspring of the glorious self-sacrifice. He too is a blessing—a saviour to mankind, inasmuch as his example softens our hearts, elevates our minds, and renders us more susceptible to angelic influences.

O! may the kind simplicity of heart
(The poor man's heritage) ne'er ne'er depart:
Though kings deceive and nobles stoop for pelf,
Be thou God-guided, still thy honest self:
Then in the struggles that before thee lie,
When life is done, and thou about to die,
The knowledge of the past shall cheer thy soul,
And thou triumphant reach a well-earned goal.

Perhaps before we can understand each other, we ought to define the meaning of words we are in the habit of using, for it is evident if two people attach *different* meanings to the same word, or expression, they may talk or write till doom's day, and always appear to be in opposition to each other.

By Deity, I mean the universal Power and Intelligence that controls and resides in every department of Nature.

This Being, the laws of whose life are what we call the Laws of Nature, is infinite not only in power, in wisdom, and in love, but in *person* also, and as I have stated on a former occasion, the very vastness of this Being hides him (as a person) from our view.

As we, human spirits, control our physical bodies, so He the Great Spirit of Nature controls the visible creation, this earth being to Him what a drop of blood coursing through our veins is to one of us. This, no doubt, is a very poor comparison, but I offer it for want of a better, and solely for the purpose of endeavouring to give to others some idea of my mode of thought. And I find this was the view held by the great spiritual teachers and philosophers of the past, as it is with the *real* scientists of to-day.

The early philosophers and religious teachers believed in *One Supreme Being*, visible in His works only. This earth, said they is a seed, as it were, possessed of mighty powers and wondrous potentialities. Through long ages the planet or seed has passed through successive stages of development, the imperfect continually receding from the gaze of intelligence. Obeying the

laws of its being, it has and is yet unfolding its uses and beauties, man being the ultimate: the fruit of this allegorical tree of life. From this perhaps we can understand the meaning of Plato's Doctrine of Ideas.

An acorn planted in the soil will shoot from the ground and become a mighty trunk, with great arms reaching outwards, covered with luxuriant foliage. In the same way other seeds give birth to other trees, or shrubs, or ferns, and so on; but it is evident that there must exist within the acorn, the potentiality of the oak, otherwise it might become a gooseberry-bush or telegraph pole. The form of the tree, the fashion of the leaves, &c., must exist as *permanent ideas* in the mind of Deity, and His Will-power must constrain matter to follow the course necessary to be followed, to give outward and visible expression to the indwelling thought. And we know that matter is impermanent. It is for ever changing its station, sometimes being associated with man, at other times with the fruits of the earth, and then perhaps with man again. But the *ideas* (or shall we call them the thoughts of Deity) are permanent; and this was the position assumed by Plato. He taught the reality of what is usually termed the unreal; he taught that things spiritual were the original, whilst things physical were, at best, but their counterparts.

Now perhaps "J. McG. M." can believe that with him I possess an almost awe-stricken conception of the power of Deity, and believing that we are detached atoms, as it were, of the Great Spirit of Nature, I can see no limit to the unfolding of our spiritual powers; from mortal to immortal; from spirits of just men made perfect to angelhood and finite-godhood, and what then none perhaps can say. At any rate the information is unnecessary at this stage of our existence. So we have arrived at the belief held by Socrates and Plato that there is One Supreme Being, but many *finite* gods. This is my unconquerable belief to-day and through thus believing in millions of gods, I decline to be denominated a polytheist. I am a unitarian.

These spirits, angels, and gods, under the inspiration of the Father of All, are directing the destiny of earth, and it is to be supposed that a genius who lived, say some ten thousand years ago, is now slightly superior in knowledge to either Tyndal, Huxley, Dr. Carpenter, or one-self. If by earnest longing after wisdom—a longing that may be called prayer—one should be answered as we suppose prayer is answered—are we to consider that the Supreme Being Himself has given us from His eternal fount, or is our prayer responded to through the instrumentality of a personal messenger? I am of opinion that prayer to Deity is answered by angel messengers *always!* therefore, men praying for light and love, are inspired by angels of light and love, and this is my somewhat imperfect reply to your worthy correspondent "J. McG. M.'s" remarks.

P. S. Since writing the foregoing article, this week's HERALD OF PROGRESS has arrived and in it a letter from Mr Gordon Scott of South Shields. This gentleman and I some little time ago were kindly permitted by the editor of the *Shields Daily News* to occupy a portion of his columns with correspondence on "Materialism—versus—Spiritualism."

At the time I gladly seized the opportunity to discuss the matter with Mr G. Scott, and had circumstances been favourable, we might have done a great deal of good to those narrow-minded individuals who bow down before the altar of Orthodoxy—but 'twas not to be. If Mr Scott is as earnest in his desire to learn as Spiritualists are to teach, I venture to predict that he will not long remain in darkness. Weir's Court Library is an excellent one, the members usually courteous, and the lectures to be heard there *gratis*, are surpassing in their excellence—those I mean from our trance speakers. Therefore I would recommend him to diligently enquire and digest, and before twelve months have rolled past, he too may be blessed with a *knowledge* of the life immortal.

Perhaps some friend, having more leisure than I have had lately, will be good enough to reply to Mr Scott's queries, but for myself, if I had leisure, I do not possess the inclination to become a mere disputant.

Mr Oxley's excellent article this week, answers nearly every point raised, and I commend its perusal to all intelligent materialists, who favour the HERALD with their attention.

T. C. F.

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 12... Mr W. H. Lambelle... Inspirational Address, at 6:30 p.m.

Sunday, " 19... Mr J. C. Wright... Trance Address... at 2:30 & 6:30 p.m.

Monday, " 20... do... do... at 8 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 Rees Lewis.

Sec., Mr W. Paynter, 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.

Dec. 12, Brown, of Manchester; 19, Wallis, of Nottingham; 26, Local Medium.

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, 12... Mr Wright

Sunday, 19... Mr Wallis

Sunday, 26... " Telfow

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.

38, 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, Loods.

Secretary: Mr. C. Poole, 28, Park Street, Barkerend 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

12... Mr Armitage, Batley Carr, 2:30 p.m. | 19... Miss Harrison, Shipley

Mrs Jarvis, Bradford, 6 p.m. | 26... Mr Pell, Morley

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

Sec. Mr. Smith, Garnett Street, Bradford.

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

| 26... Miss Harrison, Shipley

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.

Sec., C. Poole, 28, Park Street.

12... Mrs Illingworth, Bowling | 19... Mr Pell, Morley

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and

6 p.m. Sec., Mr. Chas. Appleyard, 6, Albart-st., Gibbet-st.

12... " Howell, Manchester, 2:30 p.m. | 19... Mr Johnson, Hyde, 2:30 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.

12... " Howell, Manchester | 19... Mr Johnson, Hyde

| 26... " A. D. Wilson, Halifax

13... " Mr Howell, Manchester

BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m

Sec., Mr. J. Armitage.

12... Mr Armitage, Batley Carr | 19... Mr Howell, Manchester

| 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.

12... Mr John Wright, Keighley | 19... Mrs Dobson, Batley Carr

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2:30 and 6 p.m.

Sec., Mr Amos Howgate, Crossflats, near Bingley.

12... Miss Harrison, Shipley | 19... Mrs Butler, Bingley

13... " Mr Howell, Manchester | 26... Mr John Wright, Keighley

OSSETT—Sec. Mr George Cooper.

12... Mrs Tate, Bradford | 19... Mr Howell, Manchester, 2:30 p.m.

| 26... Local

KEIGHLEY.

12... Mrs Dobson, Batley Carr | 19... Mr Morse, London

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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

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Hackney Spiritual Evidence Society.

7, Ellingford-road, Mare-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.

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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

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Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8:30

Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39 Lower Talbot Street, Nottingham

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