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

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One Penny.

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HARRY TARLETON:

A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

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(Continued from page 87.)

"But what will it write?"

"Never mind. Something good, I am sure."

"This," said Harry to me, "was about all that passed between me and Grace on the subject, and I am going to send her my planchette and two little books called "*Heaven Opened*" and "*Glimpses of a Brighter Land*," which will just suit her innocent mind as a first introduction."

"Then you've proposed to her?"

"Why, yes, partly so; that is to say we understand one another. We don't intend to be engaged. That's one of my bugbears—is an engagement. Surely it's time enough for people to be tied to one another when they are married, without fettering themselves before hand. I should like her to be quite free, and I have told her so. If she ever sees anyone she would like better than me before we marry (or afterwards either, and she wanted to be quit of me,) she shall be at perfect liberty to relinquish me for the other one. I think a man who *truly* loves a woman prefers *her* happiness to his own, and if she truly believes she will be happier with another man, and could no longer be happy with me, I should say that it would be happier for us both to part, and it would be selfish of me to stand in her way, even though we were married."

"That," said I, "is all very well in theory, but it would not do in practice. If people were, after marriage, to indulge every new whim or fancy, there would be no social order left. No man would know who was his own wife from one month to another, and intrigues of all kinds would be developed between one's wife and one's neighbours, and domestic happiness would be undermined."

"I beg to differ there. To say that men would not be true to those whom they had publicly accepted as their wives, or that women would not be as true to those whom they had as publicly taken as husbands, is to say that the honour of men and faithfulness of wives is now entirely due to the marriage tie; in other words, that men and women are only kept virtuous by law."

"Not exactly," said I, "for public opinion is superior to law, but you would let public opinion favour free-love."

"No such thing. I would compel people to enter into engagements just as at present, in the presence of witnesses; in fact, so far as public opinion goes, there would be just as much of a marriage ceremony as there is now. The only difference would be that, whereas now people marry for life, I would make

the marriage *terminable at the will of both*. It might also be (in certain cases and subject to certain restrictions regarding provisions for wife and children), at the will of *either* party. At present, marriages are performed by the clergy, who tell you they are divine institutions, and it is a sin against Heaven for people to be unfaithful, and yet these same Clergymen, sitting as Bishops, publicly sanction a law for divorcing those who have been thus inviolably united. Not only that, but they will marry the divorced couple over again. We do not by law even insist upon people being married in Churches. Those who like to be married at Registry Offices are just as legally married, as far as society is concerned, as those who have been united by the Church. Now, look at the monstrous absurdity of telling people that marriages at will would be sinful, when marriages are virtually at will in the present; since it is notorious that if people are intolerably wretched in their married life, the law tells them they can be freed upon condition that one of them has been unfaithful to the other. Then the law says they are free and the Church approves. What I would like to see is *perfect freedom*. The result would be that there would be no unhappy marriages, since those who could not agree would separate. There would be no match-making or fortune-hunting, or indeed any marriages for aught but love, since no poor girl, whom an unprincipled fortune-hunter had entrapped into a marriage, would be bound to live a single day with the man who had cruelly deceived her. Now, she is obliged to drag out a miserable life, and probably breaks her heart, or has the alternative of committing a crime which she detests. Of course, so long as things are as I find them, I must submit, like other people, to be married; but I protest against being engaged, and could trust Grace as my wife anywhere without any man-made marriage ties. The tie of love is, in my opinion, the *only* divine tie. All else is mere formality, and all the oaths in the Bible will never make it anything more. Does any one dare to tell me that a pure-minded, loving, affectionate, and devoted girl, like Grace, would be in any danger of falling into intrigues, because we were united by no stronger ties than love and honour! If there were any possibility of it she must thenceforth cease to love me, and therefore it would be no happiness to me to detain her. At present people keep their feelings sealed up in the inmost recesses of the heart. They do not usually let their partners know that they cease to love them less than formerly, because they know that *volens volens* they are tied for life, and it would only make matters worse. Hence, the wife frets at home in silence, and the husband lounges at his club and intrigues with other women, or, if he be a working-man, he gets drunk and comes home, knocks his wife down with his fist, and stamps on her. However, we must drop the subject for to-night. I dare say, I shall never live to see the day when my notions will become law. Mountains of prejudice and superstitious veneration

for venerable customs must first be removed. Since we must take matrimony as we find it, the moral of it all is that we must be all the more careful how we take the fatal step, and if we cannot trust our own judgments, why then our duty is to pray for guidance. I am not ashamed to say to you, (although I might be to some man) that I do believe in prayer, and if ever there is a step in life, where our judgments need to be guided and confirmed by prayer, surely it is in choosing a partner for life."

"You are right," said I, "With such a sweet girl as Grace Lothbury, you must be a fiend, indeed, if you cannot jog along happily, good-bye." With that we parted.

It was sometime before I saw Harry again. Business engagements of various kinds kept us apart, and I was unable to call on him, and I had heard nothing from our friends the Lothburys. However, about a month after the foregoing events, I met Harry in the street, looking unusually grave and decidedly pale and haggard, as if with great suffering. He seemed not half his former self. Whereas, he was, when I last parted from him, the picture of good health and in capital spirits; now I beheld him pale, thin, dejected, and moody.

"Well, Harry," said I, shaking him by the hand. "What's the matter? You look quite disconsolate. Have you been disappointed in love, or are you suffering from a fit of jealousy? Has *De Roos* rivalled you in the affections of your lady-love? Come, tell me all about it, for something must have happened, I know."

We turned back and adjourned to his chambers.

Flinging himself into his chair in a despondent attitude, he said, with a melancholy smile, "It's all up with my love affair. The bubble's burst. Say no more about it. It's of no use to cry over spilled milk."

"But, tell me what has happened. You were sure of Grace when I saw you last. Surely you can't have quarrelled with her! or is it the old gentleman?"

"Yes, the Colonel has refused me," said Harry, looking inexpressibly sad and turning his face away. I felt quite sorry for him, but I tried to cheer him.

"Good gracious. I am sorry to hear it, indeed; but keep your heart up. The course of true love never did run smooth, and the tide may take another turn." I would never pin my chances of happiness in life to one woman. There are as good fish in the sea as ever came out of it; and a good looking fellow like you, with your professional prospects too, (if you will only not mix yourself up with Spiritualism) there is no saying whom you might not marry. Only think of the heiresses we know, who are rolling in wealth, and who would be glad to have you for a husband. There are the two Miss Shuttles with £70,000 each. 'Tis true, nature intended them for cooks; but what of that? Three thousand a year is not to be sneezed at. Then there is Miss Coalpit. Her father must have left her £100,000 if he left her a farthing, and they say she isn't a bad sort of girl."

I knew that Harry would not be much influenced by my banter, but it helped to put him into a more communicative mood; so, before long, we settled down to a confidential chat, and he told me all about it.

"A few days after we parted last, I went up one evening after dinner to Colonel Lothbury's house, with my promised gift for Grace—the books and the planchette. I sent in my name by the maid, and was speedily welcomed by Grace herself, who advanced from the room towards me, with hand extended, smiling and looking so mischievously surprised and delighted, that I felt inclined to embrace her there and then, only I feared the Colonel might be within, and that the maid who lingered inquisitively at the further end of the passage might think it rather odd.

"The night (outside) was cold and sloppy, with a wet sleet falling and a searching wind blowing, so that the contrast between the external world and that within doors was immensely favourable to the enjoyment of the latter. Having divested myself of my appendages, I sauntered into the well-lighted sitting room, where a crackling fire and a brilliant light rendered the *tout ensemble* decidedly cheerful. The room was tastefully furnished with an evident eye to use rather than to mere ornament, though I doubt whether there was anything there which could not be called tasteful in form or colour. No gaudily inlaid cabinets with glass doors that are never opened, and the usual collection of gimcrack 'ornaments' on the top, and elegantly

bound, gilt edge picture books within, were to be seen in that drawing room. A few choice autotypes hung on the walls, and the furniture consisted of one or two useful lounges, a few easy chairs, a small side table, and a piano. Thus there was room enough to walk about and to feel at ease, without the constant fear of knocking over, or running against some article of furniture or ornament. However, you've been there—I am forgetting.

"Grace looked as lovely as usual. Her beautiful silken hair was gracefully coiled up on her well-shaped head with no borrowed locks to thicken it. Her dress, high up at the neck, but slightly open in front displayed a beautifully rounded neck and throat, with the faintest suggestion of a snowy bosom within the gauzy folds of the fringe of lace which edged her dress. The latter, a delicate shade of blue-green silk set off her golden locks to perfection, and harmonized with the sunny glances of her deep blue eyes. Her mouth seemed ever bursting into a smile of sweetness and amiability, and as she stood before me with so much of beauty and frolicsome happiness in her shapely figure and beaming countenance, I confess, I could say with the political quacks, but in a much better cause, 'twas the proudest moment of my life."

"You must forgive me for lingering over these details, which I dare say don't interest a cold blooded fellow like you, but you will see that I have good reason for remembering that happy evening, since it was the last I ever spent with Grace.

"If I was delighted to find myself so welcome, imagine how much more surprised and delighted I was when Grace told me that her papa was from home, and that we were alone. I was astonished, but secretly pleased to hear that Colonel Lothbury had been hastily called away from home to attend the funeral of his brother-in-law Squire Riversdale, of Bucklethorpe Hall, Cumberland, who had died a few days previously, and who had bequeathed the Hall and Estate to Colonel Lothbury, yielding a handsome income of £2,000 a year. This was great news to me, and my first impression was one of pleasure for Grace's sake, but when I learnt that Colonel Lothbury had written home to Grace to say that he liked the place so well that he thought he would retire from the service and go and live there, I felt an unpleasant sinking within, as I knew that this would take Grace from Millhampton, and the sun of my melancholy life in this depressing place would be extinguished for ever.

(To be continued.)

[This tale was commenced in No. 1 Vol. II. (Jan. 7th, 1881). Back numbers can always be had.]

CLAIRAUDIENT SCENE BETWEEN THE MEDIUM L., AND A JESUIT.

RECORDED BY A. T. T. P.

No. 1.—Feb. 8, 1881.

The medium at once went into trance and spoke as follows:—"It is strange; it is very strange how I am affected in passing some places; affected far more deeply than in passing others. Then, again, what a tenacious memory I seem to have in respect to some faces. Yesterday, on the road to visit a workman's house, I felt affected in passing a convent, and I witnessed two of the sisters, or rather two that appealed, by ringing the bell, for admission. Much passed between the sister who opened the door and the two applying for admission that seemed strange to me, as I stopped wondering what was the matter; for, from words of peace the conversation was hurried and whispered, and words of recrimination proceeded from both sides, until a hand—a heavy hand—was laid on my shoulder, and a voice said 'Are you dreaming? Are you forgetting your rudeness in listening to that which does not concern you?' And a voice at once, ere the words had died away from his lips, said to me 'look at him,' 'beloved one,' 'and tax your memory, and I will help you in your answer.' There are moments when my soul is greatly agitated, and then I speak my thoughts aloud; and I looked on him and spoke for the first time; I was not speaking to him but uttering aloud my thoughts. He was a man about forty years of age, close shaven, high cheek bones, hard cruel lines about his mouth, strong, strongly formed. Where had I seen him before? Oh, I remember; it was when I was going home from him with

whom I sit so often. He was then seated on the top of an omnibus, and then he asked me, as I looked on him, what I thought of the late expulsion of the Jesuits from the fair lands and provinces of France? and I remembered him and said—your resuscitation surprises me; you were dead and buried by decree and law with the Stuarts; why have you risen again? Did not Cromwell and his Ironsides say that you should never more contaminate our free land? and yet you are here, and if not in actually the same position, yet the type of those that have gone before; even then his face was familiar to me, for when he was a college-gowned lad on Blackheath, no hand so ready as his to hurl with accuracy the cricket ball; no hand so strong in wielding the bat; yet even then, when as a man much younger and better favoured than now, and with my change from a happy boy to manhood, with all its claims, with all its responsibilities, but I did not like him even then—I did not like his influence over the lads with whom he was playing; I did not like his soft and honied flatteries against their foibles, so different were the words from his hard metallic tones. I said I do not fear you; and then my thoughts left me, and I became conscious of the indignity he had put on me. In fact, his hand was still resting on my shoulder; and I said 'Take your hand from my shoulder, else I shall be violent to you, and not think it an act of cowardice. You profess to be a minister of peace—a servant of the Prince of Peace—why, then, are you so menacing? Was it because there was something I might hear to the disadvantage of yourself or your colleagues (male or female) within these walls? You cannot class me as a trespasser, for I stand here on the public highway, and by the late decision of a sitting London magistrate, I can legally stop or walk; provided always that nothing is known against me or my character. I tell you that the 'move on' from a policeman's lips falls harmless and powerless on an honest man; must I then, because I am stopping, have hands placed on my ears for fear that I might hear something against your order? You are mistaken, if you think I had the wish of being an eavesdropper.' But ere my words had reached him, his look had changed, and the tone of his voice was friendly, and he said: 'The garb of our sisters with the illiterate and uneducated is deemed a fair object of ridicule, and for the moment I forgot myself; thinking I was admonishing those whom I am often called on to admonish, and I beg your pardon, and his small ferret eyes looked straight into mine.' I said to him, 'say no more about it,' and I said I was going; and then, how strange it seemed! what communication there must be amongst these people; how closely their interests are linked—the interests of these followers of Loyola; for even in one or two seconds after I had spoken to him, one of the same order again entered into conversation with me, not dressed as one of the bearded past this time, but fashionably, nay, exquisitely dressed; with a bow, he said to me, 'with your leave, may I close the window?'—that was the window of the carriage of the train; with pleasure, I answered. Many, on reading this, will ask how it was that I knew he was one of that order so lately expelled from France. It was because I had seen him in the same high church garb; for they scrupled not to obtain degrees, and to preach and teach under the Protestant banner. 'Any means justify the end,' is one of their maxims. I felt more friendly to this one because I believed him to be honest. I had not this belief nor this feeling in respect to the other; therefore I spoke more freely to this one, and the words of my conversation I am enabled to repeat; I spoke to him without ill-feeling; I was aided in my speech by voices proceeding from all around, but unheard by him. I was partly conscious and partly unconscious, and our conversation was only limited, through our parting. My way seemed strangely accommodated to his way, and it was at the convent at the end of the road, where my dwelling-house is, that I bid him good-day, when he went into the convent, or the church which is attached to it. I knew of no particular feeling of relief taking possession of me when I parted from him, a sure sign that my words had not proved barren; for had they been barren in result, I should have felt a heart weariness. If my words benefit any—to God be the praise that they will benefit—for, before God, this is the feeling of my soul. I may not perhaps be able, when fully conscious, to clothe this feeling with fine words, but, in my soul, I pray to God to hasten on the time, or epoch of change, that these pale-faced sufferers, the priests, may be restored to their

manhood, and find freedom from a system which is absurd, impossible when reasoned on, and artificial, because it keeps them bound against nature's great law, and hurls them from that position amongst men which is the right of all. Had the other one I had met in the forepart of the day, had he but tried to have entered into further conversation, I could not have answered him, for in my heart I seemed—and may God forgive me the feeling—to loathe him. Before God I would not, and no man should dare to, accuse all priests indiscriminately of crime and wrong; but there are some among them whose presence causes loathing to me: he was such a one. I remembered also that I had seen the second one, when I, on High Mass as it is called, stood and listened to a service from his lips; and, as I turned to my fellow traveller, keeping this sermon well in mind, I spoke to him of it, and described him the preacher, and at the description he shifted about uneasily on his seat, proving connexion between him and his sermon, and I said, as I looked round the church, I viewed the dense masses that were waiting for his words, wearily and anxiously thirsting for something loving and kind, I said can one single drop of love fall from those lips? How acute and clever were his reasonings on his church's right to rule; how glibly and quickly dates and eras fell from his lips; what noble and high logical pretensions; what solemnity in his premises; but although plenty—nay heaps—of proof of ruling; plenty of doctrine; heaps of dogma fell from his lips, but no love. He might have omitted every word that he uttered had he but tried to give one word of love to his waiting ones. Could he have only possessed my feeling; could he but have looked around on this mass of nearly breathless hearers, and not have continued treating them like blocks of stone; could he, like me, have realised that they were living, breathing souls; that amongst them were England's young men and England's future mothers, of happy dispositions, full of spirit, full of life, fresh and entire from the hands of their God. His sermon was full of danger; the danger of a damned future on the one hand, or on the other, strict and implicit obedience to the ruling of the holy Catholic Church. Could not his lips have formed one word of comfort for them. How many amongst his listeners of the women who had knelt there closeted in the confessional; who better than he to read the secrets of their hearts? who better than he to know their wants and the consolation they required? What has made him so unfeeling? What has made him so powerless to impart love? What is it that he cannot answer? This disappointment is because he is only armed with the spirit of his order; his mouth is closed for loving advice, and filled instead with glittering common-places. He is dire and harsh and unloving; and, turning to my fellow-traveller, will you accept him as a type? He said: 'I will make no admission; but, if it does not tire you, go on speaking; the time will come, perhaps, when I or others will answer you.' But it had rung in my ears from twenty voices unheard by him. 'Be it so; still speak on, and take heed to repeat in the intermission what you hear.' 'If,' continued my fellow-traveller, as we changed our mode of travelling from the rail to the tram, 'if I am unwilling to grant admission to what you say, I am not unwilling to ask questions. You have chosen for a type a priest of the Roman Catholic Church; and, allowing that I accept the fact, that no words of love came from his lips during this sermon of the past; I ask you, whether you have formed any theory of your own why this should be?' and I answered him: 'I have dwelt long on the fact, on the question, and I foresaw the day that your order should be driven out of France.' 'We will leave the order alone,' he said, 'and I will only claim my right of priesthood.' I said: 'But one of your greatest pontiffs made the admission, that every priest was a Jesuit; but, be you a priest belonging to no order, or be you of the order of the Jesuits, it matters little; alike both the priesthood and all orders are doomed; not because you lack power; not because the members of the priesthood are without ambition; not because wealth is absent; because of wealth, of ambition, of power, they have plenty; but because the priesthood or the Church, I care not what you call it, whether the power of the Church or the power of the priesthood; it is because you are without God, without love; it is because you are a curse to the home of the husband and the father, and not a blessing.' How futile was the argument that was thrust on me in favour of celibacy. 'Here we are,' said the speaker, 'between the two. We have never felt the husband's claims nor experienced a wife's diso-

bedience, and, therefore, who more fitting than ourselves to set aside the differences existing between the two, and heal them up, and be protectors to the weaker and most yielding one." And as I looked on him I burst out into laughter, and said, "What, be a protector against her natural protector, before God and man. Even the words of your sacrament of marriage assert—'Those whom God hath joined together let no man put asunder.' That literally would mean let no man come between them whilst there is a chance of peace between them. But how is it in the household over which the priest rules. Let us enter one and take it, as I took the priest as a fair type of the whole; the master of the house has been abroad during the day, and returns desirous of seeking repose, comfort, and love; but it is not there waiting for him, for the priest has had a preceding visit. 'Do not start' I said to him, I am not going to tax my type with a desire of immorality, my type shall be yourself (if you like), a hearty zealous Roman Catholic. The priest's visit has made a difference of sentiment; I do not mean in every-day business; I do not mean of the accidents or incidents of the last few hours; but let the husband approach the subject which affects the soul or moral life; let him dwell even for a brief moment on religion, on the soul's eternity, or on God. And then the priest's visit and its influences become apparent. 'Your wife contradicts you; your daughter is sadly silent, and perhaps your son indifferent, and an invisible influence seems at work to contradict everything you say. And why? Because the enemy of family love has been in the midst. Do you murmur the word 'uncharitable,' Sir? Dwell not on that idea, I said to the listener, but let me proceed, and listen. I have prayed to God for the truth, I have suffered in my search for the truth, and I cannot sacrifice it, Sir, and I cannot choose a milder term, than that the enemy of the family love had left his influence; the influence of his last visit. Young athletic, claiming every feeling of manhood, yet debarred from a woman's love; they must be more than angels not to feel envy as the little ones make their merry voices heard; and as their hands clumsily caress them more like a flatterer than a father, they must know and feel envy; since having no family ties of their own, it seems to them a mission that, because these ties are denied them, the only consolation they can obtain is by troubling the family ties of others. It must of necessity, out of its own great evil, provide a remedy; and I know that you feel as much the right in the attire you are now in, as you would feel in the strange attire of him from whom I have lately parted; I know that it is not in the formal rigid clerical dress that the work of your order is carried on; at the present moment you look a stranger to any clerical order, to judge you by your attire; but, nevertheless, the most powerful Jesuitical impulses may be governing you; for more is done in support of your order by those who are seemingly strangers to it, but for all your zeal, you have had, up to the present, but a poor return; expulsion from France with contumely; strong in wealth, powerful in intrigue, endowed with immense worldly sway, strong in all these things, but weak in God. Yes, I will pray that I may speak even unto the end.

"When we parted, placing my hand on his, I said the God of truth has spoken more plainly to his children during these last thirty years, than in the past; revealing man's immortality and individual consciousness, and the power of holding communion; and He has made these loving revelations plain ones, and all this is being revealed, not by this order or that order; not by high church, low church, or no church; but the revelation has been made to a priesthood of a newer order; the priest of truth, chosen, not from any clerical body, but from the laity. The God of charity, of love, of co-equality has given us human and humane hopes in the place of the cruel hopes of the inspiration given in barbaric times; and God hath given this truth in his well appointed time.

"Two or three centuries back, I could not have stood in front of this church and convent (for our journey had ended, and we parted in the place from which we had started), for then, had I been fearless enough to have contradicted your reverence, the exclusive right which your order then possessed, would, undoubtedly, have followed the right of suppressing heresy by killing the heretic; but, thank God, His appointed time for these truths admits a great difference from the mode in what would have been the procedure of the past; the 'kill all' order of the past, of all that differ from us, is changed to con-

quer and save; even Roman Catholics do not pursue their former code of destroying whatever or whoever contradicts them. Well, then, Sir Priest, God has revealed Himself as a God of mildness of manner hitherto never conceived; of a depth of mercy beyond conception; that this God is not your God, you are weak in such a God. He is an unacknowledged God by him whom I have shown as a type in your weakness with which I charge you, you are also impious; you are wanting in that one great thing, you need religion. You doubt this revelation, this coming era of truth; you are always wanting proofs of a conscious thinker. I thank the living God that I realise the holiness that God has given to this nineteenth century, and that, in making known this holiness, He has been pleased to appoint faithful and conscientious workers, who are working in the great work of humanity's future hopes; working out the great problem which is altogether unsolved by you and your church—'the power of love.' Your church dreams of an authority once in your possession, but which has vanished from it for ever. Go on disputing the right of taking that power from your grasp; whilst you are dreaming; disputing fierce litigants, God's chosen labourers will be doing; will be ploughing furrow after furrow, the barren lands you have left them; and every furrow shall be a blessing to humanity, and a glory to their souls. God gives them strength to speed the plough of reform. You have left them a barren stormy land, full of brambles, full of weeds, but a plentiful harvest is awaiting their efforts. Behold, mark me, the inanimate past, with all its superstitions, with all its dire usurpation and wrong shall not stop them, and the home that your presence desecrates shall be made happy again; happy in love and the heart, the soul, the mind shall find repose as well as the body; a Father's home, a father's fireside, shall once again be his real home; the old despot of the soul's hereafter—everlasting hereafter, the lying despot of the soul's future in everlasting misery or never ending joy shall have been settled, and never more shall wife or child lean trustfully on a lesson learnt by heart; a mumbled Latin prayer to some one of the numerous Mary's; but in this reign of truth, the whole shall lean on the strong; the reign of usurpation is nearly at an end, and the usurpers are neither the better nor the stronger because of their usurpation; and the day is fast waning, and God be praised, that the husband should sanction the priest's influence over the woman he has chosen before God and man. For I look on the confession of a woman to a Priest, as a weaker will surrendering the soul into his keeping, and then her vows to love, honour, and obey her husband at the altar are but a mockery. He does not, then, in my opinion obtain a wife, but marries a divorce. It has been a dream in your order, that England should once more bow down her neck to the Jesuit's yoke, and you have in the time past pointed exultingly to the mummery and mockery of many of the Priests of the Church of England; but the Almighty has undermined this tendency by given to the earth something that shall rise above both; something that shall find earnest advocates; and for this duty, workers are already appointed, and you will remember my words, when all the land shall recognise, that we, under God, shall become the leading Power amongst men. Men do not take on themselves the vow of celibacy of choice. A troubled conscience too often urges them to the vow. Listen; whilst I relate something to you, something that is plaintfully being spoken in my ears; do not smile derisively; but listen; I do not know even that it affects you; it tells me of two young men, one whose ambition was to see the efforts of his pencil grace the walls of the academy; and the other was taking a pleasure tour preparatory to undergoing his examination for the Bar, and they were bathing together, and one was seized with the cramp and called out for his companion: but the exaggerated description of the convulsive grasp of a dying man unheedingly was making for the shore. Why are you so restless? This surely does not affect you." "No," was the answer. I said, "I am glad of it for sometimes strange things come from me that do interest others. The feeling of cowardice was but momentary, and he instantly turned and swam towards his companion, but as he reached his companion was sinking, and out of the water was only his strong and powerful right hand, not one so fleshy that he could not retain a firm hold, but a hand large, sinewy and powerful, and the hand's appearance was the cause of the reappearance of cowardice, and the sinking man could witness through the clear water the revulsion of feeling; and was it imagination? but through the water came the sound, "My God,

he deserts me," and then he descended, and the man looked at his friend slowly descending through the clear water, until his body in a sitting posture was seen amongst the large weeds, and sedges, and as he looked on him he thought of the boat; but are you paying attention to me? and he answered 'Yes, go on; did the artist turn pale?' I do not know that I had named whether it was the artist or the embryo lawyer that was at the bottom, but you seem to have settled in your own mind, that it was the artist who was the coward and the strongest swimmer; but to return, whichever it was of the two that was at the top, one certainly was at the bottom; and as again from the boatside he bent over and looked through the transparent depth not many feet down, for the desire of saving him had come over him once more, and he could touch his hand with the boat hook, such was the depth of his fancy that his friend even then knew that some one was trying to give him assistance; but was it not strange that the outstretched hand should haunt him always, and that this reflection should ever be his—'What a coward heart is mine, failing me even in saving a dearly loved friend from drowning? What do you say? That in all probability it was but the impulse of the moment, and that, perhaps, this impulse had not governed him in times before, and that heroic acts of the past might be an expiation for his sinful vacillation then, and I answered I do not know; for in the first place, I am not the drowned embryo lawyer, and in the second place, I am not the coward artist, and not a present Jesuit; with a poor attempt at a smile, he said, no, I thank God I am not. It is strange, I said, looking at his pale and working face, that many spiritual communications may seem irrelevant; perhaps there may be no relevancy in the story I have just related, I do not expect or ask for a confirmation of its applicability; you have given way to varied emotions, and perhaps you will be pleased when I inform you, that the voice has ceased, and with it all chance of name being given or of dates or of other circumstances. If, then, it does apply, the knowledge rests only with yourself. 'May I without undue intrusion, and without any holding to your views, see you again,' he asked. Time and opportunity and chance must be your answer; I said to him, I will make no formal appointment and so we parted. Finis.

I shall make no comments at present. That time, opportunity, and chance were afforded will be shown by what happened at a seance held on the day following, a full account of which shall be sent to the *H. of P.* of the following week.

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EDITOR'S REPORT

TO BOARD OF CONSULTATION MEETING, HELD JAN. 25TH, 1881.

Mr Chairman and Gentlemen.—Feeling that a short account of my work in connection with the *Herald of Progress* may serve to illustrate our position I will endeavour to condense the same in as few words as possible, and present them under the heads of Past Experiences, Present Condition, and Future Prospects. And, first, let me direct attention to our

PAST EXPERIENCES.

Since the commencement of the journal in July last, every possible effort within our power has been put forth to bring it to the notice of the Spiritualists at large both in this and other countries, and, comparatively speaking, these efforts have been most satisfactorily rewarded with an extended and sympathetic recognition. To reach new classes of readers requires an amount of advertising in the leading daily papers in each of the large centres of industry. But realizing the condition of our finances, and not having a large capital to speculate with, we adopted the next best method by circulating small hand-bills through the agency of the several Societies, and by taking advantage of the means that postal facilities confer. As just stated, though we have been to an extent successful, yet I regret to say that there are, doubtless, thousands of Spiritualists who would most gladly contribute their penny per week in the purchase of our paper, providing they but knew of its existence. The question of extending our borders is one of immense importance to the success of our venture, one which you may, perhaps, find some difficulty in coping with, but one that time alone will solve since it is impossible to push spiritual literature.

In the literary department, I have found every encouragement in the past. News, articles, and matter of various kinds have

been sent me for publication from almost every part of the country, thus evincing that if our existence is unknown to the masses of progressive readers, our paper is, nevertheless, scattered, week by week, from one end of the kingdom to the other.

Considering the trade depression that everywhere abounds, and the fact that Spiritualists have scarcely sufficient wherewith to buy food, much less to purchase a paper, which may be designated a luxury, it must be very satisfactory to know that our circulation exceeds the circulation of any other journal in the movement in this country. And now as to our

PRESENT CONDITION.

From all sides the most flattering and commendatory letters are being daily received. Certainly we have not won the approval of all our readers in every particular; this we did not anticipate in the outset, but even in those instances in which we have ran counter to the opinions of one or two, I feel confidence in saying that, if divested of personal feeling, and viewed on a broad basis, the soundness of our policy would be granted. Our present condition is one of friendly alliance with all those who are engaged in the work of propagating Spiritualism. We have the promise of support from the workers in the country, though we have not had the countenance of the pointers who appear most prominently upon the stage of Spiritualism. Of this, however, though it be our misfortune, I shall not repine, knowing, as I do, that we are supported, encouraged, and in sympathy with the pendulum, the springs, the weights and wheels of the internal machinery, which only give use and place to the aforesaid pointers.

Our position, then, is one of fair and encouraging promise; and if the Board and Directorate, supported by the sympathies and well-wishes of the Spiritualistic public, will but stand together, there is little fear but that the *Herald of Progress* will occupy a foremost position before the first year of its existence has been reached.

THE FUTURE PROSPECTS.

From what has preceded, it will appear evident that I am very sanguine about the success of our paper. And why not so? We have enlisted a corps of writers, a band of workers, and raised a bond of sympathy that speaks and augurs well for the future.

As a means of introducing the *Herald* to centres who do not, as yet, recognize it as a fair and honourable venture, with one object only—the unfoldment of our principles, I propose to visit all the leading centres throughout the country, with the object primarily of stating the basis on which we publish the *Herald*; and secondly, in my humble and unpretentious way, to advocate the principles that lie so dear to my heart. I have already received numerous invitations, which I shall attend to in their order. From experience, I know that this is a safe, advisable, and truly practicable course, because in places where formerly there were no copies sold, after my visit there has been an order sent for a parcel regularly. At present, the only hindrance to this scheme is my want of means to pay my fare to the different places, and Spiritualists are too poor to pay it for me. Time, I hope, will remedy this defect, and allow the truth to go on unimpeded.

In many places a spirit of resistance is manifested towards the *Herald*, because it is thought to be in opposition to other and older agencies. This resistance is unmerited and uncalled for. Our object is not to supplant but to supplement; and no word or action of ours can be found to justify the assertion that we seek the destruction of other exponents of our cause. If we can be of use in the dissemination of the principles of Spiritual Truth, and that is beyond question, we claim the support of all who are interested in the extension and diffusion of Spiritualism.

The duties of the office involve a correspondence on an average of eighty letters per week which will at once serve to show the extent of our connections, and this work, combined with the other duties, keep me engaged nearly sixteen hours per day.

The best of my abilities have been brought to bear, and though my services may not be equal to others of longer experience and more extended training, the consciousness is present with me of knowing that I have done my best to fill the onerous duties entrusted to my charge, and am quite willing to retire when the position can be filled to greater advantage.

We have only been in existence twenty-eight weeks; and considering the work done at a cost almost unrivalled in the history

of journalism, there is certainly every reason to be thankful for support received and for promises made, and we may congratulate ourselves on our work, position and prospects. Our aim is not to publish to please the highest for few can; nor to gratify the lowest, for fewer would. To succeed in either case, we must stoop to the ignorance of the one or surmount the envy of the other. In the middle class there is a measure of judgment fully equal to any demand we can make upon it, and he that can balance the centre need not be fearful as to the two extremes.

Allow me, in conclusion, to thank all those who have assisted me in my duties, and to hope that the same degree of cordiality and good understanding may continue to prevail between the Board, Directorate and Editor, and the truth receive at our hands such consistent dealing as shall testify that we work from no selfish motive, but for the enlightenment of our fellow-men.

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.

WHAT IS SPIRIT?

Dear Sir,—I will condense, as much as possible, my reply to Mr Scott's long defence, and with as little quotation as necessity will allow.

I am glad Mr S. has entered your columns as a pupil, and hope he will try to act as one, by endeavouring to look at the question from my standpoint, in all humility setting aside for a time preconceived views, for I have already said, I cannot prove the existence of spirit to Mr S., I can only point out the way by which he will know that it is. Of course I do not wish to get rid of matter; for it is matter that enables intelligence to manifest through the physical senses to the inner perception of man; it is only through matter (at least at present) that a knowledge of the manifestations of nature can be made apparent to him. There is no difference amongst Spiritualists as to the meaning of spirit itself, it is only as to the proper word to apply to it. I have taken that Mr S., when he mentioned the word spirit, to mean the intelligent power manifesting through matter; the prepotentiality of Tyndall. The conception of the Godhead that most of Spiritualists will agree to, aye, and many Materialists also, is that of Pope:—

"All are but parts of one stupendous whole,
Whose body nature is, and God the Soul!"

The Materialist does not remain neutral if he states matter to be omniscient, which is tantamount to saying matter is God. I will not disagree much with Mr S. if he states it in this way. Nature is omniscient, for then nature is God. Now Mr S. cannot deny that there is "intelligent force" or "will." According to scientific facts, if there is, it cannot be destroyed, it cannot be created, it must have ever existed along with matter, for here are the statements of Professor Roscoe, "matter is indestructible;" "force or energy is indestructible;" "matter can neither be created nor destroyed;" "neither can force be created nor destroyed;" "Heat is a mode of motion;" "Heat and motion are convertible." These are materialistic facts of science. Therefore, as there is intelligent force or will, it cannot be destroyed; the organization through which it manifests may be made incapable of transmitting the desired manifestations, but as its destruction, according to science, is impossible, it must manifest through change of form, or still be present within nature. This intelligent force exists not only in all animal and vegetable life, but is seen in the structure of the earth, in the rotation of the planets, in the plan of the universe; it is as extensive as matter, and it is the most potent and only potent existence, for there is no motion or force whatever, but intelligence can be traced as directing or appertaining thereto. Intelligence is not a quality of matter, for it is a force and energizer, a moulder and changer of matter. Matter may, to a certain extent, impede its action, but in the end it yields and moulds matter as it chooses, to any form or shape, from the monad to the man, as exemplified by the evolution theory. It is manifest in the whole plan of creation as well as in organized life. The muscles of every animal and the joints are so placed as to be in the best positions

for accomplishing the required purposes. These facts show intelligent design, and how can intelligent result be attained unless intelligent conception and action have been manifested? Intelligent messages are obtained from the electric telegraph, but there is intelligence to conceive and construct it, and there is intelligence at each end to transmit and read off the message. A steam engine is the result of intelligent conception, and requires intelligence to direct and maintain it in its requirements. This is certainly a force not a quality of matter; you cannot feel it, but you can perceive it. You can neither see, feel, hear nor taste matter, for science says no two atoms of matter touch each other, so you cannot possibly feel it. The eyes are merely the avenues of sight; they do not see. The tongue does not taste, nor the ear hear, but the knowledge of all these is perceived by intelligence; and these things become known to it through these various avenues. The knowledge is merely conveyed to the same central point of intelligent conception, which can issue again this knowledge, that it has received from the various avenues through the organ of speech, but the organ of speech is but a manifestation of the power of perception; and these are not all different senses within, for they have all been resolved into one form, namely, perception; conception or knowledge attained by some intelligence which has power to receive and retain it.

The Materialist can give no conception of matter from the forces inherent within; an atom is invisible; apart it is only imaginary, or can be alone grasped by intelligence. All matter can be resolved to invisibility by intelligence, not by matter, so that its existence could only be known to be by the power of intelligence; but matter, without intelligent force, could not resolve intelligence that its presence would not be known.

According to the latest experiments made on the lowest forms of organized life, no organized being can be created unless the life-germ is present. Mr S. will say, "O protoplasm consists of so and so, it is matter;" but let him mix the same chemical ingredients and see if it will have life and intelligent action. I think not, for the prepotentiality of Tyndall is not present. And what is this prepotentiality, but *intelligent force or Will*. Tyndall says matter contains within itself the prepotentiality of all its future developments; this is simply admitting spirit by another name. I do not fight for victory over a name, I am quite content with Tyndall's name as having the same powers as that which I term spirit, and if Mr S. takes protoplasm in its first stage, and goes through the evolution theory step by step, he will see the same inherent power, only differing through diversity of organization, through what it has to manifest, until he reaches up to man. Is that the culminating power of evolution? Let him look around him, above him, and at his feet, and he will see the power and potency manifested in the grandeur and sublimity of the universe. Is the manifesting intelligence not the same in kind, through nature as through the lowliest form of life? Is it not the same as that manifesting through man? How could man understand the laws and order of the universe, unless the intelligence within him was similar to that which moulded the universe into shape, order, and system?

The Materialist has no more proof of matter than he has of intelligent will action. He can give no conception of matter apart from the forces inherent within; he knows the result of the action of loadstone, he cannot explain the cause.

Mr S. admits a perfect reign of law, I did not say "a reign of perfect law," though I might have truly said it, but it is not to the point. This perfect reign of law cannot annihilate intelligence according to the materialistic standpoint, because *nothing that is can be annihilated, only changed in form*. Mr S. might with reason maintain that individuality can be annihilated, but the contrary can only be proved by investigations into Spiritualism, through spirit identity, but Mr S. can only accept this from his own investigations and not from another's experience.

Let not Mr S. make the mistake that I am his opponent, for his views are more in harmony with mine than the conceptions of orthodox Christians generally. I differ from him on this point, I say matter without an intelligent inherent force could not manifest as it does, and this force is not a quality, but a potency, and admitted to be so by Tyndall in the second edition of his Belfast address.

W. L. T.

CHRISTIANITY AND THINKERS.

Sir,—Permit me to say how glad I am to know that the *HERALD OF PROGRESS* is improving in quality and increasing in circulation. I am especially pleased with Mr Barkas' excellent scientific lecture, and would recommend our brother Spiritualists who find it so hard to shake off the thralldom of an early theological education to study the views of our leading scientists and they will, of necessity, discover how hopeless is the task of striving to implant the littlenesses of modern Christianity in the minds of those, strong, by reason of a contemplation of Nature's Works.

Modern Christendom, by its ignorance and bigotry, drives thinkers like Tyndall, Huxley and others into agnosticism or materialism.

Finding Christianity a delusion—an insult to their understanding—they discard all thoughts of religion and heedless of praise or blame pursue their investigations in their several departments with all the equanimity of an Archimedes.

I venture to predict that when Spiritualism is honestly, earnestly, and reverently brought before these great men, that they will close with its teachings gladly and thank God that their minds have been diverted to its study. One cannot read the works of Huxley, Tyndall, and Haeckel without feeling a oneness with them in their general sentiments and a feeling of regret that through ignorance of the subject they deride the truths of Modern Spiritualism.

Before me is a little pamphlet by Professor Huxley on "*the Work of William Harvey*." Listen to his concluding remarks.

"If you look upon that period of about 100 years which commences with Harvey's birth—I mean from the year 1578 to 1680 or thereabouts—I think you will agree with me that it constitutes one of the most remarkable epochs of the whole of that thousand years which we may roughly reckon as constituting the history of Britain.

"In the beginning of the period, Harvey revolutionized the biological sciences, and at the end of it, Newton was preparing the revolution of the physical science. I know not any period of our history—I doubt if there be any period of the history of any nation—which has precisely such a record as this to show for a hundred years. My belief is that so far as this old English stock is concerned it has in it as much sap and vitality and power as it had two centuries ago, and that with due pruning of rotten branches, and due hoeing up weeds which will grow about the roots like products will be yielded again. The weeds to which I refer are three. The first of them is dishonesty—the second, sentimentality, and the third is luxury."

Bravo! Professor Huxley, I am with you entirely. And now, dear reader, observe how beautifully he describes a Modern Spiritualist.

"If William Harvey had been a dishonest man—I mean in the high sense of the word—a man who failed in the ideal of honesty—he would have believed what it was easiest to believe—that which he received on the authority of his predecessors. He would not have felt that his highest duty was to know of his own knowledge that that which he said he believed was true, and we should never have had those investigations, pursued through good report and evil report which ended in discoveries so fraught with magnificent results for science and for man."

This is to-day the position of the Spiritualist. Through good report and evil report he undauntedly pursues his studies, howled at, scoffed at, and almost stoned to death for his courage, and surely the immortality of man, if it can be demonstrated, is a point of even greater importance than the circulation of the blood.

If Huxley honestly admires William Harvey; he is bound by the laws of his being to admire the Spiritualist who is to-day leading a life altogether similar in its aims and sufferings as Harvey's was.

A CONSTANT READER.

NOT CREED BUT CHARACTER.

Mr Editor,—In a Lecture by William Hitchman, M.D., as reported in last week's issue of the *Herald of Progress*, the Doctor is reported to say, "If the *Character of God*, as portrayed in the Bible be true, the Jehovah of the Jews has done evil deeds again and again, for which men themselves would be hanged,

imprisoned, or flogged. That "Hebrews," of olden times, have characterised the Almighty as having the form and likeness, together with all the members of the animal body, or physical constitution, and as possessed of the vilest passions that belong to the least spiritually minded or worst specimens of human nature, and given Him offices or functions to perform that are either immoral or ludicrous. Amongst other things He is portrayed as a god-midwife, a nightly assassin, a butcher, a barber, a slave-dealer, murderer, a fool, a deceiver, a promise-breaker, a deluder, a tailor, a shoemaker, a shaver and the rest." Will the Doctor give chapter and verse for his bold assertions?

In the cause of truth,

JOHN CHAPMAN.

A cheering fact is the knowledge that death is only transition, and that we may continue our work for the uplifting of humanity even after the decay of our physical bodies. These thoughts are suggested by the receipt of our exchange *The Voice of Angels* published in Boston, Mass., which says that it will continue under the same management as heretofore, and that Mr Densmore, though numbered with the majority, will remain the amanuensis and publisher. In an editorial the amanuensis says:—"I shall not only continue my work, but give you ample proof of the ministration of spirits." The *Voice* has our heartiest wishes.

FALMOUTH.—Spiritualism is arousing attention here. The seed scattered by Mr E. W. Wallis is cropping up, to many, most unexpectedly. Significant is the fact that the most important messages and controls have been given by one who, in earth-life, was a staunch supporter of the Baptist Church in this town. Doubtless, your readers will recollect the opposition the present Baptist Pastor offered our worthy Brother, E. W. Wallis, and can, therefore, imagine the chagrin and consternation caused by such messages as the following, being rapped out by table-tilting, by the spirit "John Freeman." February 1st, "Delighted to meet you everyone. Great things we have to tell you all through "R. G." We have longed for this happy time. Our life is very happy—away with notions of Hell. We know there is no such place; tell every one so. We will meet you again with good news. We will come many times to you. We are called away—we would rather stay, but we must obey God—loving, good night." The above message was given at the third meeting of the circle. At its next meeting, February 6th, spirit "J. F.," as above, gave out the following:—"Very kind of you to come to-night. Robert is not here. We cannot stay long;—will come when he is with you." (I must here remark that one gentleman sitter had brought his wife and niece for the first time, but the wife was unwilling to join in circle, and, therefore, took an easy chair by the fireside, away from the table. She appeared amused at the table movements, but at the close of the message, said she did not understand why one's own relations did not come, &c. Some of the company then proposed another sitting, which was agreed to. "John Rosewarne" being spelt out, the lady said it was her brother. In answer to the enquiry, "Have you a dear relative in this room?" The table moved towards the lady in the arm-chair, she being now affected to tears, but being obstructed by the carpet, the intelligence turned the table right around, and tilted it into the lady's lap—not allowing it to drop, but bringing it again to its usual position, it then greeted the niece, and, finally, the lady's husband. It was a most remarkable manifestation to all present. The following was rapped out "Dear Friends—We know each other here. Weep not, but cry for joy; I will come again. God bless you, good-night. One of the circle asked spirit "J. F."—"Have you a clear recollection of the change you passed through which we call death?" Answer: Yes. Was the change you realised such as you had anticipated? Answer "NO." Is the life you now lead in spirit spheres as real to you as your previous life in the Physical Body? Answer: "Yes." What is your usual occupation in Spirit Life? The answer to this was declined. If it were possible, would you exchange your present life with its engagements for the action which we term life, as you enjoyed it in the physical state? Answer: "NO." Thus Spiritualism in the West of England is becoming highly interesting to all who desire to see the Truth abound and light overcome the dark teachings of orthodoxy.

A. C.

TERMS OF SUBSCRIPTION

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1½d. post free.

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RATES FOR ADVERTISING.

Advertisements will be inserted at the rate of 2s. per inch of five lines per insertion. For a series of insertions, considerable reduction will be made.

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Remittances must accompany all orders for advertisements for one or three insertions. Monthly settlements for larger and consecutive advertisements.

SPECIAL NOTICES.

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.

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

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The Herald of Progress.

FRIDAY, FEBRUARY 18, 1881.

JOTTINGS.

Our friends in sending small amounts under five shillings, will oblige by remitting the same in half-penny postage stamps. Above that sum by Postal Notes or P. O. O.

Arrangements are being made for holding services, to commemorate the introduction of the modern phase of Spiritualism, on Sunday, March 27th, in several of the large centres. Other Societies who have not as yet decided on doing so are invited to take the subject into consideration, and to make a special effort to bring Spiritualism before public attention, as well as to assist the funds of this journal by their collections on that day. We should be glad to hear of all such arrangements so as to give them publicity through our columns.

Spirit Communion, based on the fact that man is a Spiritual Being, is as possible to the temporarily released spirit, as to those who have "shuffled off the mortal coil." And to assume the contrary would be to deny the possibility of intercommunion between this condition of life and the next, which has been proved in thousands of well attested cases. An instance of this kind, where the spirit is speaking without bodily consciousness, is given in the record by A. T. T. P. in our present issue. Taken by itself the conversation recorded may not appear strikingly important; but when the influence of that interview, and the effects resulting therefrom, are published, it may possibly indicate a march in the right direction, and shown to be the best possible method that could have been devised to the attainment of such an end.

The unvarnished account of facts as witnessed at Miss Wood's Seance, and communicated by Mr Mould, is at once the "proof palpable," of Spirit existence. We venture to say that there is no theory or hypothesis able to explain the nature of those occurrences so well as the Spiritual theory. Imposition in this case was impossible, which was evidenced not only by the fact

that the medium was secured, and the action of any confederate or confederates prevented, but also by the witnessing of both medium and "form" at the same time. Another circumstance must likewise be taken into consideration, that in a good light, and with unbounded opportunities for observation, one of those "forms" became gradually invisible, by dissolving before the eyes of the company present. How shall we dispose of such facts? Surely not by tabooing the evidences presented in these phenomena. Rather, by patient inquiry and earnest application to the principles involved, let us seek, as pupils willing to learn, the true explanation, and having found it take courage to offer it to the world.

The evidences of Spiritualism, similiar to those recorded by Mr Mould, will be found the only specific for checking the materialistic tendencies of the age. The reign of faith is at an end, and the thirsty soul is seeking for the water which alone can quench the thirst. Our churches are deploring the apathy of their members, and the pastors are saying if they do not meet with some substantial element that shall infuse a life and soul to their congregations, that religion, as at present understood, must cease to influence men's minds. And from whence shall the desired reform and energy proceed? The laws of God and Nature are always working to the greatest advantage and in the clearest manner; and if it be necessary to confirm the fact of our continued existence, the evidences conducive to such a state will, in accordance with the universal law, proceed from that source most calculated to enforce conviction. The rash and reckless assertions of materialists, who fancy that by a blow from a brick they can "annihilate intelligence," are shewn, by the light of Spiritualism, to be unwarranted and ungrounded, and outside the pale of reason.

The query of our correspondent, "J. M.," as to the spiritual effect of the coming perihelia is worthy of close thought, and as such we commend it to the notice of those qualified to deal with it. From our point of view, we see great and mighty changes looming in the near future. These are likely to occur in every department of thought—social, political, moral and spiritual. The disruption in all forms of society, not excepting our own, evince a stage of transition; and all indicate a re-modelling and re-construction. But whether these foreshadowed changes are due to the natural evolment of thought, or to the planetary influences, we are not in a position to say. We again invite the attention of our readers to the inquiry of "J. M."

The excellent series of articles on the "Philosophy of Spirit," by Mr. W. Oxley, will be completed in our next issue. The instalment on the opposite page, cannot but prove of great interest to all who are striving for a higher grasp of Spiritus Truth, though it will require an amount of internal perception in order to fully comprehend the precepts unfolded in this ancient work. When this is finished, another chapter will follow, entitled "The Microcosm," illustrated by an engraving shewing the *first appearance of the human spirit atom in the materialized conditions*, from which the author traces the development up to the full human Being, from a Spiritual standpoint, in contradistinction to the materialistic scientific theories of the day. As this paper will be of surpassing interest, we wish to make a *Special Number*, and request subscribers and friends to make an extra effort so that it may have a wide circulation. Mr Oxley is also preparing articles of great interest, to be likewise illustrated by engravings, due notice of which will be given.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE XVIII.

Subject: Adeptship.

COMMENTS.

This Scene, concluding the new version of the text of *The Bhagavat Gita*, forms the crown of the work, and gives the Key for the clear understanding of the philosophy set forth in the former chapters.

The end stoka, or paragraph, gives the master key which, in the hand of the Skilful Initiate, will open every door, and bring to light all the hidden mysteries. That master key is an astro-masonic one, and which unlocks not only this, but all and every ancient and modern religious system on the face of the earth. It exemplifies what is now beginning to be seen and acknowledged by all searchers for, and lovers of, truth, and that is that the positions, motions, and relationships of our planetary and Solar Universe, and the inter-relationships of this with other Solar Universes, form the ground or base of one and all ecclesiastical superstructures. By the use of this master key, the mysterious drama of the Apocalypse in the Christian Records becomes grand and intelligible; and the autograph of the compiler of each is traceable to one and the same fount. In the Ancient Drama, *Sanjay* says, "I overheard this wonderful discourse, and was eye-witness of the Scenes." In the Modern one, John says—"I, John, heard and saw these things."

The gorgeous imagery of the Apocalypse, and the less dramatic but more philosophical rendering of *The Bhagavat Gita*, both exemplify, in words, the Sun's annual (apparent) journey through the 12 Signs of the Zodiac. This fact is clearly indicated (to the initiate) in the closing words of *Sanjay*, which point to the Sun's position (for the northern hemisphere) at mid-winter, and which is the lowest point in the southern arc, formed by the six months which form the winter solstice, and at which point the Sun, having completed his annual journey, starts upon a new one, which marks off in time a full year.

Sanjay says, "In that region from whence *Krishna*, the Mighty One, is viewed, and *Arjun*, the Mighty Archer, from thence the path commences which leads on to wealth, triumph, and power." It is thus clearly indicated *Krishna* stands for the Sun, and *Arjun* for the Zodiacal Sign, at present named Sagittarius, which means The Archer. Sagittarius is the sign for our month of December, and on the 25th day of this month, the Sun is at the lowest point, and at 281° R.A. in the degrees of the celestial chart, is the point which is between the completion of the old and the commencement of the new year. The Sun's upward path towards the northern solstice certainly brings forth the seasons, which cause the earth to bring forth fruits for the sustenance of the life-forms upon its surface.

Such is the astronomical base of these wondrous dramas in which the supposed actors are the Sun and Stars and Planets. The astro-masonic rendering has a deeper meaning, which is intended only for the initiated. From this astrological science is outwrought a system of philosophy, or intellectual truth, which applies from all and to all time, and which expounds the operation of that grand Law which constitutes phenomenal Nature, the representation and manifestation of an interior and unseen universe, which is the world of causes, or Universe of Spirit. In the phenomenal universe, with the Stars, or brilliants of the skies for a background, and the Sun with his attendant planets as the active motors, may be traced out in unerring lines by those who possess the eye of wisdom, or the inner spiritual sight, the course of the human spirit atom from its appearance in the phenomenal world to its departure therefrom and entry into another world, which is not phenomenal, but real and abiding.

This Scene is explanatory of Adeptship and what is involved therein, which Adeptship forms the Crown of Yoginism, and to attain which the neophyte undertook the discipline or regimen prescribed, and for which end this ancient system and philosophy was devised, and which is still in the

East practised and consummated in living examples, by men who, having passed through all the prescribed stages, have gained the end and attained the State known as The Adept.

Yoginism is of two kinds, called the *Hatha Yoga* and the *Raja Yoga*, both of which I will now explain.

The *Hatha Yoga* represents the physical and scientific, while the *Raja Yoga* constitutes the spiritual and philosophic aspects and manifestations.

Viewed from the scientific and physical standpoint, Adeptship is the reward of the one who, by the practice of the prescribed method, can control the respiration and circulation of the physical organism. This is by means of abstaining from food, holding the inspired breath for a long period of time, and an insensibility to all external things. The object to be gained is a state of ecstasy by means of self-trance, that is without the action of another, as in mesmerism. When this condition is developed, the self-entranced one has a perception of another world and its surroundings, conditions, and inhabitants. A further object sought to be gained is the control of the forces of nature, and to render these subservient to the will of the Adept. The disciplinary process by which these ends are gained, may be called artificial, or it is the art of developing the inherent powers of the embodied spirit by means of external aids.

But while this art is inferentially referred to and partially described, *The Bhagavat Gita* was compiled for the purpose of expounding the higher Adeptship pertaining to the *Raja Yoga*, and which, comprising all that the external *Hatha Yoga* gives to its possessor, unfolds by its philosophy a knowledge whereby still larger powers may be attained, and which pertains to an interior degree, which the other does not open.

A living Adept (a native of India) named *Sivami Dayanand** describes the *Hatha Yoga* as that by which a certain range of minor phenomena may be produced, as, for instance, the power to draw all vitality into one organ, say a single finger; and if developed up to the *Dhyana* degree, he may know the thoughts of another. But a *Raja Yogin*, if he has become a *Siddha*, can do whatever he wills to do, and know whatever he desires to know, and even know languages which he has never studied; he can converse with a Brother Adept in any place, no matter how distant they are from each other: and also can send articles of weight and substance, and have them brought, without the use of the usual modes of conveyance; in short, independently of either of mortal carriers, or telegraphs, or conveyances of any kind whatever.

The *Hatha Yoga* seems to be the more ancient of the two, (which accords with the universal law of development), and was supposed to be taught and founded by one named *Kapila*, and is entitled *Sankhya*, but *The Bhagavat Gita* coincides with a more philosophical school of thought founded by *Patanjali*. But here the same difficulty presents itself in dealing with these names as is presented in all "Scriptures," or Sacred Writings as they are called. These names are impersonal, and express certain qualities or conditions.

Like as Jesus Christ is thought to be a Messiah, or part human and part divine, as to his parentage, so *Kapila* is thought to be an incarnation of the God *Agni*, or fire. Sometimes he is represented as *Vasudeva*, (see the name occurring in the Scenes in *The Bhagavat Gita*), or the God *Vishnu* himself; and sometimes he is represented as a horse. (Note the part that horses play with their riders in the Apocalypse of the Christian Record.)

When these names are recognised as symbols, and interpreted by the law of symbols, they are seen to be absolutely correct, as they refer to the human intellectual faculty in accordance with the various degrees specified by the respective symbols.

Patanjali, or *Patala*, was represented as an incarnation of *Amanta*, or the Serpent-King, and as this ancient system descended in the course of time it came into the Hebrew characters, where it was *Palista* (according to Manetho) or, in still more modern language, *Palestine*—the land of the Shepherds. Interpreted by the same law, these symbols are quite in harmony with the principles of that law, and apply to the human intellect in a state of still more interior enlightenment.

* An interesting memoir of this remarkable man, with notices of his work, &c., is now being published in the pages of *The Theosophist*, published monthly in Bombay, and which is the organ of The Theosophical Society.

Sanjay, the one who figures in this sacred drama as the Recorder to the King *Yudhishtra*, is again only another term expressive of the same faculty. It means a messenger, an enlightener, an angel; or expressed in scientific phraseology, it is the Sun-ray. And, as by means of the action of the Sun-ray, the phenomenon of light is produced, even so, the action of the spiritual Sun-ray, or the influx of knowledge from spiritual sources, is the true enlightener of the human intellectual faculty.

This is precisely the difference between materiality and spirituality. The materialist, who judges from phenomenal appearances, thinks that organic forms are the resultants of external forces, and that mind, with its rational faculty, is evolved from external conditions of life, by what he calls the process of nature; (as if it were possible that a lower could generate a higher form than its own;) but the Spiritualist, with an enlightened intellect, knows that all life-forms are evolved from within to without; and that nature is only the external or outward expression of spirit, but of this I shall treat more fully in following chapter. The great aim of the advanced minds of the ancient Aryan nation was the acquisition of knowledge concerning spirit and its powers, and the result of their efforts, as seen in their ancient writings, is certainly not eclipsed by modern notions in this field of research.

Their Illuminati taught "that the best place for man to behold the Lord is the human Soul: as God is nowhere else so vividly manifest as in the Soul of Man." It was the knowledge of this fact that led them to adopt the Scientific Method of Yoga, so that they might see the Lord reflected on the surface of the soul and commune with Him: (*Jagvindra Kath Bose.*)

This soul of man (as revealed in former Scenes) manifests its presence and activity by the three principles, which run through all, and even characterises Adeptship of both kinds. The *Sutra*, or Brightness principle,* is the conscious possession of wisdom and creative power in a state of innocence. the *Reja*, or Impulse Principle, is the conscious possession of Knowledge, and phenomenal (external) power: while the *Tama*, or Darkness Principle, is the possession of occult powers, which are wielded for selfish and worldly ends alone.

About 30 years ago, there was published at Benares, in India, a pamphlet by N. C. Paul, G.B.M.C., Sub-Assistant Surgeon, an Anglo-Indian, on the subject of Yogiism, but which, at that time, did not succeed in drawing the attention of Europeans which the importance of the subject certainly demanded, and, consequently, by not being appreciated, it did not reach a wide circulation. It is, however, a remarkable work, and now that the metaphysical and philosophical systems are beginning to be better understood, and as the spirit of enquiry is being awakened in many advanced minds, the work is now in course of publication, in chapters, in the columns of the *Theosophist*, and certainly will evoke an interest which has been dormant sadly too long, and which must result in a better appreciation, and a more respectful attitude towards the ancient literature of India. The work is from a medico-scientific point of view, and the author appears to be somewhat doubtful about the occult phenomena, and what he does allow seems to pertain more to the physical than the occult; but its value is none the less on that account to the philosopher who must have a scientific base in fact, to shew the outworking of law.

The pamphlet gives a large number of experiments in tabulated form, shewing the physical changes undergone while the discipline was in course of performance. It is, in short, a complete (and exhaustive on its own plane) chemical analysis of paramount importance, as testifying to the effects produced upon the human organism by the practice of Yoga discipline.

[To be continued.]

THE COMING PERIHELIA.—This great affair, the Perihelia of the four largest planets of our solar system, is exciting great and unusual attention among those with whom I come in contact. If possible, I would like to hear the spiritual opinion on this momentous subject. Mr Oxley and Edwin Caseal, the astrologer, have already adverted to the subject in the *Medium*. Can any of your readers enlighten us on this most important of subjects?—

J. M.

* I make a distinction between principle and quality. The former is a living force, and, consequently, an entity: the latter is a term which qualifies the former, and, consequently, an adjective. It is important to bear this in mind.

General News.

Read the advertisement of "Special Number."

The attention of physical mediums is directed to the advertisement of the Cambridge Society, to be found on page 111.

On Friday evening last, Mr Morse was presented with an illuminated address by the Glasgow Association of Spiritualists. Persons desiring receipts for sums under 10s. are requested to enclose stamp for return.

We have received a few copies of *The Watchman* published in Brooklyn, N.Y. This monthly has been enlarged, and the numbers to hand are very interesting.

BINGLEY.—A Tea and Entertainment will be held on Saturday, February 26th. Tea on the tables at 5 o'clock. Tickets 9d. each; entertainment only, 3d. each.

BRADFORD.—The friends at Heap Lane have made arrangements for an entertainment consisting of songs, recitations, hand-bell ringing, &c., &c., to be held on Saturday evening, February 26th. Admission 3d. each.

WANTED, a Clairvoyant Test Medium from anywhere within twelve miles of Bolton, for a private circle. References can be given to the previous (lady) medium. Address "K.A.H.," at the office of this paper.

Wanted a housekeeper for a working man with a family of four, youngest being 7 years old. Age from 35 to 45 years. A comfortable home. Spiritualist preferred. Apply to the Editor of this paper.

GOSWELL HALL.—On Sunday evening next, A.T.T.P. (Recorder of "Historical Controls") will occupy the platform at this hall. Service to commence at 6.30. Goswell Road (near the "Angel," London).

The first of three letters on "God, or no God?" by "J. G.," will appear in our next issue. These letters are well written, and deal with the subject logically and concisely. They should be widely read.

WINDY NOOK.—On Sunday last, a lecture was delivered in the Mechanics Institute by Mr Henry Burton, of Newcastle. The subject, "Christianity and Spiritualism," was given in an eloquent, clear, and comprehensive style, and seemed to be much appreciated by the audience.

LADBROKE HALL.—On Sunday, February 20th, at 11 a.m., meeting for inquirers and development of medial powers. Public meeting at 7 p.m. Trance address followed by Clairvoyant tests, F. O. Matthews, medium. Mr Knight Smith will sing a piece from Mendelssohn, "The Sorrows of Death."

The *Yearly Spiritist and Camp Meeting Recorder*, published over the name of the New York Committee of Spiritualists reveals a shocking and disgusting state of affairs in certain quarters of the States. If the *Recorder* is true, the sooner the nest was cleared the better for our cause.

At the regular Fortnightly discussion meeting of the B.N.A.S., 38, Great Russell Street, London, on Monday evening next (21st inst), at 8. Rev. Dr Maurice Davies will read a paper entitled "An Hour's Communion with the Dead." Visitors are very cordially invited to attend and participate in the evening's proceedings.

Mr J. J. Morse has just received a large consignment of the newest American works on Spiritualism, by Epes Sargent, Rev. S. Watson, J. M. Peebles, and a few remaining copies of *Ghost Land and Art Magic*, the last that can be had. Mr Morse supplies all orders promptly and post free. See his advertisement.

Mr Benj. Lewitt, of Grand Rapids, Mich., U.S.A., but originally of Leicester, England, in forwarding his subscription to the *Herald*, refers to the pleasure derived from its perusal. Mr Lewitt will shortly detail his 25 years experiences in the phenomena of Spiritualism at home and abroad, in these pages.

The editor of the *Religio-Philosophical Journal* recently took Herrmann, the great prestidigitateur and magician, to one of Mrs Simpson's seances by previous appointment. Herrmann had publicly and emphatically expressed the opinion that he could detect in five minutes the means by which the slate-writing was done; but after witnessing the phenomena occur in broad daylight, under conditions of his own choosing, he said, "It is wonderful, I am satisfied; let's go home." The slates used were new ones bought by Herrmann on the way to the seance.—*Voice of Angels.*

One of the most independent and impartial newspapers in the country is *The Cornish and Redruth Times*. This weekly, circulating through the whole of Cornwall, devotes regularly two or three columns to the discussion of Spiritualism and progressive subjects, and the influence thus exerted must tell a wonderful tale in hundreds of Cornish homes. Would but other papers show a similar spirit of independence, the bonds of superstition would soon loose their hold! But the time is coming.

QUEBEC HALL.—On Sunday, February 20th, at 7 p.m. prompt, Mr I. MacDonnell will discourse on "Apostolic Succession." As this will, doubtless, be a subject of extraordinary interest, visitors will do well to be early for seats which are all free. On Monday, February 21st, a special meeting at 8 p.m., of members and friends of the cause, and particularly its relation to the work here. The Secretary specially requests all members to be present. Tuesday, February 22nd, at 8.30 p.m., Dr Nichols will discourse on "Evidence of Immortality." Wednesday 23rd, and every Wednesday until further notice, Mr F. O. Matthews will hold a seance, commencing at 8.30 p.m. punctually. Admission 6d.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.—On Sunday last, our esteemed brother, Walter Howell, gave two interesting addresses to delighted and intelligent audiences. In the evening, the subject was "Geology and Genesis." Many of our friends said it was a great treat. There is a phase in our brother's mediumship which Spiritualists and everybody would do well to take advantage of. One of his controls gives a description of the ailments of any one who desires him so to do, and also prescribes for such ailments. Our Nottingham friends have been highly satisfied with him in this respect. I would like to add that our friends should not forget a reconpence fee to our brother. He is well worthy of sympathy and support. W. YATES.

CARDIFF.—The usual weekly meeting of the Society was held at the Society's Rooms on Sunday evening last. Mr Brooks gave a lecture on the Bible, viewing the authenticity of the various books of the Old and New Testament from a negative standpoint, at the conclusion of his remarks exception was taken by various members to some of the lecturer's statements as historical facts, not as a matter of theology, and at the next meeting the matter will be fully discussed. Mr E. Adams afterwards read extracts from J. S. Farmer's new book "Spiritualism as a new Basis of Belief." A proposal was agreed to, that the members of the Society and others, having the spread of Spiritual Light at heart, be requested to contribute old Spiritual periodicals and other spare literature to a depot at the Rooms, from which depot parcels may be taken for distribution among the audiences at public lectures against Spiritualism. This has already been initiated by an individual member of the Society at two such lectures lately, the leaflets and papers being eagerly accepted by the public.

NOTTINGHAM.—The Christain Spiritualist meet for worship at Vine Chapel, Beaconsfield Street. This Chapel was built purposely for the use of Spiritualists, and I believe the only one, to my knowledge, that has been erected for that purpose; it is a beautiful model Chapel with vestry and every convenience, and will seat about 100. It was opened on the 21st of December, 1879. The services have been sustained ever since that time with great success, holding for a long time three services every Sunday and Wednesday evenings; also prayer meeting every Tuesday evening. The anniversary tea meeting was held on December, 20th 1880, when a goodly number sat down to partake of the good things of this life, and afterwards there was a rich feast of angels food, when Mrs Dutton was entranced and spoke at great length by different controls. Since then, we have had a splendid little organ erected in the Chapel, built purposely by Maley, Young, and Oldknow, of St Pancras, London, of which we have not yet had an official opening, though it is used every service. On the eve of the New Year we gave a good meat tea to about fifty poor people of the neighbourhood; afterwards we had a splendid meeting, when Mrs Dutton was entranced by three different controls and spoke for upwards of two hours, and many strangers present said they never heard such speaking in their lives. We frequently have the chapel filled, all seats are free and no collections. There is a fixed box in the Chapel for voluntary contributions, and we never ask for any aid, but all expenses are paid and something in hand.

Miss Ella Dietz, well known in Spiritualistic circles in London, and who has made herself known in the country as an actress and a poetess, has, it is stated, engaged a company for the rendering of a new version of *Faust*, which has been framed by herself, and she will act the part of the heroine of the story. During last season, Miss Dietz travelled with Mr T. W. Calvert's company.

NEWCASTLE.—Notice.—On and after Sunday, March 6th next, lectures will be held in this Society's Hall every Sunday morning at 10.30, and the Sunday afternoon lectures will be discontinued; and on and after the same date, Miss Wood's seance will be held every Sunday afternoon at 2 o'clock prompt, instead of in the morning as heretofore. Friends intending visiting those seances and lectures are requested to note the change of time.

GOSWELL HALL.—On Sunday evening last, we again had the pleasure of listening to Dr T. L. Nichols. The subject selected for his lecture being "Ghosts in the 19th century." In introducing his subject the Dr. took us, step by step, backward in the World's History, until we reached the ancient Egyptians, and through the whole he traced and pointed out the universality of belief in Ghosts. In his treatment of those of the present day, he related some most marvellous occurrences which he had witnessed under conditions which simply defied imposition. One such test as he received, I think, will be read with interest. At a seance in his own drawing room, the friends sitting round a table, the medium lying on the couch, a "form" came up to the table and asked for some ink; on this being brought, it dipped a finger into the vessel and repeated it until the finger was dyed, then told Dr Nichols to go and see if the medium was on the couch, and if he had any ink on his hands. The medium was found quite comfortable on the couch and no ink near him. After the relation of many similar occurrences, the Dr. concluded with an earnest appeal to the Spiritualists, to be up and doing in our ennobling cause, and spread its glad tidings of a progressive Immortality. A hearty vote of thanks to the lecturer, brought the meeting to a close. J. N. G.

A FEW QUESTIONS RESPECTING TRANCE MEDIUMSHIP.

I should like to know what is considered to constitute trance mediumship.

Is it a state of partial or absolute unconsciousness?

By what means can it be tested whether it is simulated?

What value are its teachings, (or why attach more importance to them) beyond the teachings of the dogmas of the churches, or normal discourses?

Why the state of trance can be self induced at any time or place according to the pleasure of the medium?

Is it, at present, at the best, anything more than a phenomenon?

I give these questions as they are frequently put to,
Yours Fraternally,

C. R. WILLIAMS.

7, Ellingfort Road, Hackney, London, E.

A SPECIAL NUMBER

OF
THE HERALD OF PROGRESS

Will be issued for March 4th, containing an article on
THE MICROCOSM,

Illustrated by engravings, shewing the Human Being in its first appearance on the mundane plane.

THE EVOLUTION OF MAN,

From a point of Matter to the full development of the human organism, will be traced and expounded from the Spiritual standpoint, unfolding the manner in which the first pair of all species were created.

This article is contributed by W. OXLEY, Esq., and will complete the series on the "Philosophy of Spirit," by the same author.

We trust our Subscribers will respond and use their best efforts to have this No. widely circulated, as it will be found replete with interest to all classes of scientific and theological readers.

For this No., we will supply
12 copies (post free) 1/-
50 " (carriage paid) 3/6.
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Send your orders at once.

MISS WOOD'S SEANCES.

I think it was Faraday who, anxious to demonstrate the mutual action of magnetic and electric currents, when he first saw the wire move round the magnet and the magnet round the wire, fell into an ecstasy, exclaiming—There they go! There they go!

I propose to recount a series of experiments equally as wonderful as the revolving metals, but, before doing so, allow me to preface my record in the words of the great and good man I have referred to. The experiments will not be beautiful except to the intelligent.

On Sunday morning, 6th inst., I attended the room in Weir's Court, where a continuous investigation of psychical phenomena is pursued. There were ten persons present, exclusive of the medium, Miss Wood.

We were all agreed on having the medium sufficiently secured so that she could not actively aid or induce the phenomena, and further, that there should be light enough in the room to exclude the possibility of any of the sitters aiding or abetting the medium without instant detection.

After ascertaining Miss Wood's weight (7st. 6lbs.) by a machine, kindly presented to the Society by Mr. Chas. Blackburn of Manchester, she entered a closet, the door of which was fastened from the outside by two screws, and egress from which is impossible to the most accomplished or expert conjuror, without the *modus operandi* being instantly discovered.

After sitting about three quarters of an hour, a form very similar in size to the medium, but robed in white, appeared at the aperture of the curtains, (which are used to screen the light from the closet); it then came right out into the circle and shook hands with all present, and then mounted the weighing machine.

While standing there, we asked it to fold its robes up tightly, particularly at the feet, so as we might clearly see that it was bodily on the boxed scale, and to hold up both arms so that it could not interfere with the register. It complied with these conditions, and the machine, which is so adjusted as to weigh a quarter of a pound, declared the weight of the form to be 3st. 7lbs., or nearly 4 stones lighter than the medium. It then retired behind the curtains, and after sitting about five minutes, there appeared another form, but very diminutive in stature. This form is invariably seen at Miss Wood's seances, and is better appreciated because of its striking dissimilarity in colour and stature to the medium.

We requested this little figure to come out as far as possible from the curtains, and on reaching its limits, to vanish from our view without receding from the spot. It walked a distance of fully three feet from the curtains, and stood there a palpable and tangible, though diminutive form, and in the course of five minutes there was nothing left of it; and though it was never seen by any of the ten witnesses to retire behind the curtains, it must have done so presumably, and altered its appearance considerably, for simultaneously, a very tall form appeared at the aperture of the curtains, as the residual molecules of the small figure were vanishing away. This tall form, or columnar mass of drapery, then pulled the curtains aside, exposing the closet to our view, and affording us the opportunity of watching it take out the screws, open the door of the closet, enter it and drag the chair out with the medium in it, but apparently in a deep trance. The medium was distinctly visible sitting in her chair on the *outer side of the curtains*, when from the *inner side* movements were going on, and presently the curtain was drawn aside and we witnessed the tall figure standing about three feet from and to the left of the medium.

I am quite sure that Miss Wood could not get out of the closet without exposure; I am also certain that while she might increase her weight, she could not possibly reduce it from 7st. 6lbs., to 3st. 7lbs., and in some other experiments as low even as 9lbs.. She might apparently reduce her height by kneeling, and thus simulate the diminutive figure, but it is a physical impossibility for Miss Wood or any other medium to pose themselves, in a given position, and *without moving from that spot* become invisible without the means being detected; and these facts have occurred in her presence not once only but frequently.

The facts I vouch for; their explanation I leave to others; I am not, and won't be, in any hurry to formulate a theory for the public.

JOHN MOULD,

THE WELD GHOST STORY.

Dr. F. G. Lee, vicar of All Saints, Lambeth, in his "Glimpses of the Supernatural," relates the following incident, which occurred about thirty years ago:—Philip Weld was a younger son of Mr James Weld, of Archer's Lodge, near Southampton, and a nephew of the late Cardinal Weld, the head of that ancient family, whose seat is Lulworth Castle, in Dorsetshire. He was sent by his father in 1844 to St. Edmond's College, near Ware, in Hertfordshire, for his education. It happened that on April 16, 1846, a whole holiday, the president of the college gave the boys leave to boat upon the river at Ware. In the morning of that day Philip Weld had been to the Holy Communion, having just finished his retreat. In the afternoon he went with his companions for boating. This sport he enjoyed very much. When one of the masters remarked that it was time to return to the college Philip asked whether they might not have one more row. The master consented and they rowed to the accustomed turning-point. On arriving there and in turning the boat Philip accidentally fell out into a very deep part of the river, and notwithstanding that every effort was made to save him he was drowned. His dead body was brought to the college. The Rev. Dr. Cox, the president, was immensely shocked and grieved. He was very fond of Philip, but what was most dreadful to him was to have to break this sad news to the boy's parents. At last he determined to go himself to Mr Weld, at Southampton. So he set off the same evening, and passing through London reached Southampton the next day, and drove from thence to Archer's Lodge, Mr Weld's residence. On arriving there Dr. Cox found Mr Weld in tears. The latter, rising from his seat and taking the doctor by the hand, said: "My dear sir, you need not tell me what you are come for, I know it already. Philip is dead. Yesterday I was walking with my daughter Katharine on the turnpike-road, in broad daylight, and Philip appeared to us both. He was standing on the causeway with another young man in a black robe by his side. My daughter was the first to perceive him. She said to me, 'Look there, papa, there is Philip.' I looked and saw him. I said to my daughter, 'It is Philip, indeed, but he has the look of an angel.' Not suspecting that he was dead, though greatly wondering that he was there, I went towards him with my daughter to embrace him, but a few yards being between us. While I was going up to him a labouring man who was walking on the same causeway passed between the apparition and the hedge, and as he went on I saw him pass through their apparent bodies as if they were transparent. On perceiving this I at once felt sure that they were spirits, and going forward with my daughter to touch them Philip sweetly smiled on us and then both he and his companion vanished away." The reader may imagine how deeply affected Dr Cox was on hearing this remarkable statement. He of course corroborated it by relating to the affected father the circumstances attendant on his son's death, which had taken place at the very hour in which he appeared to his father and sister. They all concluded that he was in happiness because of the placid smile on his face. A few weeks afterwards Mr Weld was on a visit to the neighbourhood of Stonyhurst, in Lancashire. . . . While waiting for his carriage he was shown into the guest room, where, walking up to the fireplace, he saw a picture above the chimney-piece, which as it pleased Heaven represented a young man in a black robe with the very face, form and attitude of the companion of Philip as he saw him in the vision, and beneath the picture was inscribed, "St. Stanislaus Kostka," the one whom Philip had chosen for his patron. His father, overpowered with emotion, fell on his knees, shedding many tears, and profoundly thankful for this fresh proof of his son's blessedness.

NOTICES TO CORRESPONDENTS.

J. K. M.—You are scarcely right in your construction of the case. Mr Morse offered to visit Newcastle for his TRAVELLING EXPENSES AND ENTERTAINMENT while in the town. The Committee of the Society, however, considering that the gratuitous services of Mr Morse would only mean a difference of 4/3 per visit, have decided to engage him on the old terms.

G. T.—If there is a discrepancy between the report of seance, as given in those pages and that appearing in our contemporary, it may be due to the fact that the person who supplied the information to the other paper was not present at the seance, and only wrote from hearsay. Our report is correct and will be vouched for by any of the sitters present.

R. G.—Poetry is not merely having two lines to rhyme. The first essential is to have a clear conception of your idea, and secondly to be able to express the same in choice language adapted to the subject. We could recommend you to try "prose" composition before essaying the more difficult task of writing poetry.

T. B.—Without study, of course.

E. KING.—See Mr Morse's advertisement. The Circular is there advertised.

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, February 20.....Mr. T. Dawson.....Lecture.....at 6:30 p.m.

Sunday, 27.....Experience Meetingat 6:30 p.m.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10:30 a.m...."Form Manifestations," Miss C. E. Wood

Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood

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.

Sec., Mrs. Brown, 27, Greensfield Terrace, Gateshead.

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.

West Pelton Spiritualists' Association.

President, Mr F. Walker. Vice-President, Mr W. Dodds.

Secretary, Mr T. Alderson, 20, Edward-street, West Pelton.

Cardiff Spiritual Society.

No. 3, Angel Street, Cardiff. 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. Sunday evening at 6:30. President, Mr J. Campion, 33, Downing Street. Secretary, Mr Croft, 26, Roach Street, Queen's Road, Miles Platting.

February 20th, Mrs. Galagha; 27th, Mr. Tetlow.

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.

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson. Public Circle, Thursdays, at 8:15 p.m. prompt. 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 February 20...Mr Wright | February 27...Mr Tetlow

Glasgow Association of Spiritualists.

Rooms, 164, Trongate. Pres., J. Walker, Esq. Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill. Meetings are held every Sunday at 11:30 a.m. and 6:30 p.m. The evening platform will be occupied as follows:—

February 20...Mr J. Robertson | February 20...Mr J. McG. Munro

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.

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39 Lower Talbot Street, Nottingham On Sunday morning at 10:45 a Circle for Development. Sunday evening at 6:30, Public Trance and Normal Addresses are given A Seance is also held on Thursday evening at 8 o'clock.

Yorkshire District Committee.

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

Plan of Speakers for February.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at

2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street

February 20...Miss Harrison, Shipley | February 27...Mrs Jarvis, Bradford

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

Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.

February 20...Local | February 27...Mrs Butler, Bingley

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

Sec., C. Poole, 28, Park Street

February 20...Local | February 27...Mrs Illingworth, Bradford

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

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

February 20...Mrs Butler, Bingley | Feb. 27...Mr Blackburn, Salterhebble

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at

6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

February 20...Mrs Dobson, Batley Carr | February 27...Mr Armitage, Batley Carr

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

Sec.. Mr. J. Armitage.

Feb. 20...Mr Armitage, Batley Carr | February 27...Mrs Dobson, Batley Carr

MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.

Sec., Mr John Hinchliff, Providence Buildings, Britannia Road,

Morley, near Leeds.

February 20...Mr A. D. Wilson, Halifax | February 27...Mrs Tate, Bradford

A Tea and Entertainment will be held on Saturday, Feb. 19th, at 4:30. Tickets

Ninepence each.

BINGLEY.—Intelligence Hall, Russell Street, at 2:30 and 6 p.m.

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

February 20...Mr Wright, Bradford. | February 27...Miss Harrison, Shipley

OSSETT—Sec. Mr George Cooper, Prospect Road, Ossett.

February 20...Mrs Tate, Bradford. | February 27...Mr Pell, Morley

KEIGHLEY.

February 20...Mr A. Shackleton, and | Feb. 27 & 28...Mr Wallis, Nottingham

Mr Morrell

Liverpool.

Perth Hall, Perth-street, West Derby-road. Services every Sunday—

Morning, 11 o'clock; Evening 6:30. Monday Evenings, 8 o'clock.

H. Morris, Hon. Sec., 35, Colbon-street, Everton-road.

Heywood Spiritualists' Society.

Sec. J. W. Brooks, 13, Queen Street, Heywood. Sunday, 2:30 and 6.

Private meetings during the week; particulars from Secretary.

Hackney Christian Spiritual Evidence Society.

7, Ellingfort-road, Mare-st., Hackney, E. Seances—Sunday mornings,

11, Spiritualists and members only; 7 p.m., Spiritualists only.

Other evenings, prior arrangements. Miss Barnes, Medium.

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham. President, Mr James

Kinnersley Lewis. Meetings, Wednesdays, 8 p.m.; Sundays, 11 a.m.

(for inquirers), 7 p.m. (select). For admission, &c., address Secretary,

as above.

Marylebone Progressive Institute and Spiritual Evidence Society.

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale.

Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell

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

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

South Durham District Association.

Secretary: Mr. J. Dunn, 8, Co-operative Street, Old Shildon.

Rodworth Road, New Shildon.

February 20...Mr J. Wilson | February 27...

William Street, Auckland Park.

February 20...Mr Eales | February 27...General Monthly Meeting

142, Gurney Villas.

February 20...Mr Gill and Mr Hills | February 27...

Mr. J. Lupton's, West Auckland.

February 20...Mr Mansfield | February 27...

Church Street, Byers Green.

February 20...Mr Dunn & Mr Mensforth | February 27...

Villa Street, Spennymoor.

February 20...Mr Hopwood | February 27...

38, Prince's Street, Bishop Auckland.

February 20...Mr C. Lupton | February 27...

Ladbroke Hall, Notting Hill, London, W.

Services every Sunday. General Meeting at 11 a.m. Public Service

at 7, conducted by Mr F. O. Matthews. Musical arrangements by

Mr F. Knight Smith.

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.

British National Association of Spiritualists.

38, Great Russell Street, London, W.C. Sec., Mr T. Blyden.

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MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Feb. 27th.—Goswell Hall, evening at 7. Subject, "Humanity: a Prophecy."

NEWCASTLE, March 6 and 7. Close of fifth years engagement.

MR. MORSE is open to Engagement in all parts of the kingdom. For terms and dates address him at 53, Sigdon Road, Dalston, London, E.

CARDIFF, March 13
KEIGHLEY, March 20
NOTTINGHAM, March 27.
GLASGOW, April 10.

MR. E. W. WALLIS'S APPOINTMENTS.

LEICESTER, Feb. 20th

BINGLEY, Feb. 26, Entertainment

KEIGHLEY, Feb. 27

" Feb. 28, Entertainment

GLASGOW, March 6 and 7

NEW DELEVAL, March 13 and 14

NEWCASTLE, Mar. 20 & 21, probably

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YORKSHIRE DISTRICT COMMITTEE,
March 27

LOWESTOFT, April 3

NORTHAMPTON, April 5 and 6

MIDLAND COMMITTEE CONFERENCE (WALSALL), April 10

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Dear Sir,—I had the misfortune some time ago to break my meerschaum pipe close to the bowl, and not being able to get it hooped, I was induced to try your Derby Cement. I am very happy to inform you that it made a very neat joint, and has stood the test of heat and moisture for six months, and is now, for all useful purposes, as good as ever.

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deathless melody, whose notes of wail-
ing are hereafter to be changed to those
of triumph, as they blend with the great
Harmony of Reconciled Universes.”
With each bottle of ENO'S FRUIT
SALT is given a large Illustrated
Sheet, showing how to stamp out disease
and premature death by natural means.

IN the race of this life ENO'S FRUIT SALT is an imperative hygienic need, or
necessary adjunct; it keeps the blood pure, prevents fevers and acute inflam-
matory diseases, and removes the injurious effects arising from stimulants and nar-
cotics, such as alcohol, tobacco, tea, and coffee. By natural means it thus restores
the nervous system to its normal condition, by preventing the great danger of poi-
soned blood and over cerebral activity, nervousness, irritability, worry, &c.

TO all LEAVING HOME FOR A CHANGE.—Bilious Attacks and Sea Sick-
ness.—“I can seldom go to sea without being sick, and I can safely say ENO'S
FRUIT SALT is the only thing that ever gave me relief, and I shall ever recom-
mend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signal-
man. H.M.S. Industry, May 24, 1880.”

HOW TO AVOID THE INJURIOUS EFFECTS OF STIMULANTS.—The present
system of living, partaking of too rich foods, as pastry, saccharine and fatty
substances, alcoholic drinks, and an insufficient amount of exercise, frequently
derange the liver. I would advise all bilious people, unless they are careful to keep
the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid
sugar, and always dilute largely with water. Experience shows that porter, mild
ale, port wine, dark sherris, sweet champagne, liqueurs, and brandies are all very
apt to disagree: while light white wines, and gin or old whisky largely diluted with
soda water, will be found the least objectionable.

PALPITATION OF THE HEART, caused by liver derangement and indigestion,
frequently called (or mistaken for) heart disease.—“On the 14th April I pur-
chased a bottle of your FRUIT SALT, not feeling very well at the time, and it had
an effect that I never anticipated which I bought it. I have suffered more or less
since the year 1841 from palpitation of the heart, but very badly during the last few
years. The least thing would produce it during the day, and at night my sleep was
very much disturbed. Strange to say, after the first dose of Fruit Salt, palpitation
suddenly ceased and has not since returned. Out of gratitude for the benefit which
I have received, I have recommended it to all my friends, both in London and Yar-
mouth; at the same time, I feel it a duty to state the above facts, of which you can
make whatever use you please.—I am, dear Sir, yours respectfully, Truth.”

ENO'S FRUIT SALT is peculiarly adapted for any constitutional weakness of the
liver. It possesses the power of reparation when digestion has been disturbed
or lost, and places the invalid on the right track to health. A world of woes is
avoided by those who keep and use Eno's Fruit Salt; therefore no family should
ever be without it.

AMERICA, INDIA, EGYPT, and on the CONTINENT.—IMPORTANT to all
TRAVELLERS.—“Please send me half-a-dozen bottles of ENO'S FRUIT
SALT. I have tried ENO'S FRUIT SALT in America, India, Egypt, and on the
Continent, for almost every complaint, fever included, with the most satisfactory
results. I can strongly recommend it to all travellers; in fact, I am never without
it.—Yours faithfully, an Anglo-Indian Official.”

NEW GUINEA.—“How I wish I had a dozen bottles of ENO'S FRUIT SALT.
It is the best medicine I have ever had, and the most refreshing drink I have
yet tried.”—Explorations by Rev. J. Chalmers, London Missionary Society.

ST. LEONARD'S, Exeter, 22, 6, '80.—Dear Sir,—Gratitude for benefits derived
has suggested the following tribute to the merits of your saline:—I'm offered
more physic, fresh powders, new pills, from north and from south, west and east;
I take only one, whatever my ills, For ENO'S as good as a feast.—I am, Sir, yours
gratefully, a Constant User.

DRAWING AN OVERDRAFT ON THE BANK OF LIFE.—Late hours, fagged, un-
natural excitement, breathing impure air, too rich food, alcoholic drink, gouty,
rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pim-
ples on the face, want of appetite, sourness of stomach, &c.

“Yes: when I suffer from a brain overwrought—
Excited, feverish, worn from laboured thought—
Harassed by anxious care or sudden grief,
I run to 'ENO' and obtain relief.”

A Barrister-at-Law, whose years now number above fourscore.

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IT is pleasant, cooling, health-giving, refreshing, and invigorating. You cannot
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IT ought to be kept in every house and in every travelling trunk, in readiness for
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can do harm.

SUCCESS IN LIFE.—A new invention is brought before the public and com-
mands success. A score of abominable imitations are immediately introduced
by the unscrupulous, who, in copying the original closely enough to deceive the pub-
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that, employed in an original channel, could not fail to secure reputation and
profit.—Adams.

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