

THE

# Herald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 19.—Vol. 1.

FRIDAY, NOVEMBER 19, 1880.

One Penny.

## The Platform.

**"BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD."**

A Trance Discourse delivered in the Grosvenor Street Temperance Hall, Manchester, by Miss E. A. HALL.

(Specially reported for *The Herald of Progress*, by MR. JAMES PLANT, Prestwich.)

"Blessed are the pure in heart, for they shall see God." As you are undoubtedly aware these words were uttered by Jesus, on the Mount when he preached that remarkable sermon—a sermon which carries with it a greater charm than anything in the Book. In the opening part of the chapter from which this verse is quoted, you will find that mercy, goodness and purity are spoken of in such terms as could not well be misunderstood, but further on in the same chapter you will find these words, "He that calleth his brother a fool, is in danger of hell fire." Now, when we come to consider these words, in conjunction with the first part of the chapter, we see that there has been some misinterpretation, that the meaning of Jesus has been either wilfully or ignorantly subverted. And further, if we look into another part of the life of Jesus, we find that when Peter asked of Jesus, how often he was to forgive his brother, He said, not only seven times, as was suggested by Peter, but seventy times seven. Now, these passages appear to be irreconcilable with each other, and there seems to have been a hand that has taken away the real meaning of Jesus, and has left a wrong impression behind. We will not occupy any of our time to-night for the clearing up of these seeming contradictions, but get to our subject at once.

What is it to be pure in heart? That is the question. Are you supposed to be pure in heart, by the worshipping of God in the ordinary way, that is, by regularly attending your church or chapel, by going through the Litany, by taking the sacrament, and by being baptised? Does the observance of these ceremonies, constitute true purity of heart? You ought to be pure, you have the purifying influence of religion over you, there is nothing to prevent you from being so. But are you so? If you bow yourselves and send your prayers to heaven, or if you humbly acknowledge your allegiance to the Pope, are you placed in such a position as to be out of the way of bigotry? If you attend your prayer meetings, and your class meetings, and there say you are comforted by the thought that you have thrown all the weight of your sins on Jesus, are you thereby made pure? You may be pure in the belief in your own particular religion, but purity of heart means another thing altogether. The better term would be pureness of soul, not of heart, the latter is used, but as a

symbol of the former. As the heart is the centre of your bodily power and functions, so is the soul the centre of Spiritual life and energy. The question is not are you pure in blood, but are you free from sinfulness, either in thought, word or deed? Who is there can answer this question affirmatively, that they are entirely pure, possessing no desires that sullies them, that they are not drawn towards earthly objects, and that they have no love for individuals who cling to the earthly spheres? All which things, more or less, sully the purity of the soul. There is none that would be so presumptuous as to assert that they are altogether free from these things. If you seem to be pure in outward life, where is the purity of your inner life, when you are slandering your neighbour, merely appearing so to the outer world yet are really full of deceit and hypocrisy. Do you see God in this slander, or do you see Him in the casting of your own blame on to another individual, is that the way to lead you to see God? Not at all. To be pure in heart is to be pure in thought as well as outward conduct. Let us take for an example a little child, it may be far more pure than the king that sits upon the throne. How so, you say, how can the child not having the same amount of knowledge as the king be able to exercise greater purity? the king having this knowledge ought to be known to be so, far more than the child, yes, but the difference is just this, the king lives in the superficial ways of mankind, he follows in the way of fashion, he is ruled by the dictates of the nation and not by the dictates of nature. The child will speak forth from its heart, and act directly in accordance with the dictates of its soul. But when the child is surrounded by those who are full of spiritual indifference it shows it in a proportionate degree. Instead of it exhibiting kindness and forbearance you see the reverse, yet the child is not to blame, as its soul itself may be pure. When the ways of the world become fixed and ingratiated into the nature of the child it speaks and acts accordingly. If it be brought up to the dictates of intuition you will see pureness of thought, of love, and of charity, manifested in every act, at every moment, and in every smile that steals across the child's face.

The pure in heart shall not only see God, but shall have God with him continually. Living pure you draw the God-like spheres around you. When we speak of God and good we can never separate them they should be, and really are, synonymous terms. God being perfect, absolutely wise must be the essence, the very epitome and the very concentration of all that is good. What amount of good there is in the infinite form it is impossible for finite beings to conceive. The more we possess of this goodness the nearer we are drawn towards God. You are told of the mystery of godliness. A great many are puzzled by these words and which have consequently caused a great deal of thought and speculation. But the mystery is only this; that so

few know what good is, and how to live with the good, and to attract to themselves all that is good. In that ignorance lies all the mystery, the same of all mysteries, when this ignorance is dispelled the mystery of Godliness will cease, because it will be understood, to speak not of the Godliness of the world, but the true outpouring of the soul towards that which is perfect and true. In every soul you may see a germ of divine love, a spark of divine light emanating from the great all sustaining fire. You perhaps have read or heard how the Persians worship the sun. They but bold it in reverence as being the emblem of God's power. That just as the sun sends forth his rays into the very soul and being of everything that hath life in this and other worlds, so do the rays of divine light permeate the world of mind and matter. As you think about these fire worshippers you say because they do not fall down at the same shrine as yourself or see God in the light as you see Him they are gross idolaters. But then it is quite possible for you to be as great idolaters as they, and may be in some instances greater. You very often worship the external surroundings forgetting the inner and therefore most important part.

The pure in heart shall see God. In looking over the countries of this world, we cannot fail but see that there must be the pure in heart, not only in this Christian country of yours, but in others as well. In the American Indians, in Africa, where the Zulu roams, the Hottentot, and the uncultivated savages, there must be some pure in heart to be found in every clime. You are told by theology that those only shall see God who have been redeemed, and they shall be drawn up to sit at God's right hand, and there behold the beauty of His countenance. Supposing all the rest of mankind who are in possession of your particular religion, and who do not believe as you do, shall they never sit on His throne. Your theology of to-day takes but the external of true religion, and leaves the Spiritual part outside. The spirit which accompanied the first followers of Jesus seems to have departed with them. And the outward form of worship alone is cared for. The discernment of spirits, the communion of saints, which is repeated in your Churches every Sunday receives no real sympathy from the utterers of it. You do not believe it. You say one thing and believe another and we ask where is your purity of heart? All individuals have a right to think and speak as they like religiously, but you in fact say that if others do not hold the same belief as you, if they are not moulded the same as yourself they will not be gathered into God's kingdom, and that they will be left outside the gates of the heavenly Jerusalem. Does the religion of Jesus teach that? There seems to be a wide difference between the religion of to-day and that established by Jesus. We pray that the spirit which was found in the early believers may be rekindled, that you may have more of the divine light than the embers which are may not entirely die out. That they may again receive the spirit of truth and of purity. If men were thus pure they would find it impossible to have this continual warfare. You see how your neighbour hurls the shaft of scorn at you because you do not follow the dictates of heaven as he does. Jesus laid it down as a law, "Do unto all men as ye would that they should do unto you." Yet how often the men you meet with every day, who, while professing their attachment, would depose you from your seat of respectability and make a child of sorrow and misery of you—where is their purity of heart? surely Christ needs to speak even in Christian England his sermon on the Mount. Blessed are the peacemakers, not the warmakers, how little men heed these words, they read their Bible, and pretend to take Christ as their pattern, yet in the simplest lesson of life, they practise not what he teaches. There is a call and a necessity for them to be repeated to-day as when the thronged multitude surrounded Christ on that memorable occasion.

Again, men seek to tear open the secrets of nature in order to find out, if possible, where God is; and if, to their limited comprehension there does not become visible this light in the form they desired, they reject what evidence they acquire, and refuse to believe. They deny the existence of a God; they affirm that there is no spirit; and that there is no future life at all. Admitting merely this external, they forget their mental life, the mind they possess, so full of psychic force, which surrounds them, unseen, but nevertheless powerful. They will not see that these forces are the manifestations of something deeper, beyond their comprehension.

When men become thoroughly pure, they will see God the

best; when they shall be free from all imperfection, from all earthliness, and are capable of controlling every untoward passion of their nature; if they acquire this altitude of perfection, they will become equal to Deity. You ask is it possible for the finite to reach the infinite? we answer no, never. As you look upon the mighty ocean as it rolls before you, take a droplet from its bed, and place it in your hand. As you roll it to and fro out of one hand into the other, how small and insignificant it seems, yet there is something in it of the nature of the ocean from which it was taken. You will find some of its salt there. As you look at it you notice what beauty it seems to possess, how it reflects in its little self, the glory of the sun; often you think how small it looks compared to the great ocean that washes so many shores. Still it is a part of it. When you consider yourself in the light of Deity, place yourself in the exact condition of this droplet, and look upon the ocean before you; in the droplet you have the emblem of yourself, and in the ocean that of the great Father, God. Although you may not become the ocean, you are a part of God, nevertheless. God is the sum of goodness and perfection; therefore in yourself there must be some portion of the same. This purity is to be found more or less in every soul. It is denied to any the power and ability to see or to know God, in some form or other. Look at the various gods that men worship. One is full of hatred and malice, and takes delight in wreaking his vengeance upon his enemies; whilst Christ, in opposition to this, prays, "Father, forgive them, for they know not what they do." What a difference. One community of men will worship God in one way, whilst another will in another way. Still they all seem to strive to the best of their ability, and they all crave for a better knowledge of the great Spirit Deity. He may go under the title of Buddha, Brahma, or your own God, yet He is one and the same. Each class of worshippers look at Him in their own particular light; but your religion of to-day, and the ignorance of men, would make those that worship God differently from themselves, to be entirely in the wrong. When you pray to your God to guard you by night and day, the same pureness of heart characterises them also. They have the same longing for infinity and the desire to flee from evil. With them the spirit is equally as willing, only the flesh is weak. Does not Jesus tell you that he would gather all his sheep from one quarter; so God will not gather His sheep simply from those who call themselves Christians. They will come from other nations, whether they be red or black.

In all ages there has been a personal concentration of evil. In your Christian land you have your Christian devil; but as mankind has not come face-to-face with this individual yet, the symbol of evil is darkness, as evil corresponds with darkness. It has been this darkness of ignorance that has caused the individualization or personification of evil. There is ignorance in the mind of the child when it is afraid of darkness, and such fear will exist so long as the ignorance is there. When you tell the child to take a light (although it is really not different from the darkness) it is not afraid. As soon as you lead that child to know that there is nothing to be afraid of, you take away its ignorance. Just so with regard to mankind. In the first stage of his being, he appeared exactly as that child; his circumscribed knowledge of the nature of his surroundings, instilled into him the notion of one power warring against another, i.e., darkness against light, and *vice-versa*. One became the emblem of evil; they feared the darkness because of the evil supposed to reside within it. It is, therefore, no wonder that the ancients in their ignorant superstitions should personify this evil in the same way as you have personified the devil in your minds to-day.

When we look at the various religions, we cannot fail to see how far they have wandered away from the spirit of Christ. Let us consider for a moment what was the spirit of Christ. For what end did he live? and what did he possess, that gave him so much power over the minds and hearts of his followers? Was it that he lived above the rest of his fellow-men? No! Was it that he possessed a golden crown and treasures far above others? No! Was it that he had greater influence? We say yes! But of what nature was that influence? Was it that he could, by the wave of his hand, bring thousands of soldiers to his aid, and put his enemies to shame? Was it not rather that power of the spirits that surrounded him—that accompanied him, and that made him the centre of such force that has not been heard of since? The reason that he possessed it was, that he lived continually in the confidence of those spirits, and most

of all, he did not, as many do, pride himself in the possession of these spiritual advantages, forgetting the sources from whence they were derived. He knew it, and kept it always in mind; and although he came to his death upon the cross, it was prophesied that such should be his end. This sacrifice, the love and charity he exhibited under its trials, seemed to be the very climax of this spiritual power. It was the purity of heart and spiritual development he manifested then, that drew all humanity towards him, and has been the cause of Christianity existing so long. If you consider within yourselves the length of time that has elapsed since Christ, it seems almost a miracle that the church should have held together so long.

The moral teachings of Jesus are such, that none, however atheistical, can turn aside from them. There is sufficient in them to live for ever, if not the man himself. It is this love and charity, this force of spiritual power, that has united, and still and still unites, to some extent, the memoirs of the church. In some of the corners of God's worshippers, you will find a capacity for the discernment of spirits; the laying on of hands and healing thereby; yet the knowledge of it is kept secret from the outside world, lest they should be thought to be mad. Of course, while we would speak of the errors of the Christian world, we do not forget that there is a certain amount of goodness and purity existing. Your Christian religion has done, and is still doing good; it unites men together, men in love and sympathy, and is continually receiving more of the inspirational; not so much in some places, yet it seems to be so in this town, and in others we see the inspiration is flowing on. More pureness of heart is being brought into the world; but there are some of the religious bodies who will not receive this inspiration; the words of admonition and advice fall upon deaf ears. Though they can hear, yet they will not; though they have the powers of perception, they will not understand. These words are as applicable to-day as when Jesus uttered them in reference to the Scribes and Pharisees. Oh then may this pureness of heart be yours, whilst you are in the world performing those duties in life which are assigned to you may your garments be pure and unspotted. To live unspotted is to live in the world yet not of the world. To partake of none of its darkness. To become shining lights in the wilderness. Let your light so shine that all may see, and put it in a candlestick not under a bushel. If you persist in hiding your light, you yourself will be the sufferer as well as others. It is the duty of each one of you who has talents so to use them as not only yourself but others may be benefitted. Him to whom much is given, from him much will be required, and from him that hath little, little is expected. Get more purity and you will cast a better light, you will see God better. By keeping this light pure and bright in the world is the true way to live. So do the duties of your earthly condition, to the best of your ability thereby fitting you for the duties of a spiritual life beyond.

The meeting closed with the Doxology.

## THE WORK OF RICHARD COBDEN IN EUROPE.

BY R. HARPER.

Zodiacally considered, the work of Cobden was a work of pre-arranged contrivance or providential over-seeing. There were such men as Cobden came to the front always when some great work of progress had to be accomplished. None of the great reforms of any age have come into concrete life without the instrumentality of some man or woman well fitted for the work. This was the case with Cobden and Free Trade. The clue, however, to the great and mighty passion which possessed his soul, which sent him on from one victory to another, is only to be found in the philosophy of soul-life.

The mentors and moulders of the thoughts of all great men, are the heroes of the inner life; men who have gone on from the physical to the psychical state of existence; who have worn themselves out often, as physical men, with labours for the benefit of posterity, and who have gone out into the life of the spirit with benevolence the strongest passion of their nature. Such indeed, was the case with the illustrious man whom we now write of. His life had been mainly devoted to the benefit of his country, and he had signally blessed posterity by the great results he, with others, had achieved.

Much of the chromatic action of Cobden's life was the result of the

concentrated power of many sons and daughters of wisdom on the soul-side of nature. These morally unfolded and very rare specimens of womanly men and women, were cordially in rapport with Cobden through all the latter part of his life. They saw, through him, all the current transactions of the physical plane of life; they realized, as he did, the great labour necessary to the moulding of that generation into harmony with the bright thoughts which were uppermost in their minds. Every one of the current ideas of contemporary Reformers are created in the same way as were Cobden's.

The whole philosophy of progress upon the planet hinges upon this idea of spiritual influx. Since the Cromwellian period, when the head of one of the best of England's kings had to come off, in order to deliver the people from the idolatry of kingship, there has been a never receding succession of men arising who could, and who did, carry forward the banner of progress.

Everyone of England's leaders have been men who were themselves led by the greater souls of the life beyond the physical—many of them were leaders who had themselves nothing in common with the great benevolent and far-reaching policy of their invisible mentors. They were men who merely followed the short-sighted policy of the hour, having no racial or humanitarian ideas behind their thought; but who covered themselves with the simple mantle of self-interest as applied to the Nation; and who, accordingly, only did what they did to serve selfish and immediate ends. The men of the soul-life see further. They send on their ideas under the special guise which may be necessary to make them acceptable to the men of the time, while behind all this there resides, the deep-set purpose of destiny; the inexorable gospel of progress; the mighty side of deific sentiment which is, by and bye, to colour the thought-forms of the human race.

While the sun of physical prosperity is shining upon a nation, there is usually little thought of the fortunes of posterity, or of the woes of other contemporary nations. The peoples of the world are as yet too selfish to regard with any emotion any other interests than their own. Yet the bright age of a humanitarian sovereignty is not far off. The tolling of the Big Bell of Destiny may be heard by those who listen for it, as it bodes the death of one or another of the existing forms of injustice and wrong which as yet flourish among men.

We propose to examine the work of Cobden, as to what it meant in relation to the coming future of peoples. The work of Cobden was a revelation of the true line of natural evolution; or the normal method of producing the concord and amity which must needs come into the moral, social, and international relations of our race.

There is no key to the momentous movements of nature, except the key of progressive evolution. No other method will explain the presence of evil (so-called) in any form. There is indeed, no more method in the inductions of science anywhere, than in the transcendent revelation which perpetual evolution affords in regard to the momentous matter of Sovereign contrivance, design, and eternal purpose.

More than enough has been written upon this subject, and we do not propose to pursue it now, further than to say, that the might, the memory, the music, and the mystery of universal nature, are all made transparent and simple by that revelation.

More than nine thousand men and women of the soul-life are completely at one in respect to the moral quality of the author of nature. They see the morality expressed in everything they can understand of the economy of universal life. There is no spot in the creation, through all the wide domain of solar systems which have become known to them, in which the moral law of justice is not clearly set down.

More of this might be here written, but we pass on to notice the truth of Cobden's idea, to Nature. Everything in nature has action and re-action. The mysteries of the one mode of motion are cleared up by knowledge of the other. Nothing is anywhere without meaning; everything helps to explain everything else. Thus the key-note to subjects of most voluminous intricacy once obtained, the whole subject becomes luminous. Many of the principles of nature are even now totally unknown to political economy, to physical science, and to international law. There is no fixed or universally admitted authority either, for the practice of peoples, socially and internationally. We greatly need the very revelation which Cobden's thought hinged upon, and which must needs one day become the universal faith, based on universal



knowledge, sent on in advance of the nations of the earth. The British nation is slowly but surely reaching a condition of moral enlightenment which must needs become a vast motive power over the whole earth.

The most conclusive memoranda might be made, from the existing new institutions, such as co-operative stores, co-operative manufactures, and free-trade beginnings, that the British nation is taking the lead in the moral evolution of the future. Scarcely one of the Great Nations of Europe but has copied her railways, her steamboats, her postal system, and her representative municipal and national arrangements. It is not too much to expect that the most advanced nations at least will copy her moral institutes of the future, as these are formulated and made successful in the coming "good time."

Since the advent of comparative sovereignty of the people of Britain, there have been some very rare exhibitions of the potency of the national will. Has the world forgotten the "Massacre of Peterloo," and the riots of 1831-32, in *re* the first "Reform Bill" of this century? Do the great land magnates of Britain recognise any portent in the School Board school? Surely this is an institution calculated to produce more than one revolution! How can the intelligent and educated artisan of the future help being saturated with notions of the injustice of a landed aristocracy, *who do nothing*, while they earn all the wealth of the nation? How are the money lords of Britain going to prevent the citizens making their own money, costless, and limitless in quantity; thereby rendering the use of golden money wholly unnecessary? Lastly, how are the merchant princes going to prevent the people exporting and distributing at home, *without profit*, the commodities they will then be well paid for producing? These are questions for the plutocracy of the hour. Their answer must be ominous to the life of the present leading institutions of society.

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### INSPIRATION.

[No. 2. Contributed by J. McG. M.]

In the article contributed to the columns of the *HERALD OF PROGRESS* of the 29th ult., on the above subject, the contributor, "T. C. E.," endeavoured to trace all modes and degrees of inspiration to one source, viz: the realm of supermundane intelligence, or, in other words, the Spirit World. In my humble opinion, however, it unduly narrows the whole aspect of the subject to do so.

In so far as it treats of the *possible* as regards the influence of external spirit-agencies upon embodied mind, and endeavours to illustrate the probability of it in certain given cases, the article referred to, is well worthy of a studied perusal. I acquiesce in the remarks of "T. C. E." so far as they go, but am strongly inclined to think they do not cover the whole area of the subject under consideration.

The position which "T. C. E." takes is a common one among a great number of intelligent Spiritualists. To them spirit communion is no longer a hypothesis or a possibility—it is a demonstrated fact. And in the enthusiasm of their conviction, they maintain that this fact, in itself, serves as a key to unlock every mystery of Nature. The sources of human genius, in every age, are revealed to the view by the magical "Open Sesame" uttered in the knowledge of the intercommunion existing through all time between this lower and a higher world. The

.... "Poet hidden  
In the light of thought,  
Singing songs unbidden,  
Till the world is wrought

To sympathy, with hopes and fears it heeded not,"

is supposed to be merely the recipient of the influences brought to bear upon him from "higher spirits,"—no more. And his chief merit, therefore, consists in the possession of a delicately fashioned and highly-tuned mental instrument, a species of *Æolian harp*, that emits ravishing strains only when celestial breathings from loftier centres, of intelligence sweep over its highly-tensioned chords. Mute, and, consequently, useless, while such influences are withdrawn, at the will of the aforementioned "centres of intelligence." Inspiration, *external* to the individual consciousness, also explains every other aspect and expression of *innate human genius*. A poet cannot sing his lofty song, neither can the painter

succeed in lending the very life of his own inner spirit to the master work of his hand, nor the man of science demonstrate a new discovery among the forces and elements of nature, nor the mechanic elaborate a new and striking invention, without the results being referred, by the class of Spiritualists with whom I am dealing,—not to the *divine causative potencies belonging to the spiritual constitution of the individual* poet, painter, scientist, or mechanic,—but to "spirit influences" or impressions external and superior to the consciousness of each. When the question is propounded "Whence the noble thought, the grand discovery?" the reply comes pat: "Oh! easily enough explained. He had it in his sleep-state from a spirit friend or coterie of spirit friends or guardians; or, perchance, while he walked listlessly along the street it was *planted* in his receptive mentality."

Now, I do not for a moment deny the possibility of this mode and source of inspiration. I am convinced on the contrary, of its reality, and that a great deal is explained by a reference to it, that would otherwise remain inexplicable. But what I object to is the assumption that from this external source *alone* comes every revelation of truth, every discovery, all inspiration.

Human genius would not deserve the encomiums that have been written and spoken in its favour, the hosannahs that have been chanted in its praise, did it amount, in sum and substance, to nothing more than this.

The mistake,—for so it appears to me,—of those who thus refer all modes of inspiration to the one source already pointed out, is made in forgetting the important fact that every individualized human soul, is not only a recipient under certain conditions, of high influences, external to it, and emanating from a super-sensuous world, but is at the same time a *centrestance of divine and inexhaustible energy*.

When we conceive of inspiration as flowing from a source other than the deep wells of his own inner consciousness to either poet or philosopher, i.e., from such external source only, we are obliged to conclude that the thoughts that emanate from his mind are, in a manner, arbitrarily bestowed upon him, and for which he is to feel deeply grateful. But the teachings of the "Spiritual Philosophy" would mean in the main, comparatively little to me, if they did not reveal and prove that the sources of inspiration may be *commanded*. Indeed, the accumulation of knowledge, spiritual or other, would be aimless and without intent, were we not, in learning to "know ourselves," and the character and constitution of the Universe of which we are a part, advancing in power over every faculty of our individual being, from the control and wise use of which the highest and best inspiration comes to one and all.

To be truly reformed and become developed, it is not necessary for this world of mortals to be transformed into a world of *mediums*, which is the logical issue of the argument of those who maintain that the panacea for all human misdirection, scepticism, and inharmony would be attained by rendering every man, woman and child susceptible of, and subject to, "superior spirit influence."

I like to conceive of every human soul, as being in literal fact a "Revelation in the flesh,"—that in each babe born there is a new discovery. "The true Shekinah is *Man*. You touch heaven when you lay your hand upon a human body!" exclaimed the German Novalis. In the little space of "three score years and ten," one man may differ but slightly perhaps from his neighbour, and nothing beyond what may be termed common characteristics distinguish the life and career of either. But the fact remains nevertheless; and, if the mortal life fails to reveal the divine secret enshrined in the spirit of the commonest hind, who drags a miserable, half-starved, unnoticed existence from cradle to grave, the life that is *immortal*, regarding which we Spiritualists possess, so much positive and consoling testimony, will not fail to show that in every pulpy babe that gets itself ushered into this world, there is enshrined, in very truth, a "new revelation" from the Central Heavens.

From this, I infer that every man and woman has really what is termed a "Mission" to perform in this world and in that which comes after. It is, to lay bare the secret of his or her intrinsic excellence; to scent the world he lives in with the aroma of divine thought and deed, the elements of which must be drawn, primarily and chiefly, from the innermost centre and spirit of his own personality.



The best advice that can be bestowed upon a mind that hungers and thirsts after spirituality and the "gifts of the spirit" would be: "Go work thy own gold mine, for verily thou hast one; and its hidden nuggets are of more value to thee than all the external wealth of Golconda."

No man should forget the substratum of divine originality in the constitution of his own mind; and in making earnest efforts to get at that, and in no otherwise, it seems to me, shall he experience the blessed addition to the sum of his happiness, of concordant inspirations from immortal spheres wherein dwell the progressed souls of his risen brethren of the earth.

#### PRESENTATION TO MR. WALKER.

On Thursday evening of last week Mr. Thos. Walker held a farewell conversation at the Theatre Royal, Kimberley. During the entertainment a deputation of friends and well-wishers presented the lecturer with a handsomely diamond ring, together with the following address, numerously signed:—

Kimberley, Sept. 16, 1880.

THOMAS WALKER, Esq.

Dear Sir,—We, the undersigned, have heard with great regret that you are about to leave the Fields, but cannot allow you to depart without expressing our warm feelings of appreciation for your endeavours to promote "Free Thought" and "Liberty of Conscience."

Many may differ from your opinions in certain respects, but all must admire the courage and ability with which you have expounded them. We see that your arguments are based upon the statements of the highest and most respected scientists; that that your eloquence adorns the facts you bring forward, while your sincerity has been proved by your challenge to all parties, either publicly or privately, to confute your statements.

You have not come forward as a foolish atheist, but as the reverent worshipper of the Almighty Architect of the Universe. You have not censured and condemned all those whose religious feelings do not coincide with your own, but have invited all your hearers to bring the good from all their religions, and with due reverence and worship of their Maker, perform his work by doing good to their fellow creatures. You have also torn away the mask of prejudice and ignorance that has blinded so many, and have offered them truth in the place of their fables and superstitions.

The continually increasing number of your hearers proves conclusively that your doctrines have attracted great attention, and induced men to think for themselves on the questions of life and eternity.

In testimony of our great appreciation of your public efforts, and also as a mark of our private friendship, we beg you to accept this accompanying diamond ring, and trust you will keep it as a memento of Kimberley.

We must, in conclusion, express our sincere hopes that you will return here, and give us another opportunity of listening to your eloquence, and admiring your abilities.

Wishing you God speed,

We remain, dear Sir,

YOUR SINCERE ADMIRERS.

Here follows the list of signatures.—*Diamond Field Advertiser*, Sept. 22nd, 1880.

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#### PLYMOUTH.

DEAR SIR,—You will be pleased to learn that we are progressing beyond anything we had anticipated. Up to within a few weeks we had had nothing more than the humble phenomena of table tilting; the conditions, however, were so good, that we could get whatever communications we desired, and as the sitters sought spiritual blessing and strength, our circle was ever a well of living water to our minds and hearts. To myself, the value of Spiritualism, has been from the first, in the abundant spiritual good that I have received, by which I have been better fitted and prepared for my private living and public work, so that I have not cared much for the physical manifestations that I read so much about. I have often wondered indeed, whether many of those who attended *seances* to witness the objective phenomena, really sought after and obtained much spiritual refreshment. It has struck me, that perhaps their curiosity was gratified for the moment; but did they receive a baptism of spiritual joy, and purity, and strength, which true

spirit-communion imparts? In my simplicity, this question has been suggested, I have not meant to judge or condemn. Well, all those eighteen months we have sat around our table, and held intercourse with our friends in the bright and glorious summer-land; and we have had scores of communications concerning every conceivable subject almost, and the place has been the gate of heaven to our souls, though we have not seen much with our bodily eyes.

Now, however, we seem to have made a new start. A short time since, one of the ladies of the house where we meet, commenced to levelope, as a writing medium, and now writes rapidly. This being a novelty, filled us with wonder and delight. Soon after, however, another lady began to develop in the same way, and best of all, we have a trance medium developing among us, through whom our spirit friends are already able to talk with us, to our inexpressible delight. She is a servant at the house where Mr. Wallis stayed, while in Plymouth, recently. She was introduced to the circle a few days since, and was immediately controlled. Our spirit friends tell us that she will make an excellent speaking medium; she is controlled by her own mother, with the assistance of other spirits. In herself, she is as meek and simple as a child, and would hardly venture to utter half-a-dozen words to a stranger spontaneously. Yet, we are having the most beautiful utterances from her lips from our friends beyond. How true it is that "to him that hath shall be given, and he shall have abundance." We never dreamt that such privilege and joy were in reserve for us. We are not free from opposition, and we do not expect to be. But, "as thy day, thy strength shall be." OMEGA.

#### THE GREAT PYRAMID.

During the course of a lecture on the above subject, by the Rev. A. J. J. Cachemaille at Shaw, on the 25th ult., the lecturer said the subject of the lecture was some of the facts monumentalised in the Great Pyramid. There were said to be a great number of pyramids in the world, but there were only 38 buildings—of those said to be pyramids—which had any claim to be considered as such, and there was only one which had anything scientific to reveal to them, viz., the Great Pyramid. Unlike the other pyramids, the Great Pyramid had not a single line or scratch in it of an idolatrous character. It was perfectly pure. It might have been built by idolatrous hands, but no idolatrous mark had been introduced into it. It was built exactly in the centre of all the land surface of the earth—a very remarkable thing, and whoever built it, 4,000 years ago, must have known how much land there was in the world. And why should it have been built in the middle of the land surface of the world? Because land was the valuable part of the world—an acre of land was worth all the Atlantic Ocean. Therefore, the builder had acted with infinite wisdom and infinite common sense. The Pyramid was built not only in the middle of the land surface of all the earth, but where the temperature was the mean land temperature of all the habitable globe, and which was about 68 degrees Fahrenheit. The four sides of the pyramid faced exactly north, south, east, and west. The length of one side was exactly 9,131 inches, and if they divided this by 25 the result would be 365.24—which represented the number of days in a mean solar tropical year—or the length of time which it takes the earth to go round the sun. It had cost millions of pounds to find out the distance of the earth from the sun—by observing the transits of Venus and so forth—and yet the Great Pyramid gave them the exact distance, viz., 91,840,000 miles. They had also recorded exactly the relation of the diameter of a circle to its circumference. Roughly, the circumference was given as being three times the diameter; but they gathered from the pyramid that the relation of the circumference to the diameter was exactly 3.14159. Another remarkable thing in connection with the Great Pyramid was that if a barometer or thermometer were hung up in the centre there would be no variation in the degree throughout the year. He then proceeded to show that other measurements gave the number of days in the year, the date in which the pyramid was built, viz., 2170 B. C., and that the English inch and the pyramidal inch within 1,000th part exactly corresponded. The remaining part of the lecture treated not so much of facts as to what certain facts represented with reference to the past and the future, and more especially the end of the Christian dispensation, which they gathered from the pyramid might be expected about August, 1882. He didn't say, however, that meant the end of the world.—*Oldham Evening Chronicle*.

## General News.

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On reference to our advertising columns, friends at a distance will find a list of ticket numbers to which they will find appended the Nos. of the Prizes.

We have received several new works for review during the past few weeks, and we propose to devote some attention to them in our next.

Mr James Dunn, the secretary of the South Durham District Association, has removed. His new address is No. 8, Co-operative Street, Old Shildon.

LIVERPOOL.—The third of a series of lectures being delivered by Mr J. C. Wright, will be given on Monday evening next, in Perth Street Hall. Chair to be taken at 8 o'clock. Subject:—"My earth life and my spirit life," by spirit John Stuart Mill.

BLACKHILL.—Mr W. Westgarth will deliver two inspirational addresses in the Central Hall, Blackhill, on Sunday next, Nov. 21st. Subject—afternoon at 2, "Our duty;" evening at 6, "Spiritualism: some of its effects upon a man's life here and hereafter." Collections after each service to defray expenses.

A gentleman in South Shields is desirous of forming a select circle for the investigation and development of spiritual gifts and their phenomena, would like to meet six or eight persons of both sexes to that end. Name, address, and particulars will be furnished on application to the Editor of this paper.

A United States contemporary contains the following,— "There are many thousands of Spiritualists on this coast, from whom a small subscription will place *our journal* in a position to do good work for the cause of Spiritualism." The italics are our own. May we not say the same?

GOSWELL HALL.—On Sunday morning next, Mrs Baldwin will give illustrations of the power of healing by laying on of hands. In the evening, the guides of Mr Morse will discourse from the same platform. Services to commence in the morning at 11, and in the evening at 6.

At Mouschole a near relative of one of the drowned in the *Jane* saw him about three o'clock on the eventful morning, standing at her bedside, in dripping "oilers," as if washed by the sea; then dozed again; then saw him apparelled as for the tomb. Hundreds believe that he who thus "appeared" was washed overboard near the Lizard.—*The Cornubian*.

ROWERBY BRIDGE.—At the Spiritualists' Progressive Lyceum, on Sunday, November 28th, Mr E. W. Wallis will deliver two trance discourses, and on Monday, the 29th inst., a tea and entertainment will be held in the same place. A pleasant time is anticipated. Tea on the tables at 6 o'clock. Entertainment to commence at 7:30.

WEST PELTON.—Mr Charles Campbell, of Perkinsville, will deliver two inspirational addresses in the Co-operative Hall, on Sunday next. Subjects:—Afternoon, "Spirits of the Prophets are subject to the Prophets;" evening, "Mind and Matter, and their connecting links." Services to commence at 2 and 6 p.m. Collections to defray expenses.

Through some oversight on the part of the Directorate, in publishing "Our first balance sheet," the name of the auditor was omitted. The gentleman who performed those onerous duties was Mr T. D. Smedley, assisted by a practical accountant. And we desire to express our deep sense of gratitude for his efficient services. The books are open for the inspection of all.

SOUTH DURHAM DISTRICT ASSOCIATION OF SPIRITUALISTS.—A conference of the above will be held on Sunday, November 28th, at the house of Mr John Rules, 124, Gurney Villa, Auckland Park, when all interested in the Spiritual movement are invited to attend. Proceedings will commence at 2 p.m. In the evening at 6, a public meeting will be held in the same place. Tea will be provided for friends and strangers at a charge of 6d each.

The *Spiritualist* of the 5th, contains a favourable notice of our journal, but commits an error when referring to the expenses incurred in floating the *Herald*. Our contemporary says,—"It is brought out by a company at an expense of about £520 a year." Our balance sheet, which appeared in No. 16, showed that the total expense incurred, for the first three months, in furnishing an office and advertising by circulars, &c., had only amounted to £40, and this includes editor's salary and working expenses.

In the list of guarantors published in our last, we regret that the name of Dr. Mack, who has kindly guaranteed £5, was omitted. We have received per Mr Morse, the first instalment viz: £1 5s. Other donations received since the audit will be acknowledged in our next statement.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.—The first series of Sunday morning seances having terminated, the members of this society are desirous of securing a few more sitters for the second series. The meetings are of a devotional nature, and none but Spiritualists are admitted as visitors or members; the object being to give the best conditions, so as to develop the most incontestable phenomena. Full particulars will be given on application to the secretary, Mr C. R. Williams, 7, Ellingford Road, Hackney, London, E.

TEA AND CONCERT, AT WEIR'S COURT.—Two ladies have kindly offered to provide a tea, and Mr F. Young, assisted by a few friends, has also offered to give a Concert on Wednesday evening, November 24th, in the Weir's Court Lecture Hall, for the benefit of the Funds of the Newcastle Society; Mr Young promises that the Concert shall be a right merry night of Mirth and Music. All friends are earnestly invited to come and share the good things, both physical and mental, provided for us, and thus second these praiseworthy efforts to help on the Cause. Tea on the tables at 6 o'clock. Tickets for Tea and Concert, one shilling each. Concert only, sixpence each. The Concert will commence about 7:30 p.m.

Our occasional correspondent "Omega," who is at present detailing his experiences in *The Cornubian*, a weekly of very liberal tendencies, affording space for the discussion of all progressive topics, thus writes:—"I wish to say a word or two upon another matter. We have heard a good deal of late about exposures, and I frequently hear it said that Spiritualism has been exposed over and over again. Now I have always wondered what this meant. I have asked what is it that has been exposed? In my simplicity I have wondered in what way the facts and phenomena of Spiritualism can have been exposed. "O!" it is said, "it is certain persons that have been exposed." That, sir, is quite another matter. Persons have been exposed, i. e., the motives, and moral characters, and evil purposes of persons have been exposed, in every age, and in every community. Even professed ministers of Christ have been exposed; even men with diplomas and degrees have been found wearing the livery of heaven in the service of the devil. But is the discovery of these false characters an exposure of Christianity? Professed Spiritualists have been exposed, you say; aye, and they ought to be if they are false, but how often has it taken place that *the tables have been turned*, and these exposers have exposed themselves! If any of your readers will kindly inform me in what way the facts I have related,—and facts are the very essence of Spiritualism,—can be exposed, I shall be obliged to them. The fact is, I am exposing Spiritualism in these letters, and I intend to expose it with all my might; for it is only when the truth of the matter is fairly exposed to public view that it can be understood. So much for exposures from my own point of view.

## Notes of Progress.

GOSWELL HALL.—Last Sunday witnessed a very pleasant and instructive evening here, in spite of the rain, which did not succeed in preventing a good attendance. The platform was occupied by Mr Lewis, who lectured upon "Spiritualism in the Poetry of all Ages;" in the course of which he gave numerous extracts from ancient and modern poets, showing how much of the spiritual philosophy ran through all their writings. The subject was treated in a very masterly manner, the language throughout being most beautiful and poetical. After the lecture, Mr Lewis recited, by request, a beautiful poem of his own composition, entitled, "A Hymn to the Eternal." The chairman, Mr Burns, read a letter from Mr S. C. Hall, (42 years editor of the "Art Journal," the longest term of continual and successful editorship known to modern times, and a Spiritualist of 20 years standing) expressing his regret at not being able to be present in the capacity of chairman. After a few words from Mr Butcher, and some sound advice and comment from the guides of a gentleman present, who was controlled, one of the most pleasant evenings we have spent in Goswell Hall, was brought to a close.

**LIVERPOOL.**—A third course of lectures are being delivered by Mr Wright, on the Monday evenings, at Perth Hall, Perth Street. The first of the course was given on the 8th, by the spirit "Canon Kingsley." The subject was—"My earth life and my spirit life." A full and descriptive account was given of the spirit's career while on earth, with his motives and object which impelled him in his onward course through life. He dwelt much upon his early tuitions and the benefits he derived from those of his father; he delighted in history, and said at some future time, he would give, through the same medium, an account of the Rise and Fall of Nations, and Empires. The second was given on Monday evening last, to a good audience, the subject being "Unconscious Will," which was treated in a very comprehensive manner—elaborating upon the vegetable and animal kingdoms; the unconscious evolution of all growth which was environed within its own conditions; and that man's will was governed by laws and conditions; these conditions having in themselves an ever perfecting of, or developing man's innate nature; and although men varied in their tastes, powers, and feelings, the ultimate of God's design would be seen when those present conditions were lightened and made in harmony with just law.

**PROPAGANDA COMMITTEE.**—The first meeting of the above committee appointed by the Manchester Conference has been held at Mr Thompson's, Coffee House Tavern, Chapel Street, Salford. (Date not specified). The proceedings were of a preliminary character. Mr Thompson was voted to the chair. After the report of conference meeting had been read, a conversation ensued on the question of organization. A desire was expressed that more aid should be secured, so as to induce a representative spirit power; to this end it was resolved that Mr Ainsworth, of Manchester, be elected a member of the committee. It was further resolved that the next meeting of committee be held at the house of Mr Dawson, on Wednesday evening next, and that each member of the committee prepare a short essay on the most suitable and practicable means to be employed in securing a National Federation. From the influence pervading the meeting, and the desire of those present to facilitate the propagation of Spiritualism, it is more than probable that sound results will be the outcome. A report of the doings of this committee will appear each week, so that all may know of the progress made.—R. A. BROWN, Sec.

**NOTTINGHAM.**—On Sunday last, the Spiritualists of Nottingham received a visit from our undefatigable co-worker, Mr J. J. Morse, whose guides delivered two excellent discourses, in the Shakespeare Street Hall. In consequence of the exceedingly unfavourable state of the weather, the audiences were more select than numerous. It rained vehemently all day. The morning's lecture, "Echoes from Spirit Land," produced a deep impression, and gave much pleasure to those in attendance; while the subject of the evening discourse, "Christ, the Dogma, the Man, the Principle," was masterly in matter and style. On the Monday evening, Mr Morse held a chamber seance at the house of a wealthy citizen, and well known Spiritualist, which was productive of the deepest pleasure to a company that filled the spacious drawing-room. Mr Morse's visit to this town has done much good, and his speedy return is much desired.

**QUEBEC HALL.**—On Sunday evening last, as usual, to an audience for which there was not sufficient room, Mr Macdonnell discoursed on the "Lord's Supper," which evidently produced an impression for good. On Sunday evening next, Mr Macdonnell will reply to an address of Mr C. Bradlaugh, M.P., "Jesus, and His Apostles: what they did and taught, and modern Christianity." What we shall do with the people I am at a loss to know. On Monday, Mr Wilson will elaborate on the organization of his comprehension, and the college will be opened. On Tuesday, a singing bee, for Boys, will be held, when prizes will be given for the best gongs and duetts—to street boys.

The Free Church Association formed in Sunderland a short time ago, continues to be well attended, and all the services ably conducted. On Sunday evening last, Mr Rutherford was the speaker, who delivered a most masterly discourse. The church is situate in Nile Street, and the congregation consists of all shades of thought, from the materialist, as the extreme of one section of thought, to the Spiritualist, on the other. The desire is, undoubtedly, the realization of truth in its entirety, apart from all sectarian conventionalities; and the present mode of pursuit is the most likely way to obtain this object,

**BLACKHILL.**—In the Central Hall, Mr H. Burton, of Newcastle, delivered two excellent discourses on Sunday last. The above meetings are the first of a series, and from the fair attendances and the interest manifested, it is every way likely the committee will have no cause to regret the experiment.

**ROCHDALE.**—The meetings in this town are gradually becoming better attended, and since the occupancy of the new hall, facilities are afforded for week night meetings, which could not be held in the former place of meeting. A developing circle has been commenced, and bids fair to be successful. The members are also projecting a circle for physical manifestations. On Sunday evening last, Mr Johnson delivered an excellent address on "Spiritualism and its relations to the present." In the afternoon we had a member's meeting, at which a code of rules were adopted, and officers were elected for the next 12 months. The society has also affiliated themselves with the Lancashire District Committee.

**NEW DELAVAL.**—There are no public services held in this colliery village, but a number of private circles are carrying on a good work quietly. On Sundays, November 7th and 14th, two excellent physical seances were held with the most satisfactory results. On both occasions, there have been clearly visible to all, four fully materialised "forms," and these have displayed the possession of more than ordinary physical power. One of those "forms" lifted the table from the floor to the ceiling, and removed articles of apparel from one person and placed them on another. The watch of the writer was taken out of his pocket, and wound up, and then given to another person. Several other equally remarkable feats were performed by our spirit visitors, fully demonstrating their control over material objects. These seances are the best I have ever attended, being a success in every respect.—Yours,

W. COOPER.

#### MRS RICHMOND'S FAREWELL.

On Saturday evening last, a brilliant and fashionable company assembled in Neumeayer Hall, London, to bid God-speed to our distinguished American sister, who having now closed her labours in our midst, has returned to the land of her birth. The proceedings took the form of a concert, under the direction of Mr J. C. Ward, who arranged a most excellent programme of vocal and instrumental music. Webster Glynes, Esq., presided, and in the course of the evening he presented to Mrs Richmond a purse of gold. The event was in every way a success, and the fair guest of the evening was not only much pleased, but evidently deeply touched at the kindly feeling expressed towards her. Mr Richmond expressed his regret at their impending departure.

#### LIVERPOOL.

Last Monday, Mr and Mrs Richmond arrived here—*en route* to Chicago—being accompanied by Mr Glynes of London, and Mr Bradley of Nottingham. The party proceeded to the residence of Mrs Nosworthy, Blundel Sands, where they spent the night. On Tuesday, a party of friends, numbering about twenty, accompanied Mrs and Mr Richmond to the Steamship "Baltic," by which they sailed—among whom we observed, Mr Bennet of Cloughton, Mr Oxley of Manchester, Mrs Nosworthy, Miss Nosworthy, Miss Thompson, Mr and Mrs Wright, and others. Mrs Richmond seemed in excellent health and spirits, and left our shores with hearty good wishes for her future welfare and usefulness.

#### TESTIMONIAL.

SIR,—Will you please allow me to testify to the healing power of Mr Clifton, as I never thought of receiving the benefit I have done, as I was a very weak and unable man. He told me every disease about me, and I knew that they were true, though the doctor that I was under last did not tell me as he did. The reason he did not tell me was because he did not know, that was my firm belief as he told me that he could not find out my complaint. He could not do anything for me, so I was to do as well as I could. I could not work, I was that bad. Believe me, I was suffering from the crown of my head to the soles of my feet, my lungs, heart, and liver were affected. The right man touched the right places, and now I can work and earn a livelihood for myself and family which is more than a miracle to me. I will tell all sufferers that I meet with to go and see that wonderful man and try him, as they will soon find speedy relief.—I am sir, yours respectfully, HENRY TWIBY, Ossett Green, near Wakefield.



## TERMS OF SUBSCRIPTION.

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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.

## PUBLISHING OFFICES—

Newcastle-on-Tyne: 29, Blackett Street. London: E. W. ALLEN, 11, Ave Maria Lane, E.C. Manchester: J. HEYWOOD, John Dalton Street.

# The Herald of Progress.

FRIDAY, NOVEMBER 19, 1880.

## Spiritual Spiritualism.

**W**HILE conscious of the utility and purposes of the physical phenomena of Spiritualism and of their value in establishing a conviction of the existence of a force external and superior to all that we are at present acquainted with, yet we incline to the opinion that too much attention to this particular phase of spirit manifestations has the tendency to lead the mind into a region of thought quite the reverse of the original intention of those beings who produce the phenomena.

The suggestive remarks by "Omega," in his communication from Plymouth, to be found on another page, express in very plain terms what alas! is but too true. For we state it to be a fact that ninetenths of those who sit contentedly and observe the occurrence of physical phenomena never stop to think or to enquire, how, or by what means, are those phenomena produced? True we have men in our ranks who have observed in a critical manner the various manifestations and who have placed them on a scientific basis, but our contention is, that the simple admission of these facts and occurrences, instead of inspiring a loftier degree of aspiration, tends to materialise the thoughts and to thwart the ostensible mission of Spiritualism.

But while referring to those modes of pursuit we by no means decry the importance of a scientific investigation, we rather compliment investigators on the success of their efforts, for after all, without its demonstrable side Spiritualism might be classed in the same category along with superstitions, imaginings, phantasies of the mind, &c. That which causes the regret is that after arriving at certain facts, enquirers should content themselves with their simple recognition as the result of occult or psychic force,

without going into the more extensive field of thought where the causes are alone to be found.

Comparatively speaking, our acquaintance with Spiritual Forces and Spiritual Laws is almost *nil*. The most that we can say is, that we have gained a glimmering of spiritual knowledge, and that we are dealing with its rudimentary principles. And why is this? Is it because there is a dearth of materials necessary to a thorough and complete knowledge? Surely not. There are as many facilities afforded for the examination of the spiritual side of existence and causes as there are for the investigation and observation of the physical manifestations. To what then? To the apathy and indifference of Spiritualists generally to the true interests of their souls. But if Spiritualism is to be of any service to this age or succeeding generations, it must be of a spiritual nature. The world is material enough without having spiritual beings to come and render it more so. What the age requires is a living practical Spiritualism; a Spiritualism that will not only supply the knowledge of the future life, but add the power to live worthy of that state; a Spiritualism that will purify the "rottenness of corruption" abounding on all hands, inspiring its devotees with a calm confidence and hopeful trust, inciting all to higher and nobler purposes, giving us a broader spirit of toleration, a power to unmask every error, and a judgment that will guard us from the snares of delusion, and direct us into paths of peace. Let us work to this end.

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## MERITS CONSIDERATION.

Our homely remarks on "The Responsibilities of Mediumship" have evoked much commendation from various parts of the country. The correspondence of the past few days plainly indicates that there is an increasing amount of thought directed to this subject, and a desire paramount to render our Cause as potent for good as its capabilities will permit. We subjoin the letter of one correspondent, which may be taken as a fair specimen of numerous others, and leave its contents for thoughtful consideration.

"Your editorial article on the 'Responsibilities of Mediumship' gave me much pleasure, for until this subject is thoroughly grappled with, you will find it impossible to control a national movement. I feel thankful that you are looking at this subject fairly. I would never lend myself to the development of another medium until this question of *will power* is better understood. The country is deluged with mediums whose power to resist evil is weak enough without subjecting them to the influence of undeveloped spirits. Instead of extending your borders, would it not be better to purify the societies that do exist? If something is not done, you will have such a reign of disorder, and the ruin of families will be the result. My advice is, surround every medium already developed with good conditions, and those who have been physically injured restore to health. On you rests the responsibility, therefore to you I appeal."

## SOIREE AT ASHINGTON.

A united gathering of Spiritualists of Ashington, Choppington and North Seaton will take place on Saturday first, at the above Colliery, on which occasion there will be a grand Tea and Entertainment in the Lecture Hall. Tea on the tables at 4 o'clock. Entertainment to commence at 6.30, to consist of Songs, Recitations and short addresses. The "Excelsior" string band, under the leadership of Mr W. Holden will also be in attendance. The following friends will take part in the programme:—Messrs Wallis, Dodds, Armstrong, Robson, W. Scott and J. James. Misses Atchinson, Joseph and Beckford, and Messrs Mould Kersey, Burton, Mr and Mrs Lambelle, and Miss Wood of Newcastle. Tickets for tea and entertainment 9d., children 6d.; to entertainment only, 3d. The proceeds of this gathering are to be handed over to THE HERALD OF PROGRESS, and it is hoped that friends from surrounding districts will muster in strong force on that occasion.

## A SERIAL FOR "THE HERALD OF PROGRESS."

It is with considerable pleasure we have to announce the receipt of M. S. of a most excellent tale by the celebrated author of "Where are the Dead?" "The religion of Jesus," &c., &c., and that as soon as our arrangements will permit, we will commence the first chapter. The story is entitled "Harry Tarleton: a tale of love and mystery," and is of thrilling interest, teaching the most advanced thoughts of the age, and sparkling with the richest and most choice sentiments. It requires no words of ours to commend the abilities of its author, for these are already well known in the ranks of Spiritualism and progressive movements; and we feel sure that this announcement will afford pleasure to our readers. Meanwhile we urge our friends to make an earnest endeavour to sow broadcast our journal, to strengthen the hands of its promoters, and to make it an useful agent for the dissemination of the truths inculcated by Modern Spiritualism.

## THE MISSION OF SPIRITUALISM.

What is the mission of Spiritualism? is a question to which, of course, very many answers might be given. To combat materialism, to depreciate "authority" whilst exalting reason, and to relegate even reason to its proper sphere, that it may temper, rather than overthrow our belief in, nay our consciousness of, inspiration and the fact of spiritual phenomena; these may fairly be said to be some of its more obvious uses. There is one however which is still more noticeable, especially when the season comes, as come it must, for a dear one to join those already "over there." This is: to call off our minds from regrets which cannot be other than fruitless and unavailing, and, by satisfying us of the present happiness and ability to communicate with us of the dear friends who have already crossed the boundary between this life and the next, to leave us free to pursue our temporal duties, not unmindful of things spiritual the while, but whilst "diligent in business, fervent in spirit, serving the Lord."

## A SPIRITUALIST'S DUTY.

And what is "serving the Lord," but "having a good conscience" and walking honestly in the sight of all men, "that, whereas they speak evil of you as of evil doers," (daring even to characterise your Spiritualism as "the unfruitful works of darkness," they may see in you the "fruits of the spirit," and) may be ashamed that falsely accuse your good conversation, (conversation, of course, meaning "mode of life.") And what more is required of us than that we should live "soberly, righteously, and godly," *soberly*, being our duty towards ourselves. (1) To keep our body in subjection to the loftier aspirations of the soul, not to seek to mortify it by austerities, rendering life cheerless by a mistaken asceticism. (2) To keep our minds open for the reception of new truths: *righteously*, being our duty towards our neighbour, to act towards our fellow-men with strict justice, "giving to all their due," nay more,—vying with each other in a well-judged liberality in dispensing spiritual knowledge and light to those who have it not, taking care not to thrust our convictions on the ears of unwilling hearers, but seizing all favourable opportunities for the discrimination of spiritual truths, whether orally or by the distribution of spiritual literature, extending moreover the hand of friendship to fellow-workers in the same vineyard, and of encouragement to those who, as yet, "do not see their way clearly." "*Godly*," expressing our spiritual duties, to cultivate all elevating desires, all noble purposes, to look for help to attain the fulfilment of such desires and purposes to God and to His ministering spirits: in short, to live a practical, useful, and devout life, with immortality *proved* (instead of *asserted* as in the case of those still trammelled with orthodoxy) with spirit-communion, a present fact (instead of a distant event vouched for alone by a hoary and tottering tradition), this, as I take it, is to be worthily entitled to the honourable name of Spiritualist.

## "A VOICE FROM THE SOUTH."

Philosophy complains that custom has hoodwinked us, from the first, that we do everything by custom, even believe by it, that our very axioms, let us boast of free-thinking as we may, are oftenest simply such beliefs as we have never heard questioned.—*Thos. Carlyle*.

## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER XVII.—THE ANCIENT WISDOM OF INDIA (*continued*)

## THE BHAGAVAT GITA.—SCENE XIII.

*Subject: Interior and Exterior Life.*

KRISHNA.

*Kshetra*, O Kunti's Son! means Life, expressed by outer form and shape;  
And thus, existence has developed from within, by spirit power.  
Philosophers, who know this truth, call that which makes the outer form,  
And hath the consciousness while in existent form—the *Kshetrajna*!  
But know, O Bharata! 'tis I, who give this inner consciousness  
Of life to all existent forms. The Knowledge of the inner life,  
And of the forms by which it is expressed, is Wisdom, called by Me.  
Now, listen! while I briefly state, and speak of life in outer form,  
And learn of Me, from whence it comes, its changes, also, what it is.  
And furthermore, the spirit life within the form, shall be portrayed,  
With all its wondrous working Power, its action and its properties.  
The holy ones, in times of old, of both of these, did sing in verse;  
And precepts taught, of truths divine, in pleasing metre, well arranged;  
In these, they clearly demonstrate, from whence all things originate.  
Well then, My Body doth comprise, all that exists in outer shape,  
The human forms, by qualities expressed, comprise,—the elements:\*  
Self-consciousness; intelligence; vitality; and outer-frame;  
With love and hate; and joy and grief; self-will; and sensibility:  
All these, in brief, express the changing states of these existent forms.  
Now, learn, what *Wisdom* is! 'Tis freedom from the self-esteem;  
Sincerity; and innocence; endurance; rectitude of life;  
Respect for teachers; purity; stability; self-government;  
Unselfishness; and chastity; attention to such subjects as  
(Of birth and death, old age, decay, disease and pain, and all defects:  
Freedom from pride; exemption from the love of children, wife, or home;  
With temper that remains the same, in pleasing or adverse events;  
Attention to the worship which is offered up to Me alone;  
Distaste for Men's society, retiring to secluded spots;  
A thirst for Knowledge of the things that to the inner life pertain;  
A due appreciation of the Power, this Knowledge doth impart;  
All these in Wisdom are comprised; its opposite is—ignorance.  
And now I tell thee what that object is, which wisdom doth adore,  
For he, who knoweth this, will feed on heavenly and angelic food.  
That object is—the *Soul*—the inmost life, which no beginning has;  
It, neither can be called an entity, nor, a nonentity:  
It hath both hands and feet, with faces, heads, and eyes, in every part,

\* The *elements*, refer to the principles embodied in the protoplasmic atom, which, by contact with matter, develops the protoplasmic entity into a full human organised form: this protoplasm being the first material form that is cognisable to the senses.

With ears that hear, on every side, and sits, the central power in all ;  
 Endowed with vast intelligence, it comprehends the universe :  
 It lighteth all the faculties, and yet remains distinct from these ;  
 Unmoved and unperturbed, it holds in being, all existent forms ;  
 Exempt from qualities\* itself, it yet pervades the qualities ;  
 It is within all forms of life, yet independent of, these forms ;  
 Because of its great subtilty, incomprehensible it is.  
 It seems as if it were far off, yet omnipresent is its life,  
 Unseparate itself, it seems as though it were distributed.  
 It is the inmost life, sustaining all that is, in nature's realm ;  
 It both destroys the outer form, and re-creates in newer form ;  
 It is the orb that giveth light, and where it shines, no darkness reigns :  
 It Wisdom is itself, as well the Object, wisdom doth adore :  
 Implanted in each heart there is a love, that for this wisdom yearns.  
 Now, thus I have in brief declared, what constitutes—  
*existence* ;  
 What *Wisdom* is ; and that *Object* ; which wisdom's light brings forth to view.  
 And, those who worship Me in truth, and who My doctrine comprehend,  
 Are made partakers of My Life, and share in My prerogative.  
 Now, learn ! that Spirit, Matter, both of these, without beginning are :  
 —That change in State, and qualities, to outer life alone pertain :  
 Within the outer form, there is a principle which operates,  
 And uses, as its instruments, the organs of the outer frame.  
 Still more interior, Spirit is, that is the moving principle,  
 Which causes all the changing states of misery, or joy, or pain.  
 The Spirit, when 'tis clothed upon, as in the mortal earthly form,  
 Participates in all the qualities, expressed in outer life,  
 And influence thereby ; and this connection with the qualities,  
 Determines whether it is born again, through good or evil womb.  
 The Soul, that inmost principle within all forms of life, is called,  
 —The Guide ; Preceptor ; Witnesser : Sustainer : and, The Mighty God !  
 And, He, who comprehends these three,—the Soul, the inmost principle ;  
 —The Spirit, which enshrouds the Soul,—and Body, with its qualities ;  
 Whatever path in life he takes, no more regeneration needs.  
 By intuition and perceptive power, by some, the Soul is seen ;  
 By intellectual thought, 'tis seen by some, who meditate thereon.  
 And some, the sight attain, by means of thought with virtuous life combined.  
 But, some there are, who know not of, the inmost life as thus described :  
 Yet, when they hear of it, by others spoken of, due reverence yield ;  
 And, even these, who act on such report and due attention give,  
 To study of these sacred truths, shall never die the second death.  
 This Know ! O *Chief of Bharatas* ! that all external things and forms,  
 Inanimate and animate, come forth to view in ultimates,  
 When spirit clothes itself, with matter drawn from Nature's realm.  
 That one, the truth perceives, who sees the life Supreme in all the same ;  
 And though it changes all these forms, itself remains unchangeable ;  
 Conceiving thus, that Life is one, altho' expressed in myriad forms,  
 And omnipresent in each one, he'll cherish that within himself,

\* Qualities—a term used in reference to the specific characteristics that distinguish one human being from another in embodied conditions of life. These form the subject of following chapter.

And, he will progress make in paths that lead to glorious altitudes.  
 He sees aright, who sees 'tis not the self-hood of the outer man,  
 That is the actor in the various works that are performed ;  
 And when he sees, that each and all, specific and existent forms,  
 Are but so many parts comprised within one vast stupendous whole,  
 And emanations from one Central Life, he knows, the Mighty One !  
 The inmost life—the Soul, e'en when enveloped by the outer form,  
 Is not the actor, neither is it acted on, by outer things,  
 For it, eternal is, and incorruptible, O *Kunti's Son* !  
 For, as the ether, by its subtle power, is present in expanse,  
 And by such contact unpolluted is, e'en so, the soul itself,  
 While present in the outer form, though dwelling there, is undefiled.  
 For, as one Sun gives light to all the universe, O *Bharata* !  
 E'en so, the spirits light illuminates the whole of outer forms.  
 And, those who see by wisdom's light, and can discriminate between,  
 Existence in the outer form ; and that which gives the consciousness ;  
 And that the Soul will be released therefrom, ascends the summit grand.

[To be continued.]

#### CLAIRVOYANT WANTED.

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

—O:—

THE INTERNATIONAL CONGRESS.—In order to afford time for obtaining a more complete representation of nationalities, the Congress of opponents to compulsory vaccination has been postponed until December. M. Labbee, 59, Rue Pigalle, Paris, will be glad to receive intimation from delegates desiring to attend, to whom full information will be sent. The Congress before terminating the session will draw up a Memorial against Compulsory Vaccination addressed to all Governments which enforce the prescription. In addition to the adhesions sent in, we hope that Holland, Germany, Austria, Canada, and the United States may be adequately represented. *Le Courier de l'Europe*, London, *Le Rappel* and *Le Rerail Medical*, Paris, have warmly taken up the subject, and notices have appeared in other journals. Mr William Tebb, 7, Albert Road, Regent's Park, London, has been appointed delegate by the London Society for the Abolition of Compulsory Vaccination, and to assist M. Labbee, the Secretary-General, in arranging the preliminaries, and will shortly proceed to Paris for that purpose. Several valuable papers, to be read at the Congress, have already been sent in by medical men and others. It has been suggested, in order to get through the proceedings within a reasonable time, that an elastic limit of about one thousand words be adopted. Communications relating to the Congress may also be sent to Mr Tebb. We wish it in an abundant success.—*Yorkshire Independent*.

Mr S. C. Hall, the veteran journalist, has issued a farewell address to his friends, in the course of which he mentions that he was a Parliamentary reporter in 1823, when there were "giants" in both houses ; that he published a book in 1820 ; that he had been an editor, without the intermission of a single year, since the year 1823 ; that he been personally known to nearly all the "celebrities" of literature and art who have glorified the century ; and that he was somewhat intimately acquainted with Ireland, commencing such acquaintance so far back as 1815. Mr Hall intends to complete his work, "Recollections of a Long Life," on which he has been engaged for several years.

*Light for All*, published in San Francisco, reprints from our columns, an oration delivered in Manchester by Mrs Richmond,



## Open Council.

—: o :—

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.

### IN RE A CORRECTION.

To the Editor of "THE HERALD OF PROGRESS."

Dear Sir,—Permit me to record my personal regret at the unintentional annoyance my omission of the name "Mr Harrison" has caused our esteemed co-worker, W. Stainton Moses, (M.A. Oxon.), also to say that such omission was made upon my own responsibility.

Truly yours,—J. J. MORSE.

### TO THE SPIRITUALISTS OF ENGLAND.

If you really care for the continued success of the **HERALD OF PROGRESS**, you must rally around it and give its Editor and the Directorate managing, all the support you are able, for at this moment a scheme is being hatched by a few individuals in London to burke our paper and blight the other existing periodicals.

Under promise to provide for him these London people have hookwinked a prominent trance speaker (who they ignorantly fancy we, in the provinces, blindly follow) to pave the way for the annihilation of the **HERALD OF PROGRESS** and so bent on attaining their ends, they have even made overtures to our Editor who fortunately had wit enough, to see through their designs and courteously declined them.

The following are the facts:—Our Editor received a letter from the trance speaker referred to asking for a meeting with the Directorate as he had some important business to lay before them. The time and place was fixed, and the trance speaker and Directorate met. The meeting was opened out with an elaborately prolonged preamble implying the speaker's capacity and skill to advise a Directorate that must not exist unless it obeyed the wishes of this spiritual teacher. He read a letter addressed to him from some person in London so intimately associated with a printing establishment as to suggest his proposals as not quite so disinterested as he professes. The purport of the letter was to inform us that he was about to start a new weekly paper, and he desired to know if our Directorate still intended to carry on the **HERALD OF PROGRESS** after such an announcement of his intentions, and if not would they hand over the amount of their guarantee fund in exchange for shares in his project.

Their methods were distinctly revealed when the intermediate between the Directorate and the London person sought to impose the condition that if any negotiations were opened out they must be carried out *through him alone*.

The Directorate wisely, I think, declined to have anything to do with either the trance speaker or the London person, as, in their judgment, both parties are not quite beyond being actuated by interested motives—their negotiations more probably meaning the aggrandisement of the individuals than disinterested devotion to the truths of Spiritualism.

As the most of our readers are aware the **HERALD OF PROGRESS** was launched in response to the call, of many societies and prominent Spiritualists, for a new weekly organ. It was issued to supplement and not to supersede existing literary agencies devoted to Spiritualism; and the success with which it has met, amply proves that it supplies a felt want in the movement.

In its management both editorially and commercially it will favourably compare with any of its contemporary and the

candid reader will confess that its pages have breathed a spirit of unity.

Aiming at the consolidation, and not the disintegration of the movement, it sought for and found friendly and amicable interchanges among its compeers in this and other countries, and having established its right to live, on what justifiable grounds is our new and (as it has proved) useful venture to be interfered with.

Unfortunately a vast amount of superstition exists in our ranks, on which the crafty will trade at our cost, if we are not mindful, and to their advantage if we stand idly by. Is it not a gross superstition to suppose that Spiritualism cannot live without a central agency and that it must have a press man merely to preside over it? Is it not a gross fetichism to suppose that a gifted medium must necessarily be a good man?

It were wiser and certainly it is more in consonance with the genius of Spiritualism to look to our horny-handed miners and mechanics for our pioneers, than that kid-gloved Spiritualism which so painfully affects to be scholarly and scientific.

A genuine devotion to Spiritualism will best exemplify itself in seeking the improvement and development of existing agencies and if any effort is made likely to impair their usefulness or strangle any of them out of existence we have a right to fight them as foes and no longer cherish them as friends to our Cause.

JOHN MOULD.

### A CORRECTION.

To the Editor of the *Herald of Progress*.

SIR,—Your readers cannot know what Mr Stainton Moses's letter last week was about, without seeing his paragraph and my utterance to which it refers, the presence of which would have neutralised his statements. I therefore ask you to print what he criticised, that readers of his letter may not be misled.

I do not intend to answer that letter, because the sooner personal matters are dropped, the better. The only reason I noticed his Manchester attack was, that such personal attacks (not criticisms) have been going on for a very long time, so that I feel it absolutely necessary in self-defence to at last let the public know of the prolonged bad feeling, that they may not listen to any of his *ex parte* statements about me, but take care to get their information from some other source.

Here is the paragraph from his Manchester paper, referring to an article of mine that mediums should not be so undefended as they have been during the past year, because in London no organised body existed which took up the individual cases:—

"We want no such small vigilance committee as the *Spiritualist* newspaper suggests. In days of old, and not so very old either, Mr Harrison was for ever telling us that it was necessary for any public body to have a huge council. lest the power should get into the hands of a clique. Our safety was to be in numbers: now it is to be in a committee of 'not more than five or six, of whom two should be lawyers.' It is impossible not to smile, though somewhat sadly, at such a suggestion from such a source."

The following is what took place at Manchester, in relation to the above:—

"The adjourned sitting of the Conference began at 2.30 p.m., when Mr John Lamont, of Liverpool, was voted in the chair.

"Mr W. H. Harrison said: I wish to call attention to an irregularity in this morning's proceedings. Mr Morse was instructed by the Conference to read a paper by Mr Stainton-Moses, and I have just accidentally discovered that Mr Morse with more good taste than sound judgment, omitted to read one of the paragraphs in it as printed for publication. Is it your pleasure that the paragraph shall now be read?

"The Chairman responded that it ought to be read.

"Mr Harrison then read the paragraph containing a personal attack upon himself and added:—If anybody infers from this paragraph that I once advocated a managing body for a national organisation large enough to avoid cliques, yet now advocate that a national organisation should be managed by five persons, that inference is false. A Vigilance Committee for the limited work

of defending mediums and others from attacks is one thing, and a national federation for every conceivable purpose, is another. The personal attack on me in this paragraph is entirely unprovoked; there is not a word or thought about Mr Stainton Moses in the article of mine he criticises, and the onslaught is but one of a series which I have hitherto borne in silence, for within certain limits I will put up with abuse and misrepresentation, rather than dishonour Spiritualism by taking a share in personal dissension. For instance, a few months ago it was published that he asserted at a public meeting that I had accompanied a public memorial sent to a public body, with my threats and menaces. Although I had done nothing of the kind, for I never threaten without power to perform, I have allowed the aspersion to stand uncontradicted till this moment, for the sake of peace in the movement. Nor have these been his only personal attacks upon me, extending over a long period of time. I may further inform you, that an organisation in London is spending heavy amounts of the funds of Spiritualism in printing and publishing reports containing some of his personal attacks about which I am now speaking, but have never previously noticed. If I am silent under future malicious personal attacks by him, do me the justice not to think that they are well-founded, but that I care more for harmony in the spiritual movement than to retaliate upon everybody who persistently flings stones at me without an atom of provocation, as in the case before you to-day.

"Mr Morse stated that the true reason had been given for his leaving out Mr Harrison's name in reading the paper, and the omission was perhaps dictated more by good taste than by sound judgment. He had omitted it because he disliked the introduction of personal dissensions into Spiritualism, and he hoped that the meeting would think that he had acted in the morning in a spiritual spirit."

The above are the utterances to which Mr Stainton-Moses referred in your paper last week.—Truly yours,

W. H. HARRISON.

#### HINTS TO MANAGERS OF SEANCES.

DEAR SIR,—The very opportune and proper remarks in No. 16, under the head of "hints to visitors to seances" impress me to offer a few suggestions, as the importance of perfect conditions cannot be overrated. The chief secret of success in seances is the "fixing of arrangements" *not to be interfered with in the least* from the beginning to the end of the seance, except by suggestions of controls. Visitors after appointed time to be refused the first thing of course; but the arrangements within ought to be "settled" for the entire course of spirit operations and, for instance, the fire-place not to cause any "upset" as the least "jerk" in the established tranquility proves suicidal to success, a sudden flickering of a burst of new flame has spoilt many a success. The most defective is as yet the arrangement and adjustments of light and on this point I venture a plan, which might carry splendid results at Miss Wood's seances. Fix two transparent canvasses say 8 feet high and 6 feet wide, so at the opening where "forms" emerge that they form a kind of passage; the out-side opening being equal to the size of the circle. Behind each canvass a lamp, placed on chairs, out of view, of course. The canvasses, forming the "tunnel" as it were, so covered with black paint, as gradually from the first two feet of entire black merging into full transparency. With such fixed scale of light, the forms may advance at pleasure and according to power.

Yours truly,

C. REIMERS.

#### MONOTHEISM.

Sir,—In looking through the pages of an old volume that has lately fallen into my hands, I have discovered, amongst other literary gems the following beautiful poem, "taken, as Sir William Jones informs, us from the writings of the ancient Brahmins." The writer of the article from which I am quoting, concludes a brief review of the Biblical Hymns, with this remark: "If there be anything that in sublimity approaches them, we must look for it in the East, where perhaps we shall find nothing superior to the following Hindoo hymn to *Narayana*," or "The Spirit of God."

If this be a *bona-fide* translation, I am struck with astonishment at the purity and intensity of its inspiration, and the

knowledge of astronomy therein displayed. Is there, think you, any hymn of praise contained within the pages of the Old Testament to equal this for sublimity of thought and truthfulness to Nature?

I am Sir, yours faithfully,

T. C. E.

North Shields, Oct. 1880.

#### A HINDOO HYMN TO GOD.

Spirit of spirits, who through every part  
Of space expanded, and of endless time,  
Beyond the reach of labouring thought sublime,  
Had'st uproar into beauteous order start,  
Before heaven was; Thou art.

Ere spheres beneath us rolled, or spheres above,  
Ere earth in firmamental ether hung,  
Thou sat'st alone, till, through thy mystic love,  
Things unexisting to existence sprung,  
And grateful descent sang.

Omniscient Spirit, whose all-ruling power  
Bid'st from each sense bright emanations beam;  
Glow in the rainbow, sparkles in the stream;  
Smiles in the bud, and glistens in the flower  
That crowns each vernal bower:

Sighs in the gale, and warbles in the throat  
Of every bird that hails the blooming spring,  
Or tells his love in many a liquid note,  
Whilst envious artists touch the rival string,  
Till rocks and forests ring:

Breathes in rich fragrance from the sandal grove,  
Or where the precious musk-deer playful rove:  
In dulcet juice from clustering fruit distils,  
And burns salubrious in the tasteful clove:  
Sage-banks and verdant hills  
Thy present influence fills:

In air, in floods, in caverns, woods and plains,  
Thy Will inspirits all, thy sovereign Maya reigns.  
Blue crystal vault, and elemental fires,  
That in th' ethereal fluid, blaze and breathe:  
Thou tossing main, whose snaky branches wreath  
This pensile orb with intertwining gyres:  
Mountains, whose lofty spires  
Presumptuous rear their summits to the skies,  
And blend their emerald hue with sapphire light:  
Smooth meads and lawns that glow with varying dyes  
Of dew-bespangled leaves, and blossoms bright,  
Hence! vanish from my sight  
Delusive pictures! unsubstantial shows!  
My soul absorbed, one only Being knows,  
Of all perceptions one abundant source,  
Whence every object, every moment flows:  
Suns hence derive their force,  
Hence planets learn their course:  
But suns and fading worlds I view no more;  
God only I perceive—God only I adore.

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Mr. ADSHEAD.

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I am, yours truly, ROBERT WHYTE.

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|----------------|---------------|----------------|---------------|----------------|---------------|----------------|---------------|----------------|---------------|----------------|---------------|-----|-----|
| 1              | 52            | ...            | 61            | 178            | ...           | 121            | 264           | ...            | 181           | 160            | ...           | 241 | 295 |
| 2              | 213           | ...            | 62            | 122            | ...           | 122            | 151           | ...            | 182           | 14             | ...           | 242 | 92  |
| 3              | 58            | ...            | 63            | 81             | ...           | 123            | 244           | ...            | 183           | 77             | ...           | 243 | 79  |
| 4              | 166           | ...            | 64            | 83             | ...           | 124            | 272           | ...            | 184           | 217            | ...           | 244 | 18  |
| 5              | 233           | ...            | 65            | 3              | ...           | 125            | 148           | ...            | 185           | 285            | ...           | 245 | 203 |
| 6              | 41            | ...            | 66            | 288            | ...           | 126            | 229           | ...            | 186           | 51             | ...           | 246 | 85  |
| 7              | 248           | ...            | 67            | 135            | ...           | 127            | 255           | ...            | 187           | 257            | ...           | 247 | 62  |
| 8              | 1             | ...            | 68            | 126            | ...           | 128            | 232           | ...            | 188           | 119            | ...           | 248 | 249 |
| 9              | 276           | ...            | 69            | 235            | ...           | 129            | 202           | ...            | 189           | 82             | ...           | 249 | 105 |
| 10             | 253           | ...            | 70            | 174            | ...           | 130            | 8             | ...            | 190           | 61             | ...           | 250 | 179 |
| 11             | 114           | ...            | 71            | 292            | ...           | 131            | 89            | ...            | 191           | 128            | ...           | 251 | 185 |
| 12             | 190           | ...            | 72            | 261            | ...           | 132            | 131           | ...            | 192           | 163            | ...           | 252 | 87  |
| 13             | 156           | ...            | 73            | 287            | ...           | 133            | 204           | ...            | 193           | 70             | ...           | 253 | 23  |
| 14             | 240           | ...            | 74            | 198            | ...           | 134            | 121           | ...            | 194           | 153            | ...           | 254 | 31  |
| 15             | 110           | ...            | 75            | 169            | ...           | 135            | 271           | ...            | 195           | 15             | ...           | 255 | 211 |
| 16             | 212           | ...            | 76            | 154            | ...           | 136            | 161           | ...            | 196           | 101            | ...           | 256 | 97  |
| 17             | 158           | ...            | 77            | 74             | ...           | 137            | 47            | ...            | 197           | 16             | ...           | 257 | 59  |
| 18             | 242           | ...            | 78            | 182            | ...           | 138            | 143           | ...            | 198           | 290            | ...           | 258 | 65  |
| 19             | 194           | ...            | 79            | 26             | ...           | 139            | 175           | ...            | 199           | 181            | ...           | 259 | 38  |
| 20             | 141           | ...            | 80            | 200            | ...           | 140            | 220           | ...            | 200           | 98             | ...           | 260 | 267 |
| 21             | 236           | ...            | 81            | 95             | ...           | 141            | 225           | ...            | 201           | 165            | ...           | 261 | 37  |
| 22             | 90            | ...            | 82            | 78             | ...           | 142            | 247           | ...            | 202           | 186            | ...           | 262 | 275 |
| 23             | 281           | ...            | 83            | 159            | ...           | 143            | 108           | ...            | 203           | 216            | ...           | 263 | 221 |
| 24             | 268           | ...            | 84            | 269            | ...           | 144            | 297           | ...            | 204           | 254            | ...           | 264 | 20  |
| 25             | 94            | ...            | 85            | 168            | ...           | 145            | 28            | ...            | 205           | 170            | ...           | 265 | 11  |
| 26             | 29            | ...            | 86            | 134            | ...           | 146            | 32            | ...            | 206           | 71             | ...           | 266 | 294 |
| 27             | 222           | ...            | 87            | 19             | ...           | 147            | 93            | ...            | 207           | 91             | ...           | 267 | 188 |
| 28             | 243           | ...            | 88            | 112            | ...           | 148            | 30            | ...            | 208           | 208            | ...           | 268 | 279 |
| 29             | 273           | ...            | 89            | 127            | ...           | 149            | 9             | ...            | 209           | 140            | ...           | 269 | 76  |
| 30             | 171           | ...            | 90            | 27             | ...           | 150            | 117           | ...            | 210           | 24             | ...           | 270 | 263 |
| 31             | 35            | ...            | 91            | 84             | ...           | 151            | 102           | ...            | 211           | 116            | ...           | 271 | 33  |
| 32             | 150           | ...            | 92            | 48             | ...           | 152            | 147           | ...            | 212           | 228            | ...           | 272 | 224 |
| 33             | 192           | ...            | 93            | 245            | ...           | 153            | 72            | ...            | 213           | 139            | ...           | 273 | 283 |
| 34             | 270           | ...            | 94            | 57             | ...           | 154            | 230           | ...            | 214           | 149            | ...           | 274 | 180 |
| 35             | 196           | ...            | 95            | 46             | ...           | 155            | 111           | ...            | 215           | 172            | ...           | 275 | 187 |
| 36             | 183           | ...            | 96            | 63             | ...           | 156            | 133           | ...            | 216           | 246            | ...           | 276 | 205 |
| 37             | 73            | ...            | 97            | 262            | ...           | 157            | 13            | ...            | 217           | 7              | ...           | 277 | 55  |
| 38             | 25            | ...            | 98            | 155            | ...           | 158            | 164           | ...            | 218           | 43             | ...           | 278 | 145 |
| 39             | 282           | ...            | 99            | 278            | ...           | 159            | 36            | ...            | 219           | 214            | ...           | 279 | 69  |
| 40             | 173           | ...            | 100           | 176            | ...           | 160            | 66            | ...            | 220           | 113            | ...           | 280 | 218 |
| 41             | 136           | ...            | 101           | 265            | ...           | 161            | 223           | ...            | 221           | 215            | ...           | 281 | 5   |
| 42             | 207           | ...            | 102           | 49             | ...           | 162            | 293           | ...            | 222           | 115            | ...           | 282 | 44  |
| 43             | 125           | ...            | 103           | 259            | ...           | 163            | 4             | ...            | 223           | 252            | ...           | 283 | 227 |
| 44             | 277           | ...            | 104           | 104            | ...           | 164            | 167           | ...            | 224           | 144            | ...           | 284 | 106 |
| 45             | 118           | ...            | 105           | 50             | ...           | 165            | 107           | ...            | 225           | 56             | ...           | 285 | 197 |
| 46             | 42            | ...            | 106           | 189            | ...           | 166            | 296           | ...            | 226           | 40             | ...           | 286 | 34  |
| 47             | 209           | ...            | 107           | 258            | ...           | 167            | 100           | ...            | 227           | 130            | ...           | 287 | 2   |
| 48             | 300           | ...            | 108           | 289            | ...           | 168            | 67            | ...            | 228           | 54             | ...           | 288 | 21  |
| 49             | 219           | ...            | 109           | 109            | ...           | 169            | 298           | ...            | 229           | 10             | ...           | 289 | 123 |
| 50             | 39            | ...            | 110           | 142            | ...           | 170            | 284           | ...            | 230           | 274            | ...           | 290 | 17  |
| 51             | 6             | ...            | 111           | 103            | ...           | 171            | 162           | ...            | 231           | 234            | ...           | 291 | 231 |
| 52             | 280           | ...            | 112           | 137            | ...           | 172            | 99            | ...            | 232           | 124            | ...           | 292 | 201 |
| 53             | 193           | ...            | 113           | 129            | ...           | 173            | 152           | ...            | 233           | 12             | ...           | 293 | 237 |
| 54             | 68            | ...            | 114           | 177            | ...           | 174            | 226           | ...            | 234           | 206            | ...           | 294 | 86  |
| 55             | 22            | ...            | 115           | 132            | ...           | 175            | 286           | ...            | 235           | 239            | ...           | 295 | 266 |
| 56             | 60            | ...            | 116           | 88             | ...           | 176            | 195           | ...            | 236           | 250            | ...           | 296 | 45  |
| 57             | 157           | ...            | 117           | 241            | ...           | 177            | 184           | ...            | 237           | 299            | ...           | 297 | 120 |
| 58             | 75            | ...            | 118           | 256            | ...           | 178            | 238           | ...            | 238           | 80             | ...           | 298 | 191 |
| 59             | 291           | ...            | 119           | 260            | ...           | 179            | 138           | ...            | 239           | 96             | ...           | 299 | 64  |
| 60             | 251           | ...            | 120           | 210            | ...           | 180            | 53            | ...            | 240           | 146            | ...           | 300 | 199 |

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