

THE

# Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 20.—Vol. 1.

FRIDAY, NOVEMBER 26, 1880.

One Penny.

## The Platform.

### WHAT IS DEATH?

[A Trance Discourse by Mr S. DE MAIN, of High Grange.  
Reported by C. G. Oyston.]

It is an incontrovertible fact that death passes upon all men. However strong or stalwart man may be, he must bow to Nature's stern decree, for she is inexorable, and all must obey the mandate of her powerful will. You know there are individuals very popular at present who introduce the theory that death is imposed upon the whole human race because of the heinous crime committed by Adam and Eve. They hold that had these two persons not have eaten the forbidden fruit, man would never have died; but having transgressed this Divine command, death was the inevitable result of their perverse and injudicious action. But we do not hold this idea, for supposing that this theory were true, that no human being had died, but all were perfect, holy, and pure Innocence and ignorance would be prevalent, they could have no idea of grossness, not even the common knowledge to inform them that they were naked. Would this not have thwarted the wise designs of the Great Creator? for within the physical body there is a pearl of great price, which must continue to live for ever in a condition superior to this material world, which is totally incapable of developing man's nature absolutely and perfectly. Death must be the common lot of all men, whether Adam sinned or not. As soon as the material body has performed its proper functions, death must inevitably ensue. The silver cord of sympathy which attaches the spirit to the body, must become separated to allow the superior principle to flourish in a world more perfectly adapted for its manifestation. Through the operation of this divine law, the great supernal spheres on high become peopled, and these beautiful regions ring with exquisite spiritual music, in praise and adoration of the Supreme Ruler, which would have been a sheer impossibility had physical life been eternal. The idea that primal man was made perfect, is as absurd as to suppose that Deity is imperfect. The very fact of man being clothed in mortality, conclusively proves that he could not be a perfect being. Death is not the result of the sinful act of Adam, but it is a natural sequence. It is the common inheritance of humanity. If man understood perfectly every law of Nature, he might certainly avoid many evils that afflict him, but it is simply impossible for him to remain in the physical form permanently, for when that external envelope has reached a certain stage of development, the inner principle snaps the chain which binds them together, and soars away to regions of infinite beauty and delight, in a higher condition of existence. Animals are subject to the same laws of phy-

sical dissolution. The vegetable kingdom also succumbs to this inevitable sequence. Every vernal flower that blooms with inexpressible beauty, and gladdens the heart of man, when stormy winds and uncongenial wintry influences prevail, lies withered and dead; a fit emblem of man's physical death. But these vernal flowers that are lost to sight for the time being, yet on the resurrection morn they rise from their graves, and grow and expand again, as they had done heretofore, and when they have bloomed the requisite period, they descend to earth again to beautify the barren plains, in obedience to the harmonious order of universal creation. Like the flower, man is always advancing until the autumn of life, when the outer expression begins to wither and die, and ultimately, he is lost to view. But the real life-principle has entered a Paradise of exquisite loveliness. Thus, instead of being a curse to humanity, death is the harbinger of a brighter and a better day. To the spiritually unenlightened mind, the prospect is fraught with gloom and fearful forebodings, when, in fact, to the spiritual-minded man, it is one of the grandest blessings that the loving Father can bestow upon him. How many are groaning in spirit, and lamenting the hardness of their lot in earth-life! Now, if hope was shut out for ever from their view, and there were no prospect of being extricated from their sad condition, then would they be miserable indeed. But hope buds and blossoms within the bosom, and they are cheered by the consoling thought, that eventually they will enter into a state of existence, free from sorrow, pain, care, and sickness. Man fears death, because he anticipates that when the magnetic cord shall be snapped asunder, the physical organization will be awfully racked with pain, too fearful to contemplate. Death is, indeed, a grim monster to the undeveloped soul, but every good man hails his approach with delight, as a messenger from a brighter world. Solomon compares death to a silver cord, or a pitcher, broken at the fountain. When the pitcher is broken at the fountain, then the wheels of life begin to be retarded in their movements; and when the silver cord is loosened, the soul must leave its tenement to enter on another state of existence; and the final change is not so fearful to contemplate when viewed aright. One of the ancient Puritans draws a picture, describing the passage of the soul to its future home, which is dismal in the extreme. He pictures a valley, or chasm, where mighty mountains rear their massive heads on either side. The traveller is devoid of all light, and must grope his way amidst darkness and gloom, where snares of every description are laid in his path. He hears the hissing and blasphemy of devils, who are resolved to try his faith and confidence, if, perchance, they may make him swerve from the right path. At the end of this valley is a dark and turbid stream, rolling and lashing the shore at his feet, and over these

dark waters, he must go. Then comes the great testing point, for as he enters into the water his faith begins to waver, but eventually he gathers an acquisition of strength, and arrives safely on the other side. No wonder that death should wear such a frightful aspect, when such teachings as these are promulgated to the world. No wonder that the soul shrinks back in terror at the final prospect. But in order to take a rational and truthful view of the matter, picture to yourselves a lovely valley with sunny slopes on both sides, where the sunlight of Spiritual beauty, shines upon the variegated landscape, and as you enter through the portals of the summer-land, your soul is enraptured with the delicious music of the warblers in the grove, and before you can fully realise the nature of your position, Spiritual beings, bright and radiant, with the sunshine of love and sympathy, beaming in their eyes, will greet you with smiles and congratulations of joy and gladness. When you arrive at the end of the valley, there is no dark and dismal stream to cross, but one of your spirit friends draws from his girdle a key (so to speak), and as he inserts it in the lock of the gateway, at the extremity of the valley, in obedience to his desire, the gate flies open, when there bursts upon your delighted gaze, scenes of ineffable loveliness, which for the time being strike you dumb with awe and admiration, and you enter the fields of everlasting light, where you will enjoy a beatitude of bliss which will never be satiated. If all men would but open the soul to the influx of the divine influence of Spiritual beings, instead of hobgoblins, and all kinds of demons of terror looming out to their despairing gaze, they would view their journey with calm composure and resignation. When an individual passes away, although you may witness certain muscular contortions of the body, the pain is in appearance only, and if it be a natural death, it is not a disagreeable experience in reality. Now, it is an admitted fact by your scientific men, that when the brain becomes deranged, consciousness then ceases; and if you touch the brain with the tiniest needle, unconsciousness will immediately ensue. The brain thus loses its sensitiveness, and is unable to transmit its messages through the human organism. How often do you find a good man possess his faculties intact until the last moment. His transit to the higher life is simply a change of condition, and it frequently occurs that such a one can be perfectly cognizant of every step he takes to the summer-land, because his faculties are not impaired by a violation of physical conditions. When the soul becomes disenthralled from the material, and enters into the full enjoyment of the Spiritual state, ample compensation is received for the trials and vicissitudes of material life. Immortality is the greatest boon that God can bestow upon you, for it powerfully displays the tender regard of the Father for his children. Suffering pain, sorrow, and all the trials that are experienced by the inhabitants of earth, are absolutely necessary for the development of the spiritual being. What would be the use of all this waste of time and energy, if death did not transfer you to a higher life beyond? All things in existence display the Divine Wisdom of the Eternal One, and death is an invaluable blessing, which allows man to enjoy the rich treasures accumulated in the beautiful spheres of immortality.

## Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

SIR ISAAC NEWTON.

SECOND VISIT—November 13th, 1880.

The medium at once went under control, and spoke as follows: "Yes, even as he is endowed with the power of overhearing, so also are we empowered to listen to those utterances of him who is known as "Jacobi." Acute as my studies were on earth; pleasing and gratifying in the result as they undoubtedly were; yet,

I find, that there are studies demanding a closer attention; studies, that are neglected by men on earth, who satisfy themselves with words and vague ideas. "Jacobi," first of the chosen angels, has made *mind* his study, and has given a self-hood to one part of mind; the only self-hood, in fact, that he admits; and this is will—self-hood of will. How very few of men on earth there are who know their own nature, how it is congenitally endowed, developed through an ever necessarily changing era of ignorance, and is but gradually emerging through earth life—out of that era of ignorance to the realms of knowledge. Men are satisfied that they are of a dual nature—composed of body and soul; they conceive of the soul, that it is a principle of consciousness and volition, and that it is a soul, sensual, intellectual, and emotional; that the body on earth is its greatest modifier—staying bound to its power; and further, that the bonds are in accordance with the health of that body; the mind or soul being dwarfed—or expanded according to the healthy condition or the *vice versa* of the body; that the soul's sentiment in the body had conceived God; had conceived good and evil, and their difference; and that therefore they are responsible, being held in responsibility by will; they conceive that the soul has a natural bias towards the worship of God, the steadiest and truest affection, and that this feeling is held in check by the body, and the soul is dragged down from its lofty aspirations by the vices of the body. The soul has a knowledge of its own strength or of its own weakness in the body; of this, however, very few men have a conception. The soul, even when in the body, is complete and distinct and independent of the body; knowing, that it has a mastership endowed on it; a mastership that carries responsibility to guide a perishable body through life. Men here on earth conceive a God; but not one man's conception of God takes the same form as that of another. The greater the intellect, the more powerful the reason, the greater the majesty of their God. The difference between God and man is the difference between God and mind. He is as superior to reason or mind as He is superior to His children. Nevertheless, men on earth, and even angels in heaven, cannot conceive of him or apprehend him only as mind—perfect mind; and in no other light can God receive the emotional consciousness of the souls of his creatures; men bow down and worship him, but as the angel "Jacobi" said, "the *spirit of holiness* is not with them; the act of worship once performed, and an instant dismissal is given to the spirit, and every-day life is again commenced. Now, in one of the angel "Jacobi" statements, he said "that there is no prayer that the human lips can frame like that which prays to the Father of all for the spirit of holiness. Now this spirit of holiness, which to make known amongst men was the mission of Jesus of Nazareth, is at once the return to earnest prayer, and is given that the soul may systematically continue in this useful and devotional mood; and prayer becomes but an empty form without the exercise of His spirit; for what is prayer, but a pause in the great race of earthly life; a pause necessitated through the want of the spirit of holiness; and which, when given by the hands of a bountiful God, replenishes and invigorates the exhausted soul; filling it again with recollections of its God, and with inspiration and love sufficient to carry it on to the next resting place, when it can again appeal to the same Bountiful Giver; this is the greatest enemy to Will; this spirit of holiness; how fearfully Will battles with it; sometimes conquering, and sometimes being fearfully defeated; trying to emancipate itself from its rigid morality; trying to attain superiority; for Will is part of the created force that is in all nature. It is the culmination of all conditions arising from created things; it is the very ultimate of that which nature can produce; it is free as the air; it is uncontrolled by God Himself; it is sole arbitrator over every act in earth life, and becomes part of the force or power which gives to the soul its spiritual form; it is, if you can understand the term *passive*, material. A substance light as air; existing, indestructible, guiding, and governing every action of habit and inclination. Such is *will* of which men talk so lightly, *I will* to do this. How many millions are there whose Will commands not "*the I will*" but the authority or mandate of the Will. Where, then, is a more fitting representation of the ultimate of human power on earth? It is the king of all matter, standing pre-eminent above all things created on earth: it is, in fact, that which sacred lore designates "lower nature." I have often thought it strange, why the soul should have to go through this earth experience and

why, in its relation to God, these experiences were necessary, and I am told by "Jacobi," that the lower nature is a necessary preliminary condition of mind, and no higher existence would be conceivable without the experience of this lower nature and its first stage of thought. He told me that he conceived that far from any responsibility being attached to the soul for its action during this, its lower nature, it would be unjust were it so, because then the soul would be the martyr of a bad necessity, that linked to it this responsibility during its earth career; that he has felt compunction for this conception; and that a reverence of God and His ways has changed his opinion. There are men also on earth who talk of the perfection of human nature. Perfection has never been since man was created. The soul has never lived even the small division of the day obedient to its God; the perfect man has never been on earth; for were there one, it at its translation, would become one of those, that belong to the higher heavens. Perfect in all things must mean imperfection. It can have no other meaning, and men take for example the life of Jesus of Nazareth and his teachings and triumphantly exclaim: "Behold the perfect man;" yet, perfect as He was, his imperfection was shown, when he knew that that dreaded day had come; when he knew that there were abroad searching after him men, who sought to kill him, and his soul in Gethsemane's garden shed forth bitter tears of fear; the fear of this impending torturing lingering death; such a fear is incompatible with the claims of his followers regarding his perfection. That he was near to God, even as there are angels near to God, is beyond doubt. You have heard it explained by "Jacobi" what near to God means; that practically speaking, near to or remote from is but a symbol or thought, portraying the different degrees of development of mind. He, on whom the name of God is nearest, is a soul whose impulses are all tending to all, that is pure and holy. Such a soul receives manifest and regular communications from those, who can claim for themselves the position of God's delegates; they can lay claim to the sweet familiarity of the love of God. Then there are men on earth who, in misfortune, call on God, but who forget Him in their prosperity. This is a change on earth for which the will or the soul is responsible; and the will, in sinning against God, sins against the soul which it governs. There are others who ape an humility that their souls can never feel. Humility means an extirpation of all pride and vanity from the heart; it means an absence of anger, and is one of the greatest essentials to a virtuous, holy, and moral life. Woe to the hypocrite; for the soul is its own detective; in its higher nature the soul bears with it such a manifestation of its vice; feeling such an aversion against its appearance, that pity and love are felt for its self-abasement. Without this spirit of holiness, men plunge deeper and deeper into crime, and every idea of duty grows every day more indistinct; until at last there is no evidence left to discern the evil in itself or in others. All the harmlessness of their nature has departed from them, and the subtlety that belongs to the world is their sole possession. "My spirit shall not tarry with you always," and this is true in isolated instances; meaning, that these are isolated conditions. This means, that there are some souls so governed by self, or will, and whenever feel the spirit of holiness or the desire to do good. Such as these are never absent from public prayer, praying with noted frequency and apparent fervour; and a casual judge would be greatly abroad in his judgment in thinking that so much fervour and such great importunity must prevail. Yet many, such as these, are under the guidance of self or will, and have not the true spirit of holiness. It is not all who cry "Lord, Lord," that will be heard on that great day; there are many such souls, who are surrounded by the soldiers of God-chosen servants, yet wearing a sombre kind of virtue; although harbouring no actual evil thought against any. Their highest soul's thoughts, however, involve no hopes upwards and some of them involve no hereafter. They are their own enemies. The angel "Jacobi" has been speaking of the leader of such a class of mind, and he has said, undoubtedly with accurate prophetic utterance, "that every sentiment of his conscious soul shall feel a fervid affection towards God and goodness; but that he will never receive this affection of good and goodness from the church of this nation, nor from any of those sects, that protest against the State Church. His is a soul, that could never consent to receive salvation by faith or by grace; when he does love God and obey him, it will be, because he has accepted experiences from nature, and grace will have no claim to the conversion. Amongst all the

army of Christian servants, none shall be so ready or willing; his heart shall glow and be filled with the love of God; every endeavour shall seem barren, that is not in God's service, and the judgment, I mean his judgment, shall always decide with due reverence to God's will. He shall hold guard before his heart, and learn of God how to meet every occasion of action, and he shall boldly proclaim from his throne which will reach the hearts of his hearers, that divine authority proclaims love and praise to Him, and that this command is not to be found by any other means than from nature; for all nature is in obedience to God; thus giving a lesson to the conscious soul of man to be so likewise, and by his closely following after all things created, the soul finds that salvation from misery, and meets the hopes of His joys that are for eternity. Any offered salvation; any other road than this, is but a lie and a snare. Such will be his teaching, which will end the utter confusion of sects and creeds, who speak of grace as the only thing needed. My faith is precious, it suffereth not itself to be mingled with external things; neither with earthly consolation. This is grace which is but the recognition of the spirit of holiness, but has no part in saving the soul from error; because, if the soul were dependent on grace, what is then to be done with that great custodian, the will, which is free from the beginning, and its freedom ensured to the end of time. Necessarily, grace and freedom of will cannot exist together, for will cannot be free if grace is necessary." "Jacobi" was present, when you asked, whether there was any efficacy in prayer; there is undoubtedly; there is, as he explained in the given spirit of holiness; but not when you hear such vile blasphemy as some of these itinerant preachers give forth from their pulpits, which are erected in so many of the by streets of this great metropolis, and who prate of the repeated intervention of their God, and who are bold enough in their blasphemy to state that they have prayed for this thing or for that; for bread perhaps in their cupboard; and, on looking, there perhaps was the loaf. Who say they have prayed for money in their pockets to meet some great urgency, and, Lo! by the power of prayer, a forgotten debtor of many years standing is tendering just the amount prayed for, and which by the power of prayer has been providentially sent. Now this is blasphemy; this is, what is being done, not only in this country, but in European nations. Devotion and love to the will of the Almighty God without belief in these many puerile interventions is nobler, and altogether purer than that belief which trusts in providence. The soul that rants of God, because God has, in answer to prayer given him temporal reward, I ask, would he be so fervid if temporal ills had followed his pleading? The belief that requires only temporal advantage is sordid and cowardly; cherishing selfishness, and obstinacy in will. Perfect godliness, who can describe it? who can realise it? Indifferent it is to all attending circumstances so long as God is served. Wealth, honour, ease, labour, are but conditions, and man should be ready to serve God in the humble home of an employed servant, in the street or in the home; in the day or at night; in all seasons, and at all times; this is true godliness according to my conception; and he, who has these feelings, has no need to supplicate the Divine Father for temporal advantages. It of course is clear to the soul, that God having provided for us a habitable world, leaves us to our own guidance; but in addition to this His creatures on earth are ever under his fostering care and his providential love, and it would be a false hypothesis to say, that God gives no aid in respect of temporal things; but it would also be no false hypothesis to say that many of the prayers are but at best blasphemous leadings with many. The advice of the angel "Jacobi" might well be followed, "Lord, teach us how to pray," and "Jacobi" gives an answer that above all other prayers on earth or in the heavens, that no prayer is so great as the prayer for the Spirit of Holiness. All men have within them an intuitive knowledge of God, and this spirit of holiness is recognised both by body and soul. Understand this: It abides with some, and never leaves them; it is with others occasionally, and with others seldom or ever felt; but in either of these three divisions it makes itself known, and recognises the lower nature as filled with strange and unknown emotions, and then the soul feels a freedom, that it has long been estranged from; and then it is that all things appear clothed with a different garb; vice and misery has the soul conceived until the spirit of holiness filled it, and has turned it at once towards deserving poverty, and given relief. The soul, under all other circumstances, is disputative, obstinate, and self-willed, but an unusual light pervades even

the earthly form under the spirit of holiness, and these home circles feel a larger amount of geniality than when the soul is under the government of cold and calculating will; the disposition towards frivolous actions has changed, and a yearning spirit of usefulness has succeeded. The soul feels itself severed from its old form, and is possessed of no desire to violate the will of God; a keener sense of responsibility than when it was without this spirit of holiness has, in fact, come over it. There are a thousand means, by which this spirit of holiness is known, and more especially is it known by the relief felt, when the subtle influences of Satan are kept out of the pulpit; for the soul then realises, that no action of any spirit could, of itself, be independent of the living God—the Life of Life, or could, of itself, have begotten that life, which in impious pride could battle against Omnipotence. Under this influence, arises the mythical tale of man's first parents, in which their disobedient action brought on themselves the knowledge of sin, and the fatal endowment of their children; and from their children downward, perpetuating it through all time. How could their lives or their souls act independently of the Father of Light? How could they have rendered themselves abhorrent of themselves? He, God alone, is free; for He, alone, is Omnipotent Creator and Provider, according to his beneficent desire; not subject to consciousness, but the Creator of consciousness; with a freedom inconceivable; with an inclination to the happiness, and not the misery of those dependent on Him. Man may be the slave of his passions, of his will; he may obey that Will unquestioning it, but he can never revere it nor can he be grateful to it; nor can he in any way cleave to it. In his heart, reverence has no part in Will; not as a personality; and this is the greatest authority for the personality of God; I mean that the will may arouse no reverential emotion in the soul of man. It has no form; therefore perfect will, to be revered, must have form—must have personality; must be a conscious and emotional being, for God without form would be but *will*, and you cannot reverence what can only be conceived as a power. There are some chosen of God, who are appointed teachers, or guides; whose duty is to teach duty, and whose obedience is to teach obedience, or to indicate or remonstrate against the violation of it. Many of these chosen teachers are earnest in their service of God, and did you tell them that their labours were futile, they would be shocked, and would be further shocked at any hint of their Pharisaism. They are men whose teachings find not the way to the hearts of their hearers; they are didactic, uncharitable, and severe, and palpably imply that the teacher is incapable of violating any duty, whilst their inclinations are to practice every sin which they denounce. The indiscriminating may take these as traits of dignity, of purity; they are false in their obedience, causing division where union should exist; altering the harmony ordered of God. Let them learn wisdom from those, who take no part in Pharisaism; from those who are obedient, who have subjected themselves to authority; and so long as wisdom acknowledges authority, acknowledging it as absolute, then so long is it perfect. To question the absolutism of authority is to abolish all other imputation against its superiority, being guided by the simple fact, that first a God, and then our order, the highest of all material essences; created in our earthly form, with these aggregated essences, under atomic form; spiritually created out of nothing, that is our souls, which are for time and eternity; with no spiritual rights *nor* claims other than those which the soul's earthly actions entitle it to in eternity. All rights are reserved for the Infinite, who is a Being of perfect goodness, and who upholds man's universal happiness; conceiving creation from nothing, this is going to the beginning, and excludes rights. God would violate no right in consigning his unoffending children to punishment. He alone is above rights or claims spiritual; for He is the giver of all good gifts; for He speaks, and it is done; His authority and His power are beyond description; and as I glance around, I thank God for the great change I see in human minds now. The primitive brutality in the belief of an endless punishment, reserved for the wicked, is giving way to the progress of light, knowledge, and civilization, and a sufficiently developed reverence is experienced, which will, by the aid of the everlasting Father, enable us to combine our power, and appear without shock or confusion in the homes of men."

The are some parts of this control which are not altogether clear to me, and there are other parts which have reference to other controls, and which can scarcely be explained, except by a study of those

controls. The "Jacobi," referred to, is evidently the same "Jacobi" that controlled a few years ago, and whose sayings are recorded by William Oxley, of Manchester, between whom and myself there is not an *underground* but a sky line of railway. This "Jacobi," is evidently a spirit representing a principle, that principle being the Spirit of Holiness. He is also, as he announces, the guardian angel and guide of a man, who has made his name, and is the virtual leader of the Freethinkers, and, who will, if I am informed rightly, before he passes away, be one of the leaders of spiritual truths. "*Magna est veritas et prevalebit.*"

— : o : —

## 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.

### TO THE SPIRITUALISTS OF ENGLAND.

BY

#### "A PROMINENT TRANCE SPEAKER."

Dear Sir,—Without any desire to pose as martyr or a victim, since I dislike "gush" and "cant," permit me the justice of a reply to my friend Mr Mould's brief against me, in your last issue, since his manifesto "To the Spiritualists of England" is worthy of forensic honours, hence the defendant desires to plead in person at the bar!

For nearly twelve years the writer has done the state some service in connection with Spiritualism, and, until Mr Mould's letter appeared, has been credited with being the associate of honourable men. Alas! evil times have come, and, according to Mr Mould, I am in evil company at last! For, of course, he who is the associate of those desiring to "burke" or blight the enterprizes of others, must necessarily be considered as sharing the intents expressed in such terms.

As I am in no way ashamed nor regretful of any part taken in the formation of the HERALD OF PROGRESS—for which I have obtained some guarantors—or in the promotion of any agency connected with the diffusion of Spiritualism, either in Newcastle or London, permit me to thank Mr Mould for the delicacy that prompted him to conceal my identity under the courteous titles of "this prominent trance speaker," "this spiritual teacher," "the intermediate," and the "gifted medium," and, by myself lifting the veil, relieve him of the friendly delicacy of providing me such ambushes. Since the person indicated is the present writer, J. J. Morse, a name not unknown, nor, I am proud to say, unhonoured, on Tyneside. At this point, let me record my great surprise that after Mr Mould, as chairman of the directors, at the meeting his letter refers to, entering "an emphatic protest against Mr Morse taking away any report of our proceedings to these London people," he rushes into print, and relieves me of the protest I honourably respected! Comment is out of place?

Permit me a brief review of Mr Mould's remarkable letter. He thus commences:

"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." All, myself included, are affirmatively agreed on the above point, while in obtaining guarantors and in other ways, I have endeavoured to put NEEDS in the place of words. But when it is asserted that at "this moment a scheme is being hatched by a few individuals in London to burke our paper and blight the other existing periodicals" my comment must be that such a statement is not in accord with either fact or intention; for gentlemen do not follow burking or blighting, as a rule. Again—

"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," is another remarkable statement—causing me to unknowing suffer from mental myopia of an aggravated character; asserts a belief to exist

in the minds of "these London people," which, however much I might feel flattered ("or otherwise") if it existed, must here be mentioned as another *castle in the air*, existing only in the mind of Mr Mould; assumes a most mean and dishonourable intent, to annihilate the *HERALD*; and a resort to tactics that consist in attempts "to get at" the Editor of this journal, but on this point it is my duty to contradict the author of the manifesto under review, and that is wherein he says "our Editor had wit enough" to decline the overtures made to him. No overtures were ever made to "our Editor," so "our Editor" could not "courteously decline" what he has not been asked to accept. Now, all the "bribery" offered me, consists in a very moderate offer of remuneration, but enough to enable me to reduce my already very moderate fees to societies. Mr Mould says further on:

"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." The importance of the business can be waived, but the "elaborately prolonged preamble" demands a passing word. My statement was that the matter of a new paper was mooted in October, 1878. A company was then suggested—the same one that is now being promoted—and I have before me a printed list in which I find Mr Mould stands for five £5 shares; and let me add he has now a memorandum from me to him, over my signature, dated Derby, February 10, 1879, in reference to my accepting an appointment in this proposed company, and the attitude I promised to take *in re* my engagement with the Newcastle Society. My act in 1879 and my suggestions in 1878 that received his financial support and friendly approval, are denounced as selfish and efforts at aggrandisement in 1880! As my act has never been rescinded by me, and still remains in force, I am at a loss to see how it was right then, and wrong now? The public must judge between us. The "preamble" then was simply a re-statement of facts Mr Mould was already in possession of. It is utterly incorrect to state that I was such an idiot as to assert my fitness to decide upon the existence of anybody's directorate, unless it obeyed my dictates, nay "wishes" is the exact word, as no such sentiment either passed my lips or existed in my mind. While the imputation of motives to the writer of a friendly letter may be good commercial policy, it is not what one would expect from the author of the letter under review.

Another point needs correcting. It is:

"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 italics are in the original, and are quite misleading, and what was in my mind, and what my endeavour to express was, simply that if the "Directors" determined to lay the letter submitted to them before the "Board of Consultation," or the "Guarantors," that *the fact* would be communicated to me, as I did not anticipate the directors would come to any conclusion then.

The following excerpt can be left to the interpretation of those who know me better than the author seems to:—"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," though it forcibly suggests "Old Bailey practice" to the mind of the present writer.

As to the first part of the following paragraph from Mr Mould's letter, the writer of these lines quite agrees with it, but mediums—or a medium—are not the only crafty people in Spiritualism. "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?" But all things need a centre—even the *HERALD*, with its "offices" and "directors," and it also requires that its Editor, if not "a press man," shall at least have a knowledge of press matters, otherwise its columns might be filled with "Pi," which would be very different food to that hitherto served by him to his readers. Mr Mould asks, "Is it not a gross fetichism to suppose that a gifted medium must necessarily be a good man?" What or who does he mean? If me, I am before the world. Perhaps, it is one of those convenient "glittering" generalities that controversialists delight to use. Let us hope so. When every section of our cause acts out the democracy Mr Mould expresses in his next sentence—"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," many humble workers, "unadorned by social grace," will obtain the recognition now denied them.

I have endeavoured, I trust successfully, so to write that while criticising freely, my words might be void of offence, personality, innuendo, or imputation of motives. A controversy of this kind is too poor a theme to my taste, while such weapons are all unsuited to my hands. Let me trust this letter will assure my Tyneside friends, whether they be among "the horny-handed miners or mechanics," or gentlemen of the culture, ability, and position of my friend Mr Mould, that I will never submit to sit down under unjust imputations or misrepresentations, however intentional they may be, without an emphatic protest against them. I think twelve years hard public work has not earned me a right to the suggestive titles Mr Mould applies to me, and he and the thousands who know me, may rest assured, I will yield to none in disinterested services for our cause. It may be that my sacrifices of health, comfort, time, energy, and worldly success, may even exceed those of my somewhat ungenerous critic. One word only—my prayer is: "Good angels keep me out of the Pontifical chair for ever!" as we have had and have enough of Popery in Spiritualism—alike in the Provinces and in London. Will my friend, John Mould, and all who may read this letter, disabuse their minds that an illegitimate aggrandisement of self is the only motive actuating the services of that servant of the spirits and the public of Spiritualism, known to all in many lands as

J. J. MORSE.

#### A CORRECTION.

To the Editor of "THE HERALD OF PROGRESS."

SIR,—Your readers can now read my criticism and Mr Harrison's rejoinder consecutively. They have the bane and the antidote before them, and can judge how far my words merit the description of "onslaught" or "malicious personal criticism."

This pretence of *animus* on my part is a pure fabrication. I am dealing not with a man but with his published opinions and suggestions as they affect the movement at large.

Mr Morse's letter shows that the pretence on which the attack was made was an erroneous one. No paragraph was omitted from my paper.

As to the spirit and temper of the rejoinder, and the likelihood that it will tend to foster the harmony that on paper Mr Harrison so much desires, but in act has so unfortunately hindered of late, every one can judge for himself.

My desire is for truth first, and peace next. I earnestly hope the coming year may bring us a spread of both.

W. STANTON MORSE,

Nov. 20, 1880.

## General News.

We have received Nos 2 and 3 of a new monthly entitled the *Watchman* published in Brooklyn, New York, U. S. A.

The *Cornubian and Redruth Times* prints a paper sent by Mr Wallis to the Conference at Manchester, on "What some foolish people think of Spiritualism."

We are glad to notice that the Keighley Spiritual Brotherhood has become affiliated with the Yorkshire District Committee. This is a move in the right direction.

The Propaganda Committee, appointed by the Manchester Conference, is making progress. Several resolutions have been adopted, and will shortly be published.

Mr Walter Howell has just completed a successful tour in Yorkshire. A more extended report has been crowded out. More in our next.

A gentleman in South Shields 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.

We are informed that Mr J. Coates, the well-known Mesmerist has been having most successful meetings in Edinburgh. His experiments with sensitives have established the genuineness of the performances in the public mind, and a Committee appointed by the audience to test the reality of the power exercised by Mr Coates has testified to the reality of the effects.

**SOWERBY 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.

A debate on Spiritualism took place in the Sydenham Institute, between Mr Enmore Jones (Spiritualist) and Mr Lees of the *Sydenham and Forest Hill News* on Tuesday evening the 16th inst., presided over by the Rev. H. W. Yeatman, M. A., (Vicar.) There was a crowded attendance on the occasion, and the vote was carried by a large majority against the Spiritualists. We will publish in our next issue the speeches by Mr Jones and Mr Lees.

The Council of the Dalston Association of Enquirers into Spiritualism cordially invite the attendance of Spiritualists and others to a Religious Service, to be held at the New Assembly Rooms, Lyme Grove, Mare Street, Hackney, on Sunday morning, Nov. 28th, 1880, at eleven o'clock, by the president, Mr J. J. Morse, (inspirational speaker). Admission free. A collection at close of the service towards defraying the incidental expenses. Sankey's hymns will be used.

**GRAND PRIZE DRAWING.**—There are about 60 prizes as yet unclaimed, many of which consist of pictures, gold earrings, books, purses, pipes, photographs, photographic views, and many others, too numerous to mention; ticket holders are urgently requested to apply for prizes at once to the Secretary. Those who reside at a distance please write to Mr H. A. Kersey, 4, Eslington Terrace, Newcastle-on-Tyne, enclosing their tickets. Remember there were no blanks, everyone getting a prize worth having from the unsold goods at the late bazaar. Mr H. A. Kay of Newcastle was the fortunate winner of the first-prize, Mr Thos. Dawson of Gateshead won the second, and Miss J. Hunter of Gateshead became the happy possessor of the third prize.

We are glad to notice that all our contemporaries do not look upon Spiritualism in the light of a delusion. The *Bradford Daily Telegraph* frequently contains paragraphs in our favour, and in commenting upon the action of Mr Stuart Cumberland, observes:—"Undismayed by the not very signal success of his former attempts, Mr Stuart Cumberland is going to renew his exposure of Spiritualism; but this time he has chosen a deaf and dumb audience. He advertises an entertainment at the Institution in aid of the deaf mutes in Oxford Street. I am afraid, however, that Mr Cumberland's exposures are likely to benefit rather than injure Spiritualism—much in the same way as Mr Dale's imprisonment promotes the spread of Ritualism. Surely Mr Cumberland cannot be a ghostly propagandist in disguise!"

**COMPULSORY VACCINATION KILLS ALL PROGRESS.**—If you sir, will ask your medical advisers, Dr. Buchanan and others, they will not be able to tell you what is the law which determines how long lymph will protect, therefore, there is no limit to the period, whether it shall be one or ten years. I hold that the Government is bound before sympathizing with these gentlemen to say how far they are prepared to go. What we say is this, that considering the vast improvement which has taken place in the sanitary condition of the country—as Lord Macaulay observed, country gentlemen no longer gather the litter of the farmyard under the windows of the bed chambers—the compulsory system should be done away with, and that if there is to be experiment, let it be solely done on the responsibility of the profession on the one hand, and the willing acceptance of the people on the other. There will then be this benefit gained, that if the remedy has virtue in it, the fierce criticisms which every remedy has to undergo in the profession will bring out that virtue, and will get rid of its evils; but stereotype a remedy in an Act of Parliament, as you are doing now, and you check healthy criticism, and kill that vitality which all honest remedies have to improve under the increased experience of mankind.—*E. Robinson, F.R.G.S., Deputation to the Local Government Board.*

### NOTICES TO CORRESPONDENTS.

Several letters have come to hand bearing upon the subject of Mr Mould's letter which appeared in our last issue, but we think it the wisest policy to restrict the discussion to Mr Mould and Mr Morse. Correspondents must, therefore, excuse the non-appearance of their communications.

— : o : —

## Notes of Progress.

**MANCHESTER.**—On Sunday afternoon last, we were expecting Mr Harper, of Birmingham, to address us, but he did not put in an appearance, presumably because not in town, however, we had an excellent discourse upon a subject which is becoming more important every day, not only to us as a nation, but also to every enlightened country in the world, namely "Monarchy versus Democracy, or the reign of Might against Right," which was handled by the guides of the medium, Mr Tetlow, in a very forcible manner. In tracing the different forms of government which existed ages ago, and coming down to more modern times, denounced in very strong terms, the lavish expenditure of the wealth of the people to gratify the wants of the ruling powers, as shown not only in this England of ours, but in all the nationalities of Europe, except republican France. As a discourse, it was remarkable for the powerful grasp shewn of the subject, giving dates, and events which are historical, and very conclusive evidence to us that the unseen intelligences are deeply interested in all questions appertaining to the happiness and development of humanity; because we know that the medium did not know upon what subject he had to speak, and had he known, he of himself could not have delivered such a discourse, bristling with facts, and figures, as above referred to. From whence then this intelligence? At the conclusion of the meeting, Mr John Ainsworth came on the platform, and in very touching and appropriate language alluded to the fact that we were about to lose the willing and loving services of Sister Emery, who, next Wednesday, will leave these shores for the more hospitable shores of America, taking with her a family of very promising sons and daughters, to join their father, who preceded them three or four months ago, and who, we are very glad to learn, is doing remarkably well; they have all our sympathy and best wishes, and will also be remembered with affectionate regard by all the friends who are in the habit of meeting at the Grosvenor Street Temperance Hall. The above is one of the evidences of the want of harmony in the laws of this country; here is an instance of a steady, industrious, and intelligent man, compelled to seek employment in a foreign land, because the labour market is over-stocked in his own country, and the means of subsistence here so limited, and will remain so, until the wealth of the nation is diverted from its present channels to those more ennobling and just.—Yours truly,  
R. F.

**LEICESTER.**—A very remarkable movement is taking place in this city. The Committee of the Spiritualist Society, during the past four Sundays have thrown open their hall in the afternoons to the members and friends of the Secularist Society. Mr J. Hobnes, a vice-president of the National Secular Society, is the chairman. Everything betokens an earnest spirit of enquiry to know and ascertain for themselves whether there really is anything in it or not. The meeting selects certain parties, all unbelievers, to form circles and sit as many times in the week as is convenient, and reports the success and non-successes the following Sunday. A number of them had not even seen the table move before, and could scarcely believe it would move without it was forced; however, that delusion is being expelled; the next resort is *will power*, that also will soon be shattered. On Sunday afternoon, after the reports had been given in, a friendly discussion took place. At one of the circles no table movement whatever had taken place; at another a goodly number of facts were given, respecting a relative of one of the sitters, whilst in several instances incorrect statements were given by the same spirit. At another circle unconnected with the afternoon meetings, a circle of Secularists are having remarkable demonstrations, which will be given to the world after a while. To us who have laboured so long in our glorious cause, it is very consolatory to know others are entering the field with the same earnest spirit as ourselves. As regards our society, we have had the most successful quarter since its formation, which will be six years in January next; we are now out of debt, and have a little in hand. Our cause is silently working its way in all parts of the town. THE HERALD OF PROGRESS is steadily going up; this week's number our members think, beats all; they admire it for the admirable manner in which it advocates that professed Spiritualists should band themselves together in societies; because if it is not so, how can we send for Messrs Wallis, Wright, Howell, or other earnest advocates of our cause? Without union we should be as a rope of sand. On Sunday, Nov. 28th, our platform will be occupied by a local medium. J. B.

**LIVERPOOL.**—Mr Johnson, of Hyde, gave two most excellent addresses, last Sunday, in Perth Hall, to good attendances; the evening audiences being very large. The morning subject was "Immortality," which discourse was treated upwards of an hour, and appeared to be inexhaustible. It was alleged that life and immortality were not given to man to amuse, or even to show the glory of the Deity, but for the utility and benefit of His creatures, proving the good will of the Wise Creator; and that it required the three-fold connection, between the body, spirit, and soul, to express the divinity within him to the outer world. God could only be manifested in the flesh, beyond that He was not known. The evening's discourse, the subject of which was chosen by the audience—"The nature of Good and Evil," was a complete answer to "Why did God send Evil into the world?" The speaker showed that all the apparent evil was a comparative good; that the sunbeams shone the most beautiful in the clouds; that drunkenness developed the great temperance movement; and that bitter experience often made men good. The control said, that since he had passed into the spirit world, he had heard the experience of many that their bitter end in this life was the commencement of their starting to rise into a new life of goodness and development. These are the doctrines set forth by Spiritualists—that evil was ignorance, and that good was the true light that enlightened every one that sought that light.

**SOIREE AT ASHINGTON.**—On Saturday evening last, an united gathering of friends belonging to Choppington, North Seaton, and Ashington took place, on which occasion a public tea and entertainment were held in the Lecture Hall. A goodly number of friends assembled and did ample justice to the most excellent fare provided for them; after which an entertainment was held, presided over by Mr H. Burton of Newcastle, consisting of songs, recitations and short addresses, and several well executed selections by the "Excelsior" String Band under the able leadership of Mr W. Holden. The singers were Messrs Wallis, Robson, and G. Scott, Misses Wood, Joseph, Nichol, and Atehinson, and recitations were effectively rendered by Messrs Straker and Dawson, and Miss Beckford and addresses delivered by Messrs Burton, Wallis and Lambelle. The hall was crowded during the entertainment and the greatest enthusiasm prevailed on all hands; and the friends in Ashington are to be congratulated upon the successful issue of their undertaking and particularly would we mention the indefatigable exertions of the

Secretary Mr G. Scott who is worthy of commendation. It is well to say that this gathering was promoted for the benefit of the funds of "THE HERALD OF PROGRESS." The meeting closed with the customary votes of thanks, and the friends slowly dispersed after spending a most agreeable and enjoyable evening.

#### ANNIVERSARY OF THE GOSWELL HALL MEETINGS.

The series of meetings held in the Goswell Hall, London, have now been continued for over a year, and meeting, as they have, a long felt want, have proved alike useful, and successful. No small part of their success is due to the untiring devotion of Mr J. Swindin, the worthy President, and Mr W. Towns, the zealous Secretary, since these gentlemen were the first to initiate the above meetings. Situated in a fairly central and accessible neighbourhood, the hall ought to be much better sustained than it is; and, no doubt, if the state of the funds permitted the management to more largely advertise the meetings a more numerous attendance would be secured. Considering the difficulties that apathy, and other matters, have interposed, Messrs Swindin and Towns, are worthy of all praise for the devotion with which they have laboured to keep up a representative spiritual platform in the great metropolis.

In spite of a most determined downpour of rain, and most decided antics on the part of *old Boreas* quite a large company assembled for the concert on the above stated evening. A programme was presented each visitor, and the items thereon given with a charming disregard to the order in which they were printed, which served as an amusement to the audience, but, an embarrassment to the conductor Mr T. F. Knight Smith, who opened the concert with a brilliant piano-forte solo, eliciting the warm appreciation of the audience. Miss Barnett recited, very acceptably, Gerald Griffen's Poem "Orange and Green;" Mr L. G. Freeman, sang "My Queen," in a pleasing, and effective manner, though labouring under a pronounced hoarseness; the Misses Gillan next gave a duet "To the woods;" after which Miss Florence Hassell sang "Never again," which, with another song, sang by the same lady later on, "Darby and Joan," gave the unmistakable satisfaction, and was loudly applauded. Miss M. A. Sparey then gave "The Ballad Singers," in a most winning, and effective style, meeting with much favour; as she also did in her second song "Waiting," in another part of the programme. Miss Bessie Freeman sang a serio-comic song "No, Sir!" in quite a taking way; and Mr Presley followed with "I fear no foe," in good style; Mr Knight Smith rendered "Tell me Mary how to woo thee," in an excellent manner; when the Misses Everett rendered a piano-forte duet in a brilliant manner, followed by the Misses Gillam, who gave their second duet, "When the wind bloweth in from the sea," in such capital style as elicited hearty applause. Mr Irving created great interest by reciting "The Gamester," in a very powerful and spirited manner; while other recitations by Mr E. Furse "The Schoolmaster and his apples," and "Mary Queen of Scots," by Mr J. N. Greenwell, were well appreciated by the audience. The piece of the programme that elicited the heartiest cheers and laughter was that given by Mr F. Guy, in a song sang in character, "Sir J. Porter, K.C.B.," (From *H.M.S. Pinafore*), which was sang, and the points made, in such excellent style that the audience was fairly carried away, and which made an excellent termination to the concert portion of the proceedings. The various ladies and gentlemen, including Mr Knight Smith, the conductor, gave their services gratuitously, and by their generous assistance provided a most pleasant and agreeable evening's entertainment, for which they are all and severally entitled to the warmest praises. Mr Joseph Freeman acted as chairman, and in a brief and appropriate speech *apropos* to the occasion, opened the proceedings of the evening. At 9:45 dancing commenced, and was vigorously sustained for some time afterwards.

It may be interesting to state that the accounts for the last three months of the Sunday services are as follows:—Receipts, (inclusive of 3s 3d balance from previous quarter) £23 11s 5d; expenses, £22 17s 6d; leaving a balance in hand of 19s 11d.

## TERMS OF SUBSCRIPTION.

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

ANNUAL SUBSCRIPTION, 6s. 6d. IN ADVANCE.

## RATES FOR ADVERTISING.

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

Short Advertisements for situations wanted or vacant, or miscellaneous wants, will be inserted at the rate of twenty words for 1s. per insertion—three insertions 2s.

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 scenes, 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 26, 1880.

Why do not all Believe?

THE facts and evidences of Spiritualism being so clearly set forth in the experiences of every family, and so plainly demonstrated by the objective phenomena, that only the most prejudiced and illiterate minds can possibly refuse assent to their authenticity. Yet, notwithstanding the cumulative testimony of scientists and others who have carefully weighed the whole of the manifestations of Spirit Power, and unhesitatingly accord their conviction of the genuineness of the occurrences, there are still those who *pose* themselves as authorities, and denounce Spiritualism as a delusion, and its mediums and devotees as knaves and fools.

We need not now stop to inquire as to the causes which prompt such inconsiderate action, for these are so manifest that it were superfluous to reiterate them. One fact, however, seems evident, that because the phenomena and their causes transcend the powers of comprehension of certain well-intentioned individuals, they immediately set themselves to work and declare that the phenomena are not within the range either of possibility or probability.

On a similar footing, we find another large section of the community, and we fear an increasing number, who declare their non-belief in the existence of any entity or being known to the Spiritualist as soul or spirit, and who assert that these terms are "vague expressions," having no existence outside, or apart from, the mind of the person using them. But he that will believe only what he can fully comprehend must have either a very long head, or a very short creed; and wisdom might suggest the application of means by which the powers of perception might be strengthened and their exercise called into operation in ways totally unknown in their present undeveloped condition.

While the physical marvels carry conviction to the senses of the agency of external forces in their production, it is far otherwise with the mental or spiritual phenomena; and for this reason that the former are more nearly adapted to the receptive powers of the age, while the latter can only be

fully appreciated by those whose intuitional or spiritual avenues are open to their perception. But when man carries his limited powers beyond his own contracted sphere, into regions without his jurisdiction, and assumes the dignity of the teacher in places where the docility of the pupil would be more in harmony with his powers, though less congenial to his pride, the result cannot be other than fatal to true knowledge. We are surrounded with the most striking evidences of the existence of an Infinite Will and Goodness, and these proofs multiply upon us in proportion to our powers of Spiritual perception, and in those departments of this system where we understand the most the marks are most discernible. An astronomer would have a more sublime view of the powers of the first cause in magnitude than an anatomist, but the latter would have a much finer conception of this wisdom in minuteness than the astronomer. A peasant may have as sincere a veneration for this Being, and adore Him with as pure a worship as either the astronomer or the anatomist; but his appreciation of Him must be less exalted, because it is built upon a narrower base. One endowed with a moderate share of mathematical knowledge might be capable of following Sir Isaac Newton through the rationale of many of his propositions, and would find him clear and irrefragable in all of them. But presently he comes to that philosopher's discovery of fluxions, the principles and deductions of which happen to be *beyond* his comprehension, would it not be the height of presumption for such a man to accuse or suspect that philosopher of obscurity, rather than himself of incapacity? Yet are not those who doubt and even deny the existence of soul, spirit, and their manifestations guilty of similar indiscretions?

From these brief and simple illustrations, it would appear that our knowledge is proportionate to our mental powers of perception, and that it were unwise and most unphilosophical to expect to grasp the totality of infinitude while the finite retains possession of all our thoughts. How true are the words of the Poet:—

"Who has no inward beauty  
None perceives, through all around is beautiful;"

and in like manner before we may be in a position to apprehend, much less comprehend, the nature of soul and spirit, we must first learn their attributes, and mount stage by stage to the absolute domain of pure knowledge.

If truth and knowledge are the avowed objects of life we must not be ashamed to confess our weaknesses, nor to refuse the kindly assistance they proffer unto us; but with meekness and teachableness aim at the perfection of our lives and the unfoldment of our characters, knowing that before we can see clearly the scales must be taken from off our eyes, and our minds illumined with the divine essence for the perception of true Wisdom.

## TO THE SUFFERING.

The attention of our readers is respectfully directed to the announcement to be found on another page respecting the Magnetical Appliances of Mr Robertson. The efficacy of these appliances is well known and cannot be overrated, and the success that has attended their introduction to this country testifies to their curative and restorative powers. The maker having studied electricity and magnetism and their application to disease comes forward in full confidence that his anticipations will be fully realised and that all who avail themselves of his appliances will find permanent relief. The price is just one-half the usual price charged by other makers, and considering the fact that those belts are of superior make, the steel of better quality and more powerfully magnetised an advantage is held out to the suffering not often met with. If any of our friends in easy distance of our office would call we would gladly allow them to see one of Mr Robertson's belts sent to us for that purpose. Read the advertisement.



## AN EPIDEMIC OF HYSTERIA.

The *Evening Citizen* (Glasgow) says, "the Italian papers state that considerable alarm has been caused by the rapid spread of an epidemic of nervous disease in the provinces of Udini, in Italy, which has assumed a very peculiar form, and has given great trouble to the clerical, medical, and police authorities. There is little doubt that the disease is a form of hysteria, but the ignorant class of persons, who are the chief sufferers from it, attribute it to the possession of evil spirits, and all kinds of wonders, including the gifts of prophecy and of tongues, are said to accompany the seizures." Of course, any explanation will be preferable to the recognition of spirits; but it is remarkable that they should be "evil spirits." Why not good spirits? No doubt, many of our pseudo-scientists and some of the all knowing wise-acres will be able to tell us how that the mind, or the brain even, can perform such wonderful things in an abnormal state. It may be equally true that "the gifts of prophecy and of tongues" accompany these hysterical fits, but we would like to know what special power disease has to confer such privileges upon the diseased? Who can answer?

## THE MANCHESTER AND SALFORD SPIRITUALISTS SOCIETY.

In accordance with information duly received from what we considered reliable authority we caused the words "The Manchester and," to be dropped from the title of the above Society. It now appears that such information was incorrect and we gladly correct the error. In a letter from the ex-secretary Mr J. Campion, that gentleman says:—

"Perhaps I might state the above Society was commenced, and is supported by Manchester friends, in order to extend our borders, and to take up a long felt desire—viz:—a Sunday evening Service—as hitherto, an afternoon Service only (at Grosvenor Street), had to suffice, to form a separate party, or clique, was our remotest idea—our object being, rather to auxiliate, to strengthen, and to stimulate the already existing Society at Grosvenor Street, hence the name given 'Manchester and Salford Society' arose from the fact as being supported by all who were interested in the matter—and so far we rejoice that we have been able to maintain our position,—our platform has been efficiently supplied—unity, and harmony prevails, and a steady increase of attendance is observed.

## THE INTERNATIONAL PARIS ANTI-VACCINATION CONVENTION.

SIR,—In a recent issue of your liberal journal, you allude to this project, which is beginning to attract considerable attention. It may interest some of your readers to know that I have just returned from a visit to Paris, made with a few of ascertaining how the Congress was progressing. After several interviews with Mr Labbee, the proprietor of *Le Reveil Medical*, and the leader of the anti-vaccination movement in France. It has been decided instead of a Congress, to hold an International Conference of opponents to compulsory vaccination on the 11th, 12th, and 13th December next; its object being to prevent the imposition of further laws to enforce vaccination and re-vaccination, and to obtain the repeal of the existing vaccination legislation.

The proceedings will include a re-union or conference, and the reception of reports, &c., a public evening meeting at *La Salle d'Encouragement* a deputation to the President of the Republic, and one to the Minister of Commerce (who in France is the head of the Vaccination Department), and the preparation of a memorial to be sent to the chiefs of all nations where vaccination is at present enforced.

Dr Herbert Boens (of Belgium), Professor A. Vogt, (of Berne, Switzerland), Dr E. Haughton and Dr W. J. Collins, B.Sc. (of London), and six medical gentlemen of Paris have signified their intention of being present. Several others have given in their adhesion to the project, and the promoters hope to obtain the representation of the leading European States, as well as the United States of America.

I shall be pleased to receive communications from those who desire further information, or wish to send reports relating to the results of compulsory vaccination.—I am, Sir, yours, &c.,

WILLIAM TEBB.

7, Albert-road, Regent's Park, London,  
Nov. 16th, 1880.

## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

## THE BRAGAVAT GITA.—SCENE XIII.

Subject: Interior and Exterior Life.

## COMMENTS.

The present, and remaining scenes, are purely philosophical, i.e., they may be regarded as explanatory of what has preceded, and treat of subjects which should engage the thoughts and attention of the most advanced minds, both in science and theology, inasmuch as they clearly shew the *modus operandi* whereby the human spirit becomes individualised, and the purpose that is to be attained by such process.

To grasp the truths herein revealed, it is needful to abandon the plane upon which the theology and science, even of the present day dwell. This philosophy and theology teaches nothing of a "personal God," such as the simple and natural mind conceives of, (which is nothing more, and nothing less, than a creation, or reflex, of the state of mankind of the present age,) but, rather, it is the revelation of *Spirit*, before and after, differentiation or embodiment.

But, Spirit is Life! and no word in the English language is more suitable to raise the thought of mankind above personality, and open up a system and development of Being, where time, space, and person and matter, have no place. As mankind develop beyond the present average of mentality, the very terms now used, with the ideas which they involve, will have to pass away, and new terms used to express ideas, more in conformity with spiritual modes.

To enable the reader to understand somewhat of the philosophy and its rationality, as unfolded, it will be necessary, to revert again to the subject of the Triad, which is the grand key to the understanding of the nature of man. Ordinary minds look upon the human being as a *monad*, i.e., as simply one somewhat; which looked at from an external standpoint is correct; but, the monad, in appearance, is in truth—a *triad*: in short, a composite being, built up into a personal or individual form, by the action of three distinct (yet not separate) forces, by which the life flow operates and sustains that form in being.

In fewest words, there are three degrees of receptive life in every human being, and also, in the race, as a whole: consequently a man, is a trinity in unity; and, man, in the complex, expresses the same truth. From this truth, has arisen the present fallacy of a Tri-personal God, and the endeavour to conceive of the Great First Cause, as formed of three persons, or individualities, each endowed with equal power, though expressed in a different mode by each. Until a new meaning and value is attached to numerals, and their relation to each other, it is a solecism, irrational and fallacious, to propound such a doctrine; and, as the starting point in such a theology is a fallacy, consequently all the doctrines that are based upon such a fallacy, are fallacies too.

Let the reader, then, instead of dwelling upon the idea of God, conceive of Life and its manifestations, and as a consequence, the beauty and the rationality of the truths revealed in this ancient Record, will be better appreciated.

I have headed the subject of this chapter, or scene, Interior and Exterior Life. The words in the original are *Kshetra*, and *Kshetragna*. We have no single words or terms in our own language to express what is involved in these words, and, the translators, as yet, have left them untranslated; but, as they are expounded at length, they may be taken to be the text, and what follows as its exposition.

The Revelator, (the so-called *Krishna*, equivalent to Christ,) speaks of *Kshetra*, as—My Body! afterwards explained to mean all existent, or, phenomenal life forms.

It does not simply mean, organic forms, or even, inert matter, but it comprehends all that is tangible and visible, through the senses.

What is *Matter*! is a problem that no scientist or philosopher, has yet been able to solve, upon the natural plane, (for *Nature*, as expounded in this scene, includes vastly more than the substance and things that are visible and tangible to the external sight and touch;) for, it is an axiom of science, that matter is

something totally distinct from spirit: but the recent experiments of Professor Crookes carry us up to the point where it becomes so rarified as to be almost beyond the ken of the sensual plane.

No one who has witnessed, and carefully watched and studied Spiritualistic phenomena, can have witnessed such displays as the apparent creation of solid material objects, and even of living, moving, talking, materialised spirit human forms, out of nothing, and their sudden dematerialisation and vanishment, without coming to the conclusion that little or nothing is known concerning what we have been accustomed to call and think of, as—matter.

The "eternity of matter" is distinctly taught in this scene, but not as a substance, separate and distinct in itself, which though resolved and re-resolved by chemical experiment into its supposed primary elements, may again be used to form material for making tangible and visible actualities.

If scientific theory propounds the doctrine of the resolvability of matter into a certain number of primary elements beyond which they cannot be resolved, then, it is as fallacious as the theological dogmas of the present age. There are no such things as primary elements of matter, of which all things are compounded. These "primary elements," are merely terms to express that which scientists have hitherto been able to reach and tabulate; in short, these "primary elements" are the various gases, into which, it is supposed that all matter is resolvable. But, what are these gases? of what are they made? and who made them what they are or appear to be?—are questions, that no materialist or natural scientist can answer.

The truth is, according to this ancient philosophy, and which no mortal can controvert, that there is, in this and in all universes, but—one Life, and one substance, by which Life is expressed and manifested, and it is this manifestation, from its most rarified to its densest solidified expression, that is called—matter! Matter, then, in short, is nothing more or less than "solidified spirit" for the time being; and which is for ever continually changing its form, under the impulse of differentiated spiritual beings in myriad forms, and all acting under the Master Power, which is—Infinite, and for which no name can ever be given or applied. Far beyond the idea which the word "God" implies, is the ancient Indian one of—OM, or AUM; which means, (as I have previously stated,) the going out, or giving forth of—Life itself.

For convenience sake, I have used the terms, Body, Spirit, Soul, to express the three radicals which compose the manifested human form.

Body, is the outermost of the organism, and applies to that which lies within the physical structure as well as the structure itself, and which is only applicable to the mortal or earthly state of existence. When the purpose for which it was assumed, or developed, is accomplished, it is then discarded or thrown off, never more to be resumed in the following states of being, seeing that structural organization, (as we now see it) is unsuitable to the emancipated spiritual body. What becomes of the rejected, or cast off, physical body at death, and the purpose which it has to fulfil in the great economy of the Kosmos, has been hinted at in former chapters, and may be found noticed in the chapters on the Human Organism.

Spirit, is the inner, or intermediate active agent, which guides, propels, and uses as its instrument, the body, or that "covering" which is exterior to itself. It is the intermediate in all states and conditions of being and existence.

Soul—is the inmost of all, and as so beautifully portrayed is—the Life, which, though to appearance, it seems as if it were differentiated or distributed, into so many units as there are individualities, yet, it is part of, and inseparable from, the Grand Life, called—God! or, as I have named it.—The Mighty One! This, is eternal, incorruptible and unchangeable, or as stated here—"The Changer, Maker, and Former," of all changing forms, but, itself unchangeable, because it is from eternity and to eternity, and therefore not of time.

Strange it is, that while the Hebrew Scriptures reveal nothing of a future state of being and existence, and while even the Christian Scriptures, do but little more than declare the truth of immortality, yet, this Ancient Record, not only reveals the truth of a future state, but, reveals its state, and unfolds the doctrine of an eternal progression in the mighty cycle of being. No terrors of an avenging Deity, or of an

inflexible judge, to condemn the unbelieving and impenitent sinner! (who, as Christian doctrine declares and teaches, must suffer an eternal misery for the shortcomings of an existence in time) are held out as a consequence of rejection of the truths revealed and unfolded, but, it is rather an elucidation of those principles which, when known and consciously acted out, are capable of yielding solace and comfort under the most trying circumstances; and more, it points out that a state can be realized, in which neither pleasure or pain, prosperity or adversity, can affect the one who realizes it, and in which, the powers of the spirit and soul can be so consciously, exercised as to realise its oneness with the Great Infinite Soul, and thus causes its possessor to ascend to spheres where the vicissitudes of the outer existent life do not affect or concern.

The central truth revealed in this scene, around which all others cluster, is, the universality and unity of Life, and that all forms, in all worlds, and in all states of being, are but parts of one vast stupendous whole; each particle—each atom, expressing in its own specific individuality, the plan and purpose of the Great Infinite Mind.

Another truth, (though not so apparent in the letter), is, the microcosmic expression in the individual human organism, which represents in miniature, the grand macrocosm. Let this thought establish itself in the human mind, and away goes all fallacious conceptions of special elections, by the Great God, of some who are to be saved and elevated into regions of eternal bliss, while others are to be condemned to an opposite sphere and locality.

What part of a man's own organism would he cut off, reject and condemn as useless and worthless? a moment's thought must convince him that even the smallest organ, or part of such organ, if wanting, would make it so much the less perfect. Then, how much less, can a mortal arrogate to himself such a conception of the Great Supreme,—the Central Life of every atom, that He would cut off, punish or condemn as worthless, that which forms an integral part of the universal "Being?"

And yet, such is what the crude theology of the times teaches. All the notions of "conditional" immortality, which is said to be the resultant of a "belief in Christ" &c., and the equally negative void of the materialist and secularist, spring from ignorance and presumption. It is the attempt to measure the power of the Infinite by the finite human standard of thought, warped and prejudiced by an over estimation of its own value.

What can be more preposterous folly than the claim to teach with authority, on subjects which the churches and their professional advocates are confessedly ignorant? To suppose that the ultimatum (or what they would call creation) of spirit into physical embodiment, is an experiment, and that an infinitesimal particle has the power of detaching itself from the whole, or of being the cause of its own annihilation, is surely to betray an ignorance, of which, such atom may well be ashamed.

If a man cannot be perfect, minus a limb or part of a limb, neither can the grand man of our earth, nor the still grander man of our solar universe be perfected, unless every individualised specimen of human life is present somewhere, or in some part, of the Body, Spirit, or Soul, of the great whole. That Central Soul of the Universe loves its own life, in whatever form it is manifested, and the travail of that universal Soul, undergone by the production of life in outer and embodied forms, will be satisfied with nothing less than the glorification of every atom which it has borne, and wanting even one—the smallest—it would be—imperfect.

Not one atom of life is saved from loss by its own goodness or merit, and not one is lost or annihilated by its own depravity so called. Every phase in which human life is manifested, is but a variety in the uniformity of action by the Grand Infinite Soul, and in such manifestation, an All-wise and Beneficent Plan is observable by those who have eyes to see.

Higher Broughton, Manchester, June 24th, 1880.

(To be continued.)

PSYCHIC FORCE. HOUSEMAID.—"Well, of course, I know better; but since master and Missus believes in 'em, so, all I breaks I puts down to the spirits."

## SPIRIT IDENTITY.

I desire to place before your readers a clear and unmistakable case of identification, the circumstances attending which occurred in my own house through the mediumship of my nephew George Hatch.

On Tuesday evening, January 29th, 1880, we were holding a seance, and shortly after sitting down, our medium was controlled by a strange influence, which purported to be that of a dear companion of mine named John Johnson, who lived at Stobswood, about eight miles from Choppington, and well-known at the Guide Post. John Johnson had been ill for some time, and I visited him about a fortnight before the time of holding this seance, when he told me my house would be the first house he would visit when he got better. But he never recovered, and died on the 28th of January, 1880, one day previous to the seance.

At the time of our sitting we were not aware of Johnson's death. On taking control he showed the sitters and myself how he had died and when, and told us all that transpired while I was last visiting him at Stobswood. After giving other unmistakable evidences that it was the identical John Johnson, he ceased control, and the medium was influenced by another spirit-friend. While the latter control was speaking a knock came to the door, and on my asking "Who was there?" I was answered "Johnson." I opened the door and the father of John Johnson who had just controlled came into the house. He told me John was dead, and while thus speaking the medium was controlled for the second time, and going to Mr Johnson said "I am happy, keep up your heart, you are making me bad by fretting after me." He then made signs for me to get some paper and pencil, which, being procured, he wrote "Be good to my Wife," and gave it to me. I read this message to his father, who was thoroughly convinced of the genuineness of the control, and he took the paper with him. All these things occurred before the body of John Johnson was buried. It was arranged that the interment should take place at 2 p.m., but it was not until 3 o'clock that this was done. On my coming home early to attend a meeting my wife said to me, "Johnson was not buried until 3 o'clock." I asked her how she knew, and she replied that my nephew George, the medium, had been there, and told her that while in bed Johnson had said to him (clairaudiently) that he was not buried until 3 o'clock.

These are genuine facts, which I can prove to anyone, and they serve to show me that Johnson is not dead, but that he lives and can speak to us. Shall we not also live after the body dies?—Yours truly,

*Choppington Colliery.*

JOHN HATCH.

## AN ANECDOTE OF THEODORE PARKER.

## THE VOICE OF GOD IN THE SOUL.—EARLY MEDIUMSHIP.

When a little boy in petticoats, in my fourth year, one fine day in spring, my father led me by the hand to a distant part of the farm, but soon sent me home alone. On the way, I had to pass a little pond-hole, then spreading its waters wide, and a rhodora in full bloom—a rare flower in my neighbourhood, and which grows only in that locality—attracted my attention, and drew me to the spot. I saw a little spotted tortoise sunning himself in the shallow water at the foot of the flaming shrub. I lifted the stick I had in my hand to strike the harmless reptile, for though I had never killed any creature, yet I had seen other boys, out of sport, destroy birds, squirrels, and the like, and I felt a disposition to follow their wicked example. But all at once, something checked my little arm, and a voice within me said, clear and loud, "it is wrong!" I held my uplifted stick in wonder at the new emotion—the consciousness of an involuntary but inward check upon my action, till the tortoise and the rhodora both vanished from my sight. I hastened home and told the tale to my mother, and asked what was it that told me it was wrong? She wiped a tear from her eye with her apron, and taking me in her arms, said "Some men called it conscience but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right, but if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark without a guide. Your life depends on heeding this little voice."

## 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.

When the world thinks in lightning, it is not proportionate to pray in lead. The old theologies, the philosophies or religions of ancient times, will not suffice us now. We want a religion of the intellect, of the conscience, of the affection, of the soul,—the natural religion of all the faculties of man. The form also must be natural and new.—*Theodore Parker.*

Who shall tell me that intellectual or moral grandeur is higher in the scale of powers than the heart! It is not so. Mind and conscience are great and noble, truth and justice are exceeding dear, but love is dearer and more precious than both.—*Theodore Parker.*

—:O:—

## Question and Answer Column.

—O—

We invite the attention of our readers to this useful and interesting department. This column presents unusual facilities for the discussion and probable solution of many disputed points in connection with the phenomena and philosophy of Spiritualism; and trust its advantages will be utilised to the fullest extent.

QUESTION.

WHAT IS SPIRIT?

—O—

Being a Materialist, and considering that matter originates every known effect the human senses (mind included) are cognizant of, and that all phenomena are natural, and none supernatural, I would feel much obliged if any of your correspondents who are initiated, to a certain extent, into the psychic mystery, called Spiritualism, would enlighten me concerning the meaning of the ambiguous word "spirit," and give me some idea of its component parts. Spiritualists make use of several words in defining spirit, that I myself would use in describing a force, a mode, or a quality of matter, but the word spirit is to me an enigma which I have no conception of, and its twin expression "soul," is a shadow without substance that my mind fails to grasp; so, if some of the spiritual propagandists would oblige by elucidating the following questions for my edification, I shall be very grateful for their solution. Which of the trinity, viz., spirit, matter, or infinite intelligence, is the first cause or primordial element? Is such quality of this trinity self-existent, co-existent, co-extensive, co-equal, coeval, co-essential, and co-eternal? Can they exist when isolated, or do they depend on each other for vitality or force? Are they consubstantial or contradistinct, with form or amorphous. Is one of them the creator of the other two, or only the contriver of all phenomena? What authority has Spiritualists for designating the impenetrable Deity "He," when the same may be feminine or neuter? What are the concatenations that separate a Spiritualist or Pantheist? Is not spirit another cognomen for matter? If not, where does spirit begin and matter end? Where is the line of demarcation between the two to be drawn? Is matter subordinate to spirit, or vice-versa. Do Spiritualists contend that spirit can exist apart from nature, and that it has none of the known or unknown properties of matter in its composition, or is it dependent on some natural law of the same for its vitality? What proof has Spiritualists for stating that matter of itself possesses no inherent force, when the human intellect (a mere mode of matter itself which has only the medium of itself to look through) is incapable of analyzing or even remotely conceiving its entire forces, limits, or totality of phenomena? When some of your correspondents have answered the above queries satisfactorily, I will (if your columns are open for free discussion) make a few additional remarks in opposition to the spiritual hypothesis. Thanking you for the use of your space.

I remain yours respectfully,

54, Smithy Street,  
South Shields, Nov, 12, 1880.

GORDON SCOTT,

ANSWER.

## HEALING.

*To the Editor of the Herald of Progress.*

Your revered correspondent, "C. G. Oyston," in your issue of the 5th inst., again brings forward the subject of healing. He says, "the will of the embodied spirit is manifestly the most important factor employed, the volition of the disembodied spirit is undoubtedly more potent than the former, because it possesses superior facilities for its operation. But unless the spirit, encased in flesh, be desirous of alleviating suffering and exercises the will judiciously, and in consonance with the intimations of the disembodied, the results desired cannot possibly be obtained." Herein your correspondent is quite right, the disembodied man can do but little, comparatively speaking, without the agency of a suitable medium, through whom he can work. He might possibly get near the person whom he wished to benefit, when he sat quiet in the evening, retired from the bustle of the day, or during the night he might get still nearer to him, and impart both physical and spiritual power, but still, after all, he would be able to do more real and tangible good through a medium. Then it is absolutely necessary, in his medium, that he be firm, fearless, and unselfish; if he has doubts and fears about taking the disease from the patient, then this becomes an impediment in his way; if he stops to consider whether he will lose some of his vitality and become weakened by the process, then he cannot do the amount of good he might. A medium, to become an efficient healer, must be thoroughly unselfish; he must go forth with an unwavering faith in God and the good angels—an earnest desire in the soul to alleviate the sufferings of humanity, then vast and potent spiritual powers will speedily come to his aid. Indian and African spirits, well-wishers to the whole of humanity—spirits who have passed through great suffering when on the earth-sphere, and have thus learned sympathy through dire suffering; these are ever on the alert for subjects to whom they can extend their sympathy, and expend their powers for good. As to the action of the mesmerist, "C. G. O." is quite right, and I need not say anything further on that point. He says the spiritual requires sustenance as well as the material, and this is obtained from a spiritual source, viz., the spiritual world. Now, the spiritual body derives sustenance from several sources, firstly, from the refined particles of the atmosphere—from the sun's rays—the finer essence of fruits and vegetables—mostly from such as have grown exposed to the sun's rays, and also from the aroma of flowers. Animal foods are not suitable to the development or exercise of the healing power, as they call into play the animal propensities, make men warlike, hateful, revengeful, pugnacious, and lustful. Sylvester Graham, in his *Science of Human Life*, says:—"It is a notorious fact, that in the perfectly rude and uncivilized state of man, the vegetable eating tribes and nations never sink so low in the scale of humanity, never approach so near to an utter extinction of the intellectual and moral faculties, never become so deeply degraded and thoroughly truculent as the flesh eating tribes. However rude the state of the uncivilized vegetable-eater, he always, other things being equal, manifests more intelligence, more moral elevation, more natural grace and urbanity, than the flesh-eating savage." This fact has been observed by travellers and writers from the days of Homer to the present time. Theophrastus, an illustrious Greek, a disciple of Plato and Aristotle, who lived 288 years before Christ, and died at the age of 107, said "eating much and feeding upon flesh makes the mind more dull, and drives it to the very extremes of madness." Sir John Sinclair, in his *Code of Health*, says:—"Vegetable food has a happy influence on the powers of the mind, and tends to preserve delicacy of feeling, and liveliness of imagination, and an acuteness of judgment, seldom enjoyed by those who make a free use of animal food." I will quote one more passage from Sylvester Graham, "Flesh meat is more stimulating, more heating, than vegetable food; and its immediate effect on those who eat it, is to increase the energy of the more exclusively selfish propensities, and the violence of the more turbulent, ferocious, and mischievous passions, its permanent effects, from generation to generation, as a general fact, are to increase the relative proportion of the lower and back part of the brain, and to cause the animal to predominate over the intellectual and moral man." I have brought this question of diet prominently before the attention of "C. G. O." because it is of paramount importance, for, if a healer be not sound of mind and pure in body, how can he dispense a soothing and invigorating magnetism to one who is suffering, being inharmonious and out of balance? Our friend then goes on to say, "now, if the will of the spirit in the body can alleviate sufferings, &c., it cannot reasonably be assumed that he will become deprived of these possibilities, by his translation from the material to the spiritual." Certainly not, the spirit released from the body, will find itself in possession of far more powers, and will soon acquire a more extensive knowledge, and if, on the earth-sphere, the man was desirous to mitigate the manifold sufferings of humanity, he would enter a sphere where he would find, and be welcomed by congenial spirits, who, like himself, would all be desirous to benefit suffering humanity. Then, after a

time, when he has learned his powers, having been instructed by superior spirits, having been taken to the councils held in their large and beautiful Temples, he would become desirous to enter upon his work, or join other spirits in their work; and the question with him would be, where can I find a suitable instrument or medium through whom I can work efficiently? As an illustration in point, take the following, among the messages in the *Banner of Light* of October 9th, I find the following from Dr. James Jackson to Dr. Peebles. "I am here my friend to send a small message to one who will not expect anything from me, because I cannot call myself personally acquainted with him; but I find in his organism an adaptability to me which I can make use of; I find that I may assimilate with him for a special work which I wish to perform, and that is my excuse. I desire to say to this person: it is the request of your spirit band, it is the request of the spirit world, that you devote a portion of your time daily to alleviating the ills of suffering humanity; that you expend your forces and powers to a certain degree in magnetizing the weak and afflicted. I have been looking you over, I have been interviewing you upon the spiritual side, and I find I can make use of you. If you will devote three hours per day to receiving visitors who are in need of vital strength, who are suffering from physical ills, I will be with you, with a band of spirits, to direct your life forces, to direct your magnetism into those channels where it will flow forth and permeate those suffering beings with new life and vigour." Now, here our friend may see the whole difference between the spiritual healer, and the mesmerist, the latter acknowledges no power but that of his own will, whereas the spiritual healer has his controlling spirit or band of spirits to direct the life forces into the proper channels so as to be effective in their work. "C. G. O." then asks "why should you not be enabled while in the spiritual condition, to emit their spiritual vitality in proportion to the expenditure of energy on the part of their instrument, and thus restore the necessary elements in order to allow the medium to follow his daily occupation?" Now this depends to a great extent upon the medium himself, if he lives a good and pure life—keeps his body pure and clean—has an earnest desire to alleviate the sufferings of humanity, lives on pure vegetable and farinaceous foods, has an implicit faith in his guardian spirits, in so far as that they will always be with him, to aid and direct, as well as to supply all requisite power, then he will not suffer from lack of energy, for his spirit friends will give him back all he has expended and more, for as he goes on he will find his powers increase rather than diminish. In the *Medium's Book* by Allan Kardec, page 186, I read as follows, "The magnetic force undoubtedly resides in the man himself; but it is increased by the action of the spirits whom he calls to his aid. For example, when you magnetise with a view to healing, you invoke the aid of a good spirit, who is interested in you and in your subject; that spirit increases your will power, directs your fluid, and gives to it the qualities required for effecting the desired cure. Those who magnetise with a good intention are always seconded by good spirits. Every man, when animated by good intentions, calls good spirits to him without suspecting it. If a healing medium believes that spirits help him, does that belief enable him to act with greater efficacy? Such a man might do things that would seem to you to be miracles." "C. G. O." says he does not for a moment suppose that there is any lack of desire to alleviate the sufferings of their fellows on earth. I do not find that amount of sympathy and earnest desire for this work about which our friend is so sanguine. Perhaps he finds more of it in his walk of life, I hope he may do so, as he goes on with the good work.

As to our friend's question, how shall we supply the best conditions for the reception of the healing power? He will learn from what I have written, I am afraid I shall be taking up too much of your space, but, in conclusion, I should like, for the information of your correspondent, to give, an extract from the "Spiritual Spheres," a pamphlet published by Colby and Rich, of Boston.

"The Sphere of beneficence in its first stages is a sphere of spiritual healing. Into this the blind in spirit, the maimed and deformed of soul enter, those who have fought the battle of life and have seemed to be vanquished; those who have faltered by the way-side because too weak morally to proceed; and those who have, in their innermost natures been conscious of these defects and suffered, but have been unable also to overcome them. Ministers in this sphere of healing are those who understand all the subtle moral and spiritual influences that are brought to bear upon mankind. There is scarcely any one in the average life on earth, who is not capable of administering, in some degree, to some other suffering soul. If it be child or parent, friend or brother, still that ministration, though not unselfish, may be commendable; and if it be a stranger soul thrust upon you from the streets or highways of time, to whom you can and do offer a word of comfort, or the uplifting of a hand, that is because you are entering the sphere of beneficence, and have out-grown the sphere of self, that only sees that which ministers to your own comfort and pleasure, forgetful of others that may be brought in contact with you." As men become wiser and less selfish, we may expect more time and attention to be devoted to this important subject; meanwhile, let us take up the words of the apostle, "While we have time, let us do good to all men."

ALLEN HALL,

LIST OF SOCIETIES.

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

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

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.  
Hon. Sec.: MR. H. A. KERSEY, 4, Eslington Terrace, Newcastle.  
Sunday, November 28... Experience Meeting... Various Speakers... at 6:30 p.m.  
Sunday, December 5... Mr Morse... Trance Address... at 6:30 p.m.  
Monday, " 6... Mr Morse... Trance Address... at 8 p.m.  
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

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

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

*Gateshead Spiritual Society.*

Sunday Services, Temperance Hall, High Street, Gateshead.

*Ashington Spiritual Society.*

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

*Excelsior Society of Spiritualists.*

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

*Cardiff Spiritual Society.*

No. 3, Angel Street, Cardiff. Pres., Mr Rees Lewis. Sec., Mr W. Paynter, 10, Bute Crescent  
Sundays, Public meetings, at 6:30 p.m. Wednesdays, Developing Circle and Physical Manifestations (For Members only) 7:30 p.m.

*Birmingham Society of Spiritualists.*

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

*Birmingham Christian Spiritualist Society.*

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

*Leicester Spiritualists' Society.*

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

*Manchester and Salford Spiritualists' Society.*

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

November 28.....Mr Brown, Manchester

*Walsall Spiritual Society.*

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

*Islington Spiritual Society.*

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

*Manchester Association of Spiritualists.*

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2:30. Pres., R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W. T. Braham, 392, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7:30, when trance discourses are delivered. Medium, Miss E. A. Hall.  
November 28.....Mr Howell

*Glasgow Association of Spiritualists.*

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

*British National Association of Spiritualists.*

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

*Yorkshire District Committee.*

President: Mr. B. Lees. Vice-President: Mr. R. Jarvis.  
Auditor: Mr. Owen, Leeds.

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

*Plan of Speakers for December.*

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

November 28.....Mrs Jarvis, Bradford  
5...Mrs Illingworth, Bowling | 19...Miss Harrison, Shipley  
12...Mr Armitage, Batley Carr, 2:30 p.m. | 26...Mr Fell, Morley  
Mrs Jarvis, Bradford, 6 p.m.

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

November 28.....Mrs Illingworth, Bradford  
5...Mr John Wright, Keighley | 19...Mr Farrar, Pudsey  
12...Mr Fell, Morley | 26...Miss Harrison, Shipley  
16.....Mr Howell, Manchester

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

November 28.....Local Speakers  
5...Local | 19...Mr Fell, Morley  
12...Mrs Illingworth, Bowling | 26...Mrs Dobson, Batley Carr

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

November 28.....Mrs Butler, Bingley  
5...Mr Armitage, Batley Carr | 19...Mr Johnson, Hyde, 2:30 p.m.  
12... " Howell, Manchester, 2:30 p.m. | 26... Blackburn, Salterhebble, 6 p.m.  
" Blackburn, Salterhebble, 6 p.m. | 26... Mrs Illingworth, Bowling  
14.....Mr Howell, Manchester

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

28...Mr Wallis, Nottingham  
29 do. do.  
5...Mr Pell, Morley | 19...Mr Johnson, Hyde  
12... " Howell, Manchester | 26... " A. D. Wilson, Halifax  
13.....Mr Howell, Manchester

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

November 28.....Mrs Dobson  
5...Mrs Dobson, Batley Carr | 19...Mr Howell, Manchester  
12...Mr Armitage, Batley Carr | 26...Mrs Jarvis, Bradford

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

November 28.....Mr Armitage, Batley Carr  
5...Mr Dent, Heckmondwike | 19...Mrs Dobson, Batley Carr  
12...Mr John Wright, Keighley | 26...Mr Armitage do.

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

Sec., Mr Amos Howgate, Crossflats, near Bingley.  
November 28.....Mr Morrell, Keighley  
5...Mr A. D. Wilson, Halifax | 19...Mrs Butler, Bingley  
12...Miss Harrison, Shipley | 26...Mr John Wright, Keighley  
13.....Mr Howell, Manchester

*OSSETT.—Sec. Mr George Cooper.*

28...Mrs Tate, Bradford | 19...Mr Howell, Manchester, 2:30 p.m.  
13...Mrs Tate, Bradford | 26...Local

*KEIGHLEY.*

5...Miss Harrison, Shipley | 19...Mr Morse, London |  
12...Mrs Dobson, Batley Carr | 26...Local  
On Saturday, 19th Dec., there will be a Tea and Entertainment, when a beautiful Illuminated Address will be presented to Mr J. J. Morse, of London.

*Lancashire District Committee.*

*LIVERPOOL.*

Perth Hall, Perth-street, West Derby-road. Services every Sunday—Morning, 11 o'clock; Evening 6:30. Monday Evenings, 8 o'clock.

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

*HEYWOOD.*

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

*Heywood Spiritualists' Society.*

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

Strangers admitted upon request

*Hackney Spiritual Evidence Society.*

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

*Goswell Hall (London) Sunday Services.*

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

*South London Spiritual Society.*

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

## NEW WORK. JUST OUT.

## IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER.

By DR. J. M. PEEBLES.

Price Seven Shillings and Sixpence.

J. J. MORSE, Progressive Literature Agency, 22, Palatine Road, Stoke Newington, London, N.

Just Published. Price 1s. 6d.

## "THE REALITIES OF THE FUTURE LIFE,"

A Series of Spirit Messages received through the writing mediumship of "L."

Contents: Chap. 1. The Place of Refreshment—The Border Land. Chap. 2. The Spiritual Body—How Spirits communicate with each other—Their power of Vision and of Motion—Their Repose. Chap. 3. The Spirit Land—Scenery—Enjoyments—Homes—Inhabitants. Chap. 4. Life in the Spirit Land—Worship and Prayer—Instruction—Study—Work. Chap. 5. The Teaching of Spiritualism.

MRS. STONE, SHUTE HAYE, WALDITCH, BRIDPORT

## THIRD AND CHEAPER EDITION!

Just published, 592 pp., demy 8vo. Price 6s. Free by Post, 7s.

## HAFED PRINCE OF PERSIA:

## HIS EXPERIENCES IN EARTH LIFE AND SPIRIT LIFE

COMMUNICATED THROUGH THE MEDIUMSHIP OF

MR. DAVID DUGUID, THE GLASGOW TRANCE-PAINTING MEDIUM. LONDON.—E. W. Allen, 11, Ave Maria Lane; J. Burns, 15, Southampton Row, W.C.; J. J. Morse, 22, Palatine Road, Stoke Newington, N.; T. Blyton, 53, Sigdon Road, Dalston, E.; and of E. W. Wallis, 338, St. Ann's Well Road, Nottingham; Hay Nisbet, Stockwell Street; J. Bowman, 65, Jamaica Street, Glasgow; and all Booksellers.

## MAGNETIC APPLIANCES.

## NATURE'S UNIVERSAL AGENT FOR THE RELIEF AND CURE OF THE FOLLOWING DISORDERS:—

Nervous Diseases of all kinds, Asthma, Bronchitis, Palpitation of the Heart, General Debility, Dyspepsia, Constipation, Lumbago, Gout, Stomach Complaints, Rheumatism, &c., &c., &c.

## MAGNETIC APPLIANCES.

Are of the following descriptions and prices:—Magnetic Belts, 31s 6d.; Lung Invigorators, 31s 6d.; Chest Protectors, 15s; Spine Bands, 7s 6d.; Cork Soles, 5s; Knee Caps and different other appliances at different prices, according to order.

These appliances are light, durable, comfortable to wear, steady in action, powerfully magnetised, of great strength, and are one of the marvels of the age for their great curative virtues.

No internal drugging or outward application is necessary with these appliances and medical men are now ordering these life-giving appliances for their patients.

## AS A GENERAL TONIC FOR ALL COMPLAINTS

nothing can equal Magnetic Appliances. The blood supplies the waste that is continually going on in the system. If the nervous system and circulating system are in perfect harmony health will be the result, but let them be thrown out of balance and disease will ensue. The blood contains iron which is rendered magnetic by breathing the electricity contained in the air. If the lungs cannot supply sufficient electro-nervous fluid,

## MAGNETIC APPLIANCES

will stimulate their action to feed the brain, and from the brain to all parts of the body and health will follow.

## MAGNETIC APPLIANCES

will be found invaluable to sensitives to insulate them from influences of various kinds. In ordering Belts, the measure round the waist must be given.

All orders for Magnetic Appliances must be accompanied with cash. Appliances not approved of can be returned and the cash will be promptly remitted.

Any information on the application of Magnetism to the cure of diseases will be gratuitously supplied by writing to the maker of the above appliances.

WILLIAM ROBERTSON,

LOSSIE HOTEL,

LOSSIEMOUTH, BY ELGIN, N.B.

## ADSHEAD'S DERBY CEMENT,

For Repairing Glass, China, Parian Marble, Papier Mache, Leather Ornaments, Cue Tips, Fancy Cabinet work, and for Setting Precious Stones.

The Derby Cement is the best ever offered to the Public for repairing Meerschaum Pipes. The Strongest and Quickest Setting Cement in the World, beautifully Transparent, and defies separation.

## MEERSCHAUM PIPE TESTIMONIAL.

45, CANDLERIGGS, GLASGOW, November 19, 1870.

Mr. ADSHEAD.

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

I am, yours truly, ROBERT WHYTE.

Important Testimonial from Mr. Haggitt, Photographic Artist, Market Place, South Shields.

October 8th, 1873.

I have put Adshead's Derby Cement to a most severe test. I had a negative picture on a sheet of glass, 12 inches by 10 inches, broken across which I mended with the Cement; and I am glad to say that, notwithstanding constant use and heavy pressure in the printing frame, the glass remains as strong as ever.

To Mr. JOHN NOBLE, Chemist, South Shields.

The Derby Cement is now Exported in large quantities to all parts of the World, and is everywhere pronounced the best article of the kind in use.

## ADSHEAD'S DERBY PASTE,

For Cleansing Brass, Copper, Tin, and Britannia Metal, In Tins at 1d., 2d., 3d., 6d., and 1s. each.

This article is the servants' true friend, enabling them with very little trouble to keep their Dish Covers, Metal Tea and Coffee Pots, Candlesticks, Door Plates and Handles in the most perfect condition. It will make Britannia Metal as bright as Silver, and Brass as bright as burnished Gold. It is free from objections which are sometimes urged against Polishing Articles, inasmuch as it is very clean in its application, and will retain its excellent qualities in any climate for any length of time. If the directions are attended to it will be found most economical in use.

## THE DERBY PASTE

Is supplied in large quantities to the principal Railway and other companies in the kingdom; it is also extensively used by the Police, Military, and Volunteer Forces, while, according to a report from the Proprietor's Agent in Cape Town, the Derby Paste has been chosen for cleaning and keeping in a state of brilliancy the Reflectors in the Lighthouses on the African Coast.

## ADSHEAD'S DERBY CREAM.

For Cleansing and Polishing all kinds of Cabinet Furniture, Oil Cloths, Papier Mache, and Varnished Goods.

In Bottles, at 1d., 2d., 3d., 4d., 6d., 1s., and 2s. each.

There is nothing more characteristic of the Englishwoman than the desire to see everything about her put on its best appearance. Thanks to chemistry, in every department of her household this may be accomplished with very little trouble and at a very small cost, for while by the aid of the Derby Paste she may make every article of metal as bright as a mirror, by using the Derby Cream she may likewise make the furniture of the drawing-room, parlour, and bed-room as beautiful as when it left the upholsterer's show-room. By gentle application it produces a hard, brilliant, and lasting polish, which exhibits to great advantage the rich grain of walnut, rosewood, and finer kinds of mahogany—while by frequent use it imparts to hard woods that have not been French polished a surprisingly bright surface. A trial will prove its excellence.

## ADSHEAD'S SILVER SOAP

For Cleansing Gold, Silver, and Electro-Plate.

A splendid preparation! A single trial will unquestionably secure for it precedence over every other article of the kind in use. In tablets 3d. and 6d. each.

PREPARED ONLY BY

W. P. ADSHEAD

MANUFACTURING CHEMIST, BELPER.

London Warehouse:—

1 &amp; 2, AUSTRALIAN AVENUE, JEWIN CRESCENT, E.C.

**PROGRESSIVE LITERATURE AGENCY,**  
22, PALATINE ROAD,  
STOKE NEWINGTON, LONDON, N.  
(Established 1878.)

**AMERICAN LIST. NEW AND REVISED EDITION.**

Mr J. J. MORSE having been appointed as the English Agent of Messrs. Colby and Rich, of Boston, U.S., is able to supply all the publications upon Spiritual and Progressive Reforms issued by the above eminent firm, including that justly celebrated periodical the BANNER OF LIGHT, the oldest journal connected with Spiritualism. In issuing this new and revised edition of his American catalogue, Mr Morse invites attention to various reductions in price, and the new arrangement for postal orders, viz., all works in this list will, in future, be sent post paid to any place in Great Britain, or any country in class "A." of the Postal Union. Since the establishment of this agency, a large number of American works have been put into circulation here, and with the above favourable arrangements, it is confidently expected still greater business will be done. Special terms are made to Societies, Libraries, or Book Stalls, and to Book Clubs. The trade supplied at the usual terms. Any work not in stock procured to order. All orders filled, or money at once returned.

**ABRIDGED LIST OF WORKS ON SALE.**

	s.	d.
Nature's Divine Revelations. A. J. DAVIS	15	0
Great Harmonia, 5 vols., per vol.	6	6
Death and the After Life	3	6
Views of our Heavenly Home (Last New Work)	4	0
Empire of the Mother. HENRY C. WRIGHT	3	6
Unwelcome Child	2	6
After Dogmatic Theology, What? ...	3	6
Faiths, Facts, and Frauds of Religious History	3	6
Buddhism and Christianity. J. M. PEBBLES	1	0
Christ the Corner-stone of Spiritualism	0	6
Jesus: Myth, Man, or God	2	6
Parker Memorial Hall Lectures	1	0
Spiritual Harp (Words and Music)	8	0
Soul of Things, vols. 1, 2, and 3 (per vol.) Professor Wm. DENTON	6	6
Geology: The Past and Future of our Planet.	6	6
What was He? or, Jesus in the Light of the 19th Century	5	6
Common-sense Thoughts on the Bible	0	6
The Irreconcilable Records; or, Genesis and Geology	1	0
Poems from the Inner Life. LIZZIE DOTEN	6	6
Poems of Progress. LIZZIE DOTEN...	6	6
Self Contradictions of the Bible	1	0
The Spirit World. Dr. E. CROWELL	6	6
The World's Sixteen Crucified Saviours. KERSEY GREAVES	8	6

\*\* All works upon Spiritualism, English and Foreign, kept in stock or procured to order.

ALL NEW BOOKS AS SOON AS OUT.

**THE BANNER OF LIGHT,**

The oldest journal devoted to the spiritual philosophy in the world  
Terms of Subscription in advance, Fifteen Shillings per year, postage free. Specimen copies free. Subscriptions discontinued at end of the time paid for.

AGENT FOR THE HERALD OF PROGRESS.

Address all communications to J. J. MORSE, Progressive Literature Agency, 22, Palatine Road, Stoke Newington, London.

TERMS—CASH. P.O.O. ON 89 STOKE NEWINGTON ROAD, N. CATALOGUES POST FREE.

TO SPIRITUALISTS AND OTHERS.

**TYNE COMMERCIAL TEMPERANCE HOTEL,**  
68, CLAYTON STREET

OPPOSITE THE "JOURNAL" OFFICE, NEWCASTLE-UPON-TYNE.  
(One Minute's Walk from Weir's Court.)

Friends visiting the town will find comfortable accommodation. Dinners, Teas, &c., on the shortest notice. Well aired Beds, and moderate charges.

**"BOB AND I,**  
OR,  
**FORGET-ME-NOTS FROM GOD'S GARDEN."**  
By F. J. THEOBALD. Price 1/6.

JAMES CLARKE, FLEET STREET, LONDON.

A pure-minded, charming story, replete with Spirituality. . . . It should be accessible to all readers, and will be found equally interesting, and suggestive of good thoughts to persons of all ages.—"Banner of Light."

**ARMSTRONG & MITCHELL,**  
**TAILORS & OUTFITTERS,**  
30, SANDHILL, NEWCASTLE-ON-TYNE.

TEA, COFFEE, AND REFRESHMENT ROOM,  
218, NEW MARKET, NEWCASTLE-ON-TYNE.  
J. HAYDOCK, Proprietor.

J. H. contracts for Pic-Nic Parties, Good Templars' Teas and Coffee Suppers on the most reasonable terms.  
EVERYTHING OF THE BEST QUALITY.

TEA! TEA!! TEA!!!  
ONE QUALITY. ONE PRICE.  
BEST BLACK TEA AT 2/8 PER LB.

MR. E. W. WALLIS

Begs to inform his friends and Patrons that he is now prepared to supply TEA of superior quality and flavour, at the low price of 2/8 per lb., and respectfully solicits a trial. Packages of 8 lbs. for £1 1 0, sent carriage paid, to any address in the the united Kingdom. Address: E. W. WALLIS, 338, ST. ANN'S WELL ROAD, NOTTINGHAM. P.O.O.'s payable at St Ann's Well Road Post Office. Terms Cash.

**JOHN DODSWORTH,**  
**RESTAURANT AND DINING ROOMS,**  
39, Newgate Street, Newcastle-on-Tyne.

(NEXT DOOR TO WEIR'S COURT.)  
Friends attending Seances or Lectures at Weir's Court, can be supplied on the shortest notice. On Sundays apply at private door.  
GOOD BEDS.

MR. E. W. WALLIS,

TRANCE MEDIUM AND LECTURER,

For Terms and Dates address—  
338, ST. ANN'S WELL ROAD, NOTTINGHAM.

**PROVINCIAL AGENCY FOR PROGRESSIVE LITERATURE.**

(ESTABLISHED 1878.)  
E. W. WALLIS, MANAGER,  
338, ST. ANN'S WELL ROAD, NOTTINGHAM.  
Standard English and American Spiritual and Free Thought Publications kept in stock. New Works supplied as soon as published. All Orders promptly executed.

**THE RESURRECTION—HOW AND WHEN?**

TRANCE ORATION BY E. W. WALLIS. PRICE ONE PENNY.

**SPARKLING HYGEIAI**

The New Stimulant.

**STRENGTHENING, TONIC, REFRESHING,**  
A Delicious Beverage and Real Nerve Tonic.

Entirely free from Alcohol.

Wholesale and Retail Agent for the NORTH of ENGLAND,  
**ROBERT RUTHERFORD,**

Post Office Café, Newcastle-on-Tyne.  
Sample Cases, containing a dozen Bottles, Six Shillings.

**MR. J. J. MORSE'S APPOINTMENTS.**

LONDON—Sunday, Nov. 28, Goswell Hall, subject, "Priests and Saviours: their functions and purposes," evening at 7. South London Society (fraternal visit) Dec. 1, evening at 8.  
NEWCASTLE—Dec. 5 and 6 | KEIGHLEY—December 18 & 19  
GLASGOW—December 12 and 13  
MR. MORSE is open to Engagement in all parts of the kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

**MR. E. W. WALLIS' APPOINTMENTS.**

Sowerby Bridge Lyceum, Nov. 28th, at 2:30 and 6:30; 29th, Tea and Entertainment  
Nottingham Meeting House, Shakespeare Street, Dec. 5 and 6  
Midland District Committee—Dec. 10 to 16 inclusive  
Parkgate—Dec. 17  
Manchester, Grosvenor-street, and Salford—Dec. 19  
Nottingham—Dec. 26 and 27  
Yorkshire District Committee—Jan. 2 and 3 | Glasgow—Jan. 9 and 10  
Mr Wallis is open to engagements in all parts of the kingdom. For terms and dates address him at 338, St. Ann's Well Road, Nottingham

## HARTLEY & ROBINSON,

### House & Estate Agents & Licensed Valuers.

Offices for the Sale and Letting of Town and Country Houses, Investments, and Collection of Rents. Owners having Property for Sale or to Let will find the "House List," published on the first of each month, a most desirable medium for disposing of the same. The List free on application. Offices, 23, COLLINGWOOD STREET, NEWCASTLE-ON-TYNE.

**W. C. ROBSON,**  
HOUSE AGENT,  
RENTS COLLECTED ON MODERATE TERMS.  
Agent to the Caledonian Fire and Life and the Edinburgh and Provincial Plate Glass Insurance Companies.  
29, BLACKETT STREET, NEWCASTLE-ON-TYNE.

**JOHN STEVEN,**  
PAINTER AND PAPER-HANGER,  
ROMULUS TERRACE,  
WINDMILL HILLS, GATESHEAD.

**MR. J. J. MORSE,**  
INSPIRATIONAL TRANCE SPEAKER,  
22, PALATINE ROAD,  
STOKE NEWINGTON, LONDON, N.

REMOVAL.  
**D. YOUNGER,**  
MESMERIST AND MESMERIC HEALER,  
Has removed from Moscow House to 23, LEBBURY ROAD, Bayswater, W., four minutes' from Notting Hill Gate Station, where he continues to treat the most complicated diseases with marvellous success. He also gives Private Lessons in Mesmerism, and develops all kinds of Spiritual Gifts in Mediums.  
At Home Daily, except Wednesdays and Saturdays, from 2 till 6 p.m., or by appointment.  
Stamped directed envelope for reply.

**J. COATES,**  
PRACTICAL PHRENOLOGIST,  
(Lecturer on Anthropology, Hygiene, &c.),  
65, JAMAICA STREET, GLASGOW.

Consultations Daily, from 10 to 8.  
Depot of Standard Works on Phrenology, Physiology, Psychology, Spiritualism, Mesmerism, Temperance, Hygiene, &c.

**T. D. URWIN,**  
COMMERCIAL AND GENERAL PRINTER,  
88, BOTTLE BANK, GATESHEAD.

**EDWIN CLAFTON,**  
MAGNETIC HEALER AND MEDICAL BOTANIST,  
JINKING LANE, HORBURY, NEAR WAKEFIELD.

Mr CLAFTON is a powerful Trance Healing Medium, and may be consulted on all cases.

**JOHN MILLER,**  
HOLESAL GERMAN & DUTCH YEAST MERCHANT,  
FRUITERER, &c.,  
136, PERCY STREET  
NEWCASTLE-ON-TYNE



"NO EFFORT HOWEVER SMALL PUT FORTH FOR THE RIGHT CAUSE FAILS OF ITS EFFECT. NO VOICE HOWEVER FEEBLE, LIGHTED UP FOR TRUTH, EVER DIES AMIDST CONFUSED NOISES OF TIME. Through discords of sin, sorrow, pain, and wrong, it raises a deathless melody, whose notes of warning are hereafter to be changed to those of triumph, as they blend with the great Harmony of Reconciled Universe."

With each bottle of ENO'S FRUIT SALT is given a large illustrated Sheet, showing how to stamp out disease and premature death by natural means.

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

**T**O all LEAVING HOME FOR A CHANGE.—Billous Attacks and Sea Sickness.—"I can seldom go to sea without being sick, and I can safely say ENO'S FRUIT SALT is the only thing that ever gave me relief, and I shall ever recommend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signalman. H.M.S. Industry, May 24, 1880."

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

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

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

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

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

**S**T. LEONARD'S, Exeter, 22, 6, 1880.—Dear Sir,—Gratitude for benefits derived has suggested the following tribute to the merits of your saline:—I'm offered more phisic, fresh powders, new pills, from north and from south, west and east; I take only one, whatever my ills, For ENO'S as good as a feast.—I am, Sir, yours gratefully, a Constant User.

**D**RAWING an OVERDRAFT on the BANK of LIFE.—Late hours, fagged, unnatural excitement, breathing impure air, too rich food, alcoholic drink, gouty, rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pimples on the face, want of appetite, sourness of stomach, &c.

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

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

**U**SE ENO'S FRUIT SALT.

**I**T is pleasant, cooling, health-giving, refreshing, and invigorating. You cannot overstate its great value in keeping the blood pure and free from disease.

**A**NY EMERGENCY.

**I**T ought to be kept in every house and in every travelling trunk, in readiness for any emergency; for under any circumstances its use is beneficial, and never can do harm.

**S**UCCESS IN LIFE.—"A new invention is brought before the public and commands success. A score of abominable imitations are immediately introduced by the unscrupulous, who, in copying the original closely enough to deceive the public, and yet not so exactly as to infringe upon the legal rights, exercise an ingenuity that, employed in an original channel, could not fail to secure reputation and profit."—A. Lums.

**C**AUTION.—Examine each bottle, and see the Capsule is marked ENO'S FRUIT SALT.

**W**ITHOUT it you have been imposed upon by a worthless imitation.

**S**OLD by all CHEMISTS. Price 2s. 9d. and 4s. 6d.

**P**REPARED at ENO'S FRUIT SALT WORKS, Hatcham, London, S.E., by

**J.** C. ENO'S PATENT.

Printed for the Proprietors by THOMAS DAWSON URWIN, 38, Bottle Bank, Gateshead, and Published by W. H. LAMBELLE, 29, Blackett Street, Newcastle-on-Tyne.