

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.

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One Penny.

## 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.

—:O:—

JULES FAVRE.

JAN. 21st, 1880.

On the medium entering the room, I felt conditions would be good. The medium brought with him some spirit drawings, and went into trance almost before he could take his seat—speaking of what he saw and heard, he said: “How strange it is that I can hear them so plainly, speaking one to each other; oh, this is so real. How often have I prayed to God that others might realise it. Look at those who surround us; others cannot see them; but does their blindness do away with the reality of their presence? They smilingly greet us both. Oh, they hear me, and they know, that I both see and hear them; one has just been addressed by the name of ‘Chambers,’ another by the name of ‘Blake;’ I have seen him before.\* He passed into higher life ere the vessel he commanded, reached home. Mons. Jules Favre has also been addressed by one, who stands separated from the group. How many there are of them! Mons. Jules Favre is repeating to them those things, he learnt when in the body. He is asking permission from the bright guardian spirit that hovers around the group. He belongs to the first circle of emancipated minds, lately belonging to the class named on earth ‘illuminati,’ known on the earth as the chosen ones. I would, that I too were free, like he is. Look, there is no coming back for them to stay on earth, as I shall have to stay. But do you hear them all? they tell me that remembrance is mercifully withheld from me.” Here the medium became controlled by Jules Favre, and spoke as follows: “Pursue your labours; may God in heaven, the living God, the great Jehovah; He whose name was once made known on earth amongst men by that great angel, who again revisits the earth to obey the behests of his Father; He, who was when spirit was joined to matter; He whose fortunate love Principle still reigns predominant over every other feeling; may He aid and bless your labours; may that, which you have chosen for a duty, return you recompence a

thousand-fold; your labours, I know, are a blessing to you in your declining years. How do I know it? I will tell you. Because the same blessings, that are yours now, were mine on earth, and the same calling in life was mine. Yes, our minds have both been tutored in the same school, and I may also say, that manhood’s prime was nearly at the same time with both. Our time of life does not differ much; I mean it was 1809 when I was born, so there is a difference of nearly four years; your studies were as earnest as mine; the field for our labours was differently chosen; attended with different circumstances, but at the same time offering the same fair field for well-trained reasoning faculties. It was when my countrymen raised the flag of liberty, that I stepped from the ranks of the obscure, and boldly gave publicity to the thoughts of my heart. Bright remembrances are my thoughts; a great deal of *self* formed the mainspring of my actions; but at the same time I took credit for being actuated with a love of my fellow-beings. It was a time of change; bitter poverty stared many in the face; monarchical rule had brought in its train disaster to the masses, and it was from my pen, that the advice was issued to abolish Royalty, and to form an assembly chosen by the people themselves. All knew me as an advocate of Republican principles; these principles, which are but half hidden under your name of liberalism. Yes, liberalism, in its broadest sense; in its highest use, is the noblest form of Republicanism. I mean the highest and best governed form; and with regard to religion, a similarity exists between us both—no vacillation. My reason had formed for me a standard; as to how much I rejected or how much I accepted, it is not necessary now for me to explain. God permitted me to be the grateful recipient of qualified spiritual teachers, and whose teachings grafted obedience on to my innermost nature. I now remember my declining years as the happiest of all others of my earth career. Yes, to God be all the praise given; the clear, acute reasoning mind of Jules Favre bowed down to those teachings, so different from the ordinary teachings on earth; so edifying to all is the hope that is planted in man’s nature; so glorifying to the supremacy of the Creator; and so necessary to the soul’s own glory. And mine was a life-existence of years of industry; a life passed in the enjoyment of reason; a life passed, trusted by my countrymen, and deemed truly patriotic; trusted with the highest offices that my countrymen could bestow on me. Secretary General; leader of the opposition; step by step rising in the esteem of my countrymen; praying of my country’s elected chief to forego a war, which my spiritual teachers had previously forewarned me would be disastrous to my countrymen; calamitous to my country’s honour; and a wrong, which only the blood of thousands could put aside. But this warning; these spiritual warnings; these holy teachings in the opinions of my fellow ministers, and the then governing minds of my country, were considered only as evidences of

\* Admiral Blake has controlled more than once.

a weakening mind ; and even now, throughout the length and breadth of my country, they say ' His whole life, with the exception of his declining years, was a life passed in the highest sense of duty ; in the noblest form of patriotism, but, alas ! the dark and mysterious teachings of hypocrites and designing inferior minds, have turned the brain of one who was once Vice-President ; of one, who during those disastrous days of the seige, was employed in alleviating the distress of his starving miserable country men and country women ; but with weakened intellect and dim reason his once giant mind has bowed down, and his reason has become dimmed and clouded ; and Allan Kardec is his elected God.' I knew that they said all this of me ; but I know now that many are weeping one to each other. It is for me, to-night ; to show through you ' Mons. ' how these sneers are wrong, and how much I learnt in these reputed hours of weakness. I want you, dear sir, to tell others and *also my brother* ; \* Tell him, I have told him before and repeat it again—that the one thing that was duly impressed by my spiritual teachers was this, ' self dependence, ' and that the doctrines of whatsoever sect, from the highest form to the very lowest, aimed at the annihilation of *Will* and *self-dependence*, or, in words that are more often used *self-consciousness*. Among the many questions that I put in my earnest inquiries, (for oh ' Mons. ' I was earnest) I asked ; ' are there any revelations of an immortal conscious state in existence ? The question was briefly answered, and afterwards commented on. The answer was . ' there are none in existence, that are to be implicitly believed ; none in which implicit faith is to be put ; none are put forth with such pretentious claims as the Hebrew writings, and pure orthodox faith means *unhesitatingly believing*, that these revelations proceed from God. We would deal with these presumptuous revelations first, continued the spirit communicating to me ; there have been, he said, communications made to men in all ages, and under all conditions ; there have been in the past communications that are light and frivolous, vain and superstitious, foolish, unreasonable and ridiculous ; and as the constituted church enjoins that all these communications shall be deemed the words of the living God ; we, that give to you this message, stigmatise it as a presumptuous assertion, and not worthy of that gift which God has given to the highest as well as to the lowest of His creatures ' Reason '—This was my first question, and that was the answer I got to it.

"During my last years of so-called incompetent reason, so-called by many of my country men to-day, I asked him, or rather them, for in the plural were generally given the answers to my questions—Will you answer me respecting the most primal doctrine of the church ; I mean *original sin* ? The answer was, ' That to conceive and believe this doctrine is a degradation to the living God ; that the first creature was the same as the last created one, still inhabiting the earth ; a creature of uncontrolled and independent Will, ' and, consequently, that each individual created soul was condemned to misery or entered into happiness according to the exercise of its own Will.' I know, ' Mons. ' you will excuse this justification, as I know how many eyes will glance over my utterances recorded by you ; but to return to the continuation of the message. ' No soul has received any hurt from any other soul ; no spot or blemish has been so placed on another, unless the Will has been acquiescent. All souls have within themselves the ability to attain to all spiritual good, and therefore the fiction of a Holy Spirit, as a personified God, is a wrong to reason, and a blasphemy to God ; those eternal souls are only accounted righteous before the living God, not from the merits of any other soul, not of any Jesus Christ the unlettered ; I will name him specially, for there is no existing merit in any other one, to help the individual soul to a higher state. His Will alone, that does that ; it is reason, that governs, and good works that reward ; ' I asked whether the teachings of any men, of any body of men, could enlighten me on the future state of my soul ? and the answer was ' an isolated few only remain on earth witnesses of immortality, and the majority are those that mislead and pretend to a knowledge they do not possess ; they teach of an interval of human perception of consciousness, and of an insensibility of rewards and penalties ; but this is not so ; we, who have lived on earth, tell you so ; you are a lawyer—a lover of plain language (they said to me), and in plain language we will tell you this unalterable truth. Directly after the spirit leaves the

earthly body, it arrives at the possession of a spiritual body, formed of substance, or matter, but matter different from the earthly body ; one taking its solidity from the emanations issuing from that body so lately at rest ; and according to the obedience of Will acting in conjunction with the Will of God, so is the after spirit-home of that released spirit ; ' I asked then about *Reason* ; whether I could understand them plainly ; whether reason could be chosen as a direct governing principle leading to a happy state of immortality ; to happiness or to misery ? The answer was—' Man is alone governed by reason, not alone in the spirit world, but on earth, for the unreasonable soul on earth reaps misery on earth for his harvest, and degradation in the spirit world ; that no part of the immortal soul's duty is incompatible with reason, and all these doctrines, these subtleties, so mysterious, and which can find no acceptance that would be reasonable, should be rejected ; come from what source they may : for the Almighty and living God would not give to His children a stone, instead of bread ; or a puzzle, instead of a well-defined lesson ; and that all teachings, by whomsoever inculcated, which reason cannot accept, should be rejected.' I then asked respecting the divinity of Jesus of Nazareth ; not that I had any doubts, but I asked for the benefit of one who attended with me on that particular occasion ; and the answer was ' that He undoubtedly was one of the spiritually chosen of those whom the earth recognised by the name of " Illuminati, " and that He it was of whom was spoken, " He shall give sight to the blind, and shall make the dark ways light. " ' I then asked the question : Was He the fulfilment of the spiritual communications that had preceded Him ? and the answer was—' Yes, we believe and know Him to have been the Messiah of His age ; the creature that God had raised up to champion His cause on earth. We can believe, because we have knowledge of this, but any assumed knowledge beyond this would be mere assumption. We know Him to have been, during His life on earth, a man elected by God ; chosen by Him to perform and make known to man on earth His Father's Will.' Other questions of deep import were asked at the many meetings which I attended, and all the answers confirmed me, that I was a recipient, or one of the recipients of a truth which when generally known, and universally accepted, would revolutionise the world. Oh, believe me, ' Monsieur, ' the time is not a far distant one ; you yourself already observe a deeper respect to your utterances ; a closer and more earnest attention to your opinions ; already have spiritual communications been heard of amongst the highest class in yours and in my country ; even in your electoral and political meetings—I mean your political clubs—references are made to them, and attention is given to those references. Yes, attention ; earnest attention, and remarks are made with not unreasonable comment. Your greatest orators, even in the early days of this week, your great mind John Bright ; your Chamberlain ; your Lord Derby, are all giving proofs that they have heard of them ; even if they have not realised them. I refer you to a charge brought against great minds that have passed into higher life from your country's ranks. I am speaking of those that were referred to by one of your great political leaders ; a charge had been brought against them when he was defending them, and he remarked ' that it was to be hoped that their indignant ghosts would not haunt the slumbers of their slanderers.' This was referring to Lord Palmerston\* and Sir George Lewis of the past in reference to the disasters of the Crimean War. These may seem words uttered unmeaningly, unthinkingly, but at the same time the possibility must have existed in their minds in the face of the many evidences that are around them. I wish to state that in reference to communications of the past, side by side with many that are light and frivolous, there are many that are pure and truthful ; there are gems, brilliants of the first water, side by side with pretentious *paste* ; but, with reason to guide the soul, the sifting the one from the other can be successfully carried on. They form the guides of the past age and the presumptuous claims that men have put on them have destroyed their real claim, and made them almost obsolete. Many utterances of God's chosen ones are recorded within their pages ; teachings that are soul elevating are also contained within these Records, teachings to lead the minds of the past from bowing down to unmeaning and disgusting objects ; teaching that

\* I sent this manuscript to his brother for perusal.

\* I believe this was a speech by the Earl of Beaconsfield.

instead of worshipping birds, monkeys, and plants, their duty was their worship to the living God—to the one Great Cause of life—the One Holy and Supreme Creator. Yes, these were the teachings recorded from God's messengers, and they are numerous; proving in their communications, that heaven, and the earth, the sea, and all that therein is, are wholly and solely His; that they were created in the beginning of His own immutable Will, and are teachings like those which are reasonable, to receive only the same value as teachings that debase the living God, and are a blasphemy to His greatest and highest gift—'Reason?' Then, has His greatest gift been rendered valueless and His creatures left without a guide. Oh, here am I, one of the chosen; early has the knowledge come to me; I was told, 'Monsieur,' even as you have been told, that I was chosen; and chosen for what? Chosen for a divine mission girded with strength obtained through the consciousness of being aided by the Divine Power; lifted up from myself nearer to God; passionately and nervously exclaiming, I have a message to my fellow-beings from my God; aye, even to the lowliest peasants of all lands as well as to the voluptuous monarch on his throne; teaching the lowly one patience and hope; and teaching also the wearer of the kingly crown; bidding him to stay his guilty gratifications, and to think of that state of life which as surely awaits him as his meanest subject. Elevated above all weakly feelings now, I have cause to rejoice in the name of God; sparing not in my message, either high or low, rich or poor; bidding the enlightened still to progress, and the good to approach nearer the perfection of their Creator; attacking unworthier natures; sparing none; oh! here I feel I will work. Like yours, mine is a mind of activity; I am chosen and I will not sully the choice of my Father in heaven. Severity with sin and wickedness, with hypocrisy and lies, but tempered always with mercy. Mercy as it is with God. Oh, we would not be chosen; we would not be the servants of Him of whom it is written, He is so great that men tremble at his name; of Him who is so loving that He condemns none but offers himself to all. I know that you have recorded numbers of the utterances of many that form a noble band from God; I have read, written, and commented on many of them. Oh, I do pray, 'Monsieur,' that God may make both you and myself the highest and best of instructors. Remember both of us, lawyers alike, have been taught by no mere human knowledge (oh, remember this!), but by enlightened beings, the wisdom of God's highest chosen ones. We have been taught the insufficiency of the knowledge that now prevails, and in its place we have been fed by intense conceptions, fervid aspirations, and the most glowing descriptions of God's unceasing love. Like you, we have both, in fact, had communicated to us words that have burnt their way into our memories, never to be obliterated; thoughts that have breathed sweet consolatory hopes into our hearts. Let us not forget these mercies, 'Monsieur,' let us never forget them. Remember, like you, I had attained to a high position on earth; like you I risked the forfeiture of men's favourable opinions by my belief in these spirit communications; and more than this, 'Monsieur,' many friends that used formerly to surround me, left me never to return, but '*le bon Dieu*' knows that I tried faithfully to leave my mark from becoming *delete*; for those that love me will read my words and study my hopes; not for myself, but for those I love so well; for those I still hope to meet, when God endows them with the liberty in a higher life. Jules Favre bids you '*bon jour*,' and prays that God in heaven may bless you, and that your faith may never waver for your own soul's sake."

As the circulation of the *Herald of Progress* is in a colliery county, I propose to send for insertion in next week's paper a control by David Lloyd, lampman of the Penycraig Colliery, in the Rhonda Valley. He visited me in spirit within twenty-four hours of his passing away. Your North-country pitmen will see the views on Spiritualism of one of their brother miners in South Wales. I trust this announcement will attract the attention of many outsiders, who will see what work is going on down below in our coal pits.

#### THE POWER OF MESMERISM.—EXTRAORDINARY MANIFESTATIONS.

Dear Sir,—Knowing that you take a great interest in anything that tends to the welfare of mankind, I make bold to place before you a few facts gathered, in relation to the above subject,

which I myself have taken special interest in, and I trust it will lead many of your thoughtful readers to do likewise.

Having lived for many years in Glasgow, I have been greatly interested in the many successful cures and experiments wrought by the eminent Professor Coates, mesmerist and phrenologist, of that city. His control over the human mind, and his powers of healing by mesmerism, are simply wonderful; his most successful public experiment were given in Glasgow, in one of the most fashionable halls in the city, and before one of the largest audiences ever gathered there. He demonstrated his power as a mesmerist, and also as a phrenologist. It would take up too much of your valuable space were I to mention the many cures wrought by him in that city; I will therefore only mention a few cases in which he was most successful, and which I have gathered together through my own observation, or through the medium of the daily papers. In the month of October last, he commenced a fortnight's engagement at Newsome's Circus, in Edinburgh, where again, before crowded and fashionable audiences he proved, to the majority of those present, including many well-known medical men of standing and position, his ability as a mesmerist; not so much the causing, through his will-power, men at his word or touch, to go through a series of foolish actions, which create only a harmless laugh, but the power to heal all manner of nervous diseases, simply by his great control over mind. Then, again, those under his influence were rigidly tested by a committee appointed by the audience, composed of medical men of high authority, and they all testified to the genuineness of the performance.

And now comes a most remarkable case: at Dunoon, a little watering place, on the River Clyde, while engaged in most successful entertainments there, a well-known gentleman, while bathing, took cramp, and sank. By this time large crowds had gathered on the beach, and of course every effort was made to save him from drowning; at last he was brought ashore and laid on the ground, to all appearances dead. Professor Coates, who was at the window of his hotel, right opposite, seeing a crowd gathered, came out, and taking in the circumstances at a glance, ordered the crowd (which by this time numbered from two to three thousand, it being Fair Saturday) to stand back. Having then got in the centre, the people forming a ring, and seeing the condition of the man, he ordered them (while he, Prof. Coates manipulated the patient) to send for a glass of strong brandy, which was done; the man being numb with cold, heat was therefore required to circulate the blood through his body. He then held the glass to his lips, but the man was as one dead; knowing that waste of time would be fatal to him, he, (Prof. Coates) before the many people around him, mesmerised the man, and then, by his will-power, compelled him to take the glass offered, which he did. By this means the man's life was spared; and he lives to-day, as far as I know. These facts are taken from the daily papers, and I, myself, can vouch for their truthfulness.

Again, at the Public Hall, Galashiels, on November 27th, in the midst of his entertainment, one of the men on the platform, who had just been under his influence, on awaking from sleep, was thrown into an epileptic fit to which he was subject, having been in the Infirmary for nine weeks, under strict medical attendance. The audience was thrown into a state of great excitement—seeing a man lying raving as one in great agony. Some of his friends being present, wished to take him away, but Prof. Coates would not hear of it, but simply placed him on the ground, and having made a few magnetic passes over his body, placed his hand gently on his forehead, and the man went off quietly into a gentle sleep. The Professor then went on with his entertainment, and at the end of it he aroused him, and the man got up in presence of a large audience completely cured, the enthusiasm of the audience being something extraordinary. There were several medical men present on that occasion, and they all testified to the genuineness of the cure.

Then, again, at the Royal Hotel in that town, in which the Professor was staying at that time, a commercial traveller was there who was suffering, and had been for some 18 months, with severe pains in the head, toothache, &c., and in the presence of commercial men and others of high standing, he completely cured him by a few passes.

These are a few only, out of the many facts which speak for themselves, and as I have already taken up too much of your space, I will draw my remarks to a conclusion, only stating that as far as I understand Professor Coates intends as soon as his engagements in Scotland are finished, to pay England a visit.—J.D.

## Open Council.

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

### MEDIUMSHIP AND THE PUBLIC.

To the Editor of the Herald of Progress.

Sir,—Much has been said and written upon this subject, but unfortunately the results therefrom have borne no great proportion to the quantity of energy and time bestowed upon it. Hitherto we have listened to the counsels and opinions of individuals who are practically outside of the question, and having no risk or trust to bear, they are unable to judge accurately the feelings of those upon whose shoulders alone the burden of responsibility rests. We wish the opinions of mediums upon the subject; the opinions of those who have given up their lives; who have forsaken all to follow the truth upon this great question; a question which concerns their liberty, their reputation, and their very lives. As a medium, I desire to make public a few thoughts concerning this subject. In the first place, I think there should be a central organization or committee of prominent Spiritualists, who would make it their business to undertake the defence of any medium, whose case presents those elements of consistency with the philosophy of Spiritualism, that they would feel no repugnance in coming forward as the representatives of the vast body of Spiritualists, and Free-thinkers, as the champions of liberty of thought, and freedom of action. Such a committee would do more for the cause of Spiritualism than can at present be estimated. Were any of the great Free-thinkers of the day, Mr Bradlaugh, for instance, to take to holding seances, (which word means simply a meeting, and nothing more) and in return for their ideas respecting atheism or materialism, to charge so much a head, who would dream of prosecuting them? Why should I then be held liable to prosecution and imprisonment for holding seances, and giving sitters my opinion respecting a progressive existence, because I may charge them so much for their attendance? In all ages, the best profession open to man has been the profession of religion, the profession of salvation, under one form or another, bolstered up by the patronage of king or state; but at the present time, when a little of the light of truth is beginning to dawn upon men's minds; beginning to be felt in the reality of knowledge, the whole forces of the religious denominations are being mustered to hold up the new truth to derision and contempt; and the exponents of it to a supposed disgrace and imprisonment. I feel convinced that the present is the time for action. Let us make ourselves felt as a religious body of rational thinkers; let the general public know of our existence, and we may be sure that the liberty-loving spirit of Englishmen will not see injustice done to us in having our sensitives prosecuted and thrown into prison, as misguided wretches, who are unable to render a reason for the truth that is in them. And now let me give you an idea, which, I think, if worked out in its entirety, would greatly influence public opinion in determining the merits of the case, should another prosecution crop up. Let the representatives of English Spiritualists memorialise the Home Secretary, to the effect that the prosecution of mediums is an inconsistent interference with a religious body; and also an inconsistent interference with scientific investigation. Is it possible that such lights of the scientific world as Professors Crookes, Wallace, Varley, &c., to say nothing of such eminent investigators as the leading German philosophers and scientists, are throwing their time and energy away for nothing? Have we no literature to point to? I venture to say that, considering the short time Spiritualism has been before the general public, that the literary results we have attained, stand unrivalled and alone in the history of the world. Why is it that we have nothing ready to hand, that we can take and show at once the extent of our work, and what has been achieved through the agency of our exertions? This is one of the things I cannot understand. We have acknowledged Spiritualists in all grades of society, from the peer and judge to the lowest peasant. Let but a poor and starved medium be arrested, and where are they all? What are the grounds upon which the medium is prosecuted? He is considered nothing but a rogue

and vagabond; he is thrown into prison, and a roar of derision and contempt from the press closes the painful scene. Why is it, that we, as Spiritualists—we, who have had opened up to us Spiritual treasures, which for sound simple fact and truth, the accumulations of the past bear no more comparison than does a candle to the noon-day sun? Why is it that we are unmindful of these things? Why is it that we care so little for the protection of those beings called mediums; so little able to help themselves, and so liable to be left alone when adversity comes? I am convinced, Mr Editor, that there is a screw loose in the machine somewhere, and the sooner Spiritualists combine together as one man for its rectification the better.

F. O. MATTHEWS.

### SPIRITUALISM AT SYDENHAM.

à la LEES.

To the Editor of the "Herald of Progress."

Dear Sir,—In the "Debate on Spiritualism" narrated in your issue for December 3rd, Mr Lees, of the *Sydenham and Forest Hill News*, fearing to attack the evidence of his opponent, Mr Enmore Jones introduces irrelevant matter, the consideration of which seems to afford him intense amusement and satisfaction. Why he was not "called to order" I wonder! However for a moment, he seems to have had a delicious consciousness of shaking the scientific bases of modern Spiritualism.

"Because Professor Huxley was an authority upon physiology it did not follow that he should be infallible upon astronomy." A light sounding phrase—Mr Lees! But does it not occur to you in your calmer moments, that there is a fallacy underlying the whole;—that the words are as a sounding brass and a tinkling cymbal? What scientific man professes to be infallible? Do you, Mr Lees, profess to be a guide in language and logic when you so jumble your words as to invest a science—astronomy, to wit—with infallibility, to which it does not presume even itself? It would be interesting to know how much of your "fifteen years study" of modern Spiritualism has been devoted to enlightening the world in matters upon which you are infallible—or, how much, even, of those fifteen years you have devoted to an unprejudiced investigation of this subject.

It is one of the pretensions of modern Spiritualism that it is a science—a progressive science, like all other sciences—as nature is progressive. It has, not in a few instances, been almost the sole study, for many years of men celebrated in the ranks of other sciences. A great majority of such investigators have been satisfied of the discovery of a force of which natural philosophy and science have hitherto taken no cognizance, and that this force is self intelligent—human, yet superhuman, as spirit, if it exist after its severance from the body must be. When a great scientist says that Spiritualism is phenomenally true—that it is worthy to rank as a science, even in advance of all others, we must, forsooth, not attach scientific importance to his profound and elaborate researches, but must accept, instead, the opinion of a journalist? Better still—let us subject our whole individuality to the advice of the press, whose "infallible" utterances change with the moon and the tides—yes, with the tides of popular opinion!

If the word "infallible" be put into Mr Lees's mouth by the reporter, I must beg Mr Lees' pardon, still the gist of his argument is not affected.

Mr Lees would render a signal service to modern Spiritualism, in purging it of charlatanry, if he can produce the purported "communication" including the beautiful verse he quotes—

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

He appears to stand in self-condemned ignorance of the origin of this verse, the production of that spiritually-minded lyrical poet, Bryant!

This verse, Mr Lees, does not sound the knell of Spiritualism—but the knell of ignorant and pretensions bigotry and prejudice; spirit communion has existed in the past—as on Sundays, perhaps, even you will admit—all sacred and many "profane" histories testify to its being a truth and "Truth is Eternal!"

JAMES KINNERSLEY LEWIS.

Peckham, London, S. E.

## AN ASYLUM FOR WORN-OUT WORKERS.

To the Editor of the "Herald of Progress."

DEAR SIR,—The accompanying letter reached my hands a few days since, and as my esteemed correspondent raises a vital question of importance to all professional workers, I ask room, at your convenience, for her letter. As charity? private, or poor-law, is the pleasant ultimate held before the worker when he is worn-out, since we are too spiritually minded? to pay him fairly and enable him to provide for old age, a "superannuation fund" or "asylum" might be established. I refrain, for obvious reasons, from urging the matter at length, and leave it to those not interested in such things to take up a tale that needs telling.

J. J. MORSE.

Cincinnati, November 3rd, 1880.—To J. J. Morse.

Dear Brother,—Excuse me, if I have taken to much liberty in addressing a letter to you, in regard to the question, "Shall we have a Home for Worn-out Mediums? Reference to *Mind and Matter* of October 23rd, will explain. This Home is intended to be world wide. Therefore, I ask the Spiritualists over the sea to throw in their mite into this treasury. Let us have a grand brotherhood, and let the world of scoffers see that Spiritualists mean to put into practice some of their beautiful teachings. Many express a wish to have heaven on earth—but that cannot be until every one of us personally seeks to love each other in a true and Christ-like manner. Brother, that day is coming, it is dawning, when we shall have the light burst upon us so clearly that all from the least to the greatest will possess one grand and glorious religion. Then the hour is when every knee shall bow and every tongue confess the glory of the incoming *Love and Wisdom*. Dear brother, I am writing everywhere; I know you all; none are strangers to me; it matters not if you are on one side of the ocean and myself on the other—*God our Father* is everywhere, and the *tie is Almighty*, and you and I can shake hands in spirit and work bravely together in this angel appointed mission. Now, do all you can to spread this question, *A Medium's Home, shall we have one?*

Please drop me a word of encouragement from over the sea.—Yours, in the cause of progress,

ANNIE CARVER RALL.

No. 482, West Liberty Street, Cincinnati, Ohio.

## THE MANCHESTER CONFERENCE.

To the Editor of the Herald of Progress.

Dear Sir,—Various may be the opinions formed of the late conference held at Manchester, and many conclusions arrived at; but very few, I am afraid, have tried to solve the difficulty of arranging a plan for the further carrying out of the measures there submitted upon a wide or national basis. It is easy to find fault; indeed, we live in a fault-finding age, and most people feel it easier to find fault than to explain a difficulty. It requires a wise man to build, but a fool may destroy. What is wanted at the present time, is a knowledge how to lay a ground-work for a superstructure that will lend a charm, and be a home and a shelter to all who may live therein. "Who then, will shew us any good?" Can any one suggest any good ideas as to what can be done to organise a general confederation and organisation among Spiritualists? The committee appointed, no doubt, would accept any good suggestion that may be in the minds of any one who are willing and wishful to help forward the cause in hand. Personally, I have nothing to offer at present, but think there are those amongst us who feel a deep and anxious desire that the cause of Spiritualism should be consolidated, and made a united bond of brotherhood; and that its arrangements should have a smooth, strong, and united footing in the world. I ask again, can anything be done to strengthen the hands of those who may be entrusted to carry out the arrangements entered into at the Manchester Conference? Opinions expressed cannot fail to excite interest, and to call forth further attention to the all important subject of organisation. I write this in hopes that friends may take up the subject, and express their views and opinions, to be thought over by others, who may not have given their mind fully to the subject; and thus, by an interchange of thought and opinion, we may arrive at some definite plan of consolidating the movement, and carrying out a more economical, and wider field of usefulness. I may offer a few more thoughts upon the subject at some future date.

Yours respectfully,—JOHN CHAPMAN,

## COMMEMORATION DAY IN FRANCE.

Dear Sir,—In forwarding you the translation of the following poem, from the *Revue Spirite*, a French Monthly Magazine, I desire to call the attention of your readers to the fact that the First of November is held sacred by the Spiritualists in Paris, and is called "The day of the Anniversary in commemoration of the Dead;" a day devoted to prayers for the dead, and for other sympathetic objects, which I will be glad to give a further account of on another occasion, as it is most interesting. The opening exhortation of the president was as follows:—

"Sisters and Brothers in belief, in returning here to welcome the spirits who have quitted this life, we also honour the memory of Allan Kardec, the promoter of these assemblies. The spirits disseminated about our globe are with us in thought communion. All the circles pray at two in the afternoon of the first of November, that union should be the object of all the adherents of the Cause; the common desire is the recall of suffering souls who are in want of kindly remembrance, and spiritual sympathy, and for this we are here assembled. We are going to call our well beloved ones, those of whom we cannot think but with tender emotions, and by our own sympathy become one on this day. They come from all space like crowded waves, to exchange their undulating motion with ours." The president (M. P. G. Leymarie) repeated the prayer given at the sitting, in commemoration of the Society of Paris, 1864. After which, M. Chaigneau read the following poem, which he had compiled for the occasion:

## FIRST OF NOVEMBER.

November! bright sol that did ope the red roses  
For a time is deep veiled with sorrow's sad showers;  
For now are the dull days when nature reposes,  
Adding grief to the heart and death to the flowers.  
There are none who forget the gay spring-time now past, [forth;  
Which drank the sweet perfumes, and rich treasures brought  
When the sun's golden beams their bright radiance cast,  
And in zephyrs of hope, did engulf the glad earth.  
Our souls cling for ever, to mem'ry's fond treasures,  
We still hear the music of the wind rustling wood;  
And spite of the dark joy, now marring our pleasures,  
We feel lasting ever the hopes of our boyhood.  
Behind the thick darkness, now impeding our sight,  
The eye of our mem'ry sees a bright beaming star;  
And beyond the night's storm, we perceive still the light,  
For the soul lives in thought, and can send it afar.  
Thus from the inner spark the soul is all glowing,  
And so of our loved ones, in the radiance of light;  
Death like a black winter, fierce torment is sowing,  
And extends a dark veil, to impede the fair sight.  
But gay lovers untamed in the springtime of life,  
With false pleasures bringing the stern lash of the rod;  
Across the dark river through the sorrowing strife  
Their souls will discover, up the stairway of God.  
Memory all potent oft fills us with brightness,  
And we live in the loves of the springtime gone by;  
The black tempests of night, may bring their own sadness,  
Without bearing the wrecks of our broken hearts nigh.  
We know that the woe and the pain that surround us,  
Will vanish into air by the light of the soul;  
And we feel far beyond the misery around us  
A springtime more joyous, when love will control.  
When comes the sad trial and our loved ones are taken,  
Our soul becomes twofold in the secret of life;  
Remembrance gives sunshine, our tears are forsaken,  
And hope with bright flowers, comes to lighten the strife.

Translated from the French of J. Camille Chaigneau, W. L. T.  
December 10th, 1880.

The dark and deathly theological spell, which has so long trammelled and stultified all faith in a reasonable existence after death, is now almost dispelled. Mortality and immortality are equally natural. The greatest of achievements and the holiest of demonstration is, the actual passage of private love, messages to and fro, between this rock-bound stormy shore and that vernal margin just beyond the floating clouds. Than this I know of nothing more entitled to man's unbounded gratitude and enthusiasm.

A. J. DAVIS.

## ARRIVAL OF MR &amp; MRS RICHMOND IN NEW YORK.

The ship "Baltic" arrived in New York on Sunday morning at 8 o'clock, having on board Mr and Mrs Richmond.

The violent gales during the week, and the failure of the Cunard and Inman steamers—which sailed from Liverpool three days earlier than the "Baltic,"—to put in an appearance, had caused anxious hearts to turn towards the cruel waters of the sea with many forebodings, and glad indeed were the tidings that gave the loved ones back from the arms of the storm.

A lecture had been advertised for Sunday morning, and fortunately not recalled, as Mrs Richmond, notwithstanding her stormy voyage, was well and ready for work. She proceeded in her travelling costume to the hall, where in spite of the uncertainty of her arrival, a goodly number of friends were already assembled to welcome her.

Professor J. R. Buchanan presided, and introduced the speaker with warm words of welcome. As no subject had been announced, the guides asked for questions from the audience, which were promptly offered, and the majority of them were intelligently framed, evincing a good degree of culture and deep earnest aspiration after the higher truths of Spiritualism.

Mrs Richmond remains in New York during the week, and will lecture next Sunday, Dec. 5th, at Masonic Hall, morning and evening. (A reception will also be given her during the week by her friends here.) In the morning, the subject announced by the guides is "The Present Religious, Political, and Social Crisis in England and America — *Banner of Light*, December 4th.

## HACKNEY CHRISTIAN SPIRITUAL EVIDENCE SOCIETY.

## INCONTESTABLE PHENOMENA.

At our ordinary Sunday morning meeting on the 12th inst., Miss Barnes, medium, the following manifestations of spirit power took place. After our usual devotional exercises we sat round a loo table in the daylight, when questions were answered by distinct raps which could not only be heard but felt. When we had received directions in respect to placing the sitters, the medium took her seat in the arm chair at the centre of the two curtains which constitute the cabinet, the interior of which simply consists of the bare walls that form the corner of the room. The curtains were pinned so that the medium nearly to the waist was not visible; her hands were tied together round the wrist with a white pocket handkerchief which was also pinned to the outside of the curtains so that her hands and feet were seen quite as plainly as any of the sitters. To the left and outside of the cabinet, on the mantelpiece was placed a bell weighing about a half a pound. The light was modified to such an extent that I could tell the time without moving by a small timepiece five feet from me. The distance between the sitters and the medium varied from one to four feet. We commenced singing when a hand, apparently human, came through the curtains above the medium; it withdrew itself, and appeared again and again, waving itself in answer to questions. We could all see the medium's hands as plainly as our own lying motionless on her lap, while a third hand flexible and like flesh and blood was waving itself in the air above her head. The hand then went to the mantel-shelf took up the bell sometimes simply lifting it up and placing it down at other times ringing it, accompanying our singing. Here is a stupendous fact, the medium sitting at the centre aperture with her hands perfectly visible to the whole circle while another hand equally visible and belonging to no one in the room is suspending and ringing a bell over the mantel-shelf. To me this does not even admit the thin end of the wedge of scepticism. The hand also for sometime settled down on the medium's dress, then went to the back of the cabinet, and fetched a tube which it gave to one of the sitters who was a stranger to us. This was quite astounding, as the hand outside the cabinet held the tube in one position, pointing towards the sitter for a minute or two. It claimed to be his mother's hand. A face appeared at both openings, which was perfectly recognised while tests were given, that only those who received them knew the value of. For example, the spirit of a young man's father signified his presence, when it was desired, as no one present knew it, that his christian name should be given, when both were given immediately. A hand claimed to be that of a lady's husband. She

desired *mentally* if she placed her hand just within the curtain, to have it shaken in a certain manner, which she could recognise. This was done, and all the sitters shook hands in a similar manner, looking at the medium's hands at the same time. Many minor phenomena, such as raps, voices, &c., took place, and we concluded an interesting and convincing seance by singing heartily "Praise God from whom all blessings flow." For explanation, when I speak of a hand, I mean I have not yet seen more than one hand besides the medium's hands at the same time, though this hand is sometimes a left hand, and sometimes a right hand, and claims to be the hand of divers persons. The hand also considerably varies in size and appearance, according to whom it claims to belong. I may add, a face appeared a few Sundays ago, radiant with glory, bringing forcibly to my mind the statements made of Moses and of Stephen, whose faces "Shone like the face of an angel."—Fraternally yours,  
C. R. WILLIAMS.

## General News.

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

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

OSSETT.—A public tea and entertainment will be held on Christmas day (December 25th) in the meeting room, Ossett. Tea on the tables at 4.30. Entertainment to follow. Tickets for tea and entertainment 9d. each.

We feel sure our readers will learn with gratification the preparations for enhancing the value and utility of THE HERALD OF PROGRESS, and we solicit the assistance of all to spread that weekly messenger everywhere.

Mr J. W. Fletcher has been lecturing in Pembroke Parlours, Boston, to good audiences and has afforded the utmost delight to his hearers. We also learn from the same source—the *Banner of Light*—that Mr Fletcher will remain some time longer in Boston.

SOUTH DURHAM DISTRICT ASSOCIATION.—On December 24th, 1880, a social entertainment and supper will be held at the house of Mr Joseph Eales, 260, William Street, Auckland Park, when songs, recitations, and addresses will be given, and it is expected a pleasant evening will be spent. All friends in the district are requested to attend. Meeting to commence at 7 p.m.

The West Pelton Spiritualists will hold their First Organized Annual Meeting on Dec. 25th (Christmas Day), at 5.30 p.m. The evening will be occupied by speaking, recitations, and singing; and afterwards there will be a coffee supper. Tickets 9d. each; children 6d. each. A cordial invitation is extended to all lovers of the cause.

GOSWELL HALL.—On Sunday evening next, Mr J. K. Lewis will deliver an address in this hall, and on the following Sunday evening (Dec. 26), Mr Morse will occupy the platform. Arrangements have also been made for Miss Samuels to deliver addresses in the same place, on Sunday evenings, Jan. 2, 9, and 16. Services commence at 6.30.

MANCHESTER AND SALFORD SOCIETY.—The annual tea meeting of this society will be held on Christmas Day (Dec. 25). Tea on the tables at 5 p.m. After tea, a meeting will be held, interspersed with songs, readings, and games. Tickets for tea and meeting 1s. each. All friends are invited to join in this "happy evening."

"Professor Tafel, last Sunday evening, lectured in Camden-road Church on the 'Healing of the Sick and the Casting Out of Devils.' He showed how physical diseases originated, and said the ordinary causes of disease were not the real causes, but simply the instruments, the real causes being spiritual."—*Christian World*, Dec. 9th.

LIVERPOOL.—A concert and entertainment will be held on Monday evening next, Dec. 20th. Mrs Nosworthy and Miss Shepherd, with others, will give recitals and some of their dramatic acts, with music of various descriptions. A tea affair will also be held on the third of January, which will be the annual meeting of the society, and an interesting programme will be given on that occasion.

**BLACKHILL.**—Mr Henry Brown, of Ebchester, will occupy the platform of the Central Hall, on Sunday next, Dec. 19th. Services to commence at 2 and 6.30 p.m.

Look out for our New Year's Number, to be issued on Dec. 31st. It will contain tales by Mr A. D. Wilson, of Halifax, "The Cornish Exile," poetry, and leading news of the week.

Reports from the Midland District Committee, Barrow-in-Furness, Glasgow, Stamford, and other places, are held over for want of space till our next issue. We have also received an excellent discourse by Mr Alex. Duguid, which will appear for our "Platform" next week.

**HALIFAX.**—The society of this town will hold a tea party and entertainment, on Christmas Day. Tickets 8d. each. Mr J. Armitage, of Batley Carr, Mr W. Pell, of Morley, and Mr A. D. Wilson, of Halifax, and others, are expected to be present. Tea on the tables at 4.30.

**QUEBEC HALL.**—On Sunday last, Mr Turpin of the Spiritual Evidence Society, gave a very able address of over an hour in length in reply to Mr Bradlaugh on "Jesus and His Apostles," the hall was crowded. On Sunday next, Mr Iver MacDonnell will speak on "The Birth of Christ," commencing at 7 prompt. 25 Great Quebec Street, London, W.

**LEICESTER.**—Silver Street, Lecture Hall. On New Year's Eve, there will be a Tea and Entertainment for the benefit of Harmonium Fund. Tea on the table at 6 o'clock; entertainment to commence at 8 o'clock. Tea and entertainment 1s. To the entertainment 3d. On Sunday next the platform will be occupied by a local medium at 6.30.

The attention of our readers is called to the advertisement respecting magnetical appliances, by Mr Robertson, of Lossiemouth, to be found on another page. We have worn a lung invigorator by this maker, and can testify to the beneficial effect produced. Magnetism is the most powerful of all remedial agents, and sufferers would consult their own interests by wearing magnetic appliances.

Mr J. Dunn, of Old Shildon, will deliver two inspirational addresses, in the West Pelton Co-operative Hall, on Sunday first, December 19th, 1880, at 2 and 5.30 p.m. Subject for the afternoon—II Peter, 3rd ch. 13th v. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" subject for the evening—I Corinthians, 15th ch. 35th v. "But some will say, how are the dead raised up, and with what body do they come?" Collections will be taken to defray expenses.

**MANCHESTER.**—On Sunday last, we had a most eloquent and thoughtful oration, given through the organism of Mr J. Wright, of Liverpool, the subject being the "Temptation of Jesus in the Wilderness;" the whole being a beautiful paraphrase of that remarkable experience. The intelligence speaking, allowed the audience to form their own opinions of the personality of Jesus and his satanic majesty, but pointed out the moral of the allegory that it is needful for all to be driven into the wilderness to be tempted of the d-evil, but as in the case of Jesus, the lesser power can never subjugate permanently, the greater. R. F.

**MANCHESTER ASSOCIATION.**—The Annual Soiree will be held in the Temperance Hall, Grosvenor Street, on New Year's Day. Tea on the table at 5 o'clock, after which, the evening will be spent in the enjoyment of songs, glees, recitations, readings, and a comedy in three acts, got up for the occasion by Mrs Braham and a few friends; and, judging from the success of the last performance of this kind, the coming event will also be very acceptable. Tickets 1s., after tea 6d. each, for all without tickets. After 9 o'clock, dancing will be the order of the evening.

**THE PERSECUTION OF MEDIUMS.**—Under this title, Mr W. E. Coleman, of San Francisco, writes to the *Banner of Light*, under date of the 9th ult., and says:—"The Spiritualists of San Francisco are considerably exercised over the contemplated taxing of mediums in this city. An ordinance has been passed assessing astrologers, seers and clairvoyants fifty dollars a quarter; and various mediums have been notified that the law will be enforced against them. The First Spiritual Union propose to test the law's constitutionality and its applicability to mediums, and have secured two good lawyers to conduct their case. The test will probably be made in the case of Mrs Robinson. A proposition was considered to ordain the mediums as "Ministers of the Gospel," by the Union, and on Sunday last our oldest medium, Mrs Hondee, was so ordained."

**SOWERBY BRIDGE.**—A tea and entertainment will be held in the Progressive Lyceum, on Monday evening, Dec. 27th. Prices for adults—tea and entertainment, 1s.; children, 6d.; entertainment only, 3d. each. Mr Wood, of Oldham, is expected to engage in the Sunday service, and in the entertainment on the Monday.

At Bow Street Police Court, London, yesterday, Mrs Susan Willis Fletcher surrendered to her bail before Mr Flowers, on a charge of being concerned with her husband, Mr John Fletcher, in unlawfully obtaining, in September last year, three strings of Oriental pearls and a vast amount of other valuable property by means of false pretences, with intent to defraud Juliet Ann Theodora Heurtley Hart Davies. It will be remembered that the case was opened last Friday, when, after the statement of the solicitor of the prosecutrix, the prisoner was remanded, but was subsequently admitted to bail in two sums of £500. Considerable interest was shown in the case, and the Court was completely filled. The prisoner, who was elegantly dressed, was accompanied into court by two or three ladies, all of them carrying huge bouquets—Mr Wontner announced that owing to the important nature of the charge, it had been taken up by the Public Prosecutor. He appeared on behalf of the Treasury, and applied for a remand, which was granted, until Tuesday week. Prisoner was released on the same bail as previously.—"*Newcastle Chronicle*," Dec. 10th.

**GOSWELL HALL.**—Our Sunday evenings at this hall, are getting more attractive each week, as gradually increasing numbers testify. Mr Knightsmith is kindly giving some practical instruction in singing, to as many as will come to the hall half-an-hour before the service commences, so that in a little time we may boast of something like a choir. Last Sunday, Mr Peterson was announced, but previous to his speaking, and after a charming solo by Mr Knightsmith, (Save me, Oh God!) the chairman introduced a young lady whom Mr Towns had brought to the hall. She was a medium and her lecture, which was most beautiful and impressive, was her maiden speech. According to her guides she was only partially developed, but the general opinion manifesting itself, was wonder at what her more perfect development might be, if this was called a partially developed control. Her subject was unprepared, but dealt particularly with "Truth" and elicited some warm applause. A. T. T. P. then spoke and singularly enough, he said, his subject was almost identical with the one chosen by the guides of the previous speaker, and it seemed as though they had been brought together on that platform for the purpose of assisting each other. His discourse was most interesting, and amongst other things, consisted of the reading of a control which he had received about 24 hours after the Rhonda Valley Colliery explosion, from a David Lloyd, one of the pitmen who perished there. The meeting closed with a hearty vote of thanks to both speakers.

R. W. L.

**SOUTH LONDON SPIRITUAL SOCIETY.**—Wednesday evening, 1st December, was a happy one for the above society, inasmuch as they had been favoured with a visit from that unsurpassable medium, J. J. Morse. Regretting the absence of a reporter, I beg to furnish you with a fragmentary detail of the discourse and events of the evening. The oration was, I consider, one of the richest in spiritual philosophy that has come through this highly-gifted medium; the subject was left to the controls own choice, and they selected—"The Devils of the spirit world, and what becomes of them."—The usual deep and vivid sarcasm was noticeable in the opening portion, but soon the guides dived more deeply and seriously into their subject, and earnestly taught the responsibility of humanity towards those unfortunate beings in this world, termed criminals. Mr Butcher who presided, secured the gratitude of all, for his able, homely and happy presidency, eloquently enforcing the application of the guides, sound, spiritual advice, seasoning his remarks with corroborative evidence through his own official experiences with all classes of society, and of the dangers besetting Spiritualistic investigation through ignorance of the power, and elevative treatment of evil spirits. The grand lesson of this meeting was the cultivation of spirituality, that its influence should elevate all around and lead by its brightness, the devils from the prison of their own dark thoughts. Mr Robson presided at the harmonium, and after singing the beautiful hymn, named "Home," the meeting came to a close, thus ending one of the most auspicious evenings for the society on whose behalf it had been given.

## TERMS OF SUBSCRIPTION.

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

ANNUAL SUBSCRIPTION, 6 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 seances, phenomena, and general news, are respectfully solicited for insertion in THE HERALD OF PROGRESS. To ensure insertion, reports must reach us not later than Tuesday Evening's post, and be properly authenticated.

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

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

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# The Herald of Progress.

FRIDAY, DECEMBER 17, 1880.

## The British National Association.

**W**ITHOUT any intention to enter the arena of strife or to add, in the slightest degree, to the already too turbulent state of affairs in our movement, we cannot at the same time remain silent when questions affecting the vitality of our cause and of national importance claim consideration, even should such interference bring upon us the disapprobation of the few.

In the report of the Manchester Conference, which appeared in these pages a few weeks ago, it was quite evident from the remarks of the several speakers that an amount of dissatisfaction prevails in the country, in regard to the British National Association of Spiritualists, to its right to be called by that name, and to the mode of conducting its business. It has been urged repeatedly that the B. N. A. S. is not representative in character, national in organization, nor yet has it proved itself of practical utility to the cause of Spiritualism. It has been asked what has this Association done to earn the title of "National?" and the answer has been highly unsatisfactory to the great body of Spiritualists.

While we do not necessarily endorse these views which are being continually represented to us, we cannot escape the conviction that much of what the Association has done argues a want of thought of the needs of the movement, and an utter disregard for all those outside the pale of its particular and peculiar sphere. And we refer to those actions in this place, in the hope that in the near future more attention will be given to the movement instead of a resident centre, and because we believe that the work of a National Association is, in the first place, to resuscitate the struggling societies, to encourage workers, and to raise up other workers, and not to provide rooms for the reception

of some twenty or thirty ladies and gentlemen to ventilate their theories and conjectures, and the movement meanwhile to be languishing for the succour they might afford. In the second place, to engage the minds of its members with questions of a catholic and utilitarian character, and not the supporting of a newspaper only to give publicity to what transpires in their council meetings, or the arrangement of their committees. Is it not a most fit and proper question to propound—What has the B. N. A. S. done? To this we shall doubtless have pointed out to us the Fortnightly Discussion Meetings, the rare and valuable collection of curiosities, and the spacious and fashionable rooms at 38, Great Russell Street. But of what use are those to the masses of Spiritualists in the country? Is the cause advanced by these means or by those active workers who go out as Apostles of the living faith after their six days of hard toil, and give their time and services free? Let results speak for themselves.

At a council meeting held on the 9th ult., a proposition was brought forward by Dr. Wyld, to reduce the expenses of advertising in *Spiritual Notes* from £36 to £20 per year, and the most vigorous opposition was raised because "it was not worth while to imperil the existence of so valuable a paper as *Spiritual Notes*; that it was "the only link between them and their country subscribers," and "a link so important that the association would not survive its severance." Alas, for the nationality of an association that must depend upon a monthly paper for its existence! Verily the foundation is weak and the sooner we saw firmer ground underneath this national superstructure the better for our movement. But according to our view a British National Association should have no organ of its own, its favours should be impartially dispensed amongst the organs of the movement, and an effort made to consolidate and improve existing agencies. To take the most charitable view of such proceedings it would appear as though the actions of that Association were either liable to be misconstrued by reason of their indefinite character, or that only the most plausible and agreeable side should be given to the public. But is it right that honest criticism should be thus impeded? Should the proceedings of a National Body not be open for free consideration and comment if necessary? We leave these interrogations for our readers to answer for themselves.

The recent action of a particular Committee most certainly needs investigation. Attempts to economise have been rebutted with indignation; and a change of programme introduced which neither adds to the credit of the Association, nor contributes to its usefulness, but imposes greater burdens upon the Association. And it is those inconsistent actions of late that we protest against, because if money has been gathered for a specific object we consider it an act of indiscretion to appropriate it to other purposes, either in building up private speculations or airing one's notions, while the cause is languishing for the very life that is being fritted so heedlessly away.

And what is the remedy? Only this that Spiritualists must rouse themselves and feel the imperative force of their duties and make one strong united effort to organise themselves to resist all the hollow shams and pretences of the day. Until this is done we shall never be able to make that satisfactory progress we could desire, and our cause will be split by faction and dissent and made the object of ridicule and contempt. Are we to have a National Organization? The voice of the Country says, yes, and that organization shall be not the mere name, but a bond of union that shall confer upon our cause and its members, the brotherhood of man under the Fatherhood of God.

## "HARRY TARLETON."—THE NEW SERIAL.

With the first issue in January, 1881, we intend commencing Vol. II., and with it the opening chapter of that intensely thrilling story, "Harry Tarleton: A Tale of Love and Mystery," by the author of "Where are the Dead?" "Life beyond the grave," &c., &c. The story abounds with the most choice thoughts, advocates all the progressive ideas of the day, and inculcates a deep-toned and practical Spiritualism. The abilities of the author, we feel sure, are of themselves sufficient to recommend this later production, and we ensure our readers of a rich, intellectual, and spiritual treat in the forthcoming tale. We have now to ask our friends everywhere to use their utmost endeavours for the more extended circulation of our journal; and the occasion to be thus presented of rendering the truth of reformatory measures, through the pleasing methods of a tale, ought to meet with universal acceptance by all well-wishers of our movement.

## JOTTINGS.—EDITORIAL AND COMMUNICATED.

The record of control by "Mons. Jules Favre," is perhaps the most striking of all that our worthy Recorder, A. T. T. P. has supplied us with. It will bear reading more than once, and the plain practical lessons taught in this record evince the true spirit of earnestness which animated the inquiries of this distinguished statesman, while tabernacled in the flesh. Readers would do an immense service by handing THE HERALD OF PROGRESS, containing this control, to their friends.

There are few things more gratifying to workers than the conviction that their efforts are being appreciated. From far and near the clearest signs of approval are visible that our journal is fulfilling its mission. The most flattering encomiums are being received. The valuable articles of Mr Oxley are highly commended, while another correspondent writes "your paper is worth twopence, if it contained nothing more than 'Historical Controls.'"

A few back numbers of the HERALD OF PROGRESS still remain on hand, and we should be glad to forward small parcels to societies on their paying carriage on the same. Secretaries and others willing to distribute copies, should write and order a parcel to be sent to them.

Our excellent and worthy contributor Mr Oxley, has in preparation for the press a series of articles on "The True History of Creation, as recorded in the Bible, interpreted by the Stars," and "The History of Christ," which will be illustrated by several woodcuts.

We are promised a most interesting control, by David Lloyd, the lampman of the colliery in South Wales, who lost his life in the recent explosion. This control sets forth the views of a pitman, and shows the spread of spiritual knowledge amongst the miners in South Wales. We hope our friends will make this known, and introduce the number to their acquaintances.

## THE TRUE SOURCE OF SMALL-POX.

In the *Journal d'Hygiene* for 2nd October, 1879, Dr. Vaisson describes a small-pox outbreak at Bastia, in Corsica. "The disease was local, and was neither guided by hazard nor by caprice. It affected the populous quarters, houses where the laws of health were wholly unknown. In the better streets and among the well-to-do classes, scarcely a case occurred, while the working class population in the narrow and crooked streets in which air and light with difficulty enter, were decimated. So completely was the disease confined to the poor, that the medieval cry was renewed, 'the fountains were poisoned' to produce the disease, and the rich escaped because they drank the water of Orezzo or of Cardo. No! (says Dr. Vaisson) it is not the fountains, it is the atmosphere which is vitiated by the exhalations from the sewers, and by the filth of every kind which lies putrifying around the dwellings; it is overcrowding in small and low apartments; and it is the lodging-houses for tramps, were eight or ten beds are often crammed into one room. Such is the origin of the evil. A shed and an armful of straw with the pure air would be preferable." Yet, with all these causes before his eyes, Dr. Vaisson does not venture to break with the traditions of the profession. Corsica suffers because she "resists vaccination." As if vaccination were a substitute for cleanliness or a defence against filth!—H. D. Dudgeon, in "Vaccination Inquirer."

## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

## THE BHAGAVAT GITA.—SCENE XV.

—: O :—

*Subject: The Incarnate Deity.*

KRISHNA.

The mystic fig—(or Banyan) Tree; concerning this, it is revealed;  
 Its roots, whence springs its life, are form'd above; its branches, outward grow;  
 Its out growth from eternity; its leaves, the lines which form the *Veds*;  
 And he who knoweth this, knows what these sacred writings signify.  
 Its branches are the out growths from, the action of the principles,  
 As these propel, just so, the branches upward shoot, or downward grow;  
 The offshoots from the branches, are, the things of sense which captivate  
 The roots, are undergrowths,—the works comprised within the mortal life.  
 Not one on this terrestrial orb, conceives of such a tree as this, Nor understands its form, nor where it doth commence, nor, where it ends.  
 He, who applies the sharp-edged axe, of calm and true philosophy,  
 And cuts those undergrowths away, (with which the senses are entwined,)  
 From off this mystic tree; from thence he takes the next succeeding step,  
 And searches for the path which leads, to glorious altitudes beyond,  
 And when he has progressed to this, he never more returns therefrom.  
 I lead them on, until is manifest—*The Mighty Ancient One*, From whom the stream of life has flowed, from all, and to—eternity.  
 Those who advance along this path, and never deviate therefrom,  
 Until they find, that which they sought,—the glorious altitude,—are those,  
 Who have no pride or self-conceit; who have subdued all earthly aims;  
 Who love to meditate upon those subjects which to life pertain;  
 Who have overcome all carnal appetites, and who are quite above  
 The sway of those two opposites, as torment and enjoyment known.  
 That sphere, no light of sun, nor yet of moon illuminates; and those  
 Who enter that, return no more; for that is My Supreme abode.  
 That portion of my life which is made manifest by outer forms, Is clothed upon, with substance which it draws from outer Nature's realm,  
 It forms the mind, and outer-body with its senses, which are five.  
 Whatever form that life assumes, and which must be dissolved again,  
 It is sustained, by drawing to itself, what Nature doth supply, Just like the breezes draw the fragrance from the beds of flowering plants.  
 To this atomic portion of my life, the ear, the eye, the touch, The taste, and smell, also, the mind itself, are made the ministrants,  
 O'er these, it doth preside, and contact has by them, with Nature's realm.  
 The foolish and deluded ones, see not this life within themselves,  
 Attended though it is, while in the frame, by those three principles,

Which gives them consciousness, nor, do they see it when the frame dissolves ;  
 It only is perceived by those who see by wisdom's inner eye :  
 The reverent and devout who search, will find, it dwells within themselves,  
 While those, who are of wisdom's inner sight, and of intelligence  
 Both destitute, will never find, however they may search for it.  
 Know, that from me, proceeds the light, which is contained—  
 within the Sun  
 That all the earths illuminate,—within the Moon,—and in the flame !  
 It penetrates the ground with heat,—sustains the life of animals,  
 And nourishes the plants, and gives the flavour which the taste doth sense.  
 By my internal heat, I permeate, the living form throughout,  
 And with the breath combined,—both when it is inspired and then respired,  
 The food which is partaken of,—in species four, by these, digests.  
 I am the overruling Power, that sways the wills of human kind,  
 And from whom comes, retentiveness, and knowledge and intelligence.  
 By what the Sacred Scriptures teach, 'tis I alone, who am revealed,  
 I am the Author of their truths, and I am their Interpreter.  
 The Spirit which is manifest, in all the outer worlds of Man,  
 Is of two kinds, and is, corruptible, and incorruptible ;  
 The one that is corruptible, comprises all existent forms,  
 The incorruptible, is that which is within, pervading all.  
 Besides these two, another kind there is, 'tis called—The Life Supreme ;  
 This Spirit is, in all degrees and is, the Master of the whole.  
 Since I surpass the spirit which corruption knows, and e'en above  
 The Spirit which is incorruptible, as in the word revealed,  
 E'en so, this world must now acknowledge me, as God made manifest !  
 The one who has a judgment clear, and can distinguish Me in all,  
 And see me in Divine and Human Form, is one that knows the truth  
 He loves and worships Me in whatsoe'er he doth, O Bardta !  
 I thus, O Sinless One ! have now revealed the great arcana which  
 Whoe'er shall understand, will wise become, and his duty well.

[To be continued.]

#### NEW BOOKS.

##### THE RELIGION OF SPIRITUALISM: ITS PHENOMENA AND ITS PHILOSOPHY, BY REV. SAMUEL WATSON.

The author of this volume was for thirty-six years a minister in the Methodist Episcopal Church, and has been admired for his manly independence and vigorous thought. The volume opens out with a biographical sketch of the author, by Hudson Tuttle, who eulogises his subject and commends his works as "invaluable missionary agents."

The opening chapters of the volume are devoted to the discussion of the important question, "The Harmony of Religions," and in them the author very clearly points out that the religions of Egypt, Greece, Rome, and India, have all had one common origin ; and he maintains that there have been cycles of thought, which being marked off in the roll of time, characterise the divisions of the human race by systems and nationalities ; and says, "We are living in one of those cycles which we think is drawing to a close, and a new and brighter day is dawning upon us, such as has never been witnessed in the world's history—an era, when the principles, precepts, and practices of the religion of Jesus will be recognised by those who are governed by moral principle, and the inalienable right of freedom, without the dictate of authority, claiming to be of divine origin, will be universally acknowledged by mankind."

Passing on to Biblical testimony, the reader has placed before

him the many instances of spirits appearing, and spiritual intercourse, as recorded in the Bible ; and the author, being a divinity student, and educated in and for the ministry, it can be well understood that he is "quite at home" with this part of his subject. Suffice it to say, that with a masterly grasp of the various details narrated in the Bible, illustrated by nearly thirty-years experience in all phases of spiritual phenomena, the author presents a clear and comprehensive view, and proves the whole phenomena to be identical, and proceeding from the same causes.

In a very clear and reasonable manner, the author relates his experiences in the home circle, and with all the noted American mediums. A chapter is devoted to the author's views of the "Philosophy of Spirit-Control : illustrated by Science ;" while others treat of the interesting themes,—The Religion of Jesus ; Faith and Works ; Death or Transition, and what follows ; Spirits in Prison ; Spirit Laws ; Recompence ; The Resurrection ; The Spirit World, and a series of Spiritual Communications. The concluding chapters of the work,—Opposition to Spiritualism Unreasonable ; The Church's Past and Present, evince a spirit of liberality and a conception of the needs of the human soul, that testify to the soundness of judgment of their author, and of the earnestness which has inspired his investigation and advocacy of Spiritualism.

Dr Watson is a popular writer, of the same school of thought as Dr Peebles, and like this distinguished veteran, has such a forcible and easy way of expressing his thoughts that even on the most difficult themes, his meaning will not be misunderstood.

In the RELIGION OF SPIRITUALISM there is no attempt to scientific display. The writer's forte is evidently in the reconciliation of the Bible, its precepts and phenomenal records with those of modern spiritual phenomena, and the harmony existing between the inspired utterances of to-day with those of by-gone ages. Considering the fact that the sects of the present time are beginning to look more favourably on the subject, and require food suited to their digestive capabilities, which must in some measure bridge over the supposed and imaginary conflict between the Bible and spiritual manifestations, and reconcile the declarations and prophecies of the past with the commands of Moses, this volume will meet a long felt want, and, we are convinced, prove of inestimable value to those contending against the force of early tutions. We can recommend the work as a powerful missionary agent, and our sincerest wish is that the aim and purpose of the author may be fully realised in an extended embrace of the truths enunciated. We close this brief notice with a quotation from the work, which will clearly indicate its catholic spirit. "What the world needs now is a living, palpable, healing faith, which will lead to active works for humanity . . . A faith that is not dependent on mere external formulas, but that which will inspire universal, holy and heavenly hopes. Such a faith we believe Spiritualism is destined to supply."

BOB AND I: OR, FORGET-ME-NOTS, from GOD'S GARDEN. By F. J. Theobald. London : Jas. Clarke, Fleet Street ; price 1s. 6d. This is the title of a charming novelette, written in a style fascinating and clear. The two leading characters "Bob" and Jenny, are children, with a soul-attachment for each other, and they are gifted with the sense of intuition, and accordingly see much farther than the majority of children of their age. This, of course, gives the authoress abundant opportunity to discuss the various questions which lie at the very root of Christianity, and while upholding and declaring the spiritual world and its modes of life, with a knowledge deep and sound, the authoress at once shows that such a state is in harmony with the teachings of Christ. "Bob and I," is an excellent book, well got up, carefully written, and void of all offensiveness. It will make an excellent present for young minds, and we wish it a ready sale at this season of the year.

REALITIES OF THE FUTURE LIFE. London : C. Kegan Paul and Co., Paternoster Square, price 1s. 6d. The preface of this book informs us that it contains selections from a large number of messages given, for the most part, by relations and friends of the medium, who have passed into the unseen world. These messages bear upon all the vital questions of the "other world," from entrance into it, through the stages of work, study, and teaching. We notice an uniformity of expression, and a similarity of experience in this and other works upon the subject, which show at least that the opinion is widely entertained of the spirit-world being one of activity.

## TABLE MOVEMENTS.

Sir,—Being very desirous of attending a seance, I made known my wish to a friend and neighbour (Mr O—), who kindly invited me to spend an hour or so at his house on Sunday afternoon, the 5th inst., which I accepted. Three members of his family and myself sat down at a small mahogany table and engaged ourselves in conversation, etc., for about 45 minutes, when our patience was rewarded by a slight movement of the table, which seemed to increase gradually in force for about half a minute, when all at once it resumed its normal position, and remained quite still. The influence or motive power answered, readily and correctly, questions that were put both by those at the table, and another person who was seated some distance from it, but who was not taking any active part in the proceedings whatever; supplied all the tests at my command with the object, if possible, of ascertaining the cause of the phenomenon. For instance, I made a request that the reply to a question put by me should be given by means of the corner of the table nearest to me knocking, which was immediately complied with, as also was the requests that the table should turn completely round, rock like a cradle, move itself backwards and forwards, etc., etc.

We were able, without difficulty, to stop the table when it was not thrown about with force, but on a request being made that the table should still more violently be displaced—and there were at this time only two persons with their hands on the surface,—I found that it was quite impossible for me to hold it down. I was somewhat surprised a moment afterwards, to find that the table was apparently being lifted some little distance from the floor, and dashed down again with such force as to break off one of the legs of the table, which, on examination, proved to be a substantially constructed article of furniture.

Several other remarkable things occurred, with which I was certainly very much impressed.

I send you my name and address in the event of your desiring any further information.—Yours, &c., A. R.

## A TABLE SPLIT BY SPIRIT POWER.

I enclose herewith notes of a seance held at my house yesterday. The movements of the table at which we sat were of an exceptionally lively character, and I saw for the first time during a long experience in observing spiritual phenomena, a clear case of the vital force collected at a table during a seance being powerful enough to split off a piece of mahogany  $5\frac{1}{2}$  inches long by  $2\frac{1}{4}$  inches wide, and the table foot along with it. The timber looks as if one piece had been rent from the other, whilst the top and bottom edges, are left square and look as if they had not received the least injury. It appears to me that it would be impossible for a skilful cabinet maker to have detached the piece of wood, together with the foot, as it was done by the force which I saw operating on the table.

Having stated the facts simply, I shall much esteem the favour if you, or any of your readers, will be kind enough to explain how it was done? I may say that I once witnessed a case of a table-top being split during a seance, but that was done by a stout blow given it, by what is known as a "physical medium," whilst in an entranced state: whereas we had no person present who possessed mediumistic gifts, and my neighbour, who was present, on my invitation, had never before seen any spiritual phenomena.—Yours truly, DELTA.

Hyde, Dec. 6th, 1880.

## LIVERPOOL PSYCHOLOGICAL SOCIETY.

The Society has held several meetings lately and passed many resolutions which will be carried into effect. It has engaged Mr Wright for three weeks in the month, for twelve months. On Monday the 6th instant, Mr Wright read a poem which purported to be given at different times through his organism by the spirit "Goethe." The rendering of the poem was not good, and several remarks were made upon the difference between Mr Wright speaking under control and his speaking in his normal state, the former being much appreciated. Mr and Mrs Winter with others sung at different stages and gave some recitations, which enlivened the meeting and were much appreciated by the audience and encored.

On Sunday last, a Discussion meeting was held in the morning, in which Mr Johnson, Mr J. Lamont and several others took part. The topic for discussion being "Myth, Christ, Man, or God;" In the evening the controls gave an elaborate discourse upon "Is Spiritualism adapted to the spirit of the age?" Mr Ainsworth presided, and read part of the gospel where Christ healed the man with the withered arm, and where the Pharisees took council to kill Him, he showed that the same spirit existed among the Pharisees of to-day. After this reading the controls, said, mankind were beginning to ask the question, if what they have been taught is true and demonstrable; they are casting off their faith and wishful to realize it as a fact. The spirit of the age was more secular and material; men looked for realities and not to belief though handed to them from the sacred desk.

Spiritualism supplied the answer to the question, "If a man die shall he live again?" and nowhere else could it be found. It showed a spiritual as well as a material side of life. Scientific men have to learn more yet before they realized the true science of life, Spiritualism comes to man and gives him power to think out for himself and not to take for granted because it is handed from any sacred pulpit. Where hope is Spiritualism makes it real, and brightens up-life's activity. Where the church had crushed down the pure spirit within the poor soul, Spiritualism had raised the hopes and aspirations of thousands. Then behind the press had tried to shoot down Spiritualism, but it comes to you at home and in the family, and by honest endeavours it meets you by the table on the material plane, and brings to you a grander idea than ever you had before, it tells you there is no death and takes its fear away—makes life more beautiful and so becomes adapted to the age. It may perhaps never do away with every little devil; there may be always one left to tell you there is a higher step yet to be attained.

J. CHAPMAN.

## Question and Answer Column.

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.

## ANSWER.

## WHAT IS SPIRIT?

The difference between the Materialist and the Spiritualist is not so great as would at first sight appear; we agree that phenomena are natural, none supernatural; as the universe itself is natural, of a consequence, all its phenomena are so.

The Materialists admit the indestructibility of any force or substance, they preclude the addition of any other substance but what is already in existence, they state intelligence to be a condition of matter.

The Spiritualists have as much right to say that matter is a condition of intelligence, and that intelligence originates every known effect, as the Materialist has to say that "intelligence is a condition of matter" or "that matter originates every known fact;" it is merely a matter of inference: which is the most probable, neither party can prove to the other; it is a matter of conception, and will be arrived at according to the light and experience which each possesses. If I can lay it down sufficiently clear for Mr S. to grasp it as I see it, he will see the probabilities are greater for this mode of interpretation than for the Materialistic mode.

We see in the universe a perfect reign of law, now there must be a cause sufficient to produce this reign of law. I say matter is not the sufficient cause, but intelligence is; that intelligence is the greater cause and the moulder and energizer of matter, and, in fact, that matter is but a condition of the former, for according to the opinion of scientists there was a time when the globe was not so solid as it is now; that a time was when it was more of the substance of a comet or a vaporous fiery mass, and if this be so the most solid materials can be evaporated to become invisible, and intelligence can produce this effect on all solids, that is the intelligence of man can do so. Now, if there be a finite intelligence in man sufficient to accomplish this in a small degree, may not the source of that finite intelligence

be sufficient to render invisible the matter in the universe?

For there must be a source for the intelligence in man as well as for the matter in his body. That there is intelligence inherent in the universe is perceptible to the inner man, by the effect produced on a universe in which there is a perfect "Reign of Law," may that intelligence not be sufficient to mould it again to other forms and chemical combinations? If so, then matter is but a condition of intelligence; matter the outer condition, and intelligence the inherent power to mould, energize and use it for its outward or visible manifestations, for we admit, with the Materialist, that matter is necessary for the outward or visible manifestation of the inherent intelligence.

It seems folly, to my mind, to take the lesser or inert to be the superior, for dead matter could never grow into an intelligent organization, without that intelligence was inherent therein, any more than coal can give back heat unless that heat was previously inherent in the coal.

Now, it is this intelligence which we call the real man; the brain and nerves being the telegraph wires through which it works, to manifest through the senses of the physical organization; and this intelligence we call *Spirit*, the elemental principle or substance of the universe, therefore it can have no compound parts, and in its entirety it is named *The Spirit*,—the intelligent source of all life or being—the energizer and mover of all things—the Deific Principle, called God.

Within man it is self-conscious, and is the receptor and emanator of all ideas, and so, in the universe, we infer it also to be self-conscious, and the receptor and emanator of all ideas, and manifests in its workings on the material and visible universe. It, of itself, is invisible, but self-perceptive or self-cognizant; is therefore not anthropomorphic (some call this soul.)

The soul, or spiritual body, I call the organization, perceptible to the clairvoyant after what is called death, and testified to by those called dead; this soul or spiritual body is matter, but of more refined particles than the physical body, (some call this spirit.)

I need not explain the physical body, which makes man a trinity in unity, and which has caused the misconception of the Trinity, as understood by Christianity.

Then there is a materialized body, which the spiritual body can assume under certain conditions, by gathering particles of matter from the medium and sitters in a circle, so as to render itself visible to our ordinary sight.

Now, although I have not answered all the queries *seriatim*, contained in the questions of Mr S., they are, in effect, answered if he once grasps the Spiritual, instead of the Materialistic idea.

I see no difference between the Pantheistic and Spiritualistic idea of God.

This position can no more be proved than that taken up by Mr S.; but if I have laid the idea down sufficiently clear to enable him to see it from the spiritual standpoint, he must see that the probabilities are more in favour of this way than his; and the evidence is much stronger, taking the facts of modern Spiritualism, which are testified to by similar manifestations in the past, not only among the Jews, but among the Greeks, and all the nations of antiquity, as well as the Chinese, Hindoos, and nations of more recent discovery.

These opinions bind no other than the writer, as Spiritualism admits of no dogmas, each must accept according to his own light and experience.

W. L. T.

Sir,—In your issue of the 26th ult., your materialistic correspondent, Mr Gordon Scott, asks the question—"What is Spirit?" As none of your readers have answered the query, I wish to make a few remarks upon the letter of the querist. It is well known that a child may ask a question that a philosopher cannot answer. Your correspondent will have seen in "The Philosophy of Spirit," by Mr W. Oxley, in the above-named issue of the HERALD, that as good a description or explanation of *Spirit* is given as most minds encased in flesh are capable of conceiving. We cannot analyze or define *spirit*, therefore it is absurd to ask what are its "component parts," but we have knowledge of its existence. Can Mr Scott, as a materialist, tell us what is *Matter*? If so, he shall be hailed as the greatest luminary that ever shed light upon the cheerless face of scientific and philosophical materialism. Although we cannot tell what *Matter* is, we have knowledge of its existence, and know a few of

its properties. So, in like manner, we have positive facts to prove the existence of Spirit and spiritual attributes. If Mr Scott will take the trouble to investigate for himself, he will find these positive facts; and let him remember the words of a man who has stood in the first rank of science, when he said:—"Authorities, I admit, are of little weight in matters of science in the face of positive facts, but it is necessary that these facts exist, that they have been subjected to severe examination, that they have been skilfully grouped with a view to extract from them the truth they conceal. He who ventures to treat a *priori* fact as absurd wants prudence. He has not reflected on the numerous errors he would have committed in regard to many modern discoveries." Some of Mr Scott's other questions—"Which of the trinity, spirit, matter, and infinite intelligence is the first cause or primordial element? Is such quality of this trinity, self-existent, co-existent?"—are beyond the present scope of human knowledge. As to others of them, their answer would occupy several columns of this paper. He asks why Spiritualists designate the Deity "He." Many of them do not do so; I will not, therefore, differ from him on this head, as it is much the same if we call Deity "She" or "It." Why did he not ask why we call the sun "he" and a ship "she"? Why does he ask questions about things in the existence of which he, as a materialist, evidently does not believe? He has favoured us with the basis of his belief that "matter originates every known effect the human senses (mind included) are cognizant of." Would he tell how matter, having *inertia* as one of its properties, can set itself in motion! Can matter originate thought? If matter cannot be annihilated, can mind be annihilated? How did matter originate mind, intelligence and will? Do the motions of the body obey a power within the man we call his will? What force is will? Whence does it come? How does it operate? How would he determine the direction of the force that moves the mechanism of the body? What is consciousness? What is life? When did life begin? Was it evolved? If so, how? I could put many more such queries, but, perhaps, I have given more than he can answer "satisfactorily" from his materialistic standpoint. As a materialist, he does not believe in an uncaused intelligent First Cause called Deity or God. If it be his desire to go into this matter, I will undertake to prove logically the existence of this God of infinite intelligence, wisdom, and power; that is, if our kind editor will give space in his columns for three letters on the subject. Further, it can be proved from positive knowledge that we exist as conscious, thinking, intelligent beings, after what is called death. The light of truth is already shining on the minds of thinking men, and exploded materialism will soon be consigned to the limbo of defunct sophistry. J. G. Willington.

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Other names will be inserted on receipt of the necessary particulars.

## LIST OF SOCIETIES.

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

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

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.  
Hon. Sec.: MR. H. A. KERSEY, 4, Eslington Terrace, Newcastle.  
Sunday, December 19...Mr J. C. Wright...Trance Address.....at 2:30 & 6:30 p.m.  
Monday, " 20... do. do. ....at 8 p.m.  
Sunday, " 26...Mr J. Mould.....Address.....at 6:30 p.m.  
Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10-30 a.m...."Form Manifestations," Miss C. E. Wood  
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood  
Wednesday, 8 p.m....Class for Aspirational and Devotional Spiritualism  
Thursday, Seance, 8 p.m...."Form Manifestations," ...Miss C. E. Wood  
Saturday, 8 p.m....Developing Circles for Members and Friends (free)

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

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

*Gateshead Spiritual Society.*

Sunday Services, Temperance Hall, High Street, Gateshead.

*Ashington Spiritual Society.*

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

*Excelsior Society of Spiritualists.*

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

*Carliff Spiritual Society.*

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

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

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

*Birmingham Society of Spiritualists.*

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

*Birmingham Christian Spiritualist Society.*

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

*Leicester Spiritualists' Society.*

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

*Manchester and Salford Spiritualists' Society.*

268, Chapel-st, Salford, Manchester. Hon. Sec, Mr R.A. Brown, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6-30.  
Dec. 19, Wallis, of Nottingham; 26, Local Medium.

*Walsall Spiritual Society.*

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

*Islington Spiritual Society.*

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

*Manchester Association of Spiritualists.*

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

*Plan of Speakers for December*

Sunday, 19...Mr Wallis | Sunday, 26... Mr Tetlow

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

*Glasgow Association of Spiritualists.*

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

*Yorkshire District Committee.*

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

Auditor: Mr. Owen, Leeds.

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

*Plan of Speakers for December.*

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street  
19...Miss Harrison, Shipley | 26...Mr Pell, Morley

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

Sec. Mr. Smith, Garnett Street, Bradford.

19...Mr Farrar, Pudsey

| 26...Miss Harrison, Shipley

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

| 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.

19...Mr Johnson, Hyde, 2:30 p.m.; Mr Blackburn, SALTERHEBBLE, 6 p.m.

26...Mrs Illingworth, Bowling

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

19...Mr Johnson, Hyde

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

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

19...Mr Howell, Manchester

| 26...Mrs Jarvis, Bradford

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

Morley, near Leeds.

19...Mrs Dobson, Batley Carr

| 26...Mr Armitage, Batley Carr

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

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

19...Mrs Butler, Bingley

| 26...Mr F. O. Matthews

OSSETT.—Sec. Mr George Cooper.

19...Mr Howell, Manchester, 2:30 p.m.

| 26...Local

KEIGHLEY.

19...Mr Morse, London

| 26...Local

On Saturday, 18th 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 Christian Spiritual Evidence Society.*

7, Ellingfort-road, Mare-st., Hackney, E. Seances—Sunday mornings, 11, Spiritualists and members only; 7 p.m., Spiritualists only. Tuesdays and Thursdays, 8 p.m. Other evenings, prior arrangements. Miss Barnes, Medium.

*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 Meetings.*

8, Bournemouth Road, Rye Lane, Peckham, S.E. Wednesdays, Seance at 7:30 for 8 prompt. Address, "R." as above. Contributions voluntary. Seances also on Sundays, occasionally, by arrangement.

*Great Yarmouth Association of Investigators into Spiritualism.*

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

*Marylebone Progressive Institute and Spiritual Evidence Society*

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

*South London Spiritual Society.*

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

*Nottingham Association of Spiritualists.*

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

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