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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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One Penny.

The Platform.

NOT CREED, BUT CHARACTER.

A Sunday evening Lecture by WILLIAM HITCHMAN, M.D., &c.,
delivered in Perth Hall, Liverpool, January 30th, 1881.

[Specially reported for the "HERALD OF PROGRESS."]

It would be affectation, the most unmitigated, to say that the simple crystallisation, so to speak, of Theological opinion can give lasting peace to a thinker or philosopher. If one were to write an allegory of the modern cultured soul, what a complete chain of vicissitudes, spiritual alterations, or alternatives, would have to be narrated, as now befalling the speculative mind of this our day, in regard, especially, to the relations of Creed and Character. Aspirations from earth to heaven—or prayerful communion between two worlds of matter and spirit—an active search for some knowledge of God, and the life after death, involve in such a case as I am here supposing, *the study of man's history*, scientifically and religiously; art, music, and polite literature; metaphysics, natural philosophy, politics, and social life; next, scepticism; perhaps, dissipation or debauchery; next, ascetic religion, or sour and selfish godliness, foreign travel, if not conventual life; yet another sad revolt—a return home, "married, but not mated," at last, a resignation to *work*, and not undevout acquiescence in Agnosticism, or profound ignorance of The Unknowable. These are successive phases of the soul's effort and craving after Spirit-Land, or the Unseen Universe. Vast problems not adequately solved by vague Theism or emotional faith. Either God or nature is continually making the most stupid and idiotic blunders. Children, for example, are born simultaneously, the one having three heads, without arms or legs, whilst the other has four legs and four arms, and no head at all. If men were as cruel and murderous as gods, Mr. Ketch would be the busiest man in Great Britain or Ireland. In our country, the so-called religious people—that is, mere believers, real or pretended, in the orthodox dogmas of popular Theology,—are completely at sea, without chart or compass, in so gratuitously assuming that the Rev. Joseph Cook, for instance, has proved the existence of Jehovah, or Jesus, as "supernatural" Gods, or personal beings—apart from, or outside of nature and human nature. Really, he has done nothing of the sort, either by his "Certitudes of Religion," or "Does Death end all?" The mountain has been once more in severe labour, but has brought forth only a new specimen of an old mouse. Mr Cook has simply demonstrated, in a very charming style, it is true, peculiarly his own, and with much ability and recent knowledge, that there is *some* External Power in the universe, not ourselves, on which we are all dependent, but he cannot prove that Deity

is a person by any primordial, necessary, universal, and infallible truth, his axioms and definitions of organic instinct, perception, and sensation, notwithstanding. Read in the light of *practical* science—not theoretical—it strikes one with amazement that so enlightened a man can essay, logically, to demonstrate the unfathomable, the infinite, and the immortal on the basis of belief, delusive consciousness, or the vain fancies of the human mind, and that dark shadow of Individualism, which is born only of *finite* light. As for man's Creator, ancient Hebrews tell us of strange things, not a few of them shocking, mean, and altogether brutal and disgusting. Moses talked to him, for example, face to face, and saw his "back parts" also; yet we are assured, in the same breath, as it were, that "no man hath seen God at any time!" What! Did not Aaron, Nadab, and Abihu, and seventy elders of Israel, likewise, climb Mount Sinai, and actually see the Jewish Deity, standing on a pavement of sapphire, and the rest? Oh, what an awful travesty of truth! Alas, what a veritable burlesque of the pure and holy! In my opinion, it does not matter an iota, in the sight of a just God, if there be one, or in the presence of Nature's holy angels, whether a righteous man calls himself, or is called, Spiritualist or Secularist, Jew, Gentile, Pagan, or Christian, provided always the *spirit*, not the letter, is the sign or representation of those personal or individual qualities peculiar to, and distinctive of, the whole relation of man toward man, as regards duty in present conditions or exigent circumstances. By the word Duty, however, I do not mean, of necessity, obedience or submission to expediency, or "authority," in form of official despotism, involving tax, toll, custom, military guard, coercive measures, perpetual pensions, hereditary legislators, a tyrannical committee, or Board of Bigots, clerical and lay, that not impossibly may be quite unworthy of reverence or obligation, but that profound sense of devout action or wise procedure, which is enjoined by an adequate knowledge of Right, Truth, and Justice in the *work*, business, and service, advancement of our whole race, whether man's common integument or skin be red, white, black, or yellow, or his mind cultivated or degraded; in short, I hold that *character*, not *creed*, determines the possession of good or bad qualities, and shows the individual person in each day's life far more truly than any summary of religious mythology, few or many articles of belief, not excepting Mr Cook's unexplored or transcendental remainders, any profession of stereotyped axioms or theological opinions, and every system of Superstition, with all its traditional modes of inward faith or outward worship, that ever left marks on the human soul. Now, for every important Hebrew or Christian text, I undertake to furnish an adequate Pagan or "infidel" parallel demonstrably; and if belief, based upon the facts of Modern Spiritualism, be deemed irrational, as indeed it often is, how much more irrational must that belief be termed, which, like the creed of Mr Cook himself, is based mainly upon the mere record

of Ancient Spiritualism, and in the practice of which the soul of man is too often mortgaged to the priest from birth to death, nay, even beyond the grave. Yes, after death; for, in my opinion, there are Soul-Atoms, even in the physical organism, having a spiritual as well as a material side, and which may last as long as the universe itself. To some people it seems almost a sin to examine both sides of a question fairly, or with equal care and attention. One of the most learned Jews—Maimonides—says: "We must not, like the vulgar, understand literally what is written in the book. Understood in the letter, the Bible presents us with ideas of God the most ridiculously absurd, and all our men of old have earnestly besought us not to raise the veil of allegory, which hides the meaning of Jewish scripture." Need one add that this same Ben Maimon was the most celebrated of Rabbis, or Jewish teachers and masters, called the "Eagle of the Doctors," and the "Lamp of Israel;" in fact, Constantine declared that Jesus should be God, at the Great Œcumenical Council of Nice in the year 325, and that all who did not acknowledge him co-equal with the Father should be accursed. Constantine set himself up as Christ's protector; was constituted by 300 priests Head of the Church, or like our most religious and gracious King Henry VIII., Defender of the Faith, of pious memory. The Emperor of the Romans saw a luminous cross in the heavens, he told Eusebius, from the only true God, and it is not in the least surprising, for in point of social rank, and pre-eminence in wickedness, the imperial assassin, Constantine, stands unequalled, alike in cruelty and all the arts of dissimulation, if not in forgery and falsification; in short, he drowned his wife in boiling water, murdered his son, and the two husbands of his sisters, his father-in-law, his nephew, his sister's son, and many others, not excepting the very priest who refused him a passport to the kingdom of heaven. Verily, as a cool Christian, the royal assassin of England must hide his diminished head in presence of the Roman Emperor. Thus, alas! does it happen too often in this life, that when danger attends the discovery of Truth, and the avowal thereof, in regard to life, fame, or fortune—in a word, prosperity, the prudent are silent, the multitude believe, impostors triumph, and heroes perish. Is creed essential to character? The impossible and the absurd may be requisites—indispensable for the former, but for the latter—

Let your nature and your will be strong,
Justly to think or act—of right and wrong.

The faculty of judging of human conduct, and feelings of approbation and disapprobation, vary according to human knowledge. For example, it is a matter of conscience in Kamtschatka, to murder any man who scrapes snow off his shoes. During the French revolution, moreover, Dr. Gobet, the Bishop of Paris, frankly acknowledged, as "a relief to conscience," that up to that time he and his clergy had taught the stupid and credulous people to personify good qualities—as images or idols—and worship them as real or living entities, God the Father, God the Son, and God the Holy Ghost, being the *trium* Jehovah that created the world and filled it with blunders over which they are still boggling. In short, says the Bishop, the clergy of every creed and country teach the people nothing but a mass of mythology, or falsehood, which I now deeply regret. In future, I shall disown both gods and devils, and devote myself to the elevation of character by teaching reason, morality, liberty, and justice. Again, as a "relief to conscience," the Bishop of Llandaff has given us his own creed, which savours of something even more strong than scepticism, in these words: "I have read volume after volume about soul and spirit, and have no scruple in saying that I know nothing of their nature or supposed immortality. Creeds are, without doubt, compounded of ignorance and prejudice. I know no more as a man on these subjects, than I did as a child." What a defender of revealed religion! Apologists for God's word, I fear, are still needed, but they must take care lest "too many Cooks spoil the broth." At a critical period in the history of France, it was that Mirabeau pointed with pride to Talleyrand, then Bishop of Autun, as a man of brilliant genius, capable of influencing the destinies of his country, and as having talents equal to the occasion in every respect. It has been said by the great and good Dr. Strauss, that Christianity, as we have it, was a construction of priestcraft in the second century, a new version, in fact, of an old mythology derived from materials of oriental polytheism. Bearing on this subject, Bishop Talleyrand, in a letter to the Pope,

states, amongst other things, his belief in character rather than creed, and proceeds to observe that after Christianity had made some noise in the Empire, the entire absence of all testimony in regard to its miraculous origin, excited the curiosity of the Roman Senate to know what really was the origin of this "dire superstition," as Tacitus calls it, or whether the Christian mythology had any foundation in truth, or was wholly fabulous. Bishop Talleyrand tells us, as "a relief to conscience," that by instituting official inquiries in the very place where he was born, the Roman Senate became duly acquainted with the true origin of Mary's son, the authorised report of which, in regard to paternity, differs somewhat from the nativity of Jesus, with which we are favoured in the Gospels, and from Mr Thomas Lake Harris's description of his spirit wife and spirit child. They ordered, it seems, the most solemn affidavits to be procured, above suspicion and beyond dispute, in the centre of Palestine and elsewhere, in places fixed by them; in fact, as most desirable, which solemn affidavits were sent to Rome, with the most rational and conclusive evidence that could then and there be procured, and the report in question was certified as correct. Witnesses, held to be credible persons on the spot, affirmed or proved that Mary, the Mother of Jesus, was of the tribe of Levi, and wife of the carpenter, Joseph, belonging to the tribe of Judah; that she previously had a lover, named Panther, who was then a Roman soldier, and had served in the 14th legion, stationed in Egypt, whence he had been detached into Palestine. From this personal acquaintance, a child was born, whom they first called Arenias, and who was adopted by Joseph, according to the Roman practice in this particular, though it was absolutely contrary to all Jewish customs. With Joseph, however, he worked, and "learned the carpenter's trade," as the phrase is—but after the death of his putative father, he abandoned his home and mother, and became a communist in principle and practice. Having met with others, who shared his views, they wandered from village to village in Galilee, where they lived by soliciting alms chiefly. At last, Jesus became the spokesman and leader of a band of communists, who had, or professed to have, spiritual communion with the angels of the Lord. Eventually, he was arrested by the police of Jerusalem on a variety of charges—but mainly on the claim he set up for himself of being the expected Messiah, Saviour of the world, or King of the Jews, and was finally condemned to death amid the acclamations of the people. Verily, Prince Talleyrand was far more than a mere Bishop. He was one of those rare gems which Nature alone concretes by putting an extra inch of brain in the right place. A Bishop is sometimes an embodiment only of boshly tracts and Syrian barbarism, and we all know that a woman can make men or monkeys, Lords and Dukes. I shall not attempt to show, on the present occasion, whether Christianity is a mere compound of Egyptian, Brahmin, and Zoroastrian systems, or a new version of the fables of Prometheus, Christina, Mithras, Adonis, and the rest, engrafted, as it were, with certain variations upon the Hebrew Scriptures, but it is, indeed, difficult to avoid the important question which is always asked in vain,—viz., Has Christianity, according to the letter of our New Testament, any tangible, authentic, or valuable historic foundation? I answer, none! Who, for example, of all the renowned historians Roman, Jewish, or Greek, living in the very period, and writing works we now possess, between the years 20 and 140 of the Christian era, have taken the slightest notice of the life, labours, crucifixion, and ascension of such a Jesus or such a Christ, or even the butchery of infants attributed to Herod, without its miraculous accompaniments. Or must one conclude that the whole scheme is but a dramatic allegory of the Sun of Nature, and the sublime planetary system? You may expect to gather grapes of thorns, and figs of thistles when our bench of Bishops and hereditary landlords insist upon the sale of so-called Church property, to promote scientific education and the moral and social elevation of the poor. Now, what has the Rev. Joseph Cook to tell us? He says, in one of his recent published addresses, "Christian Theism, in the name of the scientific method, teaches that the whole universe is filled by the Infinite Omnipresent Will of God, as the rainbow is filled with light, that matter cannot originate force or motion, that all force originates in mind, outside of nature, and that natural law is simply the fixed and regular method of Divine action. Established science, he adds, proves the Personal Omnipresence of God in each act of external nature, a God in Christ, a God in conscience, and that in the moral intuitions

of the human spirit, we look into God's face, and commune with God, as Personal Tri-unity, all facts scientifically demonstrable, and forming a scientific scheme of modern religious thought, with Creator, Redeemer, and Sanctifier, in each part of undivided glory." Shall I say of this, with Hamlet, "words, words, words?" Whether, or not, such assertions prove nothing beyond old hypotheses set forth in new aspects and with as much defect and vagueness as any which have preceded them in ancient or modern times. Such knowledge of God, Christ, and the Holy Ghost, as united, yet separate Persons, with all deference to the Rev. Joseph Cook's "conscience," is like his knowledge of the "back parts" of the moon. Why may not evolution of matter, mind, or spirit, be the result of inexorable unconscious intelligence, or some internal force, acting from eternal necessity? Or, must we admit that, of some forty different theories, atheistic, agnostic, and theistic, all are a wild entanglement of absolute contradiction and downright confusion, except the latest "guesses" of the Boston Monday Lecturer now in England, which have bridged the chasm, at once and for ever, between the inorganic and the organic, the physical and mental, or body and soul from spiritual intuition, which he iterates and re-iterates, as though, like Moses, from actual observation, and "seeing" God, he says, face to face? Such wonderful ideas are most worthy of the new world, since they settle all the processes of involution and evolution, in one fell swoop, winding up the universe like a watch, and letting it run. Mr Cook's decision decides nothing, since it is based on contradictory propositions, which thoroughly stultify themselves. If it afford peace to any person, such comfort "passeth all understanding." It is what Carlyle might call a Jewish idea born in America, or an absentee God, sitting on sapphire, ever since the first Sabbath on the outside of his creation, *seeing it go*. Enough; and to spare of Creed, what shall be said of character? It is the one thing needful. Character concerns not only that part of Syria, called Palestine, but the whole wide world. It belongs to Turks, as well as Russians, to Britons, likewise, as to Egyptians, Assyrians, Babylonians, Persians, Greeks, Romans, or what not. Priests, however, can nowhere get on without a God and Devil of their own, as the curses of Supernaturalism, to keep men ignorant and oppressed, and work them thoroughly, as sources of wealth to pastors and masters, or rulers and governors, promising happiness anywhere but on the earth, provided they bear the yoke of misery quietly, and die in Workhouse harness. If there be a Supreme Being, most assuredly He is not overmuch beholden either to Jewish or Christian priests for their cruel and capricious sketches of His character, as largely portrayed in the Bible. Why, if the Bible is true, the Jehovah of the Jews has done evil deeds, again and again, for which men themselves would be hanged, imprisoned, or flogged. Is He the author of Religion and Morality? I ask, with due respect, whether the All-ruling, ever present personal Deity of the Rev. Joseph Cook, for instance, is the God of the ancient Jews? If so, Hebrews, of olden times, have impiously characterised the Almighty as having the form and likeness, together with all the members of the animal body, or physical constitution, and as possessed of the vilest passions that belong to the least spiritually minded or worst specimens of human nature, and given Him offices or functions to perform that are either immoral or ludicrous. Amongst other things, one reads of the Jehovah of the Jews, as a god-midwife, a nightly assassin, a butcher, a barber, a slave-dealer, a murderer, a fool, a deceiver, a promise-breaker, a deluder, a tailor, a shoemaker, a shaver, and the rest. Ah; the mind's independence insensibly sinks. The taint of one portion enfeebling the whole. When oppression, preparing its double-twined links, King and priest, fetter people in body and soul. Character, the loftiest and the most noble or virtuous, is a quality of the body spiritual. It in nowise belongs exclusively to either creed or religious establishment, and is often the conspicuous property of unbelievers in God and angels. The soul of man, it seems to me, is that ethereal portion of organic intellectual nature, which often shows itself in dreaming, spiritual vision, or very distant sight, from continent to continent, and is intimately associated with brain and nerves. Whereas, spirit is an evolution of quality, or development of our higher nature, and may live after death in other spheres, or adapted to different conditions. Character, in my opinion, is competent to influence mortal or immortal beings, here and elsewhere. Duly cultivated and carefully guarded—it tends to the purely rational, lofty, and better things

of that higher spirituality of heart and soul which righteousness of life, or distinctive reputation implies according as it approximates, in greatness and goodness to those sublimer thoughts and deeds which constitute Angels or messengers of light.

Nothing in the world can perish,
Death is life, and life is death;
All we love and all we cherish
Die to breathe a nobler breath.

There may be a Power in Nature, adequate to the washing of Lady Macbeth's red hand in the holiest waters of the River of Life, but no man has intellectually proved that God is a Person, in the universe or out of it. For my part, I do not see why a nation of Atheists may not be also a nation of Spiritualists, if they possessed commensurate knowledge of the facts and phenomena, pertaining to continuity of life, the higher laws of spiritual evolution. In Germany, especially, are there many such in this year 1881, having the "proof palpable," as the phrase is—or invincibly conclusive, men possessed of large intellects and large hearts, with that spirituality of soul and puritanism of body, which can alone reflect character at once noble, honest, sublime, and majestic—the harbinger, let us hope, of that brightness and beauty which betoken angelic exaltation, or the speedy coming of that glorious day which shall usher in the blessedness of a sound mind, in a sound body, the world over—and establish for ever, the Paradise of Humanity. Every materialist or negationist that manifests love to man, practically, is not without piety towards God theoretically, and if as much care and attention were bestowed upon the culture and development of the human race, as is now displayed in the breeding and perfection of animals for a Prize-Show, or competitive exhibition, year after year, or from generation to generation, we should not only lessen the frightful amount of fever, deformity, famine, crime, ignorance, disease, death, and misery of every kind, that now arise from the teaching of Religious Mythology, the hypocrisy of virtue, and the cant of respectability, but we should speedily redress the commission of the grossest errors, physical and moral, resulting in the evils of overpopulation, unworthy social rank, however antient or patrician, hereditary despotism, and that undue political power, arising from extraneous or ill-begotten wealth. Let wisdom and goodness, truth and justice be thy Gods, O England, Scotland, Ireland, and Wales, *each individual becoming a reformer* by practising Self-Culture, morally and materially, and kingcraft and priestcraft, the blackest of fiends, shall be silenced for ever. Each man shall then live in a mutual state of Love, ere he reaches the mansion of his spiritual body, and despite "Boston Monday Lectures," now in course of re-delivery in Britain, such perfect love of Humanity shall cast out all fear of Divinity or Devildom, and each child of posterity shall sing from the heart, as the ideal thought is realised in the life—from time to eternity—

Forgive me if in all Thy works
I see no hint of "damning,"
And think there's faith among the Turks,
And hope for e'en the Brahmin.
Cheerful my mind is, and my mirth,
And kindly is my laughter;
I cannot see this smiling earth,
And think there's "hell" hereafter.

Therefore, let us bow our heads before the laws of The Universe, and mould each character into obedience to their voice, then I doubt not that, in despite of creed, we shall find a strong calm peace steal over our hearts, a perfect trust in the ultimate triumph of The Right, and a full determination to "make our lives sublime."

A. T. T. P., in a private note, says:—"My controls are getting more wonderful every seance. Clever people suggest 'trick' and 'cran' on the part of the medium. If he is a trickster, he is the biggest fool in all creation; with a mind covering every field of History, Science and Philosophy, he is content to live on hard fare, to work hard from morn to night, when, as a lecturer, he might live in clover. Out of his mouth, I am getting lessons as if I were a school-boy. Every day I learn something new." So wrote the Recorder. And when A. T. T. P. writes so confidently, and receives so many evidences of the reality of spirit communion, he can afford to wait until his denouncers are wise enough to enquire for themselves.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

The Recorder of these 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.

JOHN DUNNING, LORD ASHBURTON.

Jan. 27th, 1881.

I had, when the medium came in, a little conversation as to how he got on with the distribution to the poor of his neighbourhood of what I gave him on the day previous, and he said he had just as big a crowd as I myself had when he left my chambers, and that he was forced to refuse to any one that he did not know, or who was not known to his neighbours; and that the impressions he had when he left me on the day before were much disturbed, and were not improved by the crowd at his own home. I may also say that yesterday the control was that of a Mr Wilkinson, who said he had been in life a wholesale butcherman in London, and that he had been a poor-law guardian in that earth life, and retired; and having bought an estate in Ireland, he passed away there. He gave me a lecture for attracting so many; saying there was a tremendous amount of bad aura, and that I was undoing the work of my surroundings. I said, "some one must meet the occasion, and why should I not?" He said: "We do not wish to make a martyr of you; you are wanted for other purposes." The sensitive in trance, not under control, said: "I can't see any wrong in giving faithfully my own impressions, for sometimes they may, for anything I know to the contrary, be productive of conviction in the minds of many of the readers of these Records. The spirit, then, that said amen to your prayer* is a bright and shining and a glorious looking spirit; but the memory of his earthly form is strong within his soul, and my impression of that form is, that when he was on earth, he presented a bodily form shrunken in proportions, and undoubtedly he was deemed amongst his fellow-men as ugly; but despite this ugliness of form, his conduct on earth must have realised the glories which are now his. He mentions two words, 'filial affection' as being one of the causes of his soul's greatness. He, with a courteous bow, has mentioned his name and titles as John Dunning, Lord Ashburton. He smiled during the description that I gave of my impressions as to his bowed form. He approaches near to you; you seem as it were to partake of his brightness. There seem to be many from the same spirit home as himself; and that home was obtained—the primal cause being a knowledge of the soul's immortality ere it had left the body; and that very knowledge of a conscious immortality freeing him from dogmas, prepared him for the home where bright and happy souls reside. One of them is speaking to a child. She says: 'We remember, "Florence," the night I left earth to go to our heavenly home; I told you, "See the bright messenger who is calling me, and to-night I shall leave you; and you said, "Grandmother, shall I read to you out of the sacred book?" and my answer was, "Before the morning, in the still midnight, I shall leave you, child; therefore, let us break through our ordinary custom and speak of the future, for the messenger who has come to fetch me has placed me above Bible lore."' Here is another one. See, he speaks to his companion, saying, "I, too, was prepared by a message, the messenger bright and glorious as ourselves, and he said: "To-day or to-morrow the freedom of thy soul will be granted thee; prepare thyself and others for the change;" and I remember how soon your mother's hands went round my form, saying, "Husband, the illness is but slight; inclement weather has laid you on your bed, but you will rise again;" and I answered your mother: "You are saying true; I shall rise again. Do not seek to hold me, wife, for my body is too straight for me, and out of this accompanying straightness I must go, for I am built up into largeness, and

* My prayer was mentally that some means might be found to relieve the great distress.

I am lifted up on high, far above all human entreaty." Then I hear another saying: "My last words in the form were these: 'Gather round my body, those, that love me, put out the lights that are around the room; what need is there of lights, when the house is filled with a glorious light, the light of my messenger, who will carry me away at the dawn of day? and shall I tell you, Father darling, who it was that came to me, it was our minister, who, by his heterodoxy, lost his living and preached in a barn telling me, "that at the break of day he would carry me into eternal brightness;" they are clustering together and drawing nearer to us, and their conversation becomes more blended and confused. He that I first described places his hands above your head, and asks God to bless you. See, see what power he has over me." Here the medium went under control, scarcely an effort was apparent, and spoke as follows: "Once more, in a day or two, the rays of the blessed Sun will be felt on the earth, and nature will take on herself a more pleasing aspect. The icy, chilly, deathly reign of King Frost is nearly over.* It has done nearly all the harm possible this season; it is passing away, and once more the rays from the almighty Sun will brighten with their influence all life. Have you ever let your mind dwell on the power of the Sun, dear sir, and the fatal consequences arising to life, when its revivifying beams are temporarily withdrawn? Have you, or has any human being, been enabled to compare that Sun with anything created? Nothing created resembles it; and nothing can be compared with it; neither planets, satellites, asteroids, nor comets can give an idea of its immense volume, of its exceptional and indescribable properties, which claim for it an exceptional rank. You have heard that it is six hundred times larger than the entire assemblage of planets and satellites, the nearest computation of its size is that it is one† million three hundred times larger than the earth which you inhabit. To circumnavigate the Sun would take three hundred years of earth's time; a prolonged human existence would be too short to receive a knowledge, even of the orb he dwelt on, were he a dweller in the Sun, there and then he would see the perpetual heat emanating from it in and through all time; the Sun being so much larger, ill informed souls naturally conclude that the law of attraction comes fully into play in proportion to its mass, and that this law of attraction sufficiently accounts for the worlds revolving around it. But what is this law of attraction, and who can understand it as other than as a word? Granted, that there is an attraction of the smaller to the greater mass. But why? The inventor of the phrase 'reciprocal attraction of matter' was one to whom I have listened in spirit life—Sir Isaac Newton; but he was careful to lay down this fact that it was but a term that characterised a phenomenon; that it was to him simply inexplicable; he had found out that the masses were attracted according to the ratio of their masses, and in the inverse ratio of the square of their distances, and this phenomenon he called 'reciprocal attraction,' he might have as well named it, 'affection, sympathy or obedience;' for he never gave a reason; he never ventured so far; it still remains an impenetrable mystery to God's creatures; but in accordance with His will, independently of any hypothesis, the Sun immovably holds the planets and their satellites suspended in the vast abyss of space, in unremitting obedience to its guidance, and by His power alone the planets are held above the unfathomable abyss of Infinite space, deriving the life giving power from his rays. It is an easy task to prove the direct parentage of man as proceeding from that central heaven; in fact, all that is life; all that is human, animal, or vegetable; in fact, all living creations are woven out of solar rays, for there dwells infinite power; there, in that wondrous orb, dwell the Kings of Angels, Lords of Hosts; for the world, even the world they inhabit, is the King of all worlds. From the Sun proceeds the wind that wafts your ships for the benefit of commerce; for wind is heat flying on each point of the earth, which alternately influence the layers of air near the ground, which are dilated or raised, and immediately replaced by colder layers from the more temperate regions, producing the periodical winds known as the N.E. and S.E. trade winds. Then the Sun is the king of the fruitfulness of the ground; for by its influences the water of the seas, of the

*The thaw had just commenced.

† I find in astronomical books that the bulk of the earth as compared with the Sun is $\frac{1}{3}$ of a millionth part of that of the Sun, which is thus 1,333,330 times as large as the earth.

rivers, and of the lakes are transformed into vapour, forming moving clouds; and when they lose the influence of the Sun's rays, they visit the earth again in the form of rain, dew, or fog. Lately, the cooling of the watery vapour has been far too intense, and instead of blessed rain, the earth has been visited by blinding snow, and, consequently, the bread-winners and toilers have, in the majority of cases, addressed earnest prayers to the living God for bread for their little ones and themselves. The greatest chemist is the Sun. It is the source of all the secrets of chemistry; preeminently supreme; for it is the possessor of the chemistry of life; for life is but a child of the Sun; the chemical action of the Sun might be dilated on for weeks, and all the beautiful experiments related, and, therefore, it becomes only necessary for me to point out the chief of these chemical actions. Vegetables cannot breathe unless blessed with its light. The vegetable, then, emits carbonic acid gas without returning the carbon; it becomes etiolated, which means, as you well know, *blanched*; but the plant no longer exists at the cost of external air; and further than that, it means that the soil furnishes it with no gases, and that it is actually living on itself, on its own substance, like so many poor people have been doing during this hard frost; and, dear Sir, they have been doing this with the same consequence. An etiolated plant is blanched, becomes white—because it has lived in darkness—and the same has been with many of God's children during this severe weather. They have been living in the darkness of despair. Aid has reached and staved starvation off from the doors of many; but the consequences of living on themselves, or on their own substance, has been the same; they are etiolated, and have become blanched, and their wives and their children also. God has helped them, and the rays from the guiding almighty Sun shall aid them still, and once more on these long flower paths, now covered with snow, shall bloom beautiful flowers; those glorious forms of air, woven by the light of the sun; and the sun's rays are not more glorious in their brilliancy than the colour with which the sun adorns those beautiful forms; and the soul of the weary metropolitan wanderer, as he wanders through these grounds, shall say in his soul, 'Praise be to Thee, O God, the living God, for the light of the Sun, which is the mother of all that is beautiful.'

"Not alone does the glorious Angel Sun bless the children of the present, but its work in the ages that have past is still a continuous blessing to God's children. The gigantic forests in the geological periods, are now by toilers being brought from the bowels of the earth, where they have been hundreds on hundreds of centuries, and are now brought into use; and the healing radiant aura of the past is not lost to man in the present; and, therefore, it is a glorious thought, that once more its genial aura shall be felt, and the widespread desolation and misery be universally relieved by a Merciful Father." [Here I had a rest, and, in course of conversation, I repeated one or two of the traditional jokes told about Dunning—one in particular, when he was ordered to kneel down in the House of Commons, and beg pardon for some offence, that in getting up he passed his hands across his knees, and remarked "This was the dirtiest house he had ever knelt in." At first, his earth memories did not carry him so far, but, after a short pause, he picked up the joke. During this break, another very curious incident occurred. I happened on the previous day to have received a case for the opinion of counsel, which had come from the law stationer, and which was on my table in another room, into which he had not entered. He said, "By-the-bye, talking of coal, you have something to do with the — Coal Co., and you are thinking of going to law. Do you intend to take a part professionally? I said, "a man who is his own lawyer, has a fool for a client." On which he laughed, and said "Whose opinion do you intend to take?" I said I had not yet made up my mind. He seemed to know all about what had been on my mind immediately previous to this seance, it was a thorough case of mind reading. On again resuming the pen, he said] "What made me think of that case was that before our present conversation, I had been speaking of the power of the Sun's rays." He then continued "We have been sleeping on coal for millions of years, and it now comes forth in the present, and it becomes, in the hands of men of to-day, a mechanical influence of utility. The greatest scientific authority of the day—one who is earnest in his great studies and researches—is Professor Tyndall. I ask of him is it not so? And as I know from those who sent me here that he will say 'it

is only a repetition of my own words, clothed in different language.' This I will grant to the learned Professor; and, in full accord with his utterances, will say that as surely as the force which moves the clock's hands is derived from the arm which winds it up, so surely is all terrestrial power drawn from the Sun's warmth: It keeps the sea liquid and the atmosphere a gas; it lifts the rivers and the glacier up the mountain; every fire that burns, kindled by the hands of man, has for its primal the Sun of the heavens. He comes, and it is he that gives us heat, and between his entrance and departure, his multiform power on this earth appears. These words, I will admit, express the same thing that I have expressed. And why? Because they contain that which is truth; and therefore truth cannot be successfully contradicted, and it resolves itself into this 'that heat is the king of all mechanical forces;' but I go beyond Professor Tyndall and his theory, I give—I say give—to that bright orb a greater place in the esteem of the Almighty, and I look on the sun, the centre of our system, as my last home within this system; I look on it as a radiant and sublime body of purified angels; where there is neither day nor night; where the soul can enjoy perfect security under the shelter of its Father's love. I know that there are dogmatic opinions respecting that bright king of stars. In the time before the telescope men gazed upwards at the king, and thought it was a ball of fire—elementary fire—the primal principle of light and heat, and therefore perfect. Then came Galilei's discovery with his glass, which magnified only twenty-six fold, and to whom the usefulness of smoked glasses were unknown, and he gave forth his startling discovery to the world that the sun revolved round his own axis." [I said I thought Copernicus was the discoverer of the modern accepted astronomical ideas of the Sun being the centre of our system. He took me up rather sharply and said:] "With Copernicus it was but an hypothesis; but with Galilei a certainty: for he startled professors and entirely upset the philosophy of old, who believed in the incorruptibility of the Sun; for he had discovered spots on the Sun, and, through the aid of these spots, convinced himself that the great king revolved, and that it accomplished the enormous revolution in twenty-five days and eight hours. Days with no night; a world whose magnitude cannot be realised by human minds; a state of existence hardly conceivable: a world of purity, of holy and obedient thought, and which obedience emanates heat, and whose love for a supreme Father is so intensified as to keep in action revolving worlds; His form being light and heat. In every spirit home, that is near to that bright luminary, its inhabitants, according to their distance, are more or less clothed with its radiant glory. Every revolving world has its inhabitants like this earth teeming with life in the form, but the highest state of existence that can be reached in this solar system is the existence of the immortal soul in the Sun. Such, dear Sir, is the spiritual opinion of one, who, by his belief in a conscious immortality, lifts him above many of the faults of his earth life. God bless you: may He hold you in his keeping. I have instructions to ask you not to unnecessarily delay the publication of this Record."

I shall obey orders by doing my part in sending it to the Editor of the *Herald of Progress*, and trust that he will do his part in launching it to the world, that it may attract the attention of those who think "there is something in it," but who have not the courage to acknowledge their belief. Now, as to John Dunning, Lord Ashburton; I daresay that but few of your readers will know who he was; I will, therefore, tell them that he was a celebrated Barrister in the middle and latter half of the last century, and made his name as counsel for the celebrated Wilkes, through the long litigation that ensued in consequence of the arrest of the publishers of the *North Briton* under a general warrant. Biography does not spare him, and the description of his person tallies wonderfully with the description given by the sensitive; and I have no doubt that I shall be told that all that has been said, could be got from books. For my part, it would be very curious if all, or at all events, the greater part of the ideas obtained were not to be found shadowed forth in the writings of some one or another; the spirit out of the body is but a continuance of that in the body, with this slight advantage, that although by no means omniscient, it can see clearer than when it was in the body encumbered with the grossness of matter. I daresay many of the readers of this will say that no book contains such an absurdity as to the Sun being the eventual home of the purified

immortal spirit of man; even this, I believe, can be found in some of the writings of Andrew Jackson Davis, but not one of which, I am satisfied, ever came within the reach of the sensitive. I have had, of late, several of the controls shadowing forth the same idea, and raising the hypothesis that the solar heat was connected with the absorption, somehow, of high and purified souls, as it was impossible for the sun, if it had been a mass of combustible matter, to have given out heat for such a lengthened period.

As to getting all the information that comes out of the sensitive's mouth from books, his extended knowledge would be a greater miracle than anything that has ever occurred in history. "Cram" for the occasion would be out of the question, because questions so often crop up, that could not have been crammed, and unless they came from an outside source, they must have been the result of studies carried on for a long life time. On the very day of this seance, in talking on the subject with a gentleman, whose duties bring him into contact with crime in all its phases, the old question was asked of me, how is it that if spiritual communication be a fact, that they give no assistance to the police in the detection of crime? I said, I was not quite so sure of that, but if they did not, that would not militate against the fact; as there were many reasons why they should not assist; as human institutions were not at all times perfect, and Providence might desire the punishment to be worked out hereafter. My friend did not see it in that light. But I feel satisfied that sooner or later he will.

Underneath is appended a valuable Note by my co-worker, W. O., to whom I submitted this, and which I know will be duly appreciated by the readers of the *Herald of Progress*.

NOTE BY W. O.

The astronomical statements in this communication are substantially correct and the correction of the Recorder, in reference to Galilei being the 1st discoverer of the Sun's revolution, &c., speaks well for the sensitive, as it is incredible that he in his normal condition should possess such accurate scientific knowledge.

Making allowances for the vorbiage used by the 'Control'—the statements made are (spiritually understood) perfectly correct.

The Solar Angels—or, inhabitants of the Sun, are perfected Souls—Spirits, who have graduated through other solar systems, whose number is continually increased by the addition of spirits from the planets of this system, who ascend to that state or sphere, and who are of a certain genus, spoken of in the Bhogarst Gita, as expressing in mortal form, the quality of Satwa-noon, or *Brightness*, (as I have translated the term) which means, those who are of celestial genus or those whose *inmost* (or third degree) can be developed into conscious activity.

The Angels of the Sun, called by the Control "Kings of Angels" and "Lords of Hosts," are the highest Forms of Life—that man can conceive of, and these are *actually* the Creators and sustainers of planets depending on their Central Orb.

The scientific problem of the chemical properties of the Sun, and how its heat is maintained, is explained in this communication. Heat and Light are the *phenomenal expression* of forces, and these forces, are nothing more, and nothing less, than the continual activity of the Love and Wisdom of the Solar Angels, whose *vitality*—life giving and life sustaining, is the source and sustenance of our mortal condition of conscious being.

By the Great Law of symbols, or correspondence, it is well-known to the Initiates, that Heat is the natural expression of Love, and Light of Wisdom, and Life—the product of both, but which facts are unintelligible and incomprehensible to those who are ignorant of the 3 degrees of receptive life.

This communication, unquestionably, is from an Intelligence of a high order, which is betokened by his reference to, and aspiration for, a state or condition of Conscious Being, represented by—The Angels of the Sun!

Our correspondent A. T. T. P., the Recorder of "Historical Controls," regrets that time will not allow him to reply to the inquiry of Mr Straker published in our last, and requests us to say that "no medical man had been in the house to attend the children and the husband received his treatment at the hospital where he was conveyed for amputation." So that the record is quite correct,

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HARRY TARLETON:

A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

—:o:—

(Continued from page 66.)

Everybody looked aghast at Harry, and no one seemed to know what to say next; but the silly De Roos, with one hand twirling his moustache, and the other playing with a knife on the table, sneeringly drawled out, "Well, Mr Tarleton, perwaps your'e a medium yourself, eh? Can you bring us a spirit who will tell me what horse will win the Derby? If the spiwits can do that now, I should think there would be some pwactical use in it!"

"Spirits, as you call them," replied Harry fiercely, "are simply men and women like ourselves. They are our fathers and mothers, our sisters and brothers, and whatever occupation may be congenial to the ancestors of the De Roos family in the spirit world, all I can say is that my spirit friends have some higher aim in view in returning to earth, than to put money into peoples' pockets by disreputable betting transactions. The object which good spirits have in communicating with us is to give us proof of a future life, and to teach us how to regulate our lives here so that we may attain the greatest happiness here and hereafter; and that certainly is not to be got by mere money-making, either by betting or more honourable means."

Here Colonel Lothbury, who had seemed rather pained at the turn the conversation was taking, interposed, "I think, Mr Tarleton, we had better change the subject. For my part, I have had some painful experiences in connection with table rapping and such things, and I am far from saying that there is no truth in Spiritualism. I believe there is, but I am convinced that it is a most dangerous subject to meddle with, and I know one person who is now an inmate of a lunatic asylum, all through Spiritualism. Moreover, it is forbidden in the Bible, and if it is true, all I can say is that it is the work of the Devil."

"Permit me to say, Colonel," rejoined Harry, "that I should have been the last person to introduce the subject. I know it is unpopular and always excites much ill-feeling, but it is only natural that having had abundant proof of its truth, and of its spiritual value from a religious point of view, I should stand up in its defence. As to its being contrary to Scripture, I think you must be under a mistake, for the Bible is full of spiritual phenomena from beginning to end. Everything that occurs at modern seances is there paralleled, and surely what was of God in those days cannot now be of the Devil. St. Paul and St. John in their epistles, both refer to spiritual gifts and spirit communion. It is true that all spirits are not truthful, simply because they are just such human beings as we are constantly sending out of this world into the next, and their failings go with them. St. John says, 'Brethren, believe not every spirit, but try them,' &c.; and as to its being dangerous, of course all things may be abused; even religion causes persons to become insane, but that is surely no argument against people being religious."

"Well, well," interposed the Colonel firmly, "let us change the subject," and so we adjourned to the drawing room.

Harry and Grace were more rapt up in one another than ever that evening, and we stayed long after the other guests had departed. Harry and Grace, as usual, were deeply interested in sundry songs, of which the latter gracefully played the accompaniment to Harry's singing. Meanwhile the Colonel and I sat over the fire at the other end of the room. I noticed his occasionally throwing an anxious glance in the direction of the lovers—for it must have been obvious now to him that such they were. He seemed somewhat troubled, and I guessed the subject of his thoughts from his questioning me in a rather low voice about Harry's penchant for Spiritualism.

Being an unbeliever myself, I was fain to speak regretfully of his attaching himself to so absurd a delusion, and attributed it to his naturally enthusiastic, and somewhat too trustful disposition. On the other hand, I praised him for his finer traits of character, and especially for his sterling honesty and disinterestedness.

"It's a dangerous subject to meddle with, believe me, Sir. I know what I am talking about, and I would not have my

daughter imbibe such notions on any account. It is a thousand pities Harry should have mixed himself with such a mass of humbug. Can't you dissuade him from it?"

"I wish I could," responded I, "but I doubt if anything will do that for him, but time. I always tell him it won't last. It is just a new hobby of his, and sooner or later it will wear itself out."

As Harry and I went home together that evening he seemed in high spirits—just such a humour, in short, as a successful lover of so lovely a girl ought to be. I, of course, could think of introducing no less agreeable subject of conversation than the good qualities of his fair charmer. He was, therefore, well pleased at my praising her beauty, open ingenious disposition, frolicsome manners, affectionate and loving devotion to her father, and general sweetness and amiability. Presently, I brought him round to the subject of Spiritualism, and told him that I feared he had damaged himself with the Colonel by his avowal of Spiritualistic tendencies. He laughed at the idea, however, and said joyously, "Oh, leave the Colonel, to me. I'll be bound I shall soon talk him over if it comes to be necessary. Grace is all right. She loves me quite enough to believe as I do, and I wouldn't give a fig for a wife who didn't."

"Why you surely haven't been talking Spiritualism to her, have you?"

"Yes, to be sure, why not? I mean to marry her, and I think it is necessary that she should know what I believe, so I had a little talk with her the other day in the Gardens. I asked if she thought it very wicked of me to believe in spirits."

"No," said she, "I shouldn't think so; but I don't know what they are."

"Do you believe in angels?" said I. "Yes, certainly, I have sometimes such lovely dreams of angels at night. I fancy them in my room, whispering in my ear, and I feel so happy; but spirits are not angels, are they?"

"Well, yes. There are good angels and bad angels mentioned in the Bible you know, and so there are good and bad spirits."

"But isn't it wicked to believe in spirits?"

"My dear girl," said I earnestly, whilst I gently held her hand, "do you think I am very wicked. Do you think it wicked for a son to communicate with his mother in heaven or a mother, on earth to hold communion with her lost darling? Supposing I were to die tomorrow, and could communicate with you by some means, would you think it a sin if I came back to tell you I was happy, and that I lived in a beautiful country where no true lovers are ever parted, and where I was preparing a happy home for you, when you were ready to join me?"

She blushed prettily and hung her head, and then said thoughtfully, "I thought there were no marrying or giving in marriage in Heaven. You know what Christ said?"

"Yes, I do, and I quite agree with it, but not in the sense in which ordinary people understand it. There are no marriage ceremonies in the next world, no marriage ties. There, love is the only tie, but the true love of husband and wife must as surely continue as our existence does; for how could people be happy if the highest and purest of all loves were excluded from the Summer land where all is love. Of course, if marriages on earth were all perfect, there would be no need for people to be united by any other tie than love, since that would be a stronger and more enduring tie than the marriage vows, but as married people are not always happy, and are in many cases not attracted by ties of love, neither will they be so in the next life, so that as far as such earthly marriages are concerned, they will not be renewed. This is the only sense in which I understand Christ's expression."

"But tell me, what is the Summer land?"

"Oh that," said I, "is the name Spiritualists give to their Heaven. That is to say, the Heaven of good men and women. The most glorious scenery, with rivers, skies, mountains, lakes, trees, houses, and animals, all as like this earth as possible, only infinitely more beautiful, perfect, and delightful. This is our notion of Heaven. Don't you think it is much more sensible than the orthodox notion of Heaven, where one is supposed to live in the clouds, and be perpetually singing and harp-playing, with no scenery, no amusements, no travelling, no houses, no love-making; nothing, in short, but an eternal round of monotonous psalm-singing?"

"Yes," replied Grace thoughtfully, as she walked along with her eyes cast down, apparently much puzzled with the new lights that were dawning upon her. "I think it sounds very beautiful, and seems what I should like, but I have never thought about Heaven at all or what it would be like; but are you really a Spiritualist?" and she turned her beautiful blue eyes so earnestly and yet so innocently towards mine, that I wished I dare throw my arms round her and give her a good kiss by way of clinching the argument.

"Yes, my dear girl, I am one of those dreadful creatures. Are you frightened of me?"

"Oh, no," said Grace smiling, "I'm not frightened, but papa does not like the subject, I know, and I am so sorry because he may be angry if he knows; but are you sure it is all true?"

"What, all true?"

"Why table-knocking and all that. I don't know much about it, but I should so much like to go to a seance."

"Well, if you'll promise to read them, I will lend you some books to read about it, and if you like to try and experiment, I will lend you a planchette. Perhaps, you don't know what that is, do you?"

"No."

"Well then, it is a little wooden disc, shaped like a heart. You'll like the pattern, won't you, for my sake? and you must wait until you are quite alone in your bed room, and get a large sheet of paper and a pencil and fix up the planchette and place it on the paper and then place your pretty little hands on it and wait patiently until it moves. The planchette is mounted on wheels, and if you are a sensitive, or, shall we say, a medium, these wheels will begin to move apparently of their own accord, but in reality guided by spirit power, and as they move across the paper, the pencil traces letters or characters on the paper, and you get what we call a communication. Do you understand that, dear?"

"Yes," said Grace demurely, "I'll try; but I am sure I shall be frightened. All alone in my bedroom at 12 o'clock at night. I'm sure I shall be afraid of seeing a ghost."

"No such thing," said I, "only cast an occasional glance in your looking glass, and you will see an angel whose bright eyes shall never be dimmed by fear if I can protect her."

(To be continued.)

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

ALLEN HALL'S FAREWELL TO MANCHESTER.

On Monday the 7th inst, a very nice and comfortable tea meeting was held at the Trinity Coffee Tavern, Salford, to bid farewell to one or two veteran workers in the cause of spiritual philosophy. The weather was extremely unpropitious, nevertheless, the impulse of a sympathetic reverence brought together some fifty friends in order that the warm hand of friendship might speed them onwards with a spirit of love and hope. Happily the occasion was more marked than was first anticipated. The president of the Manchester Society, decided on Sunday to reserve the presentation he was purposing making until Monday evening when the proceeds from the tea might be added. On Monday evening, through the benevolence of friends, there had been eleven trays of Five Shillings each subscribed, and when the cost of provisions had been deducted, and the ticket money collected, there was a surplus of £3. 15s. to be added to what had been previously subscribed, making in all a total of between thirteen and fourteen pounds. Mr Ainsworth was voted to preside and after some preliminary observations called upon Mr Fitton to make the presentation, to which Mr Hall responded, giving thanks for the gift, and a little wise counsel to those whom they were leaving behind. Subsequently Miss Hall, under the influence of her guides, responded, and her aged mother also gave us a few parting words in rhyme. The remainder of the evening was pleasantly passed in song singing, varied now and then by a short address. Mr Shaw, of Pendleton, proposed a vote of thanks to the Chairman coupling with it that of Mr Howarth, the proprietor of the Tavern, for the free use of the Concert Room. Mr Thompson, the manager, responded for the proprietor. I might say Mr Chiswell's name was entirely overlooked, as was also Mr R. Browns, for the very energetic way in which they came forward to make the affair a complete success. Allow me thus to tender them my heartiest thanks for their able assistance and untiring efforts, in helping on the little way which begun tore ode about 10:30, p.m. J. THOMPSON,

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The Herald of Progress.

FRIDAY, FEBRUARY 11, 1881.

JOTTINGS.

Our half-yearly subscribers are reminded that their subscriptions were due in January. As a direct application would perhaps be misunderstood, besides incurring expense in postage, we hope this announcement will meet with a hearty response.

The instructive and masterly discourse by Dr. Hitchman, "Not Creed but Character," opens up fields for thought as yet almost totally unexplored. There can be no question but that the great error of the past has been in attaching too much importance to the *professions* of the individual rather than estimating the true worth in accordance with the actual *possessions*, as exemplified and set forth in every-day life. If we had less creed, and more character, Society would be robbed of all those hollow shams and empty pretences that are passing current in the name and guise of Religion; and unless the future unfolds a system that will give strength and stability to the character, by substituting solid fact for faith and opinion, it were vain to expect any practical advance in the realm of Moral Thought, or to hope that the inquiring spirit of the age will be satisfied by the soulless ceremonies that dwarf and stunt the spiritual perceptions and drive men to the extremes of doubt and materialism.

Looking in the direction of man's requirements, and the need for some demonstrative evidence of the continued existence of all that goes to make up our individuality, we are led to say that nothing short of a recognition and application of the principles of Spiritualism, and of open intercourse between the two conditions of life, will suffice to prove that "Death does not end all." And though the signs of the ultimate triumph of knowledge over faith are not over assuring, there is a state of unrest that indicates a disposition to "Prove all things, and to hold fast that which is good."

"Stray Notes," contributed to *The Midland Free Press* of the 5th inst., "By an Old Resident," contain allusions to the lecture recently delivered in Leicester by Mr. Holmes, and of Spiritualism in general. The "Old Resident" is evidently *a-stray* on the subject he presumes to sit in judgment upon. Instead of advancing any solid arguments against the possibility or probability of Spirit Communion, he summons ridicule to his aid, and by appeals to the prejudices of his readers, he endeavours to show the absurdity of departed "shades" communicating through, or by means of, a table. A cause has little to fear from an enemy whose only weapons are ill-timed and offensive remarks. An "Old Resident" sneeringly alludes to the "wooden expedient," as though Spirit communion could only be maintained by the use of a table. But why not, in a similar sense, designate the movements of the telegraphic needle as "unmeaning and foolish?" To a person who observes for the first time the rapid, jerking motions of the needle, there is nothing very impressive or intelligent, yet in the hands of an experienced operator, and by the aid of the alphabet, he is able to read the thoughts of those separated from him by long distances. What the wire and needle are to the telegraphic clerk—means of communication—the table is to the investigator in the earlier stages of his inquiries. It is certainly unworthy of our critic to speak so "glibly" of a subject he has not spent one moment in endeavouring to understand. But he is an "Old Resident," and age may have wrought the proverbial effect, and changed the "man of forty into a child at eighty."

Regarding the evidences in favour of Spirit Communion, we fancy our pages this week contain more than a "passing reference" or doubtful conclusion. The facts recorded can be certified to by men of integrity and moral worth, who would not lend their names to anything which did not agree with their highest conceptions of Truth, and whose word on any other subject would be taken and accepted as reliable. Notwithstanding that there are "exposures" and "disclosures," the phenomena observed in the rooms of the Spiritual Evidence Society of Newcastle-on-Tyne, as well as the remarkable experiences at Choppington, testify to the fact that there is a base for the alleged counterfeit manifestations, and that without an original it were unreasonable to assume an imitation. The evidences of Spiritualism may be gathered by every impartial mind, but truth will not adapt itself to any man's mind, he must be in a condition to receive it—for truth, like light, travels only in straight lines.

Our contents this week ought to ensure for the *Herald of Progress* a wide circulation. The control by "John Dunning" is worthy of serious consideration, and though it may not be strictly original in all its parts, there is much that is new therein, and claiming more than passing thought before consigning it to the limbo of forgetfulness.

Our friend and co-worker, Mr E. W. Wallis, has accepted an agency for Magnetic Appliances, manufactured by Mr Robertson whose advertisement appears on another page. It is matter for comment that this earnest worker and consistent Spiritualist cannot find sufficient support from his platform services to give him the necessities of life. His very modest requirements and his well-known abilities should entitle him to a respectable competency without being worn-down with the cares of this world,

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE XVIII.

*Subject: Adeptship.**(Continued from page 74.)*

That which in *Brahmins* is innate, will manifest itself by these,
Which to their Order is most meet: Tranquility; and Self-control;

And Self-denial; Purity; Endurance; also, Rectitude;
A knowledge of the truths that to the inner spirit sight pertains;
And wisdom that perceives and can unfold celestial verities.
That in the *Kshatryas* innate, will manifest itself by these,
And which their Order best befits: as Valour, Strength, and Fortitude;

In times of war, ability; unselfishness; and dignity.
That which in the *Vaishyas* springs from that which is in them innate

Is, cultivation of the land; and tending kine; and merchandise.
And that which to the *Shudras* is innate, outworks by Servitude.
Perfection may be gained in each by those who are contented with

Their own specific lot in life, who, faithful to their duties are.
Now, learn how this Perfection's gained by those who work in their own sphere!

The man who recognises that their is a Power Omnipotent;
And while performing all his works, depends on that alone for aid.

— The Mighty Central Source of Life, from which existent forms proceed,
By whom the Universe is made;—by this, the Adept state attains.

This know! that each should do the work allotted to himself,
In accord with his destined sphere, though to appearance it may seem

Inferior to another's lot; e'en though he think he would excel
In that; and never strive for that which to another is assigned.
For whosoever shall perform the work appointed him to do;
In accord with his destined lot; will never into error fall.

And that specific and appointed work should ne'er neglected be,
E'en though that work should be by imperfections marked;
O Kunti's Son!

For every kind of work that mortal beings undertake to do,
In error is involved; just as the fire is in its smoke involved.
That one who ne'er permits ambitious aims to sway; nor thinks of self

In what he does; nor yet allows external things to govern him;
Will soon progress to passive state; in which condition he forsakes

All outward use of discipline; aft which he gains the Adept State.

Now, learn from me, *O Kunti's Son!* while I, in brief, unfold to thee,

The mode by which the Adept gains that state, and, higher still, a state

In which he higher power obtains,—a likeness to The Mighty One!

'Tis in that state alone that knowledge is attained of—Spirit power.

The mode is this! with lucid Intellect, he enters on the discipline;

Abjuring all those objects which external senses captivate;
He then attains a state from which both love and hate are far removed;

He chooses next a place in which he can in solitude remain;
He eats but little food, and that which is most easy to digest;
By this, the appetites which spring from nature's wants, he subjugates;

He then devotes his inner thoughts to subjects that are most profound

Which are the perfect self-control; and power to execute his will;

He puts away cupidities; all selfish aims; malignity;

Vain-glory; avarice; presumption; turmoil; anger; pride; desire;

And thus discarding all the things which would to outer comfort tend,

Attains the Adept state, and then the Likeness to the Mighty One!

When he has passed into that state of Likeness to the Mighty One;

He neither longs nor yet repines; for then his spirit is—at rest;

His love extends to all alike—to all existent forms of life;

By this he manifests the highest state, and shows his love to Me!

And, gifted with internal spirit light, true knowledge he acquires,

Of who and what I AM; and My Existence comprehends:

Possessed with this internal light of knowledge, seeing *what I AM!*

He has communion with Myself, and needeth none to intercede.

And he who passes through all these degrees, and looks for aid to Me

Shall never fail, but strengthened by My powerful aid, he shall succeed;

Until he gains the highest state, which is—communion with Myself.

And now, *Arjun!* Let all thy thoughts be centred thus on Me alone,

And in this mental attitude, make Me the object of thy thoughts!

Thus contemplating, thou, by power from Me, thy foes shall overcome.

But if thou yieldest to the promptings of thy own self-will; and dost

Not listen to these words of Mine, then thou most surely wilt succumb.

But shouldst thou yield, and, if reliant on thyself, resolve and say

“I will not in this fight engage,” such resolution would be vain;

For, by that which is innate in thee, thy inner nature will impel,

And, forced by this, *O Kunti's Son!*—that which inheres within thyself,

Thou wilt against thy will perform, what in thy folly thou would'st not.

The Mighty One is—Life itself, the centre in existent forms

Of life; and by the wondrous power of its own magic force, *Arjun!*

Doth cause all outward things around that radiant centre to rotate;

E'en like a wheel revolves around a point which in its centre is.

In every state of life, make this thy rest, *O Son of Bhārata!*

When thou hast found this resting place; the State of Rest thou wilt attain;

From this thou wilt progress, and then the Grand Adept thou wilt become.

As this great secret which interior is, has been revealed to thee,

Reflect on this, aft which whate'er shall seem to thee most fit—that do!

But listen to my words, and I will further speak, and will reveal

Another secret most profound, and which to thee I now unfold,

And which is for thy good, because by me thou art most dearly loved.

'Tis this! If all thy thoughts are fixed on Me, and thou wilt give thy heart

To Me, and supplicate My aid, then, where I am there shalt thou be.

Because My loving kindness yearns for thee, I have this truth revealed.

Forsake external discipline; and find thy resting-place in Me;

Be not afraid! but trust in Me; and from all doubts thou shalt be freed!

Reveal not this that I have uttered forth to thee to any one

Who is not in the discipline engaged; and never speak of it

To one who cannot understand; nor yet to one who would profane

The truth; nor yet to any who irreverent are, and Me despise.

Now he My servant is, who knowledge of the Truth unfolds to those

Who thirsts for this; no higher homage can he offer up to Me;

For when on earth his work is done, he surely shall be where I am;

And none amongst mankind on earth can service higher yield to Me,

Nor is there one in earthly states more dearly loved by Me than he.
 Whoe'er shall read and understand this intercourse 'tween One and thee,
 To such I give the power to worship in the spirit and in truth. And e'en to those who hear it taught, and are receptive of the same,
 If they from evil turn away, to higher states they may advance Until they reach the one in which external rites are not required.
 Now, that I have these secret things revealed to thee, O Pritha's Son!
 While doing this, have all thy thoughts been quite engaged on this alone?
 Is thy confusion caused by ignorance, O Wealth Despiser!—gone?
 By this, what Thou hast now in love revealed to me, O Holy One! My understanding is enlightened, and I comprehend the truth; Bewilderment has disappeared, and all my doubts and fears are gone;
 And from henceforth I will obedient prove to what Thou shalt command.

SANJAY.

As thus set forth I overheard this mystic wonderful discourse Between the Great Vasulera and noble-minded Pritha's Son. By favour of the Vyasa, I witnessed this mysterious Scene, And heard these mystic truths revealed by Krishna, who, by word of mouth
 Explained the whole in full; relating to the sacred discipline, Who is Himself the Chief Adept, and of the Order—Master Grand!
 And as I meditate, O King! upon the wonderful discourse Between The Mighty Chieftain and Arjun, the more do I rejoice. And when I further cogitate, and when from memory I recall, That wondrous Form in which The Mighty One did manifest Himself
 I marvel more and more, O King! and my delight in rapture flows.
 'Tis in that region in the heavens, from whence is viewed The Mighty One
 And Lord of all, from whom the Light and Love proceed, and Krishna called:
 And in that part in which is seen The Mighty Archer, Arjun, called;
 From thence the path commences which, with steady upward course proceeds
 And leads to wealth, to triumph, also power. And this my verdict is.

Thus, in the Upanishads of The Bhagavat Gita—the book which contains the true knowledge of The Great Supremo, that wisdom is recorded in the form of a colloquy between Krishna and Arjun.

FINIS.

HALF-YEARLY MEETING
 OF THE
 BOARD OF CONSULTATION.

The half-yearly meeting of the above was held on Tuesday evening, January 25th, in the office of *The Herald of Progress*. The President of the Directorate (Mr J. Mould) presiding. There were present, Messrs. W. C. Robson, J. Hare, W. Hunter, J. Cameron, J. A. Rowe, E. J. Blake, F. Pickup, H. Burton, J. Coltman, and the Editor.

The Secretary (Mr J. Cameron) read the minutes of the previous meeting which were confirmed.

A letter was read from Mr Morse tendering his resignation for various stated reasons. It was unanimously resolved that the Secretary write Mr Morse asking him to reconsider his decision, and to retain his seat on the Board.

Several important matters were discussed relating to the welfare of the journal, after which the Chairman called upon the Editor to make a few observations, which, for want of space, have been held over till our next issue.

The following motion was then moved by Mr Mould, and seconded by Mr J. Cameron, and carried unanimously.

"That the Board of Consultation herewith desires to express their deep obligation to, and high appreciation for, Mr Lambelle,

for his past services in the management of the *Herald of Progress*, and further pledge themselves to give him their unstinted support and practical sympathy in the future."

This motion was unanimously adopted. At the adjourned meeting, held on Monday evening last, the following balance sheet was presented:—

QUARTERLY BALANCE SHEET,
 ENDING DECEMBER 31, 1880.

Capital and Liabilities.		Property and Assets.	
£	s. d.	£	s. d.
Guarantee Fund.....	48 8 6	By Stock (on hand)	20 0 0
Donation Account—		„ Debts owing Pro-	
Last Quarter 19 9 6		prietors	40 5 0
This Quarter 11 6 0		„ Profit and Loss—	
	30 15 6	Last Qr. 41 8 1½	
Publication Fund.....	6 0 0	This Qr. 57 11 9	
Creditors—On Open			98 19 10½
Accounts. 55 2 11			
Bal. due			
Treasurer 18 17 11½			
	74 0 10½		
	159 4 10½		159 4 10½

PROFIT AND LOSS ACCOUNT, ENDING DECEMBER 31, 1880.

£	s. d.	£	s. d.
To Editor's Salary.....	19 10 0	By Newspaper A/ct...	66 1 2
Postage & Stamps 9 17 10½		„ Advertisement A/ct	19 5 4
„ Stationery Account 2 3 10		„ Profit and Loss—	
„ Printing Account 104 19 0		Last Qr. 41 8 1½	
„ Distribution A/ct..	4 0 0	This Qr. 57 11 9	
„ Contingent Ex....	0 11 9½		98 19 10½
„ Rent, Rates, and			
Taxes.....	1 15 9		
„ Profit and Loss—			
Last Quarter... 41 8 1½			
	184 6 4½		184 6 4½

Audited and certified,
 February 7, 1881. THOMAS D. SMEDLEY, Auditor.

General News.

A complimentary soiree will be held at Goswell Hall, Goswell Road, London, on Thursday, February 24th, for the benefit of Mr Morse. Tickets to admit one, 1s. 6d.; to admit two, 2s. 6d.

GATESHEAD.—“The Cornish Exile” will occupy the platform of the Gateshead Society, on Sunday evening next, and discourse on “Rev. Joseph Cook and Modern Spiritualism.” Service at 6.30.

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

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

LADBROKE HALL.—The service on Sunday next in this hall, will be conducted by Mr Matthews. General meeting at 11, and public service at 7. Mr Knight Smith will sing—“Be thou Faithful unto Death.” West End Spiritualists earnestly invited.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—On Sunday last, two addresses were delivered in Perth Hall, to good audiences by the guides of Mr J. C. Wright. Mr John Lamont in the chair. The subject in the evening “Thos. Carlyle” was chosen by the audience. The control dealt in an unusually able manner with the subject, and a lively analysis was given of the intellectual peculiarities of this extraordinary man. The control awarded a generous tribute of deserved eulogy to the great writer who left us on Saturday morning last. The control spoke in terms of praise of the great works left behind, and the wealth of philosophy revealed to humanity by him. It was an extraordinary inspirational treat. The control was said to be “John Sterling.” Mr Wright could not possibly have been “crammed,” there was no time.

A correspondent writes:—"The theory of Sesostrius" of the destination of the purified Soul being in the Sun, or its atmosphere, is advocated in a work entitled *An Hour After Death* by Louis Figurier, the *nom de plume* of a French Savant."

Mr James Holmes, late Secularist lecturer, one of the Vice-Presidents of the National Secular Society, having investigated Spiritualism, with other unbelievers, is convinced of its truth and reality, and is willing to lecture for societies on easy terms. Address, with stamped envelope, 6, Albert Cottages, Watling Street, Leicester.

A perusal of our Report and Balance Sheet will shew "how the money goes," and give our friends and patrons an idea of the extent of our work and prospects. We confidently believe that the broad basis of our operations, as well as our open method of conducting business, will at once enlist the sympathies of all well-wishers of the Cause.

NEWCASTLE-ON-TYNE.—On Sunday last, Mr J. J. Morse occupied the platform of the Society of this town. In the evening, the subject "The Spirit World," was ably dealt with, and a large company was present. On Monday evening, Mr Morse again addressed the frequenters of this hall, and spoke on "Starved Souls." On account of the inclemency of the weather the attendance was rather small but appreciative.

QUEBEC HALL.—On Sunday evening next, at 7 p.m. prompt, Mr Whitley will give an address on "Swedenborg," after which questions and remarks will be invited. On Tuesday evening, February 22nd, Dr Nichols will give the Discourse on Evidences of Immortality, postponed on account of weather. Mr I. MacDonnell will occupy the platform again on Sunday, February 20th, all who wish for seats should be early. J. M. DALE, Hon. Sec.

LEICESTER.—On Sunday, February 13th, Miss Blinkhorn of Walsall, will give two Inspirational addresses in the Silver Street Lecture Hall. Morning at 11 a.m., Exhortation from the 5th Chapter of St. Matthew. Evening 6.30, "Has Man a Free Thought." Collections taken. On February 17th, Mr Holmes of Leicester, Late Secularist lecturer, will give an address in the above Hall. Subject "God or No God; Or Atheism tested by the facts of Spiritualism." Discussion at the close invited. Admission 3d. and 6d. Doors open half past seven, to commence at eight.

At the ordinary meeting of the Unity Literary Society of South Shields, held in Unity Church, on Wednesday night, a lecture on "Why I am a Spiritualist," was delivered to a large audience by Mr Lambelle. The lecturer gave a graphic and interesting description of his experiences in the investigation of Spiritual Phenomena, and in an impressive manner professed his faith in the Religion of Spiritualism concluding with an eloquent peroration, urging his listeners to investigate the subject for themselves before tabooing it as false and pernicious. An animated discussion followed; after which a hearty vote of thanks to Mr Lambelle and his reply brought to a close the meeting.—*Shields Daily Gazette, January 28th.*

LADBROKE HALL.

It is with great pleasure I send you a short account of this Hall, which has been opened for the convenience of West London Spiritualists, by Mr F. O. Matthews. This able propagandist who has been generally successful in opening up fresh ground in the provinces has essayed the more difficult task of giving London one more centre from which the great truths of spiritual existence and progressive immortality may be freely dispensed to all who are sufficiently enlightened to receive them. If a lively interest, a steadily increasing and superior audience, and a most powerful support from several influential gentlemen who have proffered their services for the general benefit of the work, form any criterion of success, then Ladbrooke Hall may already be considered one of the foremost, although one of the youngest meeting places in England.

Last Sunday evening the guide of Mr Matthews took for his subject:—"If offence be given because of the truth, better the offence than the truth be concealed." The subject was handled in a most masterly manner, the guide enlarging upon the idea that people looked too much after themselves and respected too little the feeling and condition of others.

Mr Knight Smith whose refined rendering of a solo from *Elijah* was greatly appreciated by the audience, had a few words to say respecting the vocal arrangements of the Hall. He called

upon the individuals present, who were musically inclined to come forward to help him. He did not wish Ladbrooke Hall to be disgraced by the execrable singing, but too common in spiritual assemblies. Several young ladies and gentlemen responded to his invitation and remained in the Hall to practice singing at the conclusion of the meeting.

A. H. HIGGS.

LECTURE ON SPIRITUALISM AT LEICESTER.

On Monday evening, January 31st, Mr J. Holmes, Free-thought Lecturer, delivered a lecture in the Temperance Hall, to a large audience, on "The result of my investigations, with other unbelievers, into the phenomena of Spiritualism. Does man live after the change, called Death?"—The Rev. J. Page Hopps presided, and after briefly explaining his motives for occupying the chair, introduced the lecturer. Mr Holmes said many people had wondered why he should have been silent for so long a time. He had been so, he said, for the purpose of investigating the subject called "Spiritualism." He was determined not to believe what others said, nor give credit to what they had seen or heard, but to thoroughly examine the subject for himself.

The lecturer then went on to narrate circumstantially his experiences in such investigations. There were twelve persons at the seances he attended, and all of them were sceptics, whilst, under the above conditions, in the course of time they obtained such results as the following:—A large mahogany table moved with only the contact of the lecturer's finger, and kept time to a musical air. The force that impelled the table became so strong that it could not be resisted, and, although a gentleman sat on the table, it lifted him. On another occasion, the specific gravity of the table was changed, so that no gentleman present could lift it. An independent intelligence was manifested by the force, questions being asked mentally and receiving correct replies. Answers were also elicited, the nature and accuracy of which the persons present were ignorant of. Indeed, in one case, an answer came as to the number of children left by a deceased relative. The answer gave five, but this was disputed, as the belief of persons present was that the number was only four. On inquiry, afterwards, it was found that the "spirit message" was correct, and the persons present were wrong. Mr Holmes then alluded to phenomena attending clairvoyance, and also gave instances which, he claimed, proved the fact of spirit-identity. He then asked how it was the table moved, and how it could keep time to a tune?

Numerous theories were submitted to account for the phenomena of Spiritualism, such as the will; but for all these he was prepared to stand upon facts. That was a subject which, if founded on fact, appeared to be a key to unlock the future world, to burst the barriers of the grave, and point out a better prospect beyond. It had something about it which dignified man; it told that man was not a mere chattel formed of clay. Certainty was given for suspense; knowledge for faith, and hope for doubt. After the lecture, a somewhat lively discussion was opened by Mr J. Gimson. Mr Turner and others followed, contending that there was no proof that Spiritualism was true.—A vote of thanks was accorded to the Chairman, on the motion of Mr Holmes, seconded by Mr Gimson.—The proceedings then terminated.

PHENOMENAL.

MISS WOOD'S SEANCE.

REMARKABLE MANIFESTATIONS.

In company with some friends, entire strangers to the phenomena of Spiritualism, I attended the usual seance of this noted and excellent medium, held in the rooms of the Spiritual Evidence Society, Newcastle-on-Tyne, on Thursday evening, Feb. 3rd. The room was comfortably warmed and well lighted, and a few minutes before the time of commencement found a nice harmonious company present, numbering 16 persons of both sexes.

Prior to the medium entering the cabinet, the room and cabinet were examined by my sceptical friends, and by way of ascertaining whether there were any possible means of egress, one of my friends entered the cabinet, and the door was screwed into its place; but after a short lapse of time, we unscrewed the door and allowed him to come out, and he said the only way he could see to escape from the cabinet would be by bursting the

gauze composing the door and one side of the cabinet, the other two sides of the square being the walls of the house.

Miss Wood having entered the cabinet, the door was closed out, and the thumb screws tightly placed in position by one of my friends, the curtains were then drawn in front and the seance commenced.

After sitting awhile, the medium was controlled by "Pocha," and in her usual jocular way, she kept us alive by her witty and pertinent remarks. To strangers who visit these seances without any previous knowledge of the subtlety of the laws involved in the production of these phenomena, or of the *modus operandi* employed by our invisible friends, the prattle of "Pocha" seems an unnecessary waste of time; but to those with any experience in such matters, it is well-known that if the time was not thus occupied the sitters would lose interest and the success of the manifesting agencies be considerably diminished.

The usual time having been employed in gathering the elements for rendering the form visible, we were informed that "one of the band" was ready to come out, being fully materialised. All joined hands, and we commenced to sing. During the singing, a series of loud noises were heard from within the curtain, evidently proceeding from a box containing some toys which have been given to "Pocha" at various times. This toy box was outside of the cabinet and inside of the curtains, therefore out of all reach of the medium. These noises continued for some time. And then slowly a tall form, much taller than the medium, slowly came into the circle, and seemed very timid at first; but gaining confidence, it advanced to several of the sitters and touched them, and then withdrew. A low whining voice was next heard, known to frequenters of these seances as the voice of "Pocha," and shortly after the form of "Pocha" appeared at the centre aperture. Several requests were made by the sitters for certain favours, which invariably received the reply—"Wait a minute." The writer requested "Pocha" to allow him to see her hand and to note it carefully, and was told to go to the centre of the circle and to kneel down. This was quickly done, and holding my hand out, "Pocha" laid her little black hand upon it, and afterwards took hold of my fingers. I observed very carefully and critically not only the hand, but the general form, and was within nine inches of the form. "Pocha" then opened the loose drapery that hung from her head and shoulders, and disclosed a black body perfect in outline. Shortly after this very remarkable display of identity, "Pocha" withdrew by the centre opening, and at the same moment a tall form, different in many respects from the first, appeared at the side opening, and stepped into the circle boldly and firmly. The usual courtesies were passed and repassed; and then laying hold of the curtains vigorously, the form pushed them back, leaving the cabinet uncovered and visible to all in the room. The form then proceeded to displace the screws, which was accomplished after a strong effort, and the screws were then thrown into the circle. This was done in the sight of all present, save one who was blind, but who is, nevertheless, interested in the phenomena. The form then proceeded to bring out the medium on her chair, and finally succeeded in pushing both medium and chair a short distance from the curtains, revealing at the same time the medium and spirit form. A few words from "Pocha" through the organism of the medium brought the seance to a close.

Of all the phenomena the writer has witnessed, none, perhaps, have excelled in clearness and genuineness those facts above recorded. Turning to my friends, I asked them their opinions on the occurrences of the evening, and one made reply that the test condition under which the medium was placed, rendered it a physical impossibility for the phenomena to be produced by her, but he thought the evidences that they were other than human beings, surreptitiously introduced, were not clear; but as such an explanation involved the honour and integrity of all concerned in the society, he did not put it forth, and, therefore, concluded to reserve judgment and await further evidence. This was all that the most sanguine could expect from a hard sceptic who had come expecting to see some optical delusion, and we parted with the remark that "if this thing is true, it should turn the world and remove the ignorance, the folly, and crime so rampant in it to-day," to which I could but respond, "Yes, if the world would receive the testimony, we might see such a result; but without investigation, it were vain to expect men to accept the theory of a conscious communion between the two worlds, or conditions of one life, and prejudice would not

allow men to burst the bonds of their preconceived notions of things; hence, ignorance must continue to reign until men are sufficiently wise to see their own interests, and disinterested enough to follow them."

I left that seance with renewed courage, and a conviction fortified with facts that no amount of logic can disprove or invalidate. And if the phenomena are only useful as a means of strengthening our confidence, and of arousing within us a sense of appreciation of and love for our holy cause, they are worthy of our serious consideration, and of our careful protection from all disturbing elements. With such facts, we may confront a sneering world, and work for the liberation of our fellow-men from everything that limits or restricts their spiritual growth.

W. H. LAMBELE.

A PHYSICAL SEANCE.

STARTLING MANIFESTATIONS.

On Saturday evening, January 29th, a seance was held at the house of Mr John Hatch, Choppington Colliery. The medium was Mr Davison of New Delaval, and the circle was composed of 25 persons. After sitting down, a card, coated with luminous paint, was placed on the head of the medium, and the light being extinguished, we joined hands. Knockings were heard, and on the alphabet being called, there was spelt out "The stranger," which is a name adopted by a spirit manifesting in the presence of this medium. "The stranger" passed all round the circle, touching the sitters, and paying more than usual attention to those with little experience in the phenomena, used his endeavours to convince them of his objective reality. A small bell was then carried round the circle, ringing the while, indicating its locality. Some sweets were given to this spirit, and he proceeded to place one in the mouth of each of the sitters. One of the sitters accidentally dropped the sweet thus given, when it was immediately picked up and replaced as before. "The Stranger" then, apparently left us, and another spirit who was recognised as "Louisa," manifested her presence. In sundry ways this spirit endeavoured to prove her identity, and seen from a clairvoyant view, by one of the sitters, we learnt that "Louisa" was in her earthly life a musician, but gave the preference to the harp. A small dulcimer was in the room, which was taken hold of by "Louisa," and an attempt made to produce a tune, but owing to the imperfections of the instrument, this was not successfully accomplished, though sufficient was produced to prove the power and abilities of the spirit. "Louisa" then left us.

Another spirit, a nephew of one of the sitters, manifested for a short time, and shook hands with his relative and another sitter, and then a fresh and stronger influence manifested itself, and known to the medium's circle as "Mr Wilson," formerly a resident of Bebside. This spirit commenced to move the table about the floor, and to shake it violently. Passing to the sitters, he commenced to pat each one on the head, to ring the bell, to remove the outer garments of the sitters, to undo their head-dress, and to transfer one article of clothing from one person to another. Watches were removed from the pockets of three of the sitters present, and given to a sitter at the opposite side of the circle. Two of the sitters were taken from their seat, moved round the circle tightly grasped by the arm, and though one of them (Mr Foggo), stretched out first one leg and then another, with a view of ascertaining whether it was anyone of the circle imposing upon the sitters, he was totally unable to touch anything solid, which satisfied him that no individual could perform this feat without being discovered. The table was lifted to the ceiling, and held in that position for a short time; and on request, this spirit touched the sitters, and gave every proof of his separate individuality and of his extraordinary powers. To prove the quick transference of articles from one corner of the room to the opposite, the spirit was requested to carry a watch, and to open it and shut it, and one sound followed the other in quick order. Thus concluded a highly interesting seance. The medium was observed not to move, as was evident from the luminous card on his head. Each one held his neighbour's hand, and only released hold when called up into the circle. There was no visible chance of fraud or imposture, as the circle was hastily summoned together, and every one was perfectly satisfied that the above occurrences were due to other causes than trickery.

GEO. DAWSON,

Scotland Gate, Near Morpeth.

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, Estlington Terrace, Newcastle.
Sunday, February 13... Mr. W. H. Lambie, Inspirational Address... at 6:30 p.m.
Sunday, 20... Mr. T. Dawson... Lecturer... 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
Tue day, Seance, 8 p.m.... "Physical Manifestations," Miss C. E. Wood
Thursday, Seance, 8 p.m.... "Form Manifestations," Miss C. E. Wood
Saturday, 8 p.m.... Developing Circles for Members and Friends (free)

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

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

Gateshead Spiritual Society.

Sec., Mrs. Brown, 27, Greenfield Terrace, Gateshead.
Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr. G. Hall, Choppington Colliery.

West Pelton Spiritualists' Association.

President, Mr. F. Walker. Vice-President, Mr. W. Dodds.
Secretary, Mr. T. Alderson, 20, Edward-street, West Pelton.

Cardiff Spiritual Society.

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

Birmingham Society of Spiritualists.

Pres., Mr. R. Harper. Vice-Pres., Mr. R. Groom. Sec., Mr. J. Kennedy
Oozells Street Beard 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.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr. Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6:30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m.

Islington Spiritual Society.

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

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr. R. Fitton, 44, Walnut-st., Cucketham, Manchester. Sec., W. T. Braham, 392, Stretford-rd, Manchester
February 13... Mr. Brown | February 20... Mr. Wright

Glasgow Association of Spiritualists.

Rooms, 164, Trongate. Pres., J. Walker, Esq. Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill. Meetings are held every Sunday at 11:30 a.m. and 6:30 p.m. The evening platform will be occupied as follows:—
February 13... Mr. J. J. Kerse | February 20... Mr. J. Robertson

Goswell Hall (London) Sunday Services.

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

Nottingham Association of Spiritualists.

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

Yorkshire District Committee.

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

Plan of Speakers for February.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
February 13... Mrs. Jarvis, Bradford | February 20... Miss Harrison, Shipley
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)
Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.

February 13... Mr. Armitage, Batley Carr | February 20... Local
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.
Sec., C. Poole, 28, Park Street

February 13... Miss Hanco, Shipley | February 20... Local

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.
Feb. 13... Mr. Blackburn, Salterhebble | February 20... Mrs. Butler, Bingley

SOEWERY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr. W. Walker, 46, Conway Street, Halifax.
February 13... Mr. A. D. Wilson, Halifax | February 20... Mrs. Dobson, Batley Carr

BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m.
Sec., Mr. J. Armitage.
February 13... Mrs. Butler, Bingley | Feb. 20... Mr. Armitage, Batley Carr

MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.
Sec., Mr. John Hincliff, Providence Buildings, Britannia Road, Morley, near Leeds.
February 13... Mrs. Dobson, Batley Carr | February 20... Mr. A. D. Wilson, Halifax
A Tea and Entertainment will be held on Saturday, Feb. 19th, at 4:30. Tickets Ninepence each.

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

Sec., Mr. Amos Howgate, Crossfats, near Bingley.
February 13... Mrs. Illingworth, Bradford | February 20... Mr. Wright, Bradford.

OSSETT—Sec. Mr. George Cooper, Prospect Road, Ossett.
February 13... Local | February 20... Mrs. Tate, Bradford.

KEIGHLEY.

Feb. 13... Mrs. Scott and Miss Harrison | February 20... Mr. A. Shackleton, and Mr. Morrell

Liverpool.

Perth Hall, Perth-street, West Derby-road. Services every Sunday—Morning, 11 o'clock; Evening 6:30. Monday Evenings, 8 o'clock.
H. Morris, Hon. Sec., 35, Cobden-street, Everton-road.

Heywood Spiritualists' Society.

Sec. J. W. Brooks, 13, Queen Street, Heywood. Sunday, 2:30 and 6. Private meetings during the week; particulars from Secretary.

Hackney Christian Spiritual Evidence Society.

7, Ellingford-road, Maro-st., Hackney, E. Seances—Sunday mornings, 11, Spiritualists and members only; 7 p.m., Spiritualists only. Other evenings, prior arrangements. Miss Barnes, Medium.

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham. President, Mr. James Kinnersley Lewis. Meetings, Wednesdays, 8 p.m.; Sundays, 11 a.m. (for inquirers), 7 p.m. (select). For admission, &c., address Secretary, as above.

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

South Durham District Association.

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

Redworth Road, New Shildon.
February 13... Mr. Hills | February 20... Mr. J. Wilson
William Street, Auckland Park.
February 13... Mr. Gill | February 20... Mr. Eales
142, Gurnoy Villas.
February 13... Mr. Eales | February 20... Mr. Gill and Mr. Hills
Mr. J. Lupton's, West Auckland.
February 13... Messrs Lupton & Mansforth | February 20... Mr. Mansford
Church Street, Byers Green.
February 13... Mr. Mansford | February 20... Mr. Dunn & Mr. Mansforth
Villa Street, Spennymoor.
February 13... Mr. J. Wilson | February 20... Mr. Hopwood
38, Prince's Street, Bishop Auckland.
February 13... Mr. Dunn | February 20... Mr. C. Lupton

Ladbroke Hall, Notting Hill, London, W.

Services every Sunday. General Meeting at 11 a.m. Public Service at 7, conducted by Mr. F. O. Matthews. Musical arrangements by Mr. F. Knight Smith.

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

British National Association of Spiritualists.

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

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