HEAVEN, A HOME, WHERE ALL GOD’S CHILDREN
MEET: AND WHO ARE THE CHILDREN OF GOD?
A Trance Discourse, delivered by Mr. Alex. Duquoy, of Kirkcaldy.
[Specially reported for the Herald of Progress, by
Messrs. Robertson and Stewart.]

After a beautiful and impressive invocation, the medium en¬
tranced, said:

Friends,—When we survey life’s work from this exalted
standpoint, it makes us feel that it was an existence worth
living—worth receiving from the Author of all life ; and now
having brought our minds to deal with a subject so congenial to
thought, and so much in harmony with the ruling characteristics
of our own life, we do thank you for repeating once more the
vision, as a place, not only exists, but hath all the qualifications of
a higher source, and is warmed and cheered by the affections of
life on the imagination of mankind, but derives its vitality from
but it is implanted in the constituent elements of the human
soul, and deeply interwoven with our being, so that its existence
will never be overthrown by the march of knowledge, or eradi­
cated throughscientific enquiry into the constitution of our
nature. It intensifies with the brightening light of knowledge
and science, and gradually grows with the development and ad­
vancement of the human soul. You can dispense with the reign
of Evil, and allow the agencies of disorder to suspend their
operations; but not so the good and heavenly ministration. The
cybernomony of evil is allowed to depart before the advancing wave
of light and knowledge, and is recognised as the crude imagi­
nings of infantile experience. Ignorance breathes life into the
system, and thus we allow it to dissolve without doubt—without
any compromise of the inner injunctions of our conscience; but
not so any attempt to molest the kingdom of light, the govern­
ment of goodness. How comes this heavenly idea to press so
hard, and claim so much of the sensibility of our nature! You
may may eroodle away from the thought of men the idea of a future
hell, as an auxiliary to order in the jurisdiction of God, or load
with satire the idea that punishment is required for obedience,
or as it is expressed by your national poet, “The fear of hell’s a
hangman’s whip, to keep the wretch in order;” but how solici­
tors is the human mind to hold to the holier and happier idea of
heaven, that its society holds the toiling and weary ones of
earth, and is the natural result of deeds of purity, of acts of
gracefulness, and truth. It will not stand criticism, as the bare
imaginings of interested churchmen, or the frothy expressions
of critics.

This intense motion of the soul towards peace and happiness
is easily understood when you recognise its Divine origin; there is
enough of light and beauty in God, to gladden creation; a sufli­
ciency of peace, to calm the most turbulent passions of the hu­
mansoul; heaven grows with every act of benevolence, and the eternal flow of life from the fountain; with every cycle
the melody will be increased, and the yearning after heaven in­
tensified. The home of the idea is the heart of God, and not
floating on the fluctuating experiences of human life. You have,
therefore, heaven, because you have God; and the varied asso­
ciations of heaven, because of the accomplishment of the Divine
mind. God is happy, and the outflow of His ideas conduces to
happiness; and His plans are destined to yield felicity to His
children. But what about that accurate knowledge which sub­
stitutes the claims of heaven as a state and experience, or, in
other words, has it the qualifications of a home?

Is it not true that life in its best and most holy sense, is
found within the sheltering roof of home? Human character
never shows anything bright or lustrious without the beautiful
instrument of home. It is an institution breathing peace and
order, the very foundation of well-being and the generous region
where the noble achievements of earth have their birth and be­
ing. You cannot speak of national deeds without the beautiful
promesse and benign influence of home; you cannot cherish
patriotic feelings or mingle in the acclamations of your country’s
valorous actions without the same hallowed association. The
soldier is impelled to duty through his sovereign’s command; but
beyond that comes the cry from home, to protect its walls, and
defend its sanctity. That motive is a superior incentive to duty
and is the real cause of that valour exercised in defence of the
nation, and home however humble lustingly imprints its associa­
tions, and rallies the fainting heart in the hour of danger and
death. Education, or the accomplishments of science, will never
eradicate the happy feelings gathered in the home of youth, but
hold away and guide the grand thought to a grand life,
erver ministering inspiration through an earthly existence. And
think you at the transition period does death put forth her
hand to separate those holy ties, and dislink the beauti­
ful associations of home? It is rather the gate opener to
regions more felicitous for the growth of home feelings and
affections.

God, the mighty philanthropic spirit, seeks ever to easehuman
burdens, and clear the path from difficulty and danger. He
has instituted death not as a tyrant to wantonly crush the
finer feelings of our nature, or blindly dismember the cherished
loves of earth; but as an agent in the scheme of human progress,
working harmoniously in the eternal plan of right. Heaven as

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place is properly located after death, and how necessary is the arrangement when you consider the fluctuating experience of home life and the short lived opportunity to mature the plants of home culture. The various calls to duty which break up earthly unions, all tend to strengthen the idea, and bring to memory the words of Heaven when home thoughts are unfixed, and cemented for ever. The wisdom of God alone could provide such an arrangement, and death is the only ministrant that could effect an entrance to such a beautiful region. Therefore we find heaven becomes the prototype or formative cause of the love which consolidated the homes of earth together; it is the nursing ground of loving thoughts which never had bodily existence on earth. Although we have spoken of heaven as springing from natural sources, and emanating from the desires of home life, and the associations that gather in the home, we also state these are implanted traits, intuitional, lucubrations of the thoughts of God. Heaven is entirely moral, entirely spiritual, and hath only an existence in the finer and better feelings of our nature. But the dilemma is you cannot separate the spiritual from the physical state, and if heaven is spiritual in its origin, consequently we meet the partner of our life work, the pure and holy love of home, where purity is allied to physical order, and the beautiful regulation of bodies which express these pure ideas. Under the fostering care of the heavenly idea, how thoughtfully do they burn and brighten the darkness; how they cling round the disconsolate, the broken heart, and feed the dying ones. It unfolds the educational uses of existence and assimilates the thoughts of the mind to the divine parent; it breaks down the disarrangements of love, and thus kindly looks on death as the appointed minister of a higher life. In the economy of existence how essential is the creation of heaven, and in the broken state of man as water to the thirsty; as food to the hungry; as light to guide, or love to warm them, although we say that all earth's children are part of the Divine Fatherhood irrespective of condition, we do not assert that evil fountains there, or misery lives in the essence of that nature; if you decide to unfold the nature of sin we will unfold the relationship of evil. No logical definition will create sin a thing, or evil a substance, it is only a state of mind, of spirit, of heart. It is a holy occasion to meet again the friends of youth and the happy associates of distant days, after a long separation on earth. The means that brought you the happy issue, you bless; then, as a comforter to the heart, you meet the partner of our life work, in robes of immortality. The husband, the wife, and the child, meet to part no more; and linked in eternal friendship, how grand are the prospects of future work, and how noble are the sentiments that pass from the soul to God. Loves begun on earth are completed there; prospective scenes of doing good cut short on earth, ripen there into fruition; in fact, the incompleteness of home life on earth, demand the existence of heaven to furnish reason and opportunity to develop the beautiful social nature of man.

Our reasoning will lead you to the conclusion, that heaven is a state or condition, as well as a place; there is the essential need for the one as the other.

You will share our sympathy, when you think of a home on earth, composed not of the good alone; its members not all adherents to order, but some wandering ones, some profligate ones, who have broken through a father's care, or spoiled a mother's love, gone from the parental roof into the wild woods and sea of sin, and, for a while, sunk out of sight in the vortex of misery. But, for all that, did you ever find one genuine instance in earthly experience, where such a son, or such a daughter, ever lost the benefit of the breathing prayer—the unworded thought in the mother's bosom, for the return of her prodigal child? Sin in the child will not deaden a mother's love; and no reason-established power or destiny will stamp out from her care the child of home; the truth is otherwise. The deeper the darkness, the louder the cry; the more hideous the scene, the more the effort to bring redemption near. Man-created thoughts, or self-born ideas, may seek to darken the mind, and dim the intellect, for a little. Some express themselves as if misery was a necessary evil. "It is a negative state, the want of knowledge, vacancies in the human constitution, and development, then it is certainly found in the nostrums of God." With us the whole human race. Whether they be plodding on earth's distant shore, struggling through the vicissitudes of an earthly life, or climbing to the corridors of heaven, we see the benefits of the offspring of His care; it teaches that the only wish, the only thought, and the end of Divine effort, is the complete release from sin and the final redemption of every soul. We remain there and will dispute no expression of a heaven which is not the ultimate felicity. But who can say that the yearning souls, desiring the ascension of goodness, are not the foundation of every structure where sin, the Devil and hell are an economical provision; it sounds the death-knell of every institution of misery, and prophesies the ascension of goodness and love. But the question arises "Who are the Children of heaven?" yes, the sin-stained children of men, and the redeemed, and likewise the genuine illustration of the human heart. Within the vesture lie the possibilities of a glorious future, the humble homes of earth will yet develop into the blissful mansion of heaven, where fair and good, where the parentage of God, and unfold the sweetest embodiment of the dominion of the Divine Fatherhood irrespective of condition, this emblem of heaven, this type of immortality.

One might gather around our subject a few thoughts culled from the beautiful life of the Nazerine, and necessary to those who build their knowledge from teachings of the Bible or New Testament. We can name a number of places in that esteemed book which teaches the home life and society of heaven. We might gather around our subject a few thoughts culled from the beautiful life of the Nazarene, and necessary to those who build their knowledge from teachings of the Bible or New Testament. We can name a number of places in that esteemed book which teaches the home life and society of heaven. We might gather around our subject a few thoughts culled from the beautiful life of the Nazarene, and necessary to those who build their knowledge from teachings of the Bible or New Testament. We can name a number of places in that esteemed book which teaches the home life and society of heaven. 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I dare say there are many that can talk much better, but they do not have the same difficulty that I have, and that is to put my thoughts in a language I do not understand, but, I dare say, he that spoke to me on these things would aid me. My name is David Lloyd; I once had a brother up here; this is London, ain't it? He was in the gas-fitting line somewhere about Euston Road or Station. I was lampman down in the pit, and I can say this, that in those parts in which the lamps were used, all the directed respecing the lamp, in that line came across. Why not? They were good men, all of those that are still here, and also some of those who are still down in the pit, bordering on a hundred of them; several of them, may, the majority of them, were God-fearing men.


DECEMBER 11, 1880.

As soon as the medium sat down, he went under control, and spoke as follows:—Yes, we shall know each other, by-and-by, lad; for it was a lad that spoke to me—little face was white with terror; he said 'let us pray. I cannot help weeping; and why are you weeping?' were the few hurried words I said to the lad; 'because we shall soon die,' was the lad's answer. I said, like what has been told me, there is no death. Then pray, laddie, and I will join you, and then came life's end—the finish of life's journey. "I know," saith the sister, "that he will rise again to life."

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David Lloyd,


Dec. 24, 1880.]
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Historical Controls.

BY A. T. T. P.

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

"It is a cruel and a wicked thing to be burning naked lights amidst coal-seams in pits of so fiery a nature as those in and around our valley; so the end of it has come, and all that will remain of us on earth, will be found, and has, for ought I know, already been found; in kneeling attitude, my body bending over the lad; God help me, trying to take a mother's place, for the lad; I said to the lad; 'because we shall soon die,' was the lad's answer. I said, like what has been told me, there is no death. Then pray, laddie, and I will join you, and then came life's end—the finish of life's journey."

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a bit at times, although we were pretty loyal to the landed folk around, but he had stolen on us with his sweet smile and uplifted hand; and said to us 'leaven it all to me, leave it all to me,' I can, unassisted, meet these enemies of our bright hopes, of our deep yearnings, the deepest that humanity can have.' Aye, he would say, I like to meet with them and their objections, for then, I know, they are helping me to put abroad the spirit of earnest and faithful enquiry; and so long as that is carried on, there will be continual pearls added to strings of blessings; for the more they object to the truth, the more they will expose the only cheerless dogmatic crowd.' Aye, lad, was that it? I can remember his words, or most of them, so well; and as I have seen him at sunrise or in the gloaming, for it did not matter to him when he was to have his say, wheresoever and wherever there was a gathering, was his charmed body, or his mind. In all these, you know, would come to hear him; he used to speak; he used to read these Records of yours to us.' I have said, 'did you pay me the compliment of reading my writings?' In reply he said, 'aye lad, I have heard them read more yards underground than you've ever read, and I do not know; but when a man gets into years, he does not ought to be climbing upwards or going downward much; but, to go on, master, without a doubt unkund, more they they will expose the only cheerless dogmatic crowd.'

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That this belief must produce a greater happiness than your doctrines; for were your doctrines, the ones you are teaching, right; one member of a family might be in a heaven of exaltation; whilst another member was undergoing an eternity of grief; therefore, the heaven of your doctrine and teaching is not a place of happiness in its perfection. It is in vain, that you tell me, it is not a state of things would render happiness to them not only impossible, but an everlasting hell; a vengeance.'

I heard him ask one, who was a Parson, 'whether he could be happy in heaven if his son were to die?' and he knew, did the father, that the lad was a racyckey one; aye and he knew that he himself was not always carried right; he was, like the finger post on the highway that stands still whilst pointing out the road, and my name said to him, 'Well, would you be happy if you knew that your son was in hell and you were in heaven?' You have asked me also whether I should be happy were I to return to the church again? and now it is my turn to put a question.' But the Parson did not like the question; and he would have passed it by, would our Parson, but we would not let him; because we knew, that if he had fixed our man, he would not have let him go, until he had born him off from these cold arguments. He would say, the handwriting was on the wall, 'you know you gave me a paper.' 'Yes,' said our man, and the Parson said 'I read something about Supreme Will.' 'Yes,' said our man. Very well, said the Parson, 'then those that are in heaven will be able, by an effort of that Supreme Will, come to you and forget the argument, and the things that might alloy the happiness of heaven.' 'I do not believe it, said our man, for I would not have heaven on such terms; for if God is a Father, He knows our human sympathies; He knows our human attachments; and He will not carry on things in a double-handed way like that,' Mr Parson, and you know it; if you are going to make God mean, remember Mr Parson, you will blaspheme, and you know full well that forgetfulness of your boy would be but a poor return of favour between God and yourself, and therefore, although you preach like many others, that in hell they weep for ever and ever, and that in heaven the blessed are praising and smiling for ever and ever. Yet you do not in your heart believe it. This, I know also because I am helped.'

And he looked the Parson in the face, and said 'I mean this—you know yours is a narrow teaching; I will not call it belief, for you do not hold it, 'Parson,' for you show your contempt, in a measure, by your life; for every day you are kicking against its false traces, and he went on to say 'My belief and my knowledge shall have, in the end, a wider spread; I mean that our belief has not been altogether in vain; and that it shall be universal. The end of eternity, or, in other words, the soul's ultimate, no Man shall know; not even angels can tell. He who writes for the papers says that 'perhaps the ultimate of the soul will be, that it will be able, it may reach perfection and be absorbed in God's governing Will, and then shall creation's work be taken in hand, and worlds be brought into being. That Will shall be in direct union, just as the mighty rivers of the earth blend with the mighty ocean; just as the union of beautiful sunbeams blend with the moon's silver light; aye, and as he hold up his hands to the heavens to draw this simile, he looked shining like a sunbeam himself; his eyes were closed; his face was pale; his form looked bigger. He was being helped. That is it, and he went on to say 'The real extent of that beautiful prayer be known, 'not my Will, oh Father, but thine be done.' Aye, he could be a fine teacher at times. Those times, you know, when they would question him from where he got all his fine words.

He once asked me, way, to tell me a little about himself. He said—'I mean quickly to answer you all about myself like. I did not have the opportunity of doing much good; I was not very quick of speech, and I had not travelled much. Horo I asked him the name of this teacher of whom he had been talking. He said, for another that he knew, who could control next time, and bring me with him, and try and bring some of our chaps up with him. Aye, it is trouble to bring some of them up, I mean their bodies, and goodness knows there has been trouble enough to those brave men that have
This is a valuable control; it purports to come from one of a hard-headed, hard-thinking class of men, who are not easily humbugged; and whose very occupation seems to give intensity to their thoughts. It would be a waste of time, even to suggest the possibility of "crank" on the part of the sensitive. The account, as far as I can make out, only appeared in the Daily News, London, or some organ on the morning as the control took place. The sensitive must have left his home, a good five miles from the place where the seance took place, before either a shop was open, and certainly not a newspaper boy was about the streets, when he, at a quarter before eight a.m., entered my chambers. There is another point deserving attention. Here is a fact stated about one of themselves, being a sensitive and true Spiritualist; and a description has been given of a controversy between this sensitive and a neighbouring Parson, with the peculiarity not alone confined to our hard-headed, hard-thinking class of men. who are not easily humbugged. 11 "As my poor productions seem to be prized in the pits, flesh meat, does tend to make persons irritable. Is it not a failing to which we are all liable. 'As long as thou livest well to thyself, men will speak well of thee.' Many Spiritualists know to their cost that the converse of this is also true. But to mould our actions in obedience to the promptings of our God-given and angel-guided conscience, is surely the highest ideal we can set before us. We are to 'present our bodies a living sacrifice, holy, acceptable unto God.' Not that our bodily appetites, much less shall we be able to control our mental emotions, as of anger or of hatred. There can be no question in the light of chemistry and psychology, that the constant use of stimulants of narcotics (even of tea and coffee) and of flesh meat, does tend to make persons irritable. Is not the Christ-principle the principle of self-denial, to be the saviour of the body as well as of the soul? (Ephesians v. 23.) On the contrary, it calls for the exercise of love of self, if you will, which is yielded to and adopted, has 'power to destroy body and soul in hell;' that is to bring body and soul alike into the pit of sensuality to wallow there, aye, even it may be, to suffer disinintegration there, and come under the dominion of the flesh, 'Hell, whence no thunder emanates from which there is no redemption; but who would wish to be cast into the slough of sensuality at all, even though he might have an ultimate escape might be vouchsafed him?"

Be ye transformed by the renewing of your minds? 'Let the whole person of your souls be renewed unto knowledge;' and to think of all things in a different way to that of the world, be not afraid to view things earthly in their new light. Spiritualists must be foremost in the van of true reform; they have prepared the way, but work needs men of power, men of the highest ideal we can set before us. We are to 'present our bodies a living sacrifice, holy, acceptable unto God.

A VOICE FROM THE SOUTH.

REMARKABLE ACTUALISATION OF A DREAM.

The following singular and most remarkable instance of the actuality of a dream was told by the lady dreamer, and taken down at her dictation. It is thoroughly well authenticated, and is an evidence of the existence and activity of the mind, separate and distinct from the body.

Miss M—, a lady's maid, in the service of a well-known English family, went abroad with her mistress last spring; from the time of leaving England down to the date of the strange occurrence to be described, she several times dreamt that one of the younger female branches of the family had eloped with a military officer, a friend of the head of the house. One evening, the dream was repeated in an unusually vivid manner. She heard by her to be striking four, and she woke immediately near to herself, what she took to be a sweep; but what on closer examination turned out to be the military officer afore-named. Immediately she perceived this, she exclaimed, "Whereupon the colonel seized her, and throwing her violently to the ground, managed to escape with his fair victim. On regaining herself, a clock in the neighbourhood was heard by her to be striking four, and she woke immediately afterwards. Starting to the nearest military officer, she at once (after communicating the affair to one of the other maids who slept in the same apartment) ran to the room of her young mistress, but found the bed empty, the window open (as described in the dream), and the damask gone. A note was lying on the dressing table, addressed to one who was intimating that the writer had left the house with Col. G. It would appear, from particulars afterwards gathered, that the runaway pair had quitted the house at four a.m., precisely, the hour named in the dream.
DR. WILLIAM HITCHMAN'S SPEECH,
Delivered at Perth Hall, on Sunday Morning, Dec. 19, 1886,

And reported expressly for the Herald of Progress.

We live in strange times, and a yet stranger world. And if the old city of Boston, over the ocean, needs a course of "Monday Lectures," for its elucidation, in this, our day, most assuredly does the new city of Liverpool, on this side of the River Mersey.

Not that I very cordially agree with the extert opinions of the Rev. Joseph Cook, learned and interesting as they nevertheless are, since, although we cannot produce life, and know of nothing but a yellow viscid substance, or particles of jelly—terrestrial jelly, it is true, that has been stirred into life, but the idea in Nature's laboratory and Nature's logic it may be found, that molecular arrangement accounts for organic tissue, whether it be bone, nerve, artery, vein or aught else; may, Brain itself, the prime minister of the body, and chief or head of all its executive departments. Life, in short, originated in the action of natural forces inside the universe, and not outside of it. Nature, I say, spins all the threads and weaves them into warp and woof, crystal, plant, animal, man, angel, or spirit, here and elsewhere. This is the "high table land" of science, and it is futile to attempt by sheer mythology to bridge the chasm between Materialism and Spiritualism, since recent facts are no longer fairly controvertible—the living are evolved from the non-living; in this sphere, organisation is the basis if not the cause of existence.

Spontaneous generation, withal, is not a fortuitous consequence of the natural laws of the universe. It has the same moral machinery that accounts for the origin of life, in its simplest forms, computable perhaps, mostly, to the power a magnet exerts when it attracts certain particles to itself and rejects others. But supposing that the Rev. Joseph Cook were to prove his fact (but he does not pretend to do it in his many writings) that the "First Cause" of the universe is Personal, and in possession of Intelligence, Unity, and Infinity; it would not follow, of necessity, that the Deity, in question, is the Jehovah of the Old Testament, the Christ of Christianity, the Allah of Islamism, or indeed any God of religious mythology.

"For modes of faith let graceless bigots fight; 
His can't be wrong whose life is in the right."—Pope.

Twenty-two centuries ago sang Aeschylus, "Thou shalt reap as thou dost sow." Yet Mrs Grundy would not say "Spare the plough," to Pope's fine couplet. Of virtues and vices, the world of humanity at this moment, holds the most diverse opinions, and as for morality, where in all the cruelties and murders of nature do you find it, or even pure religion in human hearts? Surely man can never know intellectually, or spiritually, that God is a Person, either behind or outside the universe, albeit, the Rev. Joseph Cook, himself, often substitutes the infernal for the celestial, because in the language of Greek philosophy—"Outside of matter is to be found only what is not matter; that is, an immaterial cause. The relation of this immaterial agent to the body is that of a harper to a harp, or of a rower to a boat, and therefore the dissolution of the body does not imply the dissolution of the soul."—Plato.

"For modes of faith let graceless bigots fight; 
His can't be wrong whose life is in the right."—Pope.

We have a public meeting every Sunday evening, in Mfr Hygiene of Humanity. Then, and then only, shall the Devil will vice, until the masses have learned to mitigate existing evil; rather than blind beliefs in mythic creation and mythic salvation. The poor, it is true, will not cease out of the land, nor in city and country, if only to teach the reign of impersonal law. Life originated in the action of molecular atoms or an envelope of luminous ether, in all the cruelties and murders of nature, except as the evolutionary outcome, or growth of natural cause. The Eternal, which is not ourselves, loves the individual man, in my opinion, is the product of natural transformations in all the phases of existence, animal, mental, and spiritual, and can be physically manifested through material organs, who have reason to believe in the truth of Spiritualism. Yet these men affect to believe in material explanations, ancient, but not modern communion of angels with mortals, and yet we exclaim, why has not the Rev. Joseph Cook, himself, ever performed a feat he has not yet performed, despite his many syllogetic, oratory .

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"For modes of faith let graceless bigots fight; 
His can't be wrong whose life is in the right."—Pope.
Evidently he is surrounded by a band of very good guides. We have others also who are destined to do good service to the cause in the future. On Sunday, December 5th, we had Mr. Walter Howell, of Manchester here. We had good audiences who listened with breathless attention and who left the room, but not before. On Sunday, December 12th, we had Mr. W. Y. Wallis, in the afternoon, "The consummation of all things," I should spoil the cause in the future. On Sunday, December 5th, we had Mr. Wright and Mr. Howell; he never heard anything like it in his life. Another he "never had such a treat in his life," another "it was a piece of fine oratory," another that he heard most of the popular preachers and lecturers of the day, but never heard any like Mr. Howell's guides. He like him as a man; he is homely, good-natured and kind. In private when his controls can see that a profitable word can be spoken, he willingly allows them to take control and, air, I have had eight years experience with mediums and a goodly number of them, but never met one who could dive into subjects like them. Whoever may engage Mr. Howell in the future are sure to get a treat both in the visible and invisible side of him. Societies would greatly benefit if they could see their way to engage him for a month, he would believe double and trible their numbers and finances. His wants are few and his terms are easy. The poor man being almost overcome is sick himself from giving. Mr. Howell is a prime mover in the revolution, and society know about "the spirit world knowing this have doubtless paid special attention to his development as a medium." — J. WALSINGHAM.

MIDLAND DISTRICT SPIRITUALISTS' COMMITTEE.

The above Committee held its ninth conference at Birmingham on Sunday, December 12, under the presidency of Mr. R. Harper. The report of the executive was as follows:

DEAR FRIENDS,—Your Committee have much pleasure in presenting you with the report of the action taken during the last quarter.

The recommendations of the conference held, August 8th, at Leicester, have been carried out, and both Mr. Wright and Mr. Howell have been through the district. The tour of the first named was eminently successful, his services being much appreciated. Owing to unforeseen circumstances, the meetings of the latter could not be carried out entirely as planned, but where he was heard his addresses were much enjoyed.

Mr. E. W. Wallis is also filling an engineering in addition to his lecture this evening, for a similar course of meetings to those of Mr. Howell and Mr. Wright. We think the footing of his lecture gives every prospect of proving a prosperous one, and are hopeful of more unity and activity in the propagandist work in the district.

The Committee has gone somewhat beyond its bounds in sending speakers to Stamford to aid the local friends in their efforts, but the results have been most satisfactory to all concerned, and a deep impression made on the minds of the townsfolk; and we confidently anticipate that this town will become an active centre in the future.

We note with pleasure a new departure in Leicester, where, for so long a time, the work has devolved upon the shoulders of one or two. Now, in conjunction with a body of Secularists, who are investigating among themselves and obtaining phenomena, the friends are actively working with far more success than ever before, and a good feeling of harmony and enthusiasm prevails. Long may it con tinue! In Birmingham too, the Sunday services, mainly sustained by the devotion of our good friends Mr. and Mrs. Groom, are creating a wide-spread interest. Nottingham has been striking under directly advantageous circumstances, the Sunday services are being sustained with vigour, but the efforts of the local committee do not meet with that appreciation we should like to observe in this town, formerly a stronghold of our beloved cause. We think there are signs of renewal interest and great potentiality and a beginning of success in the coming season. At Belper the services of Mrs. Hitchcock, as also the labours of Messrs. Wright and Wallis, have done much to sustain the interest in the minds of the friends, and we are glad to add that this effort to disseminate our truths and challenge public attention is about to be made with our Brother Wright. May it arouse a spirit of inquiry, and reinforce the ranks of those earnest few who have borne the heat of the battle so well and bravely in the past. Our Walsall friends faithfully persevere, and in spite of all difficulties, maintain a most unequal contest, and are carrying on Sunday services the year through. We hope to be able to give them a helping hand in the future.

Financially, we are in a good position, having nearly £9 in hand, with a fair prospect during the next quarter of realising 70s. more. The contributors to the guarantee fund have, in many instances, paid up their shares, besides, are still in arrears, as much as £7 being due, including the quarterly installments due at Christmas. We would remind subscribers that it is impossible for the executive to actively promote the objects of the Committee, which are to aid local societies in their efforts to present the philosophy of Spiritualism as forcibly before the public as possible; to encourage investigation, and to give encouragement to those who feel it to be a duty to promote a knowledge of our facts and teachings) without the necessary sinews of war as the means to that end. We, therefore, solicit the cooperation, sympathy, and pecuniary assistance of Spiritualists throughout the district, to help us to defend our cause from attack, to proclaim our principles, and organise ourselves, that, by united effort, we may help on the work of Progress and Reform.

Moving to death, removal, and bad times, twenty-four subscribers to the guarantee fund have had to be marked off; but we hope to have new members to more than supply their places. Your Committee now surrender its trust, expressing the hope that greater and more successful efforts may be possible during the coming year, and that harmony may prevail in our counsels, our motto being "Work, work, work, for Truth, Humanity and the Right." R. HARPER, President.

E. W. WALLIS, Hon. Sec.

The balance sheet presented and found correct was as under.—

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The new executive elected (subject to the approval of persons named) is: Messrs. Groome and Blackburn, Walsall; Messrs. Gray, Groome, Robbins, and Smythe, Birmingham; Messrs. Bent and Wightman, Leicester; Mr. G. Ashdown and Mrs. Ford, Belper; Messrs. Yates, Charlesworth, and Hancock, Nottingham; Messrs. Chapman and Reesman, Stamford; Mr. Ward, Derby; Messrs. Allen, Stapleton, Svenue, and Smile, Northampton; Mr. J. J. Morse, London; as representative body as we could possibly obtain, and all earnest workers. It was decided on the motion of Mr. Wallis, seconded and supported by Messrs. Gray and Gromm that the report be published in the HERALD OF PROGRESS, and 100 copies obtained to be sent to friends throughout the district.

It was also decided to obtain terms and dates from Messrs. Morse, Wright, and Wallis for a tour each during next quarter, as a special mission effort, each term to include two Sundays and Mondays.

The secretary was instructed to correspond with local speakers and secretaries, with a view to bring about an interchange of platform and notes of papers as often as possible, and to draw up plans of speakers a month in advance. An interesting conversation followed respecting the value of organisation, its objects and methods, and in the end all seemed satisfied that we, as a Committee, were working with singleness of purpose for the advancement of truth and the spread of true Spiritualism. Adorning the best minds of the human race, it is impossible for the executive to actively promote the objects of the Committee, which are to aid local societies in their efforts to present the philosophy of Spiritualism as forcibly before the public as possible; to encourage investigation, and to give encouragement to those who feel it to be a duty to promote a knowledge of our facts and teachings, without the necessary sinews of war as the means to that end. We, therefore, solicit the cooperation, sympathy, and pecuniary assistance of Spiritualists throughout the district, to help us to defend our cause from attack, to proclaim our principles, and organise ourselves, that, by united effort, we may help on the work of Progress and Reform.

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The Herald of Progress.

FRIDAY, DECEMBER 24, 1880.

PUBLISHER'S ANNOUNCEMENT.

Secretaries of Societies and others having standing accounts with the Herald of Progress are respectfully requested to forward their accounts monthly. The profits on the sale of the journal will not permit application by post, and seeing our aim is to popularise a knowledge of Spiritualism at the lowest possible cost, we kindly ask our friends to support our efforts by keeping monthly accounts only.

Spiritualism in France.

Whatever view may be entertained of Continental Spiritualism, or of the teachings of French Spiritualists, it cannot be denied that our French brethren are more spiritually-minded and pay more heed to the spiritual faculties, and seeking to bring down the higher intelligences by lives in harmony with their desires, we, as a rule, are more engaged in working upon the external plane, and striving to develop the physical phenomena. We have not a word to say against such a course of procedure, because we believe it to be the best method of appeal to this materialistic age; yet, surely there are some among the thousands who have embraced the facts and teachings of Spiritualism, who no longer need the physical displays to convince them of the reality of the spiritual theory, but who are prepared to take a step in advance, and to aim at the practical issues of Spiritualism.

When the evidences of spiritual communion have produced in us the consciousness of our undying nature, we have only arrived at the threshold of the temple of knowledge, and if we remain there, content with the glimmering of light through the chinks of the eternal gates, we miss the true purpose and intent of that sublime philosophy which the evidences of continued existence shadow forth. If Spiritualism cannot reform the morals, inculcate a higher order of precepts, teach us to be better men and women, and tend to purify our lives, we fail to see its utility in the world to-day.

The power of Spiritualism lies in its elevating character, and in its uplifting tendencies. And until the religious elements in Spiritualism are brought into daily life, until so-called scientific investigation, but which is neither more nor less than egotism and presumption—can stoop to learn and enquire, instead of arrogating and prescribing conditions, we shall not see the beneficence of Spiritual Truth, nor realise the bounties of the treasures placed within our hands.

RECOGNITION OF WELL-KNOWN WORKERS.

IN TESTIMONY OF MR. E. W. WALLIS.

This is a testimonial unlooked for the vast unfoldment of power of oratory in the above speaker. On Sunday evening, Dec. 12th, we had him at Birmingham, on the occasion of the conference of the Midland District.

His performance was altogether one of the greatest I have ever listened to. I have repeatedly heard all the great speakers who have appeared in England these twenty years past, and though I have heard far more Rhetorical orations, I have heard nothing more powerful or logically complete. It was a master-piece of analysis and broad vision, and demonstrated an intelligent mind, or set of minds, of the largest grasp, as its author. This is for all whom it may concern; we are going to spend all we can upon him here.

R. HARPER.

MR. F. O. MATTHEWS' CLAIRVOYANT POWERS.

DEAR SIR,—I have pleasure in informing you that at the last general meeting of the Cambridge University Society for Psychical Investigation, the following resolution was carried:

"That, in the opinion of this society, Mr Matthews has extraordinary clairvoyant powers."—Yours sincerely,

ST. JOHN'S COLLEGE, Dec. 9th, 1880.

H. A. SIBLEY, Sec.

"HISTORICAL CONTROLS."

REV. ROBERT BOYLE.

SIR.—The case referred to in the Herald of Progress for Dec. 10, 1880, p. 337, col. 2, is described in a book entitled:

"The Devil of Macon, or a true relation of the chief things which an unclean spirit did and said at Macon, in Burgundy, in the house of Mr Francis Perreand, Minister of the said Towne, translated out of French by P. du Moulin, at the request of the Hon. Robert Boyle." Oxford, 1658, 12mo.

An epitome of this story is to be found in "An Antidote against Atheism," contained in A Collection of several Philosophical Writings of Dr. Henry More, 1692, bk. iii, chap. iv, pp. 84, 85.

W. G. S.
"HARRY T ARLETON."—THE NEW SERIAL.

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

JOTTINGS.—EDITORIAL AND COMMUNICATED.

We direct attention to the very interesting record of control, contributed by A. T. T. P. As the communication contains many statements made by the control, which can be substantiated or denied, we hope our readers in the Rhonda Valley will endeavour to elucidate the subjects, and send on the results of their enquiries for the satisfaction of the Recorder, and the identification of the spirit, "David Lloyd.

The information supplied by our correspondent, "W. G. S.,” must be very satisfactory to those of our readers who take an interest in the question of "Identity." Read the control, and the statements made, and compare them with the facts elicited.

Before the next appearance of the "Herald" Christmas-tree and its events will be linked with the memories of the past. We wish our readers everywhere the compliments of the Season, and trust this joyous time may be fraught with "good deeds" and "kindly words," for these are the only elements of true happiness.

Part II. of "Echoes from the Summer Land" has been issued and may be obtained from this office, or from Mr. G. C. Oyston, Hinwick, Willington, Co. Durham. Part II. contains three trance discourses by Mr. D. M. and abounds with the choicest of language and the most exalted thoughts. Price 1d, post free 1d.

M. W. J. Caldwell continues his meetings in Berkeley Hall, Boston, and is greeted with crowded audiences. He is also conducting meetings in Salem which are well attended and promise to yield good results.

Now that I am on the subject of apparitions, I may as well relate another story, the scene of which is laid at Old Wield Jewell mine, in the parish of Gwennag. The author of the story is Mr. John Lean, who is still present residing in London, but who formerly lived at Carh Harrack. Mr. Lean states that on a certain occasion he was underground alone at Wield Jewell, in a part which he had not before visited, examining a course of copper ore, when he heard a voice saying: "You are in the winze." He sat down and heard the voice, and then heard a voice saying: "You are in the winze." He at once threw himself flat on his back in the bottom of the level, and on shifting from this posture to that of a sitting one he found that his heels were on the immediate verge of the end of the winze, the existence of which was previously unknown to him. Had he not received this supernatural warning he would have fallen to the next level, ten fathoms below, and doubtless have been killed. "Dress in "The Cornubian."

Very young children, like many of a "larger growth," absorb unconsciously the prevailing notions of persons; the political opinions of the family, and surrounding religious prejudices, which ever afterwards haunt them, as though they were the most important innate ideas of truth and righteousness—obscene imposition upon childhood. - A. J. Davis.

THE PHILOSOPHY OF SPIRIT.

By William Oxley.

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

THE BHAGAVAT GITA.—SCENE XV.

— 0 —

Subject: The Incarnate Deity.

Comments.

The opening part of this Scene commences with reference to what is called The Sacred Fig-tree or Banyan tree. Botanically speaking, it has no name referred to, as the Adansonia—the genus Adansonia, or, in plain English, the Sacred Fig-tree. In part, but only in part, this tree will bear the application to what is referred to in the Symbol used.

Like the village green, with its massive central tree, which is still to be found in some country districts of our own country, under which, in ancient times, the village councils and the village sports as well, were held; so, the Indian fig-tree, to-day occupied a similar position, both as to locality and associations, to the natives of the Peninsula. It is not found in forests, but generally in separate and isolated specimens. It is, in fact, a forest in itself. At a distance from the ground, it sends forth branches, or arms, in a horizontal position, from which other branches are formed, and down vertical, as the lower ones taking root in the ground, the higher ones forming the upper series of lateral branches, and thus forming living tree pillars; height after height is formed, until sometimes the tree reaches a height of 200 feet from the ground. It may easily be imagined that a mass of foliage, arranged as this, with openings, would form a very agreeable shade from the heat of a tropical sun, and to a people like the natives of India, to whom time is not of such value as to our countrymen, and the inhabitants of temperate climates, such a retreat possesses a charm which is directly associated by a monotheistic nature that has been so favored, by providing such a shelter; and no wonder, that a feeling of reverence for these trees exists in the native mind.

I am not aware that this Banyan is indigenous to any other soil than India and Ceylon, but, unless it can be shown that they grow or have grown in Palestine (which I doubt), the original of the "Call of Nicaeneus from under the Fig-tree," may be found in the plains of Hindostan, instead of what is now called The Holy Land.

Although, by a little straining, the Banyan may be supposed to be the literal tree referred to in this scene, yet, we are distinctly told, the Tree used, is not of mundane growth, but a symbol used to illustrate the life-principle in humanity. It is the Tree of Life; the same that is spoken of in the Hebrew Record, the fruit of which Adam and Eve were not permitted to partake of; and the same that is spoken of in the closing chapter of the Christian Canon, which is represented as growing in the midst of the street (or open part), and on either side of the river (of the city), whose "leaves are for the healing of the nations.

Like the "Transfiguration" scene recorded in the modern Scriptures, and of which no details are given, so in this, in reference to this Tree of Life, no details are given; but in this more ancient Record, the allegory is expounded with a plainness of language that is quite comprehensible.

A Tree is used as a symbol, because it is correspondential to human life. Vegetation, in general, is the representation in nature's realm, of human intelligence; and a fruit-tree, represents the enlightenment of that faculty, and also, the life-flow, when it is subject to new and heavenly influences, or, in plain words, when the act of life is in conformity with an enlightened intelligence; these life-actions are called Fruits. There are three kinds of fruit-bearing trees, referred to in the Scriptures, which are used as symbols, to represent what may be termed the regeneration of man, in the three degrees of his being.

The Olive-tree, refers to the inmost or celestial degree of the intellectual faculty, or principle if we will; the Vine, to the spiritual; and the Fig-tree, to the natural degree; and the fruit of these trees are good for food. Hence, it may be seen, that the Fig-tree, is quite in order, as used to illustrate the se-
tion of the Supreme Life, when ultimated in atomic form on the
natural plane of existence, as it follows immediately after the
exposition of the three principles which develop the life of the
external man.

The reader will not fail to recognise the parallel between the
tree, and those referred to in the later Records, and also to the
references in the Gospel to the ‘axe being laid to the root of the
tree.’ These may be quite understood by what is given in this
scene, as it points out very clearly what the ‘root’ are, which
must be cut away.

The astrological reference is plain to the Initiate; as the
‘Sharp Sword’ is that which is found in the ‘belt of Orion,’ and
the roots lurking among the Serpents, (or sensuals), refer to the
relative position of those two constellations in a certain time of
the year, or the position of the earth in its annual revolution;
but, in the absence of a celestial chart and a knowledge of the
system, they are unintelligible, and I only refer to this, with a
trouble to search.

The overcoming the ‘principles’ as they are called is to be
affected by cutting away the roots of the tree, which means, the
advancement to the knowledge of the interior degree of con­
sciousness, by which, the possessor sees that he himself, is not
the actor, but that the organism which he had so fondly cherished
as his own is, but the embodiment of myriad spiritual atoms
forming a tree, whose true spiritual axis, of which that organism is the effect, or expression for the time­
being. When this step has been gained, then, the real advance­
ment to the knowledge of the interior degree of con­
sciousness is evidently quite a favourite with the novocastrians.

South Durham District Association.—On December 24th,
1880, a social entertainment and supper will be held at the house
of Mr Joseph Eales, 200, William Street, Auckland Park, when
some questionations, and addresses will be placed and well uti­
ľised which occasionally provoked considerable applause.

Mr Wright is evidently quite a favourite with the novocastrians.

Manchester and Saltaire Society.—The annual tea meet­
ing of this society will be held on Christmas Day (Dec. 25).

Mr Wood, of Oldham, is expected to

To the entertainment 3d. On Sunday next the platform will be
occupied by a local medium at 3.30. On Sunday next the platform will be
occupied by a local medium at 3.30.

The attention of our readers is called to the advertisement res­
pecting magnetic appliances, by Mr Robertson, of Leas­mouth,
...
EERRATA.—In the poem which appeared in our last, "First of November," in the third verse and third line read "fog" for "joy"; and in the sixth verse fourth line for "will" read "wool.""}

GATEHEAD.—On Sunday evening last, Mr. H. Burton delivered a short address on the subject "History of the trains connection."—The movable Headquarters of the Keighley Spiritualists' Association, Mr. W. O. Wild presided. At the conclusion of the address, the guides of Mr. J. G. Gray improvised a short poem on the same subject. Mr. Gray will occupy the platform on Sunday evening next.

NEW SHILDON.—On Saturday last, when the local friends assembled to present Mr. R. Jarvis, Phrenologist, with a very handsome testimonial, consisting of an elegant gothic oak frame. The address was signed by the principal members present, assisted by other friends. Mr. R. Jarvis, Phrenologist, will deliver an address on the "Birth of Jesus." The hall, as usual, was occupied by a large and appreciative audience, which may be named "Whose Shakespeare inspired?"

SOUTH DURHAM DISTRICT ASSOCIATION.—On Sunday next, the arrangements are as follows:—New Shildon, (22, Redworth Road, Messrs. Hill and Ela's, Auckland Park, (206, William Street, Mr. Burton); Cradley (27, Gurney Street), Mr. Mann; West Auckland, (Johnston's Street), Mr. Hupwood; Byers Green, (Church Street), Messrs. Dunn and Monfore; Spennymoor, (Villiers Street), Messrs. Robinson and Wright, physical seance. Meetings commence at 2.30 and 6 p.m.

KEIGHLEY.—A very enthusiastic meeting was held here on Saturday last, when the local friends assembled to present Mr. J. J. Morse with a very handsome testimonial, consisting of an illuminated address, engraved on vellum, and framed in an elegant gothic oak frame. The address was signed by the president, treasurer, and secretary of the Keighley Spiritualists' Association, and was presented amidst a most hearty and sympathetic demonstration.

BRADFORD.—A Public Tea and Entertainment will be held in the Spiritualist Church, Charlotte Street, Manchester Road, on New Year's Day. Tea on the table at 4.30. Entertainment 6.30. Tickets for tea and entertainment 5d. each. Mr. Wallis will attend and sing some of his popular songs with recitations, assisted by other friends. Mr. R. Jarvis, Phrenologist, will also give some delineations from the audience. Friends from the district are respectfully invited to join us in commencing a Happy New Year.

QUEBEC HALL.—On Sunday evening last, Mr. I. MacDonnell delivered an address on the "Birth of Jesus." The hall, as usual, was crammed, the audience evincing their pleasure and approval by frequent outbursts of applause, which they could not evidently suppress. The questions and controversy which followed was most agreeable and pleasant.—On Friday, the 31st, the literature of the week will be for sale, in the hall, at 8 p.m.—Saturday, being Christmas Day, no seance will be held in the evening. On Sunday next, Mr. MacDonnell will speak at 7 p.m. prompt, the subject being "The Devil."—On Friday, the 1st, it is decided to hold a Watch-night Meeting, to commence at 9.30, when several short addresses, with sacred songs, will be given. I also purpose availing myself of a short time to read several matters which have come under my notice recently, and express my thoughts thereon, in the hope that it may lead to some good results. At twelve o'clock, the Divine Blessing will be pronounced, and the trains commence their journey in the morning, for those who like to remain. There will be no charge for admission; a collection will be made to cover expenses of refreshment.—On Saturday, Jan. 2nd, the New Year will be inaugurated by a tea, at 3.45. Tickets 6d. each. After which, several friends will provide short addresses, with sacred music, &c. hopes are also entertained that Mr. J. J. Morse will be present, and give an address; Mr. MacDonnell will also be present. Friends intending to favour us with their presence at tea, will greatly oblige by a postcard, by Saturday, the 31st, at latest.

J. M. D. ALE, Hon. Sec.

Read the excellent speech by Dr. Hitchman; to be found on another page. There is abundance of material therein for twelve lectures by Rev. Joseph Cook.

A grand concert was given in the Grecian Hall, Liverpool, on Monday evening last, by Mrs. and Mr. Noworthy, and family. Mr. J. J. Morse, president. Our overcrowded columns prevent more extended notice.

BOWLING.—The friends of this place intend holding a tea party and entertainment, on Monday, Dec. 27th. Tickets for tea and entertainment, 5d. each. Entertainment only, 3d. each. Tickets on the tables at 4.30.

ROCHDALE.—A tea party and entertainment will be held on Christmas Day, in the Central Hall, on Sunday first, 26th December. Mr. H. Burton is now prepared to accept calls to lecture and private seances, in England or Scotland. For terms and dates address Myrtle House, Howden-le-Wear, R. S. O., Durham. Mr. Brown will be at home for the next fortnight, and to prevent disappointment, friends will oblige by writing him before Christmas.

Kindly accord me space to acknowledge the kindness of Mr. Morse, in giving an address at Quebec Hall, for the benefit of the funds, which was received with applause, and has been spoken of by several who were present, as a most intellectual treat. I must limit my reminiscences through the multiplicity of duties which have to contend with, for not neglecting the influence of the society before.

J. M. D. ALE, Hon. Sec.

Glasgow.—The Rev. Joseph Cook, the widely celebrated Boston clergyman, was in Glasgow recently, and lectured to very large and appreciative audiences, in the principal halls in the city. One of his discourses was upon the subject, "Does Death end all?" and his handling of it was eloquent and splendid. "Death and the Devil."—On Sunday last, "was Morse's day" among the Glasgow Spiritualists; and to make due provision for the necessities of the occasion, a larger hall than the ordinary meeting-place of the association was engaged. At 9.30 p.m., an audience moulded in sufficient numbers to fill the hall comfortably. Proceedings were commenced in the usual form of hymn-singing; after which, the chairman, Mr. Robertson, made a few choice, discursive remarks relative to the subject of Spiritualism generally, such as were well calculated for the ears of strangers, as well as those acquainted more or less familiarly with the subject.—The selection of the Rev. Joseph Cook's subject, viz., "Does Death end all?" by the controls of Mr. Morse, proved a particularly fitting one. The efficiency and power displayed in dealing with such a question, as well as the manner in which Mr. Cook's position with regard to it was reviewed, need not be dwelt upon here. The quality of Mr. Morse's mediumship is, fortunately, quite sufficiently known throughout the length and breadth of the country, to render any eulogy unnecessary. It may be mentioned, however, that they (the controls) did not forget to criticise in terms of due respect, the manliness of Mr. Cook, in so far as it was displayed by him in connection with so much of attention as he has been able to give to the claims of Spiritualism. At the same time they took due pains to raze and riddle the fabric of that Christianity of his, which is attempted to be rendered pleasant to the palate of the people of the comparatively enlightened present, by being judiciously mixed with just such of the results of modern science and literary research—as is calculated to compass that end. Also, with regard to the distinction drawn by Mr. Cook between the spiritual phenomena of these times, and those of eighteen centuries ago, in classing the former under the heading of "superhuman, and esteeming the latter as supernatural occurrences,—it was said that such distinction was a very unfortunate one for Mr. Cook's Christian Purity, inasmuch as the Bible valued so much contained nothing in the shape of "miracle" that could not be summed in the same category with the so-called "superhuman" facts of to-day. Mr. Morse's engagement with the Glasgow Society for 1880, was brought to a conclusion by the last visit, and Mr. Robertson, V. P. and chairman, took advantage of the following Monday evening meeting, to express the sentiments possessed by the members of the association towards Mr. Morse, as a spiritual labourer and a man. The reply, in his normal condition, by Mr. Morse was, as usual, marked with modesty. When he comes amongst us, we shall have begun his eighth year's engagement with the Glasgow Association of Spiritualists.

J. McG. MUSKIN, Hon. Sec.
HEALING.

Dear Sir,—Your very obliging contributor, Allen Hall, seems determined to give me all the information which may have come within the province of his observation, on the subject of healing; and in his last communication he suggests the influence of diet exclusively. I don't know whether your kindly disposed and in his last communication he suggests the influence of diet to his mind, but I beg to inform him that I scrupulously ignored the grosser food for one year and a-half, and yet I was obliged to retract my steps, as I valued the retention of my physical body as a vehicle of experience. Perhaps, you, Mr. Editor, will allow me a portion of your valuable space to recount my experience, and I shall refer to my own experiences in this same province which has occupied the attention of the most advanced minds in our movement. I do not presume to dictate to others and denounce emphatically the adoption of experiments with diet, but I will point out the various influences which have an effect upon the course and progress of physical and mental life. My experience was as follows: Having become practically interested in this problem, which has occupied the attention of the most advanced minds in our movement, I reasoned with myself after the following manner. If the vegetable diet could impart to my mental faculties clearness of vision, the complaint. This constant fermentation must be caused by a substance which tends to elaborate and develop the spirit-body, which has occupied the attention of the most advanced minds in our movement. Having become practically interested in this problem, which has occupied the attention of the most advanced minds in our movement, I reasoned with myself after the following manner. If the vegetable diet could impart to my mental faculties clearness of vision, and inestimable privileges of material life's experiences, I dare not deviate from my present course and adopt any other, but a mixed diet, carefully and judiciously regulating the quantity, but still for a time the same disagreeable sensations interposed to mar my happiness and peace of mind. Therefore I repeat my former assertion that as I value the inestimable privileges of material life's experiences, I dare not deviate from my present course and adopt any other, but a mixed diet, as I find, individually, that practical experience assures me of the danger attendant thereon. What does our friend Allen Hall think of the purpose which the human hair subserves in the economy of spiritual progression? The hair is manifestly the most spiritual of any portion of the material form. It is the last particle to decay, and it is a very powerful absorbent. According to Ancient History, many minds who have exercised a pronounced influence upon their fellows have been famous for the luxuriance of their hair. Then may not this be the medium for the conveyance of spiritual power to the inhabitant of earth, consequently the more we possess of it the better.

It is an unquestionable fact that man is more materialistic in his nature than woman. It is characteristic of woman to be gentle, refined and loving in her disposition. Then the question arises how far is she dependent for these qualities on her "hair's long auburn waves"? Byron in depicting the beauty of his ideal heroine represents her as possessing hair down to her heels as though this element were indispensable and then he sweetly sings of her potent influence in the following lines:

`Round her she made an atmosphere yielding, The very air seemed lighter from her eyes; They were so soft, and beautiful, and rife With all we can imagine of the skies; Her overloving presence I felt as you feel It would not be idolatry to kneel.

Yours ever,

C. G. OYSTON.

Religious dispositions should be regarded as the natural evolution of human progress; and not as arbitrary events supernaturally introduced into the world. Moses and Jesus for example are the children of the race. They are the property of the tree which produced them. They were not imported into this world from heaven, but were unfolded by the general progression of our common humanity. Faith is natural; not supernatural. Like the sciences of astronomy, geology, &c., Christianity naturally came forth in the common progressive course of things.—A. J. DAVIS.
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 alterations being made of Secretary's or places of meeting:—

Newcastle-on-Tyne Spiritual Evidence Society.

President: Mr. John Mould, 12, St. Thomas’ Crescent, Newcastle.
Hon. Sec.: Mr. H. A. Hersey, 4, Ellington Terrace, Newcastle.
Sunday, December 24th. Mr. J. Mould, Address: at 9 p.m., Sunday, January 7th. Mr. T. F. Banks, Address: at 6.30 p.m.
Admission free. A collection to defray expenses.

Sunday, Seance, 10.30 a.m.—"Form Manifestations." Miss C. E. Wood Tuesday, Seance, 8 p.m.—"Physical Manifestations." Miss C. E. Wood Wednesday, 8 p.m.—Class for Aspirational and Devotional Spiritualism Thursday, Seance, 8 p.m.—"Form Manifestations." Miss C. E. Wood Saturday, 8 p.m.—Developing Circles for Members and Friends (free).

Note.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.
The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

Gateshead Spiritual Society.
Sec., Mr. R. B. Jones, 27, Greengates 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. Circle Meetings every Monday and Thursday, at 7 p.m. Public services.—Wednesday, members only, at 7.30 p.m.

Birmingham Society of Spiritualists.
Pres., Mr. R. Harper. Vice-Pres., Mr. R. G. S. Medd. Sec., Mr. J. Kennedy.

Oxcella Street Board School. 6.30 p.m.
City of Birmingham Spiritualists’ Society.
512, Bridge-street West. Sec., Mr. John Colley.

Leicester Spiritualists’ Society.
Sec., Mr. W. G. Shortman, 83, Cromwell Street, Leicester. Sundays, Public Services, 11 a.m., and 6 p.m. Thursdays, for Members only, 8 p.m.

Manchester and Salford Spiritualists’ Society.
26, Chapel-st, Salford, Manchester. Hon. Sec., Mr. R. A. Brown, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6.30. Dec, 4th, Local Medium.

Widnes Spiritual Society.
1, Exchange Buildings, High Street, Widnes. Sec., Mr. S. G. Blackmore, 11, George-st., Widnes. Sundays, 11 a.m., Meetings for conversation; 6.30 p.m. Trance Addresses. Collection at close. Mondays, 8 p.m. Public Seance; non-Members, 83. Tuesdays, 8 p.m., Development Circle. Wednesdays, 8 p.m., Physical Phenomena. Members only.

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

Manchester Association of Spiritualists.
Temperance Hall, Grosvenor-st. Pres., Mr. R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., Mr. T. B. Travers, 39, Salford Road, Manchester. Plan of Speakers for December.
Sunday, 26th. — A Society for the free distribution of spiritual literature in connection with the above Association; literature and donations thankfully received.—Miss E. B. Clark, 4, 264, Salford Road, Manchester.
A meeting is held every Wednesday evening, at 7.30, when trance discourses are delivered. Medium, Miss E. A. Hall.

Glasgow Association of Spiritualists.
104, Trongate. Pres., Mr. J. Walker, Esq. Vice-Pres., Mr. J. Robertson. Hon. Sec., Mr. J. McN. Muir, 35, Daisy Street, Govanhill. Sunday evening meetings are held, commencing at 11.50, at which Readings from the spiritual teachers of humanity are given and discussed. Children’s Lyceum, conducted by Mr. Robertson, every Sunday at 2 p.m.

Yorkshire District Committee.
President: Mr. E. Lees. Vice-President: Mr. R. Jarvis.
Auditor: Mr. Owen, Leeds.
Secretary: Mr. C. Poole, 28, Park Street, Newmarket, Bradford.

Plan of Speakers for December.
BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 3, 6 p.m. On Tuesday, Mr. C. Poole, 30, Park Street.
26... Miss Harrison, Shipley
26... Mrs. Dobson, Bailey Carr
HALIFAX.—Spiritual Institution, Peaceock Yard, Union-st., at 2.30 and 6 p.m. Sec., Mr. C. Appleyard, 5, Albert-st., Gibbet-st.
26... Mrs. Illingworth, Bowling

Sowerby-Bridge.—Spiritualist Progressive Lyceum, Hollins Lane, at 6.30. Sec., Mr. W. Walker, 46, Conwy Street, Halifax.
26... Mr. A. D. W. Wilson, Halifax

Bailey Carr.—Bailey Carr Association, Town Street, at 6.30 p.m.
26... Mr. J. Armstrong, Bailey Carr
26... Miss Jarvis, Bradford

MOLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6 p.m.
26... Mr. John Hinchliffe, Providence Buildings, Britannia Road, Morley, near Leeds.
26... Mr. Armitage, Bailey Carr

Bingley.—Intelligence Hall, Russell Street, at 2.30 and 6 p.m.
26... Mr. A. M. Howgate, Crossflats, near Bingley.
26... Mr. F. O. Matthews

Ossett.—Sec. Mr. George Cooper, near Ossett.
26... Local

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Lancashire District Committee.

Lancashire District Committee.

LIVERPOOL.

Perth Hall, Port-street, West Derby-road. Services every Sunday—Morning, 11 o’clock; Evening 6.30. Monday Evenings, 8 o’clock.

HYDEWOOD.

Sec., Mr. T. Wilde, Queen-st., off Market-place. 10.30 and 2.30.

Heywood Spiritualists’ Society.
10, Clive-st.—Pioneer every Tuesday evening at 7.30. Strangers admitted upon request.

Huyton Christian Spiritual Evidence Society.
7, Evington-road, Mare-street, Huyton, E. Seances—11 a.m.; Lectures, 6.30 p.m. Monday, Tuesday, Wednesdays, 8 p.m. Tuesday evenings, Public Trance and Normal Services.

Nottingham Association of Spiritualists.
Hon. Sec.: Mr. Yates, 39 Lower Talbot Street, Nottingham. On Sunday morning at 10.45 a Circle for Development. Sunday evening at 6.30, Public Trance and Normal Addresses are given. A Seance is also held on Thursday evening at 8 o’clock.
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London, Sunday, December 26, Goswell Hall, evening at 7, subject—
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Mr. E. W. Wallis's Appointments.

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Yorkshire District Committee—Jan. 2 and 3
Bathwick, Bradford—Jan. 4, Happy Evening.
Gloucester—Jan. 9 and 10.
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