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The Platform.

HEAVEN, A HOME, WHERE ALL GOD'S CHILDREN MEET: AND WHO ARE THE CHILDREN OF GOD?

A Trance Discourse, delivered by Mr. Alex. Duguid, of Kirkecaldy.

[Specially reported for the HERALD OF PROGRESS, by Messrs. Robertson and Stewart.]

After a beautiful and impressive invocation, the medium entranced, 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 felicitous scenes of an earthly existence.

It was an axiom ever predominant in our thought, that heaven, as a place, not only exists, but hath all the qualifications of a home; and that existence is not dependent for sustenance and life on the imagination of mankind, but derives its vitality from a higher source, and is warmed and cheered by the affections of the heart. And more, aspirations do not claim for it an entity; 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 overturned by the march of knowledge, or eradicated through scientific enquiry into the constitution of our nature. It intensifies with the brightening light of knowledge and science, and gradually grows with the development and advancement 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 ministrations. The cosmogony of evil is allowed to depart before the advancing wave of light and knowledge, and is recognised as the crude imaginings 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 government of goodness. How comes this heavenly idea to press so hard, and claim so much of the sensibility of our nature? You may tear 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 solicitous 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 poetry.

This intense action 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 sufficiency of peace, to calm the most turbulent passions of the human soul; heaven grows with our mental conceptions of beauty, and the eternal flow of life from the fountain; with every cycle the melody will be increased, and the yearning after heaven intensified. 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 associations of heaven, because of the accomplishment of the Divine mind. God is happy, and the outflow of His ideas conduce to happiness; and His plans are destined to yield felicity to His children. But what about that accurate knowledge which substantiates 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 any thing bright or lustrous 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 being. You cannot speak of national deeds without the beautiful presence 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 lastingly imprints its associations, 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 sway and guide the grand thought to a grand life, ever 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 beautiful 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 ease human burdens, and clear the path from difficulty and danger. He hath 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 a

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 welcome thought of heaven where shattered hopes are united, 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 cement and bind 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 truths, intuitional utterances 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, constitution, and development, then it is certainly found in 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 thoughts do burn and brighten the darkness; how they cling round the disconsolate, clothe the naked and feed the hungry ones. It unfolds the educational uses of existence and assimilates the thoughts of the mind to the divine parent; it breaks down the disparagements of love, and thus kindly looks on death as the angel ministrant to a higher life. In the economy of existence how essential is the creation of heaven, and in the broken and dislinked unions of the household, how needful is the gathering ground of heaven for the lost ones of earth. Oh, plodding one, what a recompense for toil and suffering, when you meet again those parted ones, which poured the wealth of their love into your cold and cheerless heart! It is a happy 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 consequence, death merits no dark thought, but comes to the state of man as water to the thirsty; as food to the hungry; as the opening of the prison doors to the lone captive one; because we meet friends long since separated, and rekindle unions long disunited; we find the sweetness of home as we never found it before, because we meet the partner of our life-work, clad 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 out 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 waves 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 reasoning about providence 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 sin, the stronger the effort to bring redemption near. Man-created thoughts, or selfishly-born ideas, may seek to darken the mind, and dim the intellect, for a little. Some express themselves as if misery was essential, sin a necessity, and a lost soul, an actual requirement in the Divine plan. To think of an eternal hell, as an auxiliary to justice, must be a low conception of the power of goodness; that power reaches further than human dogma, and lays hold of

more vital thoughts than human creeds express. The intuitive thought within the bosom of man, is the guiding light and the judgment seat, that tries the rights and the wrongs of humanity. We appeal there, because our Master's voice rings ever clear in that court. Jesus looked on sin as a mighty loss in the experience of men; and the great expression of his life-work breathed regret over the failure of men to receive the blessedness of God, his Father. Look into the utterance of that life, and you behold the true exposition of Divinity; there is in that life, a commanding power, which proclaims the counsel of the Infinite, and gives the true interpretation of the Divine mind towards 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 point beyond this mighty thought; it balances all ill and shakes 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 God?" with which we so much embellish our subject. It is easily answered, and very clear to an unprejudiced mind. That family is found without partiality or colouring of expression in the whole human race. Whether they be plodding on earth's distant shore, struggling through the vicissitudes of an earthly existence, or having passed the corridors of death to regions beyond. The parentage is not stamped on the brow of the good, the righteous, or the law abiding ones, the weary ones burdened with pain, misery and wretchedness, and as on earth that family is great, likewise in the disembodied state it hath a full representation. Desponding spirits who doubt even the existence of 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 declare to us 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 negative state, the want of knowledge, vacancies in the human mind which will be tenanted in the regions beyond, with positive expressions of goodness. The heaven we declare is the triumphant state of goodness, the fruition state of the divine nature, and likewise the genuine illustration of the human heart. Within the vilest lie the possibilities of a glorious future, the humble homes of earth will yet develop into the blissful mansion of heaven; yea, the sin-stained children of men will yet reveal the parentage of God, and unfold the sweetest embodiment of existence. Such being the case you can afford to wait! to work! to pray! Why weary of life if it is the stepping stone to such blessedness? the beginning of an eternity of happiness? Thankfulness for life is the foundation of every virtue, the beautiful characteristic of angelic favour. Think of home as the resident form of heaven on earth, the rude feature of that glorious existence; gather into it the flowers and the fragrance to garnish this emblem of heaven, this type of immortality.

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. Jesus who hath given to the New Testament its whole scope and existence, taught, that the happiness of heaven consisted in continuing the loves of home, and strongly asserted the felicity of meeting friends, enjoying home life, and participating in the warmth and ardour or the human heart in the many mansions of his Father's house. "I go to prepare a place for you." These words were spoken to his associates, his friends in danger and difficulty, in fact, his real earthly household, who had cherished the sympathy of home life, while he mingled amongst them on earth. In such a life as that of Jesus, and his followers, it is an easy matter to transplant the scene to another existence, with a fairer clime, and more genial soil for the cultivation of love. Behold that fraternal scene at Bethany! In that humble abode are two sisters and a brother around that fireside; he hears their tales, and enjoys their happy intercourse; and from that home he goes to public duty with stimulus and inspiration. On one occasion he returns, and a piteous tale is told: their brother has died in his absence, and their joys appear buried also. Bu

to that ear so much accustomed to the tale of human sorrow, he acutely hears what they say of departed worth, and answers them with the prophetic utterance, that he would come back again to life. "I know," saith the sister, "that he will rise again at the last day." Using the power resting in the hands of that Holy One, and the urgent earthly need to hold together that sympathetic home, he brings the spirit back to its earthly house, from the vestibule of another world, and heals the broken link. Gather all these scenes together, and you find them speak eloquently of home life. "I go, to prepare a place for you;" to you—to all who live under the afflatus of that magic life, comes these same words; and, with additional strength, he said, "In my Father's house are many mansions;" abundance of accommodation for all God's children. Some may wander long and far—some may think unkindly for generations to come; but we know their voice will swell the chorus, and their hearts' affections intensify the love of heaven. All creation will yet be mantled with God's glory; and space, everywhere, will echo the sound of His goodness. The time shall come, when these sweet words shall ring in every church, and reign in every heart. God will be the author of goodness, without equivocation, without doubt. For this we labour, for this we pray, for the fulfilment of that happy day.

Oh, wandering, weary child, the plan of God includes your destiny; let not sin cloud your brow with strife; cease to do evil, learn to do well.

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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.

DAVID LLOYD,

A Miner, who perished in the *Penycraig Mine*, in the *Rhonda Valley*, Dec. 10th, 1880.

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—his 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 so 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.'"

'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's; God help me, trying to take a mother's place, for I sorrowed for the lad; I was old, and he was young; I had faced death many a time in the pit, but he, poor lad, was in his first experiences; I expected it to come sooner or later, but he, poor lad, was in the very flower—in the very seed-time of his life, and he had no thoughts like these. My thoughts were for the boy, not on myself. It is a lie to say a man becomes a coward to his kinder nature in the presence of death; for I felt that I should not be so sorely missed by her with whom I had passed a part of my life; for I was old. But I knew he would be sorely missed; I would have laid down my life willingly to have saved his, poor lad! It is a great trial; it is a strange situation, is this, my condition now. I am more troubled with it now, than before the great change; if I go home, where I have been, at *Penycraig*, there is dreadful wretchedness, misery, and wailing; the mother seeks her husband in vain; and the child makes matters worse by calling on its father; if I go down amongst the wreckage and debris at the bottom of the shaft, I am sorely grieved by those, who prefer dark-

ness and the company of their own bodies, to liberty and light. Yes, a pitman of the *Rhonda Valley* should be well versed in these wreckage terms. Yes, too well versed in explosion succeeding explosion.

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 will aid me. My name is David Lloyd; I once had a brother up here; this is London, aint it? He was in the gas-fitting line somewhere about Euston Road or Station. I was laupman down in the pit, and I can say this, that in those parts in which the lamps were used, all the directions respecting the lamps were carefully carried out. And why not? they were good men, all of those that are still here with me, and also some of those who are still down in the pit, bordering on a hundred of them; several of them, nay, the majority of them, were God-fearing men.

'You have heard of our many Eistoffods, which we used to hold? there were many members and good singers amongst those who were hurried from earth; and yet I can scarce say they were hurried from earth. Isay it would be better if some of them were to hurry themselves from the dark home of their willing choice. You know that in our valley there used to come amongst us many Bible preachers, and with this message, 'that they wished to make the miners of the valley wise unto salvation.' Now, it is very strange, that if God gave them that mission, that he did not supply them with a more clear and full revelation respecting the soul's course of conduct, when, by accident, or sudden illness, it should be hurried from the earth; for if they had done this, so many of my companions would not be keeping company with the torn and shattered remains of the bodies which they owned when on earth. I mind I asked one of these Bible teachers, 'what became of the soul of those companions or mates whom I had lost—what were they doing?' I remember, now, the answer was this: He told me that a thick veil of mystery hung over many truly interesting subjects, and that my question embraced one of those subjects." Now there came across me one of ourselves, who said respecting this question, 'Now lads, there is no mystery about it; we need not know in part; we need not wait for that knowledge hereafter; for now we can learn in full the experiences of souls from the grave to their entrance into spiritual activity, which means life.' He told me this; he spoke bravely on the subject; he did not beg it; he did not put it aside, as the Bible teacher had put it away from him, as a mystery. Oh, no, he went right on, speaking to my heart, and to the hearts of many of my companions that heard him. 'The grave, he told us, was not a prison house, but the vacated home of the emancipated spirit, and that that spirit, when it got its liberty, which was through the grave, did not sink into any state of spiritual inactivity, nor did it take wing and reach heaven; but it just took to thinking.' Now, I dare say, a good many of such poor souls took to thinking for the first time in their existence to what I call serious thought; for I do think a good many of my companions had not any thoughts at all; and I daresay, some poor souls feel as much bother as I feel now, not about myself, mind you; but what with the grief with staying down in the dark with those I loved, I feel bothered like.

'Aye, he was a plain-spoken man, and a good teacher; being one of our own set, he was not one of your quick speakers nor big talkers; but he could get at it plain—plain enough for all of us to understand; some of them laughed at him, but I thought him too good a speaker to laugh at him; I thought him too earnest a man to ridicule. He brought me here now. The Parson round about there, said to us once, that the saying was quite true, 'that fools dared to tread where, &c.' I here corrected him, and said, 'fools dare to rush where angels fear to tread.' The control said 'aye, that is just the line the Parson used to throw at him, when he used to speak of the spirits' glory in heaven.' He used to give it to him in his own words; telling him that one star differeth from another star in glory, and that so it was with God's children who were His brightest stars, and he used to answer them, and they used not to ask him very kindly; neither used they to be always able to refute him or throw objections at him; they were quite *vauntful* like; they were proud in disbelieving the things that he loved, but he had a good many of his own class that did not feel so towards him. It was the learned ones, the greatest folk round about, that used to get at him like this; and we used to quarrel

a bit at times, although we were pretty loyal to the landed folk around, but he has stolen on us with his sweet smile and up-lifted hand; and said to us 'leave 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 against the truth; the more they will expose their own cheerless dogmatic creed.' Aye, lad, that was 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, whenever and wherever there was gathered hearers, those would be our man in their midst. A lot of them, you know, would come to hear him; he used to speak; he used to read these Records of yours to us.' I here 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 I should like to see you, master.' I said, I had often been in the habit of going underground; that I had something to do with collieries even now. He said, well, master, 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, whenever the learned folk used to ask him, how it was that he spoke so well like and so plain like? he used to say to them 'that he was helped,' and then they used to try to get him to say what he meant. He never shinned them; but he used to give away the books with your writings in them, because there it says 'there is another working man who is helped to give forth these things; he is helped of heavenly messengers. He is helped by a good man on earth; and we are benefitted, and in this paper is contained all that I could say on being helped, and then they used to get him on to the resurrection of the body, and he used sometimes to call back their minds to the time when they were viewing charred bones, the remains of some of our unfortunate miners; all that was left of those remains; fire had been the destroyer of nearly four-fifths of their bodies; and the other fifth was the charred bones, and he would say, 'you believe that those four-fifths from earth, from ocean, from matter under every form, howsoever minute those atoms had become; that at some future time they would be re-collected and joined together again. That is what you say, you believe, but I do not believe it. We are not going to quarrel about it. Let this difference lie quiet, for it does not effect our living hereafter. If God can give us and keep for us a perishable body, whilst we are on earth; He can also give us an imperishable body hereafter; but it does not do to alter our friendly relationship because of the differences on those questions.' He said, 'I only know, that we shall be in a form, when we undergo the change known as death amongst men; I only know that we shall not be equal in degree in the hereafter; but I know that this form, this being, has a deathless property about it, and is known by the name of immortal being. I know the nature of the soul's attachments will not be changed.' 'Aye, that was straight talking, was it not, master. Friendship will not suffer, and earth's animosities will not be obliterated; I do not believe that animosity can be renewed hereafter, he said, but this I know, animosity does not leave the soul at the change.' But he used not to have so long a talk as this without a good many interruptions; but, as a rule, things went along very quiet; as a rule, the men, or nearly all of them, were with him. I remember that once, one asked him whether he would be happy if he were of the same belief as the church belief? and he said, no, he would not; for he had got beyond that belief, and then they smilingly asked him 'How,' and he said: 'because all my hopes and my knowledge is of a graduating heaven, from the lowest to the highest heaven, where dwells the Holy of Holies,' and they asked him 'where was the lowest heaven, then?' and he said, 'heaven or goodness finds its lowest expression on earth.' 'You will find a lower depth still,' said one of his opponents, and he said, 'judge not, lest ye be judged.' Aye, he was ready-witted, and they could not get him out of temper, and he turned round and said, 'How do I know that the soul's journeys hereafter are through graduated heavens. I will tell you how, because I am helped. That this belief must produce a greater happiness than your doctrines; for were your doctrines, the ones you are teach-

ing, 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, that the remembrance of these fallen members of your family will eventually be taken from your memory; but I do not believe it; for you only use that argument, because you have stated that heaven is perfect happiness; and if your doctrine and teaching be right, such a state of things would render happiness in heaven 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 racketsy one; aye, and he knew that he himself was not always carrying himself over right; he was, like the finger post on the highway that stands still whilst pointing out the road, and my man 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 torn him to pieces, like. "Well," said the Parson, after considering awhile, "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, completely to forget the existence, and banish, in fact, every thought 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 offer us forgetfulness instead of happiness; He don't do 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 favours 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 for ever. Yet you do not in your heart believe it. This, I know also because I am helped." And he looked the Parson hard 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, nay, must have, a wide-spread acceptance; so wide, indeed, 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 its Will aiding, 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 unison, just as the mighty rivers of the earth blend with the mighty ocean; just as the union of those beautiful sunbeams blend with the moon's silver light; aye, and as he held 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, and then shall 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."

I here asked him, before he went away, 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. Here I asked him the name of this teacher of whom he had been talking. He said—"He will come himself and 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

been about it ; yes, getting down and picking their way through the rubbish, between forty and fifty feet deep of it ; and then pulling through all this rubbish half-dead men to send them to surface ; but a small number out of so many—but four or five altogether—have been saved. I am having great bother in trying to get them away from their bodies. I am not very strong yet." As I saw that his hold of the sensitive was getting weaker, I ceased writing, and put my hands on his head ; this had the effect of strengthening the control, and I carried on a conversation for about eight or ten minutes. I asked him whether these Records were much read in South Wales ? He said "there was scarce a pit in the North but what several of the papers were in it. I asked him how he knew anything about the North, and he said "the North-country pitmen had told him so ; we have, you know, men from all parts—from the North, aye, and even from Cornwall's copper mines. We pitmen are fond of a wandering life ; we go where we can get most money. But in our pit them as could read used to buy the papers and those that could not used to get others to read to them between the shifts.

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 "cram" on the part of the sensitive. The accounts, as far as I can make out, only appeared in the daily London papers, on the same 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, in that valley, 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 Parsons, of having a rascally youth for a son, and whose supposed future residence in a warmer place than the Rhonda Valley, was made the base of an argument of the reality of the belief of the Parson in question, as to the hypothesis of the father being in the heaven, and the son in the hell of the creed, he said he believed. Now, as this is a statement that can be confirmed or denied by one of the surviving actors, and I have no doubt that there are others, who can speak to it, and can say whether David Lloyd's statement is substantially correct, they can come forward and confirm or ignore it. As my poor productions seem to be prized in the pits, both north and south, kindly place, at my expense, for gratuitous distribution among the pitmen, one hundred copies in South Wales, and a hundred in the North. I will remit a P.O.O. when you let me know what I have to pay.

SOME THOUGHTS ON ROMANS XII.—1-2.

"Be not conformed to this world," is an important precept. 'To love the praise of men,' to esteem it above its real worth, this is a failing to which we are all liable. 'As long as thou doest 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 we are to seek to pose as martyrs or ascetics, by deserting 'the common round' and 'trivial task of social and family life, idly seeking to enwrap ourselves with a veil of gloomy and at best ungenerous mysticism ; but to make sacrifices, if need be, even of supposed creature-comforts, which stand in the way of a fellow-man's well-being. Hence, if we regard temperance or vegetarianism as a sacrifice, we should be the more ready to cheerfully make the sacrifice ; if we can see our way clear to thereby feed the starving poor, or make sober the drunkard. Habits of self-control (*not* of austerity and self-torture) are most valuable ; and certain it is, if we cannot duly regulate (not stifle) 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 physiology, 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 other hand, is there not a principle, call it the excessive love of self, if you will, which if 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 disintegration there, and come under the dominion of the 'second death.' 'Hell,' of course, does not signify a state from which there is no redemption ; but who would wish to be cast into the slough of sensuality at all, even though he knew an ultimate escape might be vouchsafed him ?

"Be ye transformed by the renewing of your minds ? 'Let the whole 'tone' of your character undergo change. Do not fear 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 granted them 'the candle of the Lord,' an intuition and an inspiration which others lack. 'That ye may prove what is that good, and acceptable, and perfect will of God.' This seems to be nothing more nor less than self-renunciation for the good of others. 'Christ pleased not himself,' that is, lived not a life of self-gratification. Self-aggrandisement is verily a poor end for which to struggle. 'We brought nothing into this world, and it is certain we can carry nothing out.' So wrote the apostle (I Tim. 6-7), of course, not implying that mental stores (as of knowledge), or that the memories of a life well-spent, or a purified spirit, could not be 'carried out of the world,' but that wealth and influence not used for the best purpose now, will be a source of deep and unavailing regret hereafter. Let us consider that we are living here for a season only, and therefore let us exert our utmost efforts to benefit our fellow-men temporally and spiritually. 'To whom much is given' (whether of spare time, of money, of knowledge, or of spiritual gifts) 'of him shall much be required.' O may we 'present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service ;' a sacrifice due to Him to whom we owe 'every good and every perfect gift,' and in our *spiritual* life may all the fruits of the Spirit be shewn forth,—a present token, 'known and read of all men,' of the promise which Spiritualism 'hath of the life that now is,' as well as 'of that which is to come.'"

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 dreamt that she was outside of the house, in the garden, immediately under the bedroom window of the young lady in question. She noticed that the window was open, and saw the young lady looking out, all equipped, as if going on a long journey. On turning her head, Miss M— observed, standing 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 "it is Colonel G. in disguise !" 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. Startled beyond measure at the life-like nature of her dream, 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 damsel gone. A note was lying on the dressing table, addressed to one of the family, 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, 1880,

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 edification, 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 *ex parte* 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—termed—bioplasm, that ever has produced it, I am confident that in Nature's laboratory and Nature's logic it *may* be found, that molecular arrangement accounts for organic tissue, whether it be called bone, nerve, artery, vein or aught else; nay, 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 not-living; in this Sphere, organisation is the basis if not the cause of existence. Spontaneous generation, withal, is not a fortuitous concurrence of atoms, even if the name of God be Necessity; but a molecular 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 (a feat he has not yet performed, despite his many syllogisms) 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 Jews, the Christ of Christians, 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 Æschylus, "THOU SHALT REAP AS THOU DIDST SOW." Yet Mrs Grundy would not say "Speed 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 nature, except as the evolutionary outcome, or growth of civilisation and mental culture. That some men are made of good and evil in larger proportions than others is indeed an indisputable fact, still as to the *predominance* of either in any race or nation, the scientific Anthropologist forms mature judgment. To the awfully respectable, or purse proud stuck-up people, who measure their neighbours in ability and learning by the number of their square inches of orthodox beliefs or conventional virtues they *assume* on the Sabbath day, some of the greatest and grandest genius of England in 1880, must ever be accursed with a demon of satanic power, never to be spoken of, or thought of, without a shudder, and a pharisaical thanksgiving to "The Lord" that nature has not formed them in such a mould, either of past mud or future manure. Let Theologians or Mythologists, of all ages and countries say what they please to the contrary, thought and action belong to the domain of brain, nerve, and mind, and involve the origin of life, mode of organisation, intelligence, or stupidity, and general *tendencies* towards vice or virtue, now capriciously developed, not only by original nature or heredity—but by infamous social and political institutions, altogether independent of religious fanaticisms, or those faiths of the world in the east and the west, which have filled *each* land with carnage, assassinations, indignities, and other enormities to such an extent, as to make the very name of Christianity detestable, artifice and eloquence, notwithstanding. Indeed, what form of religion is there, that *will* meet, in all respects, with general acceptance, or approval, even amongst spiritually-minded men, of equal experience in intelligent inquiry, and kindred investigation of all theological complexities, or religious difficulties? What says Lecky in his "History of European Morals?" He tells us that of the two elements that compose the moral condition of mankind, our generalised knowledge is almost restricted

to one. We know much of the ways in which political, social, or intellectual causes act upon character, but scarcely anything of the laws that govern *innate* disposition, of the reasons and extent of the natural moral diversities of individuals or races. I think, however, that most persons who reflect upon the subject will conclude that the **PROGRESS OF MEDICINE**, revealing the physical causes of different moral predispositions, is likely to place a very large measure of knowledge on this point within our reach." (Vol. I. p. 166.) In respect of nature within and human nature, it appears that the Rev. Joseph Cook, himself, often substitutes the inferential for the observed. Why may not *all* law be, of necessity, imminent in nature,—or the seen and unseen universe? Let us come up squarely to this and every difficulty, and we shall not fail to observe the egregious audacity, as well as utter shallowness of false science and theological quackery, scarcely worth "£100 per hour," nightly. Is objective reality, for example, guaranteed by mere faith or belief? Of what use are reiterated phrases about The Absolute, The Infinite, or the relativity of human knowledge? Surely man can never know intellectually, or spiritually, that God is a Person, either behind or outside the universe, albeit, the Rev. Joseph Cook affects to be intimately acquainted with all the *marvels* of human existence; nay, more, he tells us of "the original compact that erst dwelt in the *cabin* of God's own heart!" His fruitful axiom, always assumed to be self-evident, is this, "Every change must have an adequate cause." We are asked to believe that Death does not end all; for instance, 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 brain does not imply the dissolution of the soul."—*Plato*. Is it possible that The Eternal, which is not ourselves, loves the individual eternally, and hates the individual eternally? Nescience! The Rev. Joseph Cook, like his countryman, Talmage, professes to look down with lofty pity, if not supreme contempt, upon the benighted ignorance of those who have reason to believe in the truth of Spiritualism. Yet these men affect to believe in metaphysical theories, ancient, but not *modern* communion of angels with mortals, and that we become acquainted with the phenomena of our immaterial mind, or spiritual body, only as it can be physically manifested through material organs. man, in my opinion, is the product of natural transformations in *all* the phases of existence, animal, mental, and spiritual, and he rises or falls in each department of his conscious being, in a body of molecular atoms or an envelope of luminous ether, in other surroundings exactly as conditions render him *plus* or *minus*, in regard to the requisite units of perfectibility. It is obvious enough to me, from years of observation, that mental affections or spiritual tendencies are just as "*contagious*" as fevers or bodily diseases; in fact, moral and criminal epidemics are raging. Passions, impulses, appetites, and other weaknesses of man are largely, if not wholly, due to physical sources; the history of yesterday, being the interpretation of to-day, and the prophecy of to-morrow. Verily, we need "Monday Lectures" in city and country, if only to teach the reign of impersonal law and *selective* development, in worlds of matter and of spirit, rather than blind beliefs in mythic creation and mythic salvation. The poor, it is true, will not cease out of the land, nor will vice, until the masses have learned to mitigate existing curses, moral, social, and physical. In short practice, the Hygiene of Humanity. Then, and then only, shall the Devil himself be transformed into an Angel of Light.

BARROW-IN-FURNESS.—I am happy to say we are doing nicely here. We have a public meeting every Sunday evening, in Mr Garnett's Auction Room, at 6'30. We have not made our meeting place so publicly known as we might have done. Our reason for this is, we have been wishful of having a staff of efficient instruments amongst ourselves, so that the public may not be disappointed when they come to our meetings. We are making progress in this direction. Mr Condon is developing nicely and when the conditions are favourable, he is very good. We have another medium who felt the power in a most remarkable manner two months ago, and is bidding fair for being a useful instrument; he is perfectly inspirational and a willing worker and free from all bad habits, such as drinking, smoking, &c,

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, both times very reluctantly. His subject in the afternoon was "Is Spiritualism adapted to the wants of the present age," and the evening "The consummation of all things," I should spoil it to attempt a description. His orations have been the talk of the town ever since. A materialist said to me, "whether it was Mr Howell or his guides, 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 had heard most of the popular preachers and lecturers of the day, but never heard any like Mr Howell's guides. We 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, sir, 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 I believe double and treble their numbers and finances. His wants are few and his terms are easy. The poor man being almost blind is incapacitated from getting a livelihood in any other way; the spirit world knowing this have doubtless paid special attention to his development as a medium.—J. WALMSLEY-

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 engagement in addition to his lecture this evening, for a similar course of meetings to those of Messrs Wright and Howell. We think the forthcoming year 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 continue! 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 also is striving under disadvantages to do its duty, and 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 renewed interest and a disposition to unity and active work, which speak well for 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 an effort to disseminate our truths and challenge public attention is about to be made with our Brother Wright. May it arouse a spirit of enquiry, 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, but many are still in arrears, as much as £7 being due, including the quarterly instalments 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 co-operation, 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.

Owing 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 councils, 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.—

RECEIPTS.		EXPENDITURE.	
Balance from last		To Hall for Conference	0 5 0
Quarter.....	9 9 9	„ Advertisements....	0 4 0
Collected at Confer-		„ Fees and Railfares	
ence, Aug. 8.....	0 10 0	for Lecturers....	7 16 2
Guarantee Subscri-		„ Stationery, Stamps,	
bers.....	4 7 0	etc.....	0 7 8
Collections at Lec-		Balance in hand.....	8 16 8
tures.....	3 2 9		
Messrs Howell & Wright.....			
	17 9 6		17 9 6

The new executive elected (subject to the approval of persons named) is: Messrs Coates and Blenkhorn, Walsall; Messrs Gray, Groom, Robbins, and Smythe, Birmingham; Messrs Bent and Wightman, Leicester; Mr G. Adshhead and Mrs Ford, Belper; Messrs Yates, Charlesworth, and Hancock, Nottingham; Messrs Chapman and Reedman, Stamford; Mr Ward, Derby; Mr Daniels, Sheffield; Mr Gutteridge, Coventry; Mr Ward, Northampton; Mr J. J. Morse, London; as representative a 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 Groom 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 platforms 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. Adopting the best means to that end that we can devise, so as to co-operate with the angel workers, who are the prime movers in the revolutionary movement we seek to promote, viz: practical goodness and love as evidenced in labour for others, instead of simply pretence or selfish salvation seeking personally.

The evening lecture was well attended, the controls almost surpassing themselves, I am told, in eloquent earnestness.

Yours on behalf of the Midland Spiritualists Committee,
E. W. WALLIS, Hon. Sec.

TERMS OF SUBSCRIPTION.

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

ANNUAL SUBSCRIPTION, 6s 6d IN ADVANCE.

RATES FOR ADVERTISING.

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

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

Remittances must accompany all orders for advertisements for one or three insertions. Monthly settlements for larger and consecutive advertisements.

SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

Secretaries of Societies and others are requested to furnish full particulars of meetings, plans of speakers, and arrangements. Records of seances, phenomena, and general news, are respectfully solicited for insertion in THE HERALD OF PROGRESS. To ensure insertion, reports must reach us not later than Tuesday Evening's post, and be properly authenticated.

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

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

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The Herald of Progress.

FRIDAY, DECEMBER 24, 1880.

PUBLISHER'S ANNOUNCEMENT.

Secretaries of Societies and others having standing accounts with the HERALD OF PROGRESS are respectfully requested to forward their amounts 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 mental phenomena than English Spiritualists.

Allen Kardec, who may be regarded as the prophet and father of Spiritualism, in France, insisted on all occasions on the religious and devotional study of Spiritualism, and speaking to a people naturally emotional and ecstatic, his writings found a congenial soil, and to-day we see the fruits of his endeavours in a high-toned spirituality, pervading both the speeches and writings of our brethren in France.

One cannot peruse the report of their annual "First of November" celebration, without mentally expressing a wish that similar meetings might be inaugurated in England, or that distance would permit us to indulge ourselves in their commemoration services. But it appears extremely doubtful, whether meetings of such a character are practicable in this country, or will be for some time to come. For while French Spiritualists are aiming at the unfoldment of

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 spirit 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 unsolicited to the vast unfoldment of power of oratory in the above trance 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 masterpiece 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. MATTHEW'S CLAIRVOYANT POWERS.

Dear Sir,—I have pleasure in informing you that at the last general meeting of the Cambridge University Society for Psychological 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. SIBLY, Sec.

"HISTORICAL CONTROLS."

Re HON. 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 Devill of Mascon, or a true relation of the chiefe things which an unclean spirit did and said at Mascon, 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*, 1662, bk. III, chap. iii, pp. 94, 95. W. G. S.

"HARRY TARLETON."—THE NEW SERIAL.

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

JOTTINGS.—EDITORIAL AND COMMUNICATED.

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" Christmastide 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 C. G. Oyston, Hunwick, Willington, Co. Durham. Part II. contains three trance discourses by Mr De Main, and abounds with the choicest of language and the most exalted thoughts. Price 1d. post free 1½d.

M. W. J. Colville 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 Wheel Jewell mine, in the parish of Gwennap. The author of the story is Mr John Lean, who is at present residing in London, but who formerly lived at Carharrack. Mr Lean states that on a certain occasion he was underground alone at Wheel 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 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.—"Drus" 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 the soul, as though they were the most important innate ideas of truth and righteousness—an outrageous 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.

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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 a supposed reference to what is known as the *Asiaticus*—the *jeius religiosa*, 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 this day occupies 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 shoot up and down vertically, the lower ones taking root in the ground, the higher ones joining the upper series of lateral branches, and thus forming living tree pillars; height after height is formed, until sometimes the tree reaches as much as 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 climes, such a retreat possesses a charm which is duly appreciated by those whom nature has been so favoured, 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 Nicodemus 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 actions of life are 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 ac-

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 reference 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 "roots" 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 these 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 view to shew the astrological, and astronomical base of all religions, and which base, is strictly in accordance with scientific truth, and which the student can verify for himself, if he takes the trouble to search.

The overcoming the "principles" as they are called is to be effected by cutting away the roots of the tree, which means, the advancement to the knowledge of the interior degree of consciousness, 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 atomic forces from those Beings who are in a purely spiritual state, of which that organism is the effect, or expression for the time being. When this step has been gained, then, the real advance begins along that path, on the summit of which, The Mighty One, is revealed, which means, that the inmost life principle within his form is—The Divine—or God.

The grand climax in this scene, is the declaration that the Revelator—or *Krishna*, is declared as such in the Sacred Scriptures, and must be recognised in the world as—God Manifest.

Hence has arisen the idea of avaturship or messiahship, or, the special and peculiar manifestation of Divinity in a personal human form; and like the Christians revere and worship their *Christ*, even so, the unlightened Indians, revere and worship their *Krishna*.

But, I have written to little purpose if the reader has not perceived, that these avatars, are not and were not, literal persons,—but the personifications, *in written form*, of that central life principle, which is manifested in its highest mode, in the human form, and is "The True God;" which truth is perceived, as the inner and inmost degrees of consciousness are opened.

(To be continued.)

General News.

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

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

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

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

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

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

Our co-worker Mr T. M. Brown, called upon us on Tuesday last; he has been in very poor health, and hopes to commence active work after the advent of 1881. His movements will be noticed in these columns in future.

NEWCASTLE-ON-TYNE.—Mr J. C. Wright occupied the platform of this Society on Sunday last, afternoon and evening, and also on Monday evening. Large audiences greeted the speaker, and they were well rewarded by pointed and well directed utterances which occasionally provoked considerable applause. Mr Wright 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, 260, William Street, Auckland Park, when songs, recitations, and addresses will be given, and it is expected a pleasant evening will be spent. All friends in the district are requested to attend. Meeting to commence at 7 p.m.

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

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

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

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

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

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

STAMFORD.—We have once more been favoured with a visit from Mr E. W. Wallis of Nottingham, who, under the auspices of the Midland District Committee, gave at our usual place of meeting, the Odd-Fellows Hall, an address whilst under the influence of his guides, who by this time we are becoming on familiar terms with; this being the third visit to this orthodox town. The subject of the discourse which was chosen by the audience was "The Second Coming of Christ and His Mission," which after being dealt with at considerable length, many other questions upon kindred topics were replied to, and on the whole a most enjoyable evening was experienced by both believers and enquirers, concluding with an impromptu seance at which descriptions of spirit friends present, were given by Mr W.'s guides, and other phenomena occurring. Before concluding this report allow us to state that we as an unorganised body of friends to Spiritualism have received great assistance from the Midland District Committee, which has enabled us to bring the subject more frequently before the public than we otherwise felt we could do.

JOSEPH REEDMAN,

ERRATA.—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 "we'll."

GATESHEAD.—On Sunday evening last, Mr H. Burton delivered an interesting discourse on "Light," in the Temperance Hall, under the auspices of the Gateshead Society. Mr 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.

In consequence of the extraordinary nature of the contents of our New Year's Number to be issued on December 31st, we shall be obliged to withhold many important and interesting articles, among which may be named "Was Shakspeare inspired?" "Spiritualism and Organization;" "Hereditary descent," &c., &c. These will appear at our earliest convenience.

BLACKHILL.—Mr Thomas Dawson of Newcastle, will deliver two addresses in the Central Hall, on Sunday first, 26th December. Subjects, afternoon "The Present Necessities of Spiritualism;" evening "Modern Thought and Modern Spiritualism." Services to commence at 2 and 6 p.m. Collections at the close of each service.

SOUTH DURHAM DISTRICT ASSOCIATION.—On Sunday next, the arrangements are as follows:—New Shildon, (22, Redworth Road), Messrs. Hills and Eales; Auckland Park, (260, William Street), Messrs. Gill and Lupton; (124, Gurney Villas), Mr Mansfield; West Auckland, (Johnston's Street), Mr Hopwood; Byers Green, (Church Street), Messrs. Dunn and Mensforth; Spennymoor, (Villiers Street), Messrs. Robson 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, engrossed on vellum, and framed in an elegant gothic oak frame. The address was signed by the president, treasurer, and secretary of the Keighley Spiritualists' Society, 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 9d. 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 next, 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 31st, 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 supplicated on the work of the coming year, not only at Quebec Hall, but everywhere and upon every effort put forth for the good of humanity; after which, tea, coffee, &c., will be served until one, when friends can pay their congratulations, and innocent recreations will follow, until the trains commence running 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 Sunday, Jan. 2nd, the New Year will be inaugurated by a tea, at 5.30. Tickets 8d. each. After which, several friends have promised short addresses, with sacred music, songs, &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 post card, by Friday, 31st, at latest.

J. M. DALE, Hon Sec.

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

A grand concert was given in Perth Hall, Liverpool, on Monday evening last, by Mrs and Mr Nosworthy, and family. Mr J. Lamont, presided. 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, 9d. each. Entertainment only, 3d. each. Tea on the tables at 5 o'clock.

ROCHDALE.—A tea party and entertainment will be held on Christmas Day, in the Spiritualist Meeting Rooms, Drake Street, Rochdale. Tickets 9d. each. Friends are welcome. Tea on the tables at 4.30.

Mr T. M. Brown 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 visiting.

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 admit my remisciness through the multiplicity of matter I have to contend with, for not tendering the thanks of the society before.

J. M. DALE, 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, of course, "applauded to the echo."—Sunday last, was "Mr 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 6.30 p.m., an audience mustered 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 so much 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 Christianity, inasmuch as the Bible he 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 this last visit, and Mr Robertson, V. P. and chairman, took advantage of the following Monday evening meeting, to express in fitting terms, 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, naive and modest. When he comes amongst us again, he will have begun his eighth year's engagement with the Glasgow Association of Spiritualists.

J. McG. MUNRO, Hon Sec.

Question and Answer Column.

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

ANSWER.

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 as a potent adjunctive to the spiritual power. He strongly urges the healing medium to adopt a vegetable and farinaceous diet exclusively. I don't know whether your kindly disposed and sympathetic correspondent has made a practical test of this great question, or whether the idea suggests itself favourably as a theory 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 retrace 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 experiences and sensations in this matter, as you have individually manifested considerable interest in this problem; a problem 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 simply wish to offer justification for my course of procedure. My experience was as follows: Having become practically persuaded that in order to develop my dual nature in harmonious order, it was imperatively necessary that I should adopt such habits, and partake of such food as would enable the spiritual principle within to receive more perfect expression, I resolved, after consulting the opinions of those who had practically investigated the matter, to make the experience my own, and ascertain the truth by individual effort. Being fully apprised of the great fact that the food of which we partake, contains spiritual substance which tends to elaborate and develop the spirit-body, I looked upon this question as one of immediate and vital importance, I reasoned with myself after the following manner. If the vegetable diet could impart to my mental faculties clearness and powerful activity, and that eventually when dissolution should occur, I should be able to bid defiance to the attraction of earth, and rise buoyantly on the spiritual atmosphere into a higher condition of existence, then as a Spiritualist, it became my imperative duty to conform to the dictates of my sincere and honest convictions. Accordingly on the 26th of February, 1877, I commenced with my experiment. I rigidly abstained from flesh diet, and this course of conduct continued until the month of June of the same year, when owing to certain strange and disagreeable sensations, I became so alarmed as to be persuaded that the injurious influence of my abstemious asceticism was about to be rewarded by a serious illness which would incapacitate me from following my usual employment. I therefore immediately resumed my former diet but it was only for a week. My mind was not at rest. Thinking that I was just undergoing the disagreeable sensations in consonance with that reaction which must inevitably ensue, I was determined to return to the original experiment, and allow Nature to operate upon me as she might be disposed to do. This daily routine followed until the month of November, 1878, when I became powerfully apprised of a serious violation of the laws of Nature. The winter had set in with extraordinary severity. A few days after this attack of indigestion, a storm of extraordinary magnitude had visited us. Early on Sunday morning, Nov. 6th, the snow began to descend, and in little more than two hours the storm assumed gigantic proportions; in many places the snow had drifted to the height of seven or eight feet. I mention this circumstance particularly, to show that the severity of the weather, doubtless, exercised considerable influence over my digestive apparatus. On the Friday evening following, as I was returning home, after completing my daily labour, I suddenly became cognisant of a cessation of activity and deadening sensation at the stomach. This was succeeded by an accumulation of obnoxious gases which was obviously the result of an unnatural fermentation in that

organ of digestion. The gases immediately ascended to the brain, when my mental faculties became beclouded, and I was in imminent danger of losing consciousness. From the bitter experience of early years I have naturally supposed that this was a return of those epileptical sensations to which I had once been subject. My first duty, then was to endeavour to remove the poisonous compound, and I applied the essential vitalising element of magnetism to my stomach with such effect as to restore for the time being the necessary equilibrium. To describe my intense agony of mind would be simply impossible. On former occasions when physical disturbance was manifested, I possessed the consoling assurance that the cause of such sensations could be traced, but here I was visited by a malady the origin of which my mind could not determine. To be as brief as possible I may just say, that the usual absorbents were brought into requisition, and I was temporarily relieved. Repeatedly I was attacked in this way, until at last I was forcibly driven to the conclusion (loth though I was to admit it) that it was my long abstinence from animal food which had produced a dangerous crisis. I therefore resumed the animal 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. However, one day while reasoning with myself upon the probable cause of my physical disorder, I fortunately thought of the means whereby my former health and vivacity might be restored. I reasoned thus: Here is a fermentation occurring in my stomach at certain periods which tonics and absorbents can disperse for the time being, but they cannot completely eradicate the complaint. This constant fermentation must be caused by a lack of necessary animal heat which deprives the stomach of an adequate secretion of gastric juice. Now oil will doubtless produce the desired result, and I will take some forthwith. Thinking olive that oil contained more sunlight than cod liver oil, and sunlight being necessary for developing the physical body I accordingly purchased some, and at last my anxiety dispersed and I regained my strength, although the effects of my great struggle I can feel unto this day.

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 of life,
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 overpowering presence made you feel
It would not be idolatry to kneel.

Yours ever,

C. G. OYSTON.

Religious dispensations 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. All truth 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 alteration being made of Secretaries or places of meeting:—

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

President: Mr. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: Mr. H. A. KERSEY, 4, Eslington Terrace, Newcastle.
Sunday, December 26... Mr J. Mould... Address at 6:30 p.m.
Sunday, January 2... Mr T. P. Barkas, F.G.S... Address at 6:30 p.m.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

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

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

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

Gateshead Spiritual Society.

Sec., Mrs Brewis, 27, Greensfield 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.

Ecclesior Society of Spiritualists.

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

Cardiff Spiritual Society.

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

Birmingham Society of Spiritualists.

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

Birmingham Christian Spiritualist Society.

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

Leicester Spiritualists' Society.

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

Manchester and Salford Spiritualists' Society.

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

Walsall Spiritual Society.

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

Islington Spiritual Society.

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

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W. T. Braham, 392, Stretford-rd, Manchester
Plan of Speakers for December
Sunday, 26... Mr Tetlow

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

Glasgow Association of Spiritualists.

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

Yorkshire District Committee.

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

Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for December.

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

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

Sec. Mr. Smith, Garnett Street, Bradford.

26... Miss Harrison, Shipley

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

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

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

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

26... Mrs Jarvis, Bradford

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

26... Mr Armitage, Batley Carr

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

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

26... Mr F. O. Mathews

OSBETT.—Sec. Mr George Cooper.

26... Local

KEIGHLEY.

26... Local

Lancashire District Committee.

LIVERPOOL.

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

HEYWOOD.

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

Heywood Spiritualists' Society.

10, Clive-st.—Seance every Tuesday evening at 7:30
Strangers admitted upon request

Hackney Christian Spiritual Evidence Society.

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

Goswell Hall (London) Sunday Services.

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

South London Meetings.

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

Great Yarmouth Association of Investigators into Spiritualism.

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

Marylebone Progressive Institute and Spiritual Evidence Society

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale
Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell
Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8:30
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South London Spiritual Society.

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

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39 Lower Talbot Street, Nottingham
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IT ought to be kept in every house and in every travelling trunk, in readiness for any emergency; for under any circumstances its use is beneficial, and never can do harm.

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

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

WITHOUT it you have been imposed upon by a worthless imitation.

SOLD by all CHEMISTS. Price 2s. 9d. and 4s. 6d.

PREPARED at ENO'S FRUIT SALT WORKS, Hacham, London, S.E., by

J. C. ENO'S PATENT.

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