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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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## The Platform.

MAN ADAPTED TO THE SPHERE IN WHICH HE IS  
PLACED, AND SOME  
LESSONS DEDUCIBLE THEREFROM.

*An Address delivered by T. P. Burkas, Esq., F.G.S., before the  
Newcastle-upon-Tyne Spiritual Evidence Society, on Sunday  
evening, Jan. 2, 1881.*

A very superficial observation of the circumstances which encircle man, leads to the conclusion that there is a general adaptation between himself and his surroundings.

It is found, for example, that the water which he drinks, is admirably adapted to quench his thirst; that the air which he breathes, is excellently suited for purposes of respiration; that the food which is everywhere around him is adapted to his nourishment, and amply satisfies the cravings of his hunger; that the beings by whom he is surrounded are necessary for the gratification of his social instincts and personal comforts; that his intellectual powers are quickened by proper intercourse with his fellows; that his faculties of wonder and sense of the beautiful are more than met by the vastness of the space of which he is now a denizen, by the marvellous bodies which people it, and by the boateous forms and colours of the objects that encompass him; that his desire for intellectual progress is more than amply supplied by the wondrous mechanisms that exist in every drop of water and in every rolling world, making each fresh discovery in the great realm of nature, not merely an increase of knowledge, but a further revelation of ignorance. Indeed human knowledge, vast as it is, is little more than a revelation of ignorance; and finally, to the fully constituted mind, there is an adaptation between man's spiritual faculties and a foreglimpse of immortality, or at least of future existence, which, like an atmosphere, encompasses and presses everywhere and always upon him.

The merely physical or animal instincts which man is compelled to observe in order that he may live as an organized being, are breathing, feeding, drinking, and resting; the social and aesthetic faculties may, or may not be exercised, and depend largely on culture and surroundings; the intellectual aspirations are possessed in a rudimentary form by all men, but are only developed in a few, and that partly by their being more highly organized, and partly by the circumstances in which they have been placed; the spiritual faculties which are possessed by all, exhibited in many, and more fully developed in a few, are the highest, the purest, and the noblest of the human faculties, and are those which, with high intellectual powers, raise man above the rela-

tively low, yet marvellously high level of the lower creatures. The lower biological units are unconscious of existence, feel neither pain nor pleasure, and all their wondrous and apparently voluntary motions, are absolutely automatic and involuntary. They are as unconscious of being as a plant or a pebble.

The higher units of the inferior creation are related to this world by physical organization, by social feelings, by instinctive, purely automatic, and therefore unconscious adaptation; by voluntary, and therefore conscious actions, having relation to their sustenance and personal defence; by their perception and observance of attachments, fear, courage, and often sense of duty, and by reasoning powers on a low plane. In all of these they resemble, and, in some instances, excel man; yet of man's noblest faculties they do not appear to possess even the rudiments; they are without reverence, it cannot be said that they have conscience, they appear to have no hope of a future, although some of them, such, for example, as the ants, make automatic provision for a future need; they have no faculty for accumulating, their treasures of experience and increased capacity being registered in their organizations, not in external records; they never labour for progress or improvement and with those objects in view; they have fear of present pain and punishment, but no fear of anything in the remote future—the future has to their consciousness no existence, and to them death is unknown; in fact, they never look to the remote future, although they, in rare instances, voluntarily provide for the near future. They have no means of storing the treasures of experience. Throughout the entire animal kingdom, below man, there is no history, except the cosmically preserved history of what may be termed evolution, the record of which is preserved in the remains of the fossilized bodies of animals that have died between the long past palaeozoic times and the present days, and whose bodily remains are the only mementos of their ever having existed.

I desire to show you that man is the crowning effort of organization, that he is the supremest flower and fruit of the biological tree, that he contains within himself the expression of all the life efforts of the past, that in him, upon a physical basis, has been reared a physical, moral, and spiritual constitution, such as in the millions of ages that are past, this world has never exhibited. I desire to show you that this marvellous, this unique being, Man, who, according to Shakespeare, "Is the paragon of animals," is adapted to the sphere in which he is placed, and has even now foregleams of a higher and nobler future to which he is rapidly ascending.

All nature is divided into living and non-living, organized and non-organized. Life, so far as we can see at present on this earth plane, walks hand-in-hand with organization. We have no satisfactory evidence that life can be developed by any material process from non-living matter. We have everywhere evi-

dence that living matter can transform the non-living into the living—the world is crowded with evidence, and we illustrate it daily in our own persons. The bread a man eats, in a few hours, forms an integral portion of his structure.

Merely chemical combination or chemical change is not recognised as indicative of life, but merely of molecular affinity. The change of water-vapour into dendritic ice crystals on the windows of our dwellings, although the crystals simulate, and that very closely, the forms of trees and ferns, is not regarded as evidence of life, but merely of molecular change.

The marvellously beautiful forms into which various salts crystallise, is no proof of life. Crystals of salt may be re-dissolved and re-crystallized indefinitely, but not so with life forms, once dead they are dead for ever. The material may be taken up by some other living form and assume other living properties, but of itself, it is dead, dead, dead.

Chemical changes may be repeated practically without limitation, but the change from death to life naturally, never.

Life holds chemical action in defiance, and the only real evidence that life has left the arena and ceased the struggle is when chemical action begins to operate. Chemical action ever waits at the door of life. When life walks out chemical action immediately enters, but the two are never there together as masters, life commands, chemistry obeys.

The question how life first appeared on this or any other world is an open one, but if experimental science teaches anything, it teaches that life never arises from non-living matter, but always from living germs, and that all forms of life therefore, on this planet, are the result of something outside of the mere matter of which the earth is composed, and points at least to the probability of a sphere of force which merely physical science does not cognise, and for which it has no analysis, it sees the action of the force in synthesis everywhere, but all attempts at analysis prove miserable failures.

All living forms in this world have their origin in protoplasmic or more properly bioplasmic matter. The protoplasm of Huxley has already been superseded by the bioplasm of more recent critical inquirers.

Whatever name we adopt there rests at the basis of all living organisms protoplasts or bioplasts.

The bioplasts are small, structureless, gelatinous particles of matter, endowed with a mysterious and utterly incomprehensible property, known as life.

Primary cells, possessing life properties consist of bioplasts, nutrient matter and cell-walls; the only truly living portion of a cell is the bioplast, the nutrient matter is not living until it has been assimilated by the living bioplast, and the cell-wall is essentially a dead structure.

All organized beings live because of the life of the bioplasts and in a sense three-fourths of the matter forming living organisms is dead.

Huxley may speculate as to the probability of life originating in the gradually cooling incandescent mass which went to the formation of our planet, and matter, according to Tyndall, may have the "power and potency" of every form of life, but these are mere guesses, baseless assumptions without a scintilla of evidence, as every crucial experiment points to the theory that life is developed from life, or that if ever non-living matter became living, it is indebted for the change, to a power and potency external to itself.

I desire to show you that man, with his ten thousand fold adaptations to the sphere in which he is placed, is although more differentiated than any other living creature, still, in a sense, related to all the numerous and diversified beings which now exist, or which have existed in past palæozoic and mesozoic ages.

At the base of all living creatures is a bioplasmic, structureless, gelatinous mass, which in the germs of higher creatures assumes the form of a cell, and which by differentiation is developed into every living creature whether on earth, in air, or in water.

We have seen that at the base of organic life is the bioplast, and from that simple and almost invisible origin variously diversified, is developed every form of life.

The biological tree may be described as follows:—Bioplasmic matter developed first into almost structureless rhizopodal beings, such for example as the amoeba, actinophrys, foraminifera, &c. next to coelenterata, such as zoophytes and other lowly life forms; next articulates such as insects and worms; next are

mollusca represented by oysters, nautilus, cuttlefish, and finally vertebrata, which divide into fish, from the lowly amphioxus to the highly-developed teleost, the salmon; from the same stem proceed amphibia, reptilia, birds, mammalia, and, finally, crowning the whole, is man.

We have now very briefly traced the development of life on the globe, from the lowest protozoa, to the most highly differentiated creature, man. It must not be assumed that because there is a more or less gradual increase of development between those extremities of the animal creation, that one has been developed from the other.

It is perfectly true that at certain stages of each a very marvellous resemblance obtains. We have, for example, in the embryological condition of the fish, the dog, and the man-child, a striking external resemblance; but mere resemblance in a pre-natal stage, is no proof of lineal descent, and the evidence for lineal descent in the entire organic kingdom, has yet, notwithstanding the labours of Monbodo, Lamarck, Darwin, Hæckel and Huxley, scarcely reached the stage of theory, and is little more than a fair working hypothesis.

I know, as all educated biologists know, that the larva of the lowly ascidian has, with fish, quadrupeds, and man a notochordal canal in its vertebral column, but here the resemblance ends, the first becoming a fixed double-mouthed leather-like bag, and the other a highly differentiated locomotive and reasoning man.

That all vertebrata and some invertebrata are built upon a similar plan is a marvellous proof of the infinite resources of the Designer, who, upon one platform can build so multifarious a series of works; but it is no satisfactory evidence that they have, by a natural process, been developed the one from the other.

Laying aside the question of the origin of man, which is yet an open question, let us look at man in his marvellous relations and adaptations to the sphere in which he is placed.

I might present man in his adaptation to his pre-natal conditions, when, although an essentially air-breathing animal, an animal that can only live by breathing, yet in his pre-natal state, breathed not, and was supported by the breathing of another. We might look at man on his entrance into this world, when he had a heart with three chambers, adapted to his before-birth state, but which were instantly changed into four chambers on his arrival into a world of breathing creatures. I might refer you to the marvellous instinct of the human child, who, without experience, and devoid of consciousness, nevertheless automatically draws nutriment from his mother, and thus supplies himself with one of the chief essentials of life. I might refer to the processes of bodily growth, and the wondrous transformation of cartilage into bone, of down to hair, of weak and flexible limbs into the stalwart and manly form, of the infantile and piping treble into the manly bass.

I might shew you that not only does he develop physically, but that under proper conditions, he develops mentally, that the brain which in the infant is practically blank, though potentially capable, becomes filled with impressions from within and without.

I could show you that with his growth man gradually feels himself not a denizen of this world merely, but in a sense the heir of all worlds and all ages, that he looks not only at the small sphere in which he is placed, but on the myriads of suns and systems in the immeasurable infinity of space; I could show that the organic and inorganic elements on which he subsists are, by a process of vital chemistry, transmuted into all the various portions of the body by which he is environed, and through which he is placed on *report* with external nature. I could show you that the bread man eats, which by vegetable chemistry has been transformed from the inorganic elements of earth, air and water, supplies the waste of every organ, tissue and structure of his body, that it forms the transparent substance of the eye, the saline substance of the tears, the red and blue matter of the blood, the substance capable of sensation in the brain, and of special sensation in those portions of the brain that are associated by nerve cords with the eye, ear, nose and mouth; that from one simple food—bread, and one simple drink—water, man may be maintained in health, not for a few hours merely, but, for years and yet there are conceitedly ignorant men who profess not to accept or believe what they cannot understand, whilst the truth really is that there is no single living or even chemical phenomenon in Nature, either within or without them,

that they do understand. No man can tell me why a stone falls, in what physiological way one nerve has sensation and another has not; how we see or hear; in fact, conclusively, how anything is, that is, and yet there are men who profess to be unable to accept facts because they do not understand them.

The phenomena which many of us have observed in this room are not one whit more wonderful, nor one whit more inexplicable than are those we witness every day.

We have become familiarly acquainted with phenomena as incomprehensible as is the materialization of human forms, or the passage of solid matter through solid matter without the apparent displacement of parts, but the former occur frequently and continuously, and in dull and apathetic minds excite little wonder, whilst the latter are of rare occurrence, and speaking generally, are only witnessed by those enquiring few who devote time and attention to their investigation.

Many men, because they have not personally seen them, deny their reality altogether, whilst others who have examined them have done so under circumstances so satisfactory, that for them to deny their reality and genuineness, would be as absurd as to deny the existence of an external world or external nature.

Men may metaphysically deny the possibility of demonstrating the existence of any external object whatever, but every human action, from the first man till now, is based on the recognition of a cosmos external to man.

Strictly speaking, every phenomenon in Nature is equally incomprehensible, each is differently comprehended by each individual mind, some more, some less, none exhaustively.

We could occupy days, months, years in those enquiries and illustrations, and even then we would find ourselves on the veriest threshold of this vast subject. To-night, time will not permit more than a passing reference to one or two illustrations in proof of man's adaptation to the sphere in which he is placed.

Adaptation is a contrivance to adapt a mechanism to its environment, and to direct it to a definite purpose. Take, for example, a piece of iron. Iron cast on the water will sink, because it is specifically heavier than water. Iron formed intentionally or unintentionally in the shape of a basin, if placed on the water, will float in obedience with the law that the hollow iron will only displace its own weight of water, and therefore floats, but there is not necessarily, so far as the floating basin is concerned, design.

If, however, instead of a concave vessel, like a floating basin, a huge iron ship be launched on the water, the iron plates and supports of which go to its formation, such a structure could not, by the most vivid imagination, be supposed to be thrown together by accident, but must have been constructed for a purpose, if in addition the vessel be fitted-up into compartments for human residence and use; if, a steam engine be placed in it capable of propelling the vessel by steam power, if a rudder and compass be fixed in the vessel; if in addition to all these contrivances, there be auxiliary sails for use in order to economise the steam power, we would then have clear indications of contrivance, design, adaptation, and beyond that we would necessarily and naturally look for a contriver and an intelligent mechanician, in whose mind the ideal ship existed before the real ship was called into being. This, we all admit, apply it to the universe.

We have a universe full of contrivances—contrivances of the most extraordinary, unimaginable, and limitless kinds.

A simple unitary law keeps planets, suns, and stellar systems in their various relative positions, it pertains not to suns and systems only, but descends with equal potency and precision to every dew-drop and atomic particle. This law of universal contrivance implies an Infinite Contriver—a Contriver in whose mind existed all the laws that regulate and control this boundless universe. I am not prepared to say that that Designing Mind is a person in the Anthropomorphic sense in which he is generally spoken of. I am not prepared to say that He is a power different from but immanent in matter, and without personality, but I am prepared to acknowledge and reverence an Intelligence of whom I know nothing except through his works, yet who is the Omnipotent and Bountiful Father of the entire universe of being.

[The lecturer here described sound in relation to vibrations in air, and light in relation to vibrations in ether, spoke of the ve-

locity of sound, and traced its relations to the admitted properties of light.

He referred to the external and internal ears of the lower animals, and finally to the wonderful mechanism and marvellous functions of the internal ear of man, and concluded by observing that]

The illustrations I have attempted to give of marvellous adaptations in one organ, are but types of the illustrations which pervade the entire realm of nature.

From the tiniest monad which is utterly invisible to unassisted vision, and can only be glimpsed by the highest microscopic power, and onward throughout the whole organic kingdom until man is reached, we see profound indications of adaptation. From the lowly alga to the giant oak; from the hypothetical atom to rolling myriads of suns, there are equal marks of design and adaptation, and in each there are, to us, incomprehensible mysteries.

Lowly as are the diatomaceæ which occupy every stream and sea-shore in innumerable millions, they exhibit motions which no man has yet satisfactorily explained and designs which no lunner can rival.

That there is design throughout the entirety of nature, no sane man can deny, and it appears to me self-evident that that design involves a Designing Mind, that that Designing Mind must be equal to or superior to the whole realm of design, and therefore Infinite, Omnipotent, Omniscient, and Omnipresent, seems incontrovertible. But, with our limited capacities, we cannot logically affirm that that infinite mind is circumscribed by personality, and we may, with the ancient sage, reverently exclaim, "Who can by searching find out God, who can find out The Almighty to perfection?"

Not only is this non-knowledge applicable to the Almighty, but it is equally applicable to matter in all its forms, to electricity, to light, heat, and gravitation, all of which are mere varieties of force and modes of manifestation, but of the essential nature of any one of them, we know absolutely nothing.

We are acquainted with phenomena and sequence, but of the essential nature of any of the forms of matter and manifestations of force, we are in a condition of crass ignorance.

The lessons we have to learn are—the recognition of our limited knowledge; the existence of a Designer whose power and skill are infinite; the fact that there is an Omnipotent Power that makes for righteousness, who has so constructed the universe that the practice of right-doing is attended with happiness, and who has united with vice a certainty, sooner or later, of retributive penalty.

## Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

PARSON CARTWRIGHT.

28TH DEC., 1880.

The atmospheric conditions were much better than on the Sunday preceding, and the consequence was that I had a very long and a very interesting control. The medium went into trance almost as soon as he entered the room, and said, "Do you see them? do you see all those gold and silver medals piled up in a heap around them? what can they mean? Is it because he, who is heading the group here present, is thinking of these things? It is so; because he is smiling at my words, and is astonished. He is addressing those who are around him; I will tell you the words he uses. He says, 'Who can fathom the workings of the loving Father, God; I thought of earthly honours; I thought of earthly recognition; of earthly rewards; and my first memory takes this form; and the soul that is part in form at once recognises my thoughts. God, in His great love, is cognizant that my thoughts did not dwell on these rewards with any other feeling, than that of devout thankfulness, ho-

cause of the good results of my labours in furthering the interests of my fellow human beings.' How aged appears the speaker, when he allows his thoughts to dwell on his earth experiences; how many reminiscences must pass through his brain; how many experiences must follow. There is peace and tranquility surrounding him, proclaiming an orderly and regular life when in the form; portly, noble, dignified, choleric, and repentant within the same sixty seconds. His aura is like unto your own; like to that which I have seen surrounding you. You understand that, by aura, I mean the radiance of light or glory. He approaches and scans you closely, and now he is bending over me. I feel his benignant influence; a feeling of willing obedience overcomes me, and my abode shall be in his possession. [Here the medium at once under control, and spoke as follows]: "Let us that are here present, offer up our thankfulness, our praises to the living God, the author of our lives, and the Father, from whom is given all that we most happily possess; all that we have possessed in time and in the beyond; and the mercies that we have received at His hand; for when on earth his answer came to every want, and every necessary was received at His hands. I was preserved by the care of our heavenly Father, whose care commences with the soul at birth, and whose mercy extends throughout life, and still holds its loving protection throughout eternity. Weakly and helpless, as we are, yet all our cares are known to Him, and all our wants supplied; our whole life is laid before His all-seeing eye, even from our birth with all its contingencies, with all its future events, with all the consequences, and with all the connecting events, His hand can be plainly traced in every step of His children on earth; for His mercy is determined and extended to all; His care is vigilant; His love is unceasing; it is from His hands that the causes are strengthened—the causes that are to influence our eternal happiness; and He binds these causes in conformity with His views; He watches our happiness; He foresees and at times ordains those causes, that shall rescue our souls from oblivion. He knows when the hour of adversity should strike us; so that our souls may be repentant; He opens also the fountains of sorrow; for the consequences of tribulation work out His views; His ways are secret but sure, and the soul acknowledges in eternity, that out of earth's tribulations has come happiness everlasting; therefore, shall you rejoice, that He, the invisible One, shall in time protect my fellow-beings; for out of His goodness proceeds His protection; a protection which He wields over the soul, even in the mother's womb; a protection, that has reckoned up its time on earth, and who, in His mercy, orders all temporal affairs, directing them towards the eternal happiness of the soul. Grant, O Heavenly Father, that the utility of the Recorder's labours may be more widely spread than were my discoveries; for, as important as were my labours on earth, they fall far short, O God, of the labour for which he has been chosen, and which, O Father, hitherto has been attended with thy protecting aid. Sanctify his labours to the hearts of others, so that his name, in time, shall be revered amongst men, and his memory become a blessing hereafter. To thee, O heavenly King; oh, earthly Father, be all the praise. Amen.

And now, 'dear fellow labourer,' permit me, ere this year closes, to make myself known; for we shall grasp hands when you have come to our side; for our dispositions agree; our tastes and pursuits are similar, and your energy is, or rather is, like what was mine when on earth; despising obstacles and difficulties when convinced that the cause was a rightful one and useful and truthful; for it is idle to suffer in a cause that is truthful, but which does not lead to any practical utility; but to suffer an every day martyrdom in that which is both truthful and useful, fairly entitles the soul so suffering, to the crown of immortality. This room of yours is but small a room, but it has an open aspect. I remember this place; and this prospect brings back those earth memories, when I was an honoured guest at Woburn the seat of the Duke of Bedford. I at once had these earth memories when I looked at your books in the case. Do you know the Duke of Bedford's house, with its iron portals, more often in the charge of the trusty housekeeper. There is a library for you for reference. Manuscripts in the old black letter down to the last essay of any repute in modern times are to be found there, and glorious as is the binding of those numerous volumes, the contents fully justify the expense. But I am getting garrulous, and these fast recurring earth's memories make me forget my special desire and purpose. My

desire and purpose is to speak to you, and egotistically to speak about myself. How strange is this personal individuality which is the possession of all. How anxious we are to make ourselves known, and with what interest do we listen on our side to those who have been to tell us of their experiences when controlling. I have been but lately in conversation with Arkwright, and he has been here and communicated with you. I also have the desire to speak once more through lips of flesh, and find it an easy possibility. How strange you will feel during your first control when you have joined us; I can well judge from the feeling of wonderment that I now experience.

"On earth I became, by my own desire, a Parson, and perhaps the happiest years of my life were passed during my Parsonship, for I closely joined in all the hopes and fears of my parishioners, and made them my own. Fame, or the desire of it, had never been in my possession; my parishioners were poor, and when I first took possession of the living, much sickness prevailed. Then it was that I wrote up to town and became, in my quiet way, a student of chemistry, that I might not alone be the parson, but also the doctor; learning medicine for the sake of those who were without the means of paying for medical attendance. And then, again, another study became necessary, and the best books on agriculture that could be obtained I studied, in order that I might render practical advice to those, who I could see plainly, required it, and I found that, in God's hands, I was a blessing to those who were entrusted to my care. I thanked and praised God, that He had satisfied all my wants, and made the path of life pleasant for me. He had blessed me with noble acquaintances; with those, whom I honoured not alone for their abilities, but for their goodness. They were real friends to me, and when adversity came on me, for adversity did surely visit me, and at an age when men are thinking of withdrawing themselves from the struggle of bread-earning; contented to rest on their gatherings, and the results of their thoughtful frugality. To commence the world again, after fifty years have passed, opens out but a poor chance against so many younger competitors. But, you will say, there should be some cause why such a comfortable life should be so changed, and a state of contented prosperity changed to a state of adversity, made more painful by a advancing old age. What was the cause? and the High, the living God, who can read all hearts, judged me, when I passed from earth-life to become an heir to immortality, and decreed that my motives were pure, and that my purpose alone was for the good of my fellow-beings.

"Is it not strange what a little thing will change the whole current of the soul's thoughts on earth; filling the soul with a new and higher purpose than ever it entertained before. Such was the trifling incident that changed your whole life; a passing faintness, and a restoration by a novel mode of cure, directed your thoughts towards the soul's consciousness hereafter, and to man's claim of immortality, and whether that claim was based only on fond hope, or on tangible proof; and then when your soul was convinced, it again became filled with a high hope of imparting the result of patient investigation, pressing your own conviction on others; making it an universal possession, in which, even to the present time, the whole energy of your soul is brought to bear its influence in this great and grand hope of universal acceptance." [I was compelled here to ask for a rest for my hand, and I took the opportunity of asking the name of the controlling spirit, and he said "Parson Cartwright," and I added—"the inventor of the power loom," and I had a very pleasant talk with him for about five minutes. I then resumed my pen, and the control continued], "I am glad you have rested your hand; for I well remember the infirmities of age, dear sir, for you must bear in mind that before leaving the earth I had more than four score years of experience on it, and I pray to the Almighty Father that you may be spared on earth to a more extended time, and that, unlike me, you may live long enough to see every obstacle put aside; every difficulty removed, and may also experience the joy which I experienced, that your labour has not been rejected, but accepted, and that your notions hitherto esteemed extreme, may, ere you be removed, become the accepted and approved ideas of all; and then shall you join us with these words, 'blessed were the last years of my earth-life; for they have found me an acceptance in the kingdom prepared for the immortal soul.' Many may stifle a laugh, and try and hide the pitying glance; many may earnestly believe you to be in the wrong; and many have and

many will continue to dissuade you from these ideas ; but to prove the wisdom of God's choice, your indomitable Will will whistle these superficial opinions away, for you will tell them that you are a miner, and have dug deep for those gems of truth, and if their brilliancy disquiets them, it is, you will tell them, because they come to them presented by you unexpectedly, and that they are unprepared to view them, and that the only preparation needed is the preparation of earnest and patient investigation ; that you have laboured ere you became the possessor of those gems of truth : but, that having become the possessor, a duty has at once devolved on your soul ; the duty of presenting them to all men. And why you more than others, you may ask yourself ? Is it not strange that those who are chosen have an intuitive knowledge that God's choice has rested on them ? So it is with all whom God hath chosen. They wonder, as you and I have wondered, why the choice has fallen on us, but we never doubted that the choice has been made. We feel strangely impelled to continue on in our work ; in fact, God instils the love of labouring in the particular labour which He has chosen ; and so far from the labour palling on the senses, it proceeds every passing day in instilling into your soul an increasing enthralment ; and when a forced idleness from our labours is initiated, then alone is the soul's discontentment felt. At least, these were my experiences on earth, and I have no manner of doubt in expressing my own that they are also your feelings and experiences, my fellow labourer. Like unto you God's choice was made known to me by seeming chance. It was in the June of a summer on earth, now ninety-seven years ago, seated at a convivial party at Matlock, Arkwright's place, in Derbyshire. We were talking together ; the head of our party being the head of the family of the inventor of the spinning jenny ; and its utility was the subject of controversy. I remember how heartily Arkwright laughed when they told him that he had in fact opened a road to a new speculation, the speaker promising to build near the docks warehouses, so as to be enabled to warehouse, prior to exportation, the superfluous flax, and also the yarn, which, by his machinery, would find a ready sale in foreign markets, the return being in woven cloth ; and, when this was said, a silence prevailed, and Arkwright failed in a ready answer ; until a general consent was come to, that it was an unforeseen evil very likely to happen, and to which the grumblers gave a ready assent to this evil being irremediable. I laughed ; because a remedy was ready prepared for my soul. I had not at that time even seen a loom, and I said, ' this spinning jenny makes yarns more quickly than our English weavers can use them in their looms : the same power that makes the yarn can surely be used on the loom.' At this they all turned towards me with laughter and derision. I mean all but one, and that one was Arkwright, who was still in the chair ; and he looked curiously at me, observing : ' Were it possible, it would become an inestimable boon ; for that his discovery had only enriched one ; that his discovery would only bring millions under his own roof, because it was not public property '—meaning there was not a public benefit arising from it ; ' but could it be co-equally met ; could the loom be made to meet the supply of yarn, the production of an industry would at once take place that would raise England above all other nations.' Then the Manchester visitors pooh poohed it as an idle dream, and spoke of the intricate and delicate movements of the loom. The same as when conviction came to you, you were told to despair of becoming the cause of any great upward change by such ideas, and that the result of your convictions would only bring uneasiness and bitter disappointment ; and, as you experienced this antagonism, so did I, sir. But this accidental incident which came to me at a dinner party, was never to leave me during earth life : it was to change my avocation ; it was to change my life ; to alter my ways of thinking ; to make me, in fact, its willing slave to a labour to which my life must be forever devoted. Such were my feelings ; such was my confirmed opinion ; such was my resolution—a resolution not made in pain ; a resolution not forced on me ; but one to which my soul was impelled as with a great desire ; as with a great love of ever doing—never resting ; leading to a resolution, that had for its goal a desire higher than its highest hopes, yet firmly convinced that, ultimately, that desire would be realised. But why dilate on this feeling, which you

understand so well, and which all who are chosen of God understand ? suffice it to say, that those, who perform these beneficial goods for others, are solaced in the hereafter by their Father God's love ; solaced for their sufferings on earth ; comforted in eternity for their disappointments in time. Yes, I went back again to my home, but my peaceful glebe did not seem the same to me ; and ere seven months had passed from the date of that dinner party, I patented the first model of a *power loom*, and held six patents ere three years had passed over my head after that meeting, and then came the experience that all who are chosen must undergo—all the world rising up against them, reviling me, ridiculing my labours, but so convinced was I, that it was God's will, that I at once gave up my living, and started to prove the utility of my invention as a manufacturer ; myself building factories for spinning and weaving ; beginning in fact life again ; resolving that my invention should be publicly accepted ; not for the fame that it would bring to me ; for God knows my heart was anxious only for the welfare of those, who held erroneous opinions respecting *labour and capital*. I pitied those most, when they injured me most ; and they did injure me ' dear fellow labourer ;' piles of my goods were being spoiled on my hands ; my cottons were wickedly and wilfully damaged ; my workmen were illegally threatened, or artfully seduced away by higher bids respecting wages ; but I had secured my invention by patent, and I knew, that although I was fast verging towards ruin, I knew that God would restore all to me a thousand-fold, and I struggled manfully and firmly against these difficulties and obstacles ; laying a broad, sure, and solid foundation of a new British industry, which among all other industries should be preeminent ; should be peculiarly an English trade, and that should bear for centuries an unopposed reputation. Still getting nearer and nearer to want, not blindly advancing towards poverty, but knowingly, cheerfully knowing, that a time would come when I should be enabled to turn round and say, ' I did the will of God with an honest purpose, but you have performed His will and made it known by robbing me of that, for which I willingly spent all my fortune. But I forgive you for the result, that your business has brought about.' Yet, beloved fellow-labourer, this was the feeling I experienced, I felt that God, even on earth, would change into love the feelings of the lower orders of mechanics and labourers ; because the feelings with which they regarded me, were those of hatred, even although I had ruined myself, seeing as they did that my creditors held possession of every factory and every loom, and that I was about, even in my old age, to proceed to London comparatively friendless, and certainly, penniless ; yet, despite this knowledge, they hated me with a bitter hatred ; and why ? because, as they stated, I had taken the bread from their mouths and from their little ones. I could see further than they did, and was patiently hoping for that time, when they would find a better market for their labour : for how was their labour remunerated before my invention ? for hand weaving by hand looms did not return a wage sufficient, even if the whole family were to work to keep the wolf of want from the door. Sturdy men, or men that would have been sturdy had they been engaged in out-door occupations, were engaged at women and children's work—receiving a child's pay. The labour simple to learn and the competition for it great. Innumerable Irish families, whose daily diet was their dish of potatoes—morning, noon, and night, flocked to it, and, unremunerative as the wages were, would even accept lower terms, thus bringing the wages down to starvation price. They hated me because I was going to be the means of starting them away North, South, East and West. Ask their tens of thousands of descendants that are now comfortably settled in various parts of the United States of America ; ask their rosy cheeked descendants in those new Australian colonies, and they will answer—' Blessed were the resolves of our fathers, and blessed is he who was the cause of their resolution to remove from a land and an occupation whose highest success was every day starvation and want.' And my country hated me although I could see, in God's hands, that I should be the means of lessening the burthen of taxes of some of my country's largest manufacturing districts by giving elbow room to a rising and new set of operatives, sending out to other fields the starving many that were overcrowding the market, and they conquered and I, unlike Arkwright, became a beggar ; but I was not dispirited ; I had not yielded one iota of trust in the loving God ; I had not felt despair ; I knew that the germ was



within the ground; I knew that all around were stamping this under foot, that it might never spring forth. But God's eye was on it, and I knew my time, my labour, my fortune had not been given in vain.

"As time rolled on evidence increased that my patents were not forgotten, although my individual rights were denied me. Oh, the troubles! so those that knew me best called them, although I was happy. My happiness increased, because, at last, the time came when I had no longer to combat with those who were continually invading with unblushing theft my patent rights. I was present when that celebrated mind on earth, John Scott, Earl of Eldon, controlled in this room, and I listened to his communication, accepting all his statements respecting his own experiences. It was to his judgment that my indisputable and sole right was affirmed and made good, and then, by his advice, and the advice of many others, of your surroundings, I petitioned Parliament for an extension of those rights, on the ground that I had expended all my fortune, and that only by such an extension could I ever reimburse myself. And then, whilst waiting their decision, came to my home one whose quick and restless soul proclaimed that he had an everlasting germ given to him also; that God had chosen him too for a great life mission." [Here I asked who it was, and the control answered] "A young American, by name Fulton; and as we were seated together at my home, he on one side and my sister on the other, I used to thank God for the benefits He was preparing for His children. The young and promising genius would start his little model steamboat on our little artificial circular tank, and it would steam round and round with a surprising rapidity, and then we would smile at our thoughts as to how difficult it had been to form our various little parts of mechanism, and then again we indulged in the dreams of the future, when on the broad bosom of every river; ploughing through the broad ocean; revolutionizing the mode of transit; realising that the future would immortalise the name of him who had first conceived the idea of navigation by steam. God took him to Himself ere he had experienced much of earth or earth's troubles, but not so early but that he lived to see his invention steaming over the broad rivers of his native land. And I shed a tear to his memory, and congratulated myself also on my part; when I saw the first boat after his model steaming up the River Thames. Then came an answer to my petition to Parliament, preceded and followed by the engagement I just spoke of, viz., that of private chaplain to the Duke of Bedford, and also with the granting my petition came the friendship of the cotton and woollen manufacturers, who collectively represented my losses to Parliament, and an award of ten thousand pounds was granted to me; but I had reached the allotted years of three score and ten, but unlike the succeeding years described in that book, my other ten years were years of happiness, thorough and complete; for God, in His mercy, accorded to me the whole of my senses, and when at last His fiat came, it found me like, I pray, dear fellow-labourer, as I pray it may find you, fully prepared for the summons. May God have mercy on you, and favour your work."

I dare say that nine out of ten of the readers of this control will not know who Parson Cartwright was; all that has been told in the above control is quite true; the accidental conversation at a dinner party, presided over by Arkwright, led Cartwright to invent the power-loom; to ruin himself, and to make the gigantic fortunes of Arkwright and of others, who adopted Arkwright or Hargreaves' patents for spinning. I have no means of knowing as to his acquaintance with Fulton, but I believe Cartwright was a great friend with the clever but eccentric Earl of Stanhope, in whose house Fulton was long a guest in the beginning of this century. Whatever may be the rival claims to the application of steam for the purposes of Navigation, the first application of it, I believe, was by Fulton, assisted by Earl Stanhope, and notwithstanding the claim made by Miller, of Dalswinton, near Dumfries; Any discussion as to this priority would be useless; whoever it was, according to my ideas, was impelled by the same invisible but nevertheless strong power, who worketh all for man's good.

It is quite true that Arkwright, in spirit, did visit me in the earlier days of my pursuit of Spiritualism, and he told me that he had begun to make money when law proceedings were commenced against him for infringing Hargreaves' patent, and after seven years of litigation, there was an adverse decision on the ground of priority of invention by Hargreaves. I asked him whether

the invention of the other man was prior? "He said, it was by three days; but that both of them had been working at the same work apart, and they knew nothing of each other or of each other's work; but he said, as for the matter of that, it was the invention of neither, but that of a higher power, for a high purpose; and that that power impressed two minds with the same object at one and the same time." I asked what that purpose was? and I got for an answer, "that England should be able to fight the world, which she had to do." Now, I do not hesitate to express my firm belief that this same Higher Power had an object in the impression made on Cartwright's mind at the dinner in question, and that object was to prevent the pernicious effects that would have followed Arkwright's invention, had it not been followed with something speedier than the hand-loom, to work up the yarn made; the quantities of yarn would have produced a large population living at starvation point, as hand-loom weavers so beautifully described in the record of the control. If Arkwright honours me with another visit, I shall ask him why he did not, as he was getting rich, take Cartwright by the hand, who was getting poor? Arkwright was wise in his generation; I asked him when he controlled, how it was that he became rich, whilst Hargreaves died poor? and I got the quaint answer—"I built myself a stone wall in Jedediah Strutt; he found capital, and I found brains. And lucky it was for Arkwright that he had built that stone wall, because without it he never would have found his invention profitable. Others, in after years, might have reaped a harvest, but he would not have reaped it. I am more and more convinced every day I live, that all great inventions for the good of man, although produced by living men, are but the ideas of those that have been men impressed on the living man. I feel that the outside and unseen, but active world of ideas beyond are ever present, trying to impress on man in the body the ideas that God's Great Mind wishes to elaborate for the benefit of man on earth. God does nothing by fits and starts. Man must slowly work out his destiny; making himself at every step a more fitting receptacle for the Divine Mind; and as age succeeds age, and mind slowly but surely masters matter, men will look back with astonishment at their blindness in not having seen what they then see. The reign of mind on earth over mind still in the body must no longer be founded on the power of the stronger over the weaker for the advantage of the stronger. Knowledge, which is heaven-born, must be used for heaven-born purposes, and when that idea is general, the superior-minded man shall walk forth amongst men as a blessing—not as a curse.

NOTE BY W. O.—Rev. Edmund Cartwright—first patent for Looms is dated April, 1775. In 1784—20 Looms were started at Doncaster, Yorks, and worked by a *Bull*. In 1788—these were worked by Steam Power; and in 1809—£10,000 was granted to him by government.

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HARRY TARLETON:

A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

I will not dwell longer on the state of our feelings during this painful breach. Harry thought I was unreasonable and conceited, and I thought him credulous and mistaken, and thus we always felt that a barrier had arisen between us that prevented our being as friendly as of yore. Not only was my friendship loosened, but the respect of others became visibly diminished. His natural enthusiasm for what he believed to be true and of benefit to his fellow-men caused him to relate his experiences right and left, in the belief that his testimony would cause others to treat the matter seriously. He soon devoured the whole literature of the subject, and became well-grounded in the Spiritualist's philosophy, which he propounded and expatiated upon to his friends and acquaintances in a manner that caused me to tremble for his reputation for sanity. Many of the doctrines he believed in were aversive to the accepted belief in the Atonement, in everlasting punishment and eternal damnation, as well as the nature of heaven and hell. The public expression of these opinions considerably shocked some of his friends. His male friends laughed and advised him to say nothing about it; but his female friends—the respectable British matron and devout church-woman—regarded his new doctrines as dangerous

and heretical, and seemed to consider that even if true, Spiritualism was a very dangerous thing to meddle with, and must—as the parson observed—be nothing less than “the work of the Devil.”

Harry, therefore, soon found that his indiscretion was likely to be attended with unpleasant social consequences. One venerable lady, whom he had much respect for, and who was a really noble-minded, earnest Christian woman, called him in and gave him some kindly advice upon the danger of his taking up with such an unscriptural subject. Though sensible of her good intentions, Harry was not the man to be influenced by such well-meant warnings. His uncle heard of his new mania, and swore a considerable number of oaths when next his nephew went to see him; besides saying a good deal about the necessity of young men sticking to their profession and not bothering their heads by dabbling in subjects that did not concern them. Other friends buttonholed him or took him aside for the purpose of administering a little well-meant and necessary advice upon the desirability of “dropping Spiritualism,” and not ruining his chances in life by attaching himself to an unpopular belief. “Even if it be true,” said one friend, “that is no reason why you should publish your belief to the world. You may believe what you like, only you need not let people know it. I don’t believe in anything in particular, and yet I go to church regularly, and am invited out and looked upon by the mothers as a pattern young man. Why should you attach yourself—a man with your abilities and prospects—to such a dirty and disreputable swindle as this? Even if it is true there are more rogues than honest men mixed up with it; and it will only injure you in the eyes of all your friends for you to publish your belief in it.”

To all these worldly-wise counsellors, Harry staunchly avowed his determination to stick to his colours. “If it is true,” said he, “it is of the utmost importance to mankind, and since I know it is true, I mean to stand up for it. Better men than I suffered martyrdom for their religious belief in times past—even Christ Himself was crucified for preaching an unpopular creed—and since there can only be one truth in the world, this must be it, and I should be a humbug and a hypocrite to throw it over and disavow it because it is unpopular and likely to injure my worldly prospects. If worldly success is only to be attained by bowing down to other people’s opinions, and this in a land where we pride ourselves on liberty of conscience,—then away with worldly success, say I.” Harry’s eye flashed indignantly as he warmed to his subject. He had got into a warm discussion on his favourite hobby at his club, and was rather hard pressed by his cynical opponents. Replying to the various sneers and objections that were urged, he proceeded “This is essentially a question of fact, and therefore can be proved to be true—which is more than can be said of the New Testament narrative where the witnesses have been dead 1800 years. Here the witnesses are alive and living in your midst—I am one myself, and I think I know what the laws of evidence are, and am quite capable of judging what amounts to positive proof of a fact and what does not. That the phenomena occur I have no more doubt than I have of my own existence. If you disbelieve it, why don’t you go and seek the truth for yourselves; and if you won’t accept my testimony, why do you accept the testimony of Matthew, Mark, Luke, and John, seeing that you know nothing of them; and have no proof that such persons ever lived beyond the fact that their names are connected with certain ancient manuscripts, which we call the New Testament, and to doubt which is heresy. Now, I am not going to throw discredit on the Bible. Far from it; I say that the Bible is full of Spiritualism from first to last—spirit voices, spirit hands, spirit writing, spirit forms, visions, and even spiritual gifts—otherwise mediumship—are spoken of everywhere in that Book, and since I have seen, heard, and felt them myself, I am much more of a believer in the Bible now than ever I was. What nonsense then to tell me—as a parson solemnly declared the other day—that it is “the work of the Devil!” If the tree is to be known by its fruits, then how in the name of all that is holy can it be diabolical to teach a belief in that which is contained in the Bible, with the object of converting atheists and materialists—believing in no future state—to a genuine conviction that Bible miracles are true, and that we live again after death, and shall be rewarded or punished in the next life according as we have lived here. Away with such trumpety arguments! I have no patience with the

illogical subterfuges that the opponents of Spiritualism resort to in order to crush an unpopular truth, and at the same time keep up a reputation for a pious attachment to the orthodox one.”

Such is my recollection of one of his outbursts about the time of his first enthusiasm for the new movement. His arguments, however, did not convince me or any one else, and I saw too clearly that he was seriously injuring himself socially. Respectable family men and well-meaning mammas shook their heads and avoided his society. The former looked upon him as a hot-headed enthusiast, the latter as a dangerous infidel. He ceased going to church because, as he told me, “he was asked to stand up and sanction a belief in creeds which he now knew to be untrue, whilst hymns were sung in which he was required to join, that contained references to the necessity of repentance before death, with the alternative of everlasting punishment, &c.,” all which he did not believe. “Spiritualism,” said he, “teaches that men may repent even after death, and in very many cases contrition only then commences; so how can I take part in services that publicly declare that without repentance in this life no one can be happy in the next, when the spirits of the departed tell us that many of them have learnt the folly of their ways only since their arrival in the other world, and are much happier in consequence. Again, scores of men never went to church, and who, according to the church, were atheists and lost sinners—tell us that they are as happy as they need wish to be simply because they led good lives and thought less about creeds.”

The result of all this was that my friend found himself “in the cold.” Invitations to dinner no longer poured in, and people who once were friendly, now looked askance at him and bowed coldly. His professional practice, too, fell off, and solicitors who formerly gave him work, were instructed by their clients to employ some one “whose head was less occupied with the other world.” Many a time on going up to his snug little sanctum, where I had formerly found him so busy, I now caught him deep in the perusal of a work on Spiritualism or other unprofessional topic, whilst copies of the *Medium* and *Spiritualist* not unfrequently protruded from his coat pockets.

(To be continued).

[In consequence of the demand on our space, we have been obliged to abridge our Serial this week.—Ed.]

WEST HARTLEPOOL.—The cause of Spiritualism does not make much progress here, as there is only one circle in the place, and this has not been in existence long. There are many influential Spiritualists, but they do not identify themselves with the subject. Recently I read an essay before the Literary Society, but there was no debate. Now, however, Mr Birks has come forward, and a public debate will take place between that gentleman and the writer, on Jan. 13th. I lose no opportunity to bring the subject before the public, and I think your paper is the best organ published in England, and I look forward to its arrival with much pleasure, and wish it every success.—J. TOMLIN.

ALD COWEN, M.P., AND VACCINATION.—On Saturday morning, a deputation, representing anti-vaccinators, waited upon Alderman Cowen, M.P., at his office, in this town. The deputation included Mr Edward Proctor, Newcastle; Mr A. Wheeler, Darlington; Rev. Mr Tobb, Winton; Dr. Abrath, Sunderland; Mr John Lucas, Gateshead; Mr Butterfield, Newcastle; and Mr Brough, Newcastle.—Mr Wheeler explained the views of the deputation, and condemned compulsory vaccination, and asked if Mr Cowen would support the bill to repeal the compulsory clauses of the Vaccination Acts, proposed to be brought forward in the next Session of Parliament by Mr P. A. Taylor, in case Mr Dobson did not bring forward his Government measure again, and also whether he would support the proposal of Mr T. Burt, M.P., to reject the estimate providing for bonuses for successful and efficient vaccination.—Mr Cowen, in reply, expressed himself against compulsory vaccination. He would support Mr Burt’s proposal in reference to the estimates, and would also give his adherence to Mr Dobson’s bill if it were brought forward again. He would not bind himself to support Mr P. A. Taylor, but would wait until that gentleman had made out his case before he positively decided one way or the other.—*Newcastle Journal*, December 10.

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# The Herald of Progress.

FRIDAY, JANUARY 14, 1881.

## JOTTINGS.

In turning over our pages this week, our readers will find much scope for thought and food for reflection.

"Man's adaptation to the sphere in which he is placed, and some lessons deducible therefrom," by T. P. Barkas, F.G.S., will admit of more than one reading. The peculiar forte of Mr Barkas is to render the "dry" details of scientific study agreeable and attractive, and to familiarize what otherwise would remain obscure. In no instance has that gentleman succeeded with greater success than on the occasion of his last lecture before the Newcastle Society. We advise an attentive reading and study of the report of lecture furnished in the present issue.

Not less remarkable is the Record of Control by "Parson Cartwright," but, perhaps a little more attractive than usual, especially so to some of our readers. The experiences narrated are those of all who work for the uplifting of society, and the introduction of practical reforms. There is not one, we venture to say, of all who have striven to rise to a superior condition, but must have tasted the "cup" of tribulation, even to the dregs. Whether said trials are intended as a sort of purification, to wean us from the fleeting things of this life, and to teach us the transitory nature of our surroundings, or to curb our ambitious desires, is a question that time and further unfoldments must solve. From the incidents and particulars related in the control, which can be fully corroborated by all who take the trouble to enquire, combined with the honesty of the medium, and the veracity of the Recorder, there is but one explanation possible, that being, that the words recorded were spoken through the lips of the sensitive by spirit Parson Cartwright.

The complete set forming Vol. I. of this paper may be had direct from this office, per. free 2s. 6d.

Our serial recites what alas! is but too true in very many instances, that profession does not always include possession; and ably points out that Spiritualists do not despise the Bible, but can reverence it and understand its inspiration in the light of modern manifestations.

The questions raised by Mr Enmore Jones will, no doubt, provoke much honest criticism. But it would be better, in our estimation, if our worthy contributor would be more explicit and furnish data. We incline to the opinion that "Truth is Universal," and has not been restricted neither to one age, nor to one nation or class of people.

We have received several copies of Miller's *Psychometric Circular*. This monthly deals with the progress of Psychometry. From the nature of its contents, and the testimony in favour of satisfactory psychometrical readings, we foresee the time when the light of the past will be restored, and the pages of the world's history disclosed, revealing the "hidden things," and the "mysteries" of the ages. We wish the *Circular* every success.

The South Durham District Association will hold a general Conference in the Temperance Hall, Bishop Auckland, on Sunday, January 16th at 2 p.m., various questions of importance will be discussed and all friends in the district are invited to attend. Tea will be provided. In the evening a meeting will be held and addressed by the Editor of this paper.

The Editor purposes visiting the leading centres of the movement during the year to urge the claims of the "HERALD" and to advocate the principles of Spiritualism. Societies wishful to second these efforts should communicate during the present month, so that arrangements may be made.

We are indebted to Mr J. J. Morse for some specimen numbers of the HERALD OF PROGRESS, a new English Spiritualistic paper, the expected advent of which we alluded to in our September issue. It is a neat quarto of sixteen pages, and contains a lecture by Mrs C. L. V. Richmond, with portrait; the Philosophy of Spirit, by William Oxley; and other original matter. It is also announced that the "Historical Controls," by A. T. T. P., a series of which were published last year in the *Medium*, are resumed in this journal.—The *Harbinger of Light*, Melbourne, Australia, Nov. 1, 1880.

## OBITUARY.

Passed to the higher life, on January 3rd, Mrs Bell, of Marine Crescent, Waterloo, near Liverpool, (formerly Miss Hilton,) well and deservedly beloved, by a large circle of friends who esteemed her for rare qualities of head and heart. Before marriage, she acted for some time as Secretary to the Liverpool Psychological Society with great efficiency. Mrs Bell was an intelligent student of spiritualism, and derived from its philosophy that peace of mind which might be expected. During a long and painful illness, her cheerfulness never forsook her, and an hour before she ceased to breathe, with her head resting on her sister's bosom, she said "O, I feel so happy"—and those were her last words. Thus she clasped hands with the friends who waited for her on the Golden Strand, many of whom she saw before the gate of spiritual consciousness was opened by the Angel of Life, whose magic touch sets the spirit free from the dust—and ushers it into the Land of Light,—where dwell the loved and the true, and where the spirit associates with those who constitute its real kindred. Mrs Bell has left a devoted husband and little Katie her child—whom may Angels in conjunction with her Angel mother guard and guide.—JOHN LAMONT.



## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

## THE BHAGAVAT GITA.—SCENE XVI.

*Subject: Good and Evil Forms of Life.*

## COMMENTS.

I have headed this Scene, "Good and Evil Forms of Life." Wilkins, in his translation heads it, "Good and Evil Destiny." The title implies reference to a Science, best understood as Astrological, the remains of which still exist in the country districts of the North of England and Scotland. The terminology is even yet in vogue, but the spirit and the true knowledge has been lost for centuries, except to the initiated in occult Sciences. What is known as Folklore covers what I refer to, which means a lingering belief, not yet extinct, (but now ungrounded on true knowledge,) of stellar and planetary influences, and, consequently, the idea that a birth under the ascendancy of certain stars and planets, ensures good or evil luck (as the case may be) to the native during his or her earthly career. But the materialistic tendency of modern education in all branches, is to regard all such ideas and beliefs as the remnant of a superstition that in former times swayed the human mind, but which is now held to have no other base than the fallacious imaginings of groundless fears or hopes of ignorant and uneducated people.

The Philosophy of Materialistic Science, insists on the ignoring of any belief in any power, or in any fact or subject, that does not come within the range and action of the human senses. The dissecting knife, telescope, microscope, spectroscope, and instruments for determining the character of substances, as to their chemical molecular combinations, and the gauging of distances, &c., of objects in space, from the highest phase of modern scientific research and experiment, but, as to what purpose or use, these molecular combinations, and protoplasmic developments perform, or, what the ultimate purpose of the Solar System is (to say nothing of the vaster and still vaster systems lying beyond,) and as to the condition of life, if any, upon our sister earth, "this deponent knoweth not." But the fact of the presence of the still lingering "superstition" in our own day testifies that the ancients, at all events, rightly or wrongly, believed that there were interstellar and interplanetary influences, and that all human beings were affected thereby.

The doctrine taught in this "Scene," is, that every human being who is born into earthly conditions of life, brings with him or her a *destiny*, and to which destiny he or she is subject. In plainest and fewest words it teaches that all, irrespective of conditions, are under the guidance and direct appointment of *lots*; of a Great Master Power, whose behests, (appearances of free-will and mundane control, and accident, notwithstanding,) must be obeyed. The very term—lot, implies allotment, and allotment implies one who allots: and notwithstanding the usurpations of Materialistic Science, our very language is saturated with ideas implying the active and overruling power and agency of spiritual, angelic and deific Intelligences and Beings. Under the "appearance" of voluntary action, freedom of will to choose or refuse, the natural mind conceives that such power is its own, that it can shape its own destiny, and determine its own present and future, when carried to its logical conclusion, such a thought would shut God out of His own universe, and make the little space of earthly life the all in all, and exclude any active participation by Immortals in the life of humanity, whereas, the truth is, that all life forms are the manifestation in an infinite variety, of the one Life; all,—in all universes, bound together by magnetic and electric currents of vitality, from the one Central Source.

A definition of the quality or characteristics of human beings, who are to form the different states, is clearly given by the Revelating One in this Scene. The extremes of good and evil are shewn so graphically that it is impossible to mistake them; between these two extremes there is a gradual shading off, as there is between light and darkness, but as these two states are portrayed in nature by sun light and its absence, or—light and darkness with but little real division between, even so, human life is characterised by the two generic qualities, called—good and evil,

Christian orthodox theology, I believe, is the only system that roundly proclaims the birth of human beings in conditions of depravity, or total darkness, or, as it is expressed by the terms, "that all are born in sin and shapen in iniquity," which means, if anything, that all are bad and evil to begin with. In this, as in most other systems of ethics, there is a modicum of truth, upon the same principle, that there is no such thing as total or unqualified darkness. Out of darkness into light is correct, when applied to the advancing stages of development from infancy to maturity. This "darkness" is another word for expressing the utter loss of consciousness of prior states of being, into which the spirit atom of life descends, when it comes into earthly or mundane conditions of being, and the vast mass who have heretofore come and gone from embodied conditions, only arrive at this knowledge in certain states in the spirit spheres, when they advance to them in the progression of their own individual cycles of being.

This phenomenal world, as cognisable to the human senses, is a world of effects; the world of causes is invisible to human sense; hence, only those who are gifted with some degree of spiritual light, can penetrate, by other means than the eye of the physical organism, into the world of causes. Those means, or media are the opening up, or awakening into activity the inner degrees of life, which are termed spiritual and celestial.

The most of mankind admit the action (in words) of a master-power, and which is called—"Providence," when the average of life's experience is unattended with suffering excessive toil or inconvenience, but it is left out of the question when adverse conditions are experienced; and the problem of the apparent inequality in conditions of human life, is—and to the natural mind will always remain—unsolved. There is, even in the outer, or what might be called the savage and barbarous and wretched conditions of external life, the action of the law of compensation, which makes the apparent inequality artificial rather than real, for, if enjoyment is taken as the standard, the greatest enjoyment of life would not invariably be found to be associated with earthly wealth and power.

An understanding and acknowledgment of the action of One Infinite and Eternal Life Power, which is in all, and manifested by and through all, which operates through an infinitude of agencies, linking the mighty whole in one stupendous manifestation, would modify the present crude and erroneous notions of special favouritism towards some portion, and the rejection of another portion of the race. The Revelator of this ancient wisdom teaches that nothing that man can either do or leave undone, can alter or change the outworking of that Great Central Power,—that nothing is accidental, but all is the exact fulfilment of design, purpose and plan.

Such is the philosophy unfolded in this Scene, and until any human being can satisfactorily answer the question, "how came I to be born of such and such parents, or in such and such conditions?" it must be conceded that "lot and destiny" have all to do with the determining of—not only our earthly, but all future conditions of our being.

If the human mind is in such a state that it can only conceive of a Personal God, then such an one may be found in this ancient revelation, as is worthy of any worship which such minds can offer. The God manifested here, is—not one who is swayed by human frailties, partial and vindictive, but—pre-eminently a God of Love and Wisdom and Power, who looks on all alike, and loves all alike—the righteous and the wicked, the saint and the sinner, and that even for the most depraved (such depravity being, as clearly shown; the result of ignorance), means are provided for their purification and ultimate ascension to the highest spheres.

The foul "Naraka" spoken of in this Scene, is the Purgatory of the Romanist and the Hell of the Protestant, the Hades of the Greek, and the inferno of the Roman; but, this "Naraka" is upon the outer earth, and experienced in embodied conditions; no deeper hell awaits, no fouler "Naraka," is to be found in disembodied conditions equal to what is actually realised on the surface of this planet earth; here and nowhere else, are the hells, and a human spirit passing through embodied conditions in earth-life, has passed through its worst hell.

To prove that I am not making an unwarrantable assertion, let me appeal to the testimony of hundreds and thousands of beings who, having passed to the next sphere, have returned to tell the story of their exit, and what they found and experi-

enced in the Beyond. The *Pitris Bhutās*, of the Indians, the *Demons* of the Greek, and the *evil spirits* of the Christian,—when such manifest themselves, are not in reality what they appear to be, but the expression of life at the point where they dropped at dissolution, and the links that connect embodied human life with the next stage that is immediately contiguous thereto. That which they left behind them at dissolution forms the material which every succeeding generation has to take up and utilise, and, in turn, pass through and leave for their successors. This is the secret of the transmutations and new births so frequently referred to in these Scenes, but to explain which in its fulness, would take volumes to unfold, and even then the half would not be told.

One might almost fancy that the description of the hypocritical sensualist, and the inflated egotist, as given in this Scene, was the representation of "Society" of the present era, with its shams and its masquerades, which, in many cases, under the veil of an apparent outward decorum, is yet inwardly full of corruption; and the munificent gifts to the shrines of ancient temples by the proud and arrogant sensualists of that day finds the equivalent in the legacies, bequeathments, and gifts to ecclesiastical edifices and corporations in our own times. "To make myself a name" is now, as then, in many cases, the impelling motive. The unblushing atheism of past generations (although in this much modified) was generally allied with moral turpitude. But, although "Society" condemns vice and immorality,—when it comes out to the surface, and rightly so under its present constitution,—yet the condemnation proceeds, as a rule, from those who are ignorant of the doctrine of spiritual "Scot and lot." The sinner is just as much fulfilling the part he or she was *destined* to play in the drama of human embodied life, as the saint; and when before the tribunal at the "Grand Assize" neither the condemnation of the one nor the acquittal of the other will follow, but each and every atom of life will follow out the genius of their own life-quality, and perform the work that is given them to do. Heaven and Hell are relative, not absolute terms, and have no application except to individual states, for what is Heaven to one is its opposite to another, and *vice versa*.

If Omnipotence is not a term without a meaning, it implies, of necessity, the action of a Grand Over-ruling Power, (call it by whatever name we please) which controls all power less than itself, and to which the limited apparent power of the differentiated finite power is subject, and the molecular atom, or finite spirit entity, can no more separate itself, and act under its own authority, than can a single atom, or blood corpuscle in the human organism arrogate to itself the power to be independent of the master power which guides and controls the whole human organism; and, what applies to a single organism, as a whole, applies to the mightier Kosmos, which, in its totality, forms—one stupendous whole.

This, and much more, concerning the phenomena of life, is unfolded in this ancient philosophy, and to those who have eyes to see, and ears to hear, it speaks in no uncertain manner.

#### A N A P P E A L.

TO THE EDITOR.—Dear Sir,—It is with deep regret I have to inform the Spiritualists of Manchester and surrounding towns, that we are about to lose the very valuable services of our much esteemed friends, Mr Allan Hall and his family, who have now resolved to emigrate to the United States of America, to join other friends who have preceded them, and I am glad to state are now doing well. Mr Hall and family have, during the past seven or eight years, been such consistent workers in the cause of Spiritualism, that their loss will be very much felt; their unselfish and gratuitous labours amongst us have been most praiseworthy and valuable; and as they are about to leave us, I think it is the duty of all our friends to contribute their mite towards a testimonial fund, to aid them in this important crisis. If the friends in and around Manchester do their duty in this respect, there ought to be no difficulty in raising a purse of £20, at the least: but I must impress upon our friends the importance of doing what they can *quickly* as Mr Hall and family will leave this country about the 16th of next month (February.) I have much pleasure in subscribing £1, and remain, dear sir, yours truly,

RICHD. FITTON.

P.S.—Any sums sent to me I will gladly acknowledge through the medium of your paper.

#### THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

The year has closed upon the efforts and works of this branch of the spiritual cause, and left behind it some marks that our platform has often been a source of enjoyment to hundreds of anxious listeners who have evinced their appreciation by cheers and thanksgiving. The funds of the Society, though rather low, have been by generous effort replenished and a healthy tone sits upon the chariot wheels without a break. The year opened on Sunday morning, with stirring advice from Mr Wright's controls, who drew most particular attention to the education of the young, and while thus discoursing, my mind was drawn to the thought that the Society has had in possession the Perth Hall for upwards of two years without any effort to raise a Lyceum for the children of Spiritualists, although the services do not begin in the morning till eleven o'clock, and the place is wholly unoccupied for the whole of the afternoon. On Sunday evening, the annual meeting of members was called to elect officers for the ensuing year. Mr Chapman proposed that Mr Lamont should again fill the office as president for the coming year. Mr Shepherd seconded the proposition, which was passed with acclamation. Four vice-chairmen were elected viz:—Mr Shepherd, Mr Fowler, Mr Chatham and Mr Charlton. Two secretaries Mr Morris and Mr Chapman were elected; and Mr Nock was re-elected Treasurer. The members elected on the Committee were Messrs Lane, Wright, Mole, Atkinson, Winter, Burns, Catlow and Cravan. Trustees Messrs Fowler, Shepherd, and Chapman. On Monday Jan. 3rd, the tenth anniversary of the Society, was held in Perth Hall, when a very full house collected and partook of tea, after which a most interested concert was given by amateurs, who gave their services free. The tea was also provided and given by friends of the cause. We cannot speak too highly of the tea and entertainment. The general opinion was that never had an entertainment passed off with greater pleasure and interest since the Society's commencement than did the one on Monday week.

JOHN CHAPMAN, Sec.

#### General News.

QUEBEC HALL.—On Friday, Jan. 14th, at 8 p.m., a discussion will be opened by Mr Dunnage, "Was the Jesus of the Gospels an historical character?" On Tuesday, Jan. 18th, at 8:30 p.m., Dr T. L. Nichols, editor of *Herald of Health*, will deliver a lecture on "Evidences of Immortality."

The West Pelton Spiritualists' Committee will, in future, meet at the house of Mr Thos. Alderson, 20, Edward Street, West Pelton. All communications for the committee to be addressed to Mr Alderson, as above, who has been elected secretary to the Committee for the ensuing half-year.

Public services, in connection with Spiritualism, will be conducted in Ladbroke Hall, Ladbroke Grove Road, Notting Hill, London, W., by Mr F. O. Matthews. The opening service will be held on Sunday evening, Jan. 23rd. Full particulars of which will be given in our next.

MANCHESTER.—On the evening of New Year's Day, the Spiritualists of Manchester and district assembled as usual to partake of a social cup of tea, in the Temperance Hall, Grosvenor Street. The entertainment provided was of a satisfactory character as regards creature comforts. After these were disposed of the tables were cleared and the room arranged so that the company might partake of the mental cheer which had been also provided, and which consisted chiefly of humorous and sentimental songs from a good staff of vocalists, including Mrs Graham, Miss White, Miss Jeffreys, the last mentioned presided also at the piano. Amongst the gentlemen vocalists may be mentioned Mr White, Mr Coxwell, Mr Lewis and Mr Fitton, the president of the society. The chief gem of the evening, however, was a humorous farce entitled "Mr and Mrs White," in which Mrs Braham, Misses White, Rhodes and Graham, and Messrs White, Coxwell, and Lewis sustained the respective parts with ability. The skill of one or two would have done no discredit to professional knights of the sock and buskin. It was received with considerable favour by the audience. After this was disposed of the room was cleared for dancing, the company eventually dispersing at a reasonable hour.

We have received and will print in our next an excellent trance discourse by Mr J. C. Wright on "Cosmic Theism."

**NEWCASTLE-ON-TYNE.**—Mr Morse spoke for the Society of this town on Sunday and Monday last, and was well received by large gatherings.

The attention of London Spiritualists is directed to the seances of the Hackney Christian Spiritual Evidence Society, held on Tuesday and Thursday evenings. For particulars see notice on page 29.

**BLACKHILL.**—Mr Maher of Newcastle, will deliver two discourses on Sunday next, in the Central Hall. Subject for evening "The History of Europe in relation to Spiritualism." Services at 2 and 6 p.m.

**SALFORD.**—Mr Harris is expected to occupy the platform at 268 Chapel Street, on Sunday evening next, and will give musical selections on the harmonium, under control, in addition to trance speaking.

Mr T. M. Brown will be at Darlington from Saturday till Tuesday next, and from Wednesday till Saturday following at Malton. Address up to Tuesday, care of Mr Elliott Archer, 1, China Street, Harrogate Hill, Darlington; and from Wednesday to Saturday week, care of Dr. Douthwaite, Saville Street, Malton. Yorks.

**NOTICE OF REMOVAL.**—Mr J. J. Morse requests us to state that he has removed to 53, Sigdon Road, Dalston, E., and that all communications respecting lectures or books, are to be directed to him at the above address in future. See Mr Morse's advertisement, last page but one.

**SYDENHAM LITERARY INSTITUTION LONDON.**—On the 18th of January, 1881, at 8 o'clock p.m., Mr Enmore Jones of Enmore Park, S.E., will deliver a lecture in the Large Hall on "Spiritualism in connection with the Natural and Supernatural—Body, Soul, Spirit," illustrated by pictures, to be displayed by means of the Magic Lantern and oxy-hydrogen lime light. The lecture is one of the Session course of subjects for the members and the public. Our London Spiritualists had better take a note of the place, date and time. We understand the lecture and pictures will be unique in character.

**TEMPERANCE HALL, BISHOP AUCKLAND.**—On Sunday, January 16th, 1881, at 2 p.m., a Conference will be held in the above hall, to take into consideration the subject of Organization, and the best means of bringing Spiritualism before the public. In the evening at 6 p.m., a public meeting will be held when Mr W. H. Lambelle will deliver an address, subject "The Ushering in of the Millennial Dawn of Christ." A tea will be provided at 14 Newgate Street, at 9d. each. All are earnestly invited to attend. A few reserved seats 6d. The rest of hall free.

**BINGLEY.**—After an absence of some months, I returned for a few days to Yorkshire, and was very much pleased to see what progress had been made in some of the smaller towns in propagating Spiritualism. I wish to mention more particularly Bingley. For some years past, a most indefatigable worker in the cause, Mr Charles Illingworth, has been engaged heart, soul, and pocket, in the work of enlightenment, and to-day, the results may be seen in the fine hall, several local excellent mediums, and a great number of most intelligent and appreciative Spiritualists. The secret of success at Bingley lies, I think, in the unity of thought and action. Mr Illingworth is ably supported by the secretary, Mr Amos Howgate, whose musical abilities have enabled him to form and lead a most excellent choir. Mrs Butler, a well-known local medium, is of great service in the general work; her language, while under the control of her guides, is of the most refined and spiritual nature. I take Bingley as a type of what many other places in Yorkshire may, and should be. Shipley, Windhill, Manningham, and many other places contain large numbers of Spiritualists; men, whose heart and soul are in the cause, but who, from some reason or other, are unable to break the ice and make a beginning. I feel confident, if some one were to take these and smaller places in hand, and open a small hall or large room, with a good initiatory address, there would be sufficient vitality forthcoming to continue an independent existence. I have, in a number of instances, been successful in opening halls and rooms in country places, which have continued to flourish and improve; and I should very much like to be again engaged in such work, but the numerous calls made upon my time in London and elsewhere, unfortunately prevent it.

F. O. MATTHEWS.

We have just received a copy of an essay by Mr Thos. Walker on "Voltaire, the Infidel." This essay contains the substance of a lecture delivered by him in the Theatre Royal, Port Elizabeth. The essay is almost exhaustive of the subject, and succeeds in placing the worth and character of Voltaire in their true position.

**GOSWELL HALL.**—Miss Samuels has occupied the platform of this hall for the two last Sunday evenings and drawn together the largest audiences that have yet met in this place. The subject of her first discourse was "Spiritualism and what it has done in its developments;" while that of Sunday evening last was "What is Truth?" Both of these discourses were pronounced excellent. Miss Samuels will speak in the same place, next Sunday evening.

The *Western Daily Mercury*, (Plymouth) of January 6th, contains a leading article on the control of Sir W. Follett, recorded in our issue of the 31st ult., by A. T. T. P. It is pleasing to note, notwithstanding the sarcasm employed, the manner in which the subject has been viewed by the writer, and though he appears to be somewhat confused with the medium and recorder—substituting the one for the other, we cannot but feel grateful for the kindly recognition and recommendation of our journal.

We learn from Mr J. Thompson of Shildon, the particulars of a most heartless case of intolerance and persecution. Mr J. Mensforth occupied a house belonging to the Colliery Owners at Shildon, but on their becoming acquainted with the fact that our friend held spiritual meetings in his house, they ordered him either to desist or vacate the premises. Mr Mensforth chose the latter. Not being able to procure a house, he applied to the New Shildon Building Society for a loan to purchase a house. The loan of £200 was granted and a house bought. Some time after its purchase the Colliery Owners commenced to work several seams under the house which eventually wrecked the house, rendering it unfit to live in. During this trial the Society have demanded payment of the remaining sum (£100) and not being able to pay have cast him into prison where he now is, and will be for six weeks longer. Mr Mensforth is 75 years of age, without any means of support, and his wife is almost broken hearted. Surely this is a case appealing to our sympathies and benevolence, and the assistance of Spiritualists is urgently solicited. Contributions may be forwarded to Mrs Mensforth, 22, Redworth Road, New Shildon. Further particulars will be given next week.

**THE LAME EXCUSES OF PRO-VACCINATORS.**—Mr Ernest Hart has just published a pamphlet, in which he says,—“The number of attacks of persons efficiently vaccinated and successfully re-vaccinated is extremely small. And the Local Government Board declares that ‘no case of small-pox has come within the cognisance of the medical superintendents of any person who has been efficiently vaccinated and successfully re-vaccinated’ (hear, hear); which is only another way of saying that if they have the small-pox, vaccination has not been satisfactorily or efficiently done, and that really is the only test these medical men vouchsafe to us. I was astonished to hear my hon. friend speak as if the value of vaccination was beyond all question, and had been proved an almost absolute protection against small-pox. Why, my hon. friend himself, in the letter I have just quoted, said,—‘The recurrence, therefore, in the latest period of a mortality almost as high as that experienced prior to the Vaccination Act, shows either that the protective virtues of vaccination are mythical, or that there is something radically wrong in our national system of vaccination.’ Just so! My hon. friend, like all the rest of the world, cannot believe that vaccination is a myth, and so he takes us as a remedy to lymph, fresh and pure from the cow. (Laughter.) Dr. Seaton, the medical officer of the Local Government Board, in precisely the same spirit of assuming that vaccination is an absolute protection, and then making all the facts bend to his theory, deals in the same way with the late tremendous epidemic, in which upwards of 44,000 people lost their lives. What did he say of it? Was he shaken by it from his faith? Not the least. All he said was,—‘Except for vaccination this epidemic would, presumably have caused such frightful and demoralizing mortality as the worst pestilence of past centuries.’—Mr P. A. Taylor, M.P.,

## Echoes from the Outer World.

BY VOLVOX.

The following singular fulfilment of a dream occurred in Durham, during the autumn of 1848, and was recorded in the local papers and the *Morning Post* of that time. Mr Smith a gardener to Sir Clifford Constable suddenly disappeared—and it was supposed he had been drowned, from the fact of his hat and stick having been found on the banks of the River Tees after his disappearance. From that time and for several successive days the river was carefully dragged, but to no avail, every effort proving unsuccessful. One night, however, a person named Awde dreamt that the body of Smith laid under the ledge of a certain rock, about three hundred yards below Whorlton Bridge and that his right arm was broken. Mr Awde got up early the following morning and went with his horse and cart for a load of coals, but his dream had such an effect on his mind, that he determined to search the river; he accordingly started off for that purpose without mentioning the affair to any person from fear of being laughed at, nevertheless, on his arrival at the boat-house he disclosed his vision to the son of Mr Gent, the boatman, on been questioned for what purpose he desired the loan of the boat. Gent ridiculed the idea of Awde finding the body, but willingly lent him the boat, which he rowed to the spot he had seen in his dream, and there, strange to say, upon the very first trial with the boat-hook, he pulled up the body of the unfortunate man, with his right arm actually broken, as he had seen in his dream.

The loss of the ill-fated S. S. "Lifeguard" will be well remembered by the denizens of Tyneside whose memories reach back to that melancholy week when the people and press of the locality were on the tip-toe of anxiety, ready to swallow any idle rumour favourable to the safety of the doomed vessel. The "Lifeguard" sailed from Newcastle on the 20th December, 1863, with a crew of 22 persons and 35 passengers, together with a cargo worth £20,000, and after leaving the harbour was never seen or heard of again. I knew an old boat-man at that time who had received a small remuneration—as was customary—to apprise a gentleman at the time of sailing to enable him to catch the steamer on the occasion of its last departure. A strange presentiment he told me came over him, as he watched the vessel loading and otherwise preparing to sail with the rising tide; he felt, he said, as if it was its last voyage, and that the tight old craft would never return; and so strong was this presentiment that he resolved to leave the gentlemen uninformed until the vessel was beyond his reach. He did so, and got well lectured for his superstitious humbug, and well rewarded sometime after for following his silly presentiment.

Another remarkable circumstance in connection with the same vessel may not be uninteresting. John Gibson, a canny old Scot, at present a member of the Newcastle Spiritual Evidence Society, who had received the promise of a situation at the Government yard, Devonport, had agreed with some other men to sail to London in the "Lifeguard," en route for his destination. A night or two before the departure of that vessel, his wife dreamt that the vessel foundered with all hands, in the North Sea, and so satisfied was the woman of the truth of her dream, that she strove most earnestly to prevent her husband from going; but with no avail; for the old man was as adamant as his native hills; so she tried another scheme, and succeeded, as women generally do when they have recourse to their wits. She got one Jonathan Ellison, an associate of her husband, and prevailed upon him to second her endeavour; so Jonathan got our friend into the "Old Custom House," on the Quayside, to have a parting glass—mountain dew, I suppose—before proceeding on his voyage, and like the wily Iago in *Othello*, so exchanged glasses till poor John found himself swimming on the dry land, and finally for some hours held carnival with the drowsy god of sleep. When he woke, the good ship was beyond his reach, and as a consequence, the canny Scot, soon was mountains rolling. John took the morning train for London, and in due course arrived in Devonport and commenced his work, when he soon became acquainted with the sad catastrophe which befell the ill-fated ship, and thanked providence, no doubt, for the timely dream and acute skill of his good wife.

Received with thanks, Mr Swindlehurst, Preston,

## ANCIENT RELIGIONS.

The systematic depreciation of the Christian Theology of the scriptures of the Old and New Testaments, as if of modern date, compared with the religions of India and of China; the lauding and magnifying of the Vedic hymns of the poets of India, as ancient, very ancient—more ancient than the Christian's Bible;—surely must arise from great ignorance or worse.

The Vedas is merely a collection of poems, good, bad and indifferent; many of them simply puerile.

Before giving dates, it is well to affirm that Buddhism is simply a protest against the "Many Gods," teaching of Brahmanism, and an assertion that the Divine Essence in the world may, by the abstraction of each human mind from his surroundings, become a part of that essence. Neither poetic ideas are adapted to the every day joys and sorrows of individualized human mind.

I could prove inferentially, that Buddha and the Brahmins, like Mahomet, gained their ideas with which they inflated their balloons, from the historical personages and literature of our Old Testament lawgivers, prophets and inspired poets.

A long article could be written on these facts, but I desire to avoid it, and simply give a summary of facts and dates connected therewith, to prove the accuracy of my statements. Let any one take a map of Asia, and at once he will see how the Hebrews from Palestine diffused their knowledge of the ONE GOD through the nations of Asia, whilst they were filling the highest official positions in Egypt, Assyria, Babylonia, Persia, and elsewhere. Joseph and Moses in Egypt, the then emporium of the Eastern world; Daniel and others in Babylonia and Persia which abuts on India. Those men and their relatives, as seers, statesmen, scientists, astronomers, and rabbi, toned the political, scientific, and religious horizons of the nations of the East, as Jews do this day in the nations of the West, not excluding Great Britain.

To simplify epochs, I put aside the point of time called by us A.D. and B.C., and calculate from this year all past epochs, thus:—

MAHOMET, whose Koran is saturated with New and Old Testament facts and ideas.....	One God.....	1260	
CHRIST and Hebrew.....	One Father.....	1881	
BUDDHA, of Afghan.....	Divine Essence.....	2350	
CONFUCIUS.....	China.....	Many Gods.....	2400
PYTHAGORAS.....	Greece.....	Many Gods.....	2400
DANIEL.....	Babylonia and Persia.....	One God.....	2480
DAVID, psalm-poet, and Solomon.....	One God.....	2950	
BRAHMAN'S.....	India.....	Many Gods.....	3000
MOSES and Aaron.....	One God.....	3500	
ABRAHAM—(When in Egypt likely saw the Great Pyramid) .....	One God.....	3900	
The GREAT PYRAMID, architect, geographer, astronomer, and prophet.....	One God.....	4100	
JOB, astronomer and geologist.....	One God.....	4200	
NOAH, whose ark measurement is registered in the Great Pyramid .....	One God.....	5600	
ENOCH.....	One God.....	6150	
ADAM.....	One God.....		

There is no ancient history, nor literature, nor trustworthy narratives from India or China, that go back half the pathway of time that the scriptures of our glorious divine Christianity do; in which is declared the mighty facts that, to Christians, God is their Father; and to the human family, there is an infinite personal intellect phrased in four words—GOD IS A SPIRIT.

J. ENMORE JONES.

Enmore Park, S.E.

The *Banner of Light*, of Dec. 18th, contains a remarkable account of a spirit's birthday festival participated in by the spirit. On the occasion mentioned twelve forms materialised, one of whom was the daughter of the recorder, Mr A. L. Hatch, and whose entrance into spirit life the party present were met to celebrate. The spirit seems to have been very substantially materialised, as she left the room in which the seance was held and proceeded to the dining room, brought forth grapes, and gave some to each. There appears to be no doubt of the genuineness of the manifestations, or of the identity of the spirit.

## 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, WHIR'S COURT, NEWGATE STREET.

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec.: MR. H. A. KERSEY, 4, Eslington Terrace, Newcastle.

Sunday January 16.....Mr E. W. Wallis.....Trance Address.....at 6:30 p.m.

Monday.....17.....".....".....at 8 p.m.

Sunday.....23.....Mr W. C. Robson.....".....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. Browis, 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.

*Excelsior Society of Spiritualists*

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

Circle Meetings every Monday and Thursday, at 7 p.m.

*West Pelton Spiritualists' Association.*

President, Mr. F. Walker. Vice-President, Mr. W. Dodds.

Secretary, Mr. T. Alderson, 20, Edward-street, West Pelton.

*Cardiff Spiritual Society.*

No. 3, Angel Street, Cardiff. Sec., Mr. W. Paynter, 10, Bute Crescent.

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

*Birmingham Society of Spiritualists.*

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

Oozells Street 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, 83, Downing

Street, Manchester. Public Meetings every Sunday evening at 6:30.

*Walsall Spiritual Society.*

1, Exchange Buildings, High Street, Walsall. Sec., Mr. Thos. Blinkhorn,

16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation;

6:30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m.

*Islington Spiritual Society.*

70, High-street, Islington, N. Hon. Sec., Mr. Hugh Hutchinson.

Public Circle, Thursdays, at 8:15 p.m. prompt. 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

January 16...Mr Wright

January 23...Mr Tetlow

30...Miss 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.

Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

*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.

*Great Yarmouth Association of Investigators into Spiritualism.*

Sec., Mr. R. R. Dale, 8, Waterpark-ter., Southtown-rd., Gt. Yarmouth.

Sundays.—Instructive Seances, at which Discourses are delivered.

Tuesdays.—Investigators' Seance. Thursdays.—Development Seance

*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 January.*

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at

2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street

January 16...Miss Harrison, Shipley | January 30...Mr A. D. Wilson

" 23...Mrs Illingworth, Bradford |

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

Sec., Mr. Smith, 17, Scott Street, Butler Street, Bradford.

January 16...Mr W. Farrar | January 30...Mr John Wright, Keighley

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

Sec., C. Poole, 28, Park Street

January 16...Mr A. D. Wilson, Halifax | January 23...Mr Armitage, Batley Carr

30...Local

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and

6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

January 16...Mrs Dobson, Batley Carr | January 23...Mr John Wright, Keighley

30...Mrs Illingworth, Bradford

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at

6:30. Sec., Mr. W. Walker, 46, Conway Street, Halifax.

January 16...Mr Howell, Manchester | January 23...Mr Pell, Morley

30...Local

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

Sec., Mr. J. Armitage.

January 16...Mr J. Wright, Keighley | January 23...Mr A. D. Wilson, Halifax

30...Mrs Dobson, Batley Carr

MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.

Sec., Mr. John Illichliff, Providence Buildings, Britannia Road,

Morley, near Leeds.

January 16...Mr Pell, Morley | January 23...Mrs Dobson, Batley Carr

30...Mr Armitage, "

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

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

January 16...Mrs Jarvis, Bradford | January 30...Mr Wallis, Nottingham

" 23...Miss Harrison, Shipley | " 31...Mr Wallis, Nottingham

OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.

January 16...Mrs Tate, Bradford | January 23...Local

30...Mr Pell, Morley

*KEIGHLEY.*

January 16...Mr Armitage, Batley Carr | January 23...Mr Shackleton and Mr.

Morrell, Keighley

30...Mrs Jarvis, Bradford

*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, Colbton-street, Everton-road.

January 16... | January 23...Mr J. C. Wright, 11 & 6:30

" 17...Local Speaker 8-0 | " 24...Do. 8-0

*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 Spiritual Society.*

8, Bournemouth Road, Ryo Lane, Pockham. President, Mr. James

Kinnorsley Lewis. Meetings, Wednesdays, 8 p.m.; Sundays, 11 a.m.

(for inquirers), 7 p.m. (select). For admission, &c., address Secretary,

as above.

Marylebone Progressive Institute and Spiritual Evidence Society.

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr. J. M. Dale.

Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell

Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8:30

Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d.

*Nottingham Association of Spiritualists.*

Hon. Sec.: Mr. Yates, 30 Lower Talbot Street, Nottingham

On Sunday morning at 10:45 a Circle for Development.

Sunday evening at 6:30, Public Trance and Normal Addresses are given

A Seance is also held on Thursday evening at 8 o'clock.



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