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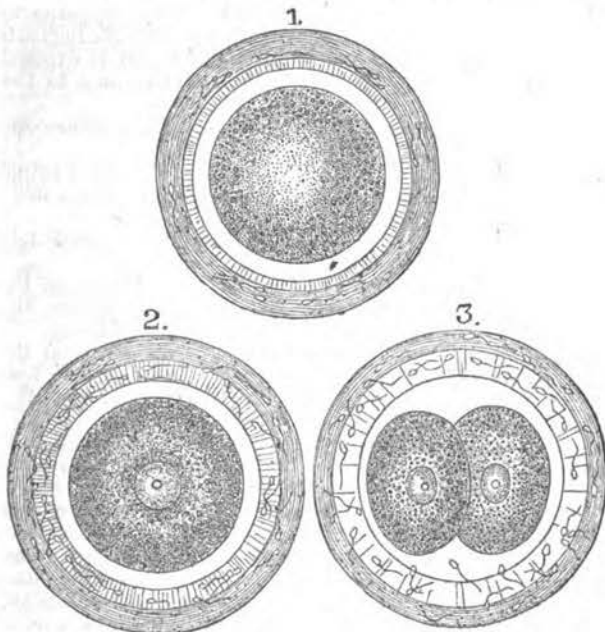
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THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER XXIII.—THE MICROCOSM.



THE FIRST APPEARANCE OF THE HUMAN ATOM
IN MATERIALISED CONDITIONS.

ENLARGED FROM A SPEC. AFTER HÆCKEL.

I HAVE selected this subject as a fitting close to the Series entitled “Philosophy of Spirit,” as I propose to deal with the differentiated human atomic spirit, from its first appearance on the mundane plane of conscious existence. As the prior chapters have dealt with the intellectual and spiritual parts of the human organism, this will treat of the embodied form, by which the internal form is expressed in outward shape and figure.

In spiritual, or symbolic utterance, the form applies to the interior part or spiritual Nature; while *figure* or *shape*, refers to

the external or physical covering; the latter, at death being dissolved and separated from the true form, which alone passes onwards into a new condition of conscious being.

To us, while on the external plane of outer existence, the figure, or physical appearance, determines the difference between one and another, but, when on the spiritual plane of conscious being, the difference is manifested by variation of qualities, as in that condition the physical organism is *non est*.

To the Human Organism alone, as will be seen in that which follows, belongs the term—Microcosm; for, so far as this planet is concerned, the Human Organised Being upon its surface is, in each specific individual, and collectively in the whole—an epitome, which images all that is above in the world of interior nature, (or spiritual plane) and reflects all that is below in the animal, vegetable, and mineral kingdoms in outer nature’s realm. From this it follows that the Human Organism, with its own three degrees of receptive life, (for all outward physical forms of animated life are only receptacles of Life,—not Life itself,) is a world in miniature: and presently, I shall endeavour to show who and what is the Architect and Builder of that world in miniature. This brings me to notify the difference of the Philosophy of life-phenomena, as presented from an external or materialistic standpoint, and that illustrated from the internal or Spiritualistic vista; and wide as the difference is, yet they both converge in one point, and that is—the Microcosm.

The Natural Scientist teaches that Mind, with all that the term includes, is the resultant of what is called—matter; while on the other hand the Spiritual Scientist proclaims that, what is called—matter, is that by which mind expresses itself in physical conditions; and further, that mind and matter, both, are but expressions of a still more interior principle called—spirit; and that all expressions, or outward embodiments, are the infinite variety by which Life is made manifest in all conditions, and in all worlds and spheres of being and existence. Such manifestations varying from ethereal rarity down to the grossest density.

The Materialist, in his patient research into the mysteries of phenomenal life organisms, tabulates his facts, and seeing a graduated scale of life organisms, concludes that such gradation is the result of—Evolution; (what this is meant to imply will be noticed further on,) but, he does not see, much less does he recognise the action of another force which is—Involution. This is the principle with which in this essay I am most interested; and, accepting all the tabulated facts of scientific research as demonstrated and beyond dispute, I use them, with all due respect to their discoverers, as illustrative of the principle of Involution and its outworking, from the simple bioplastic forms of the lancelet and sea-squirt up to the complex form of the animal and the human form.

The illustration at the head of this chapter, is from a remarkable work, tabulating the discoveries and theories of that celebrated Naturalist, Ernst Hæckel, entitled "The Evolution of Man, a popular exposition of the principal points of Human Ontogeny and Phylogeny*" and from which work my illustrations, scientifically delineated are drawn. This work teems with wonders, and traces the development of organised forms of life from their beginning in the most simple rudimentary appearance, right up to their completion in full structural organised physical embodiment, in which mathematical precision and geometrical symmetry are beautifully combined.

With a freedom and self-reliance on the truth of his scientific facts (on which he challenges denial or disproof), the Author refused to be trammelled by the now antiquated prejudices, and ignorant know-nothingism of the past, and as a consequence he has boldly ventured on ground that has hitherto been a *terra incognita*, and has been rewarded by discoveries which have added immense acquisitions to the domain of acquired knowledge concerning the mysterious formation and development of living atoms. In such an enterprise, assertion is not allowed to pass for proof, nor is assumption permitted to stand in lieu of demonstration. Facts, and facts only, are recognised as truth, and as these are brought forth to view, they are carefully noted and tabulated, forming a basis upon which a truer and more rational philosophy of Life and its manifestation than any that has yet been taught, will be erected.

On the ground of physical appearances and scientific facts, the Naturalist occupies an impregnable position, but when he leaves this and enters upon the theoretical plane, he stands in a very different position, and as the issues therefrom are so momentous to the spiritual part of the human organism, it behoves every one who values the spiritual more than the mere phenomenal, to be guarded against the fallacies of appearances, lest a recognition of, and too great an interest in, the development of the physical and material, should draw off the mind from the still more important study of the evolution and development of the interior or spiritual part of the human being; for, while the one is dissipated and passes away, the other—the spiritual part—remains, and out of these very remains is evolved a spiritual form that abideth for ever.

The grand distinction between the two schools of thought is this. The Natural Scientist conceives that Nature (whatever the term may imply) produces and develops living forms, by graduated steps, the one from the other, *without* the action (or interference, as he chooses to put it) of any overruling Intelligence outside itself, while, on the other hand, the Spiritual Scientist acknowledges a Master Intelligence in all, and that such Intelligence is only another term for expressing the continuous and ever active presence and power of Beings (also in a graduated scale of consciousness), who, though invisible and inappreciable to mortals generally, are yet, nevertheless, the actors in and producers of outer nature, with all its multitudinous variety of organised and unorganised, of animate and inanimate forms.

That I have not misstated the proposition, I leave the reader to judge.† It is stated, in the work referred to, that—

"In the economy of the human body, this system (evolution of the nervous system) performs the functions of sensations, of voluntary movement, volition, and finally, the highest psychological functions, namely, those of thought.

"Modern Anatomy and Physiology have demonstrated that these functions of the mind, or psychic activities, are immediately dependent upon the more delicate structure of the central nervous system, upon the internal conditions of the form of the brain and spinal marrow.

"Here are placed the extremely complex mechanism of cells whose physiological functions constitute the mind-life of Man.

"The first rudiment of the central nervous system in the human embryo makes its appearance in the same most simple form in which worms retain it through life.

* The Evolution of Man, in 2 vols., published in 1879, by C. Kegan Paul & Co., 1 Paternoster Row, London.

† All the quotations in this chapter are given within inverted commas, thus, " ", and are taken from *The Evolution of Man*, by Ernst Hæckel.

"But step by step with the progressive evolution of the form of the brain, the evolution of its peculiar function, the physical activities, move hand-in-hand, and it is, therefore, the history of the evolution of the central nervous system, which, for the first time, enables us to understand the origin of life of the human mind from natural causes,* and the gradual historic development of the psychic activities of Man."

It is the summing up of the proposition by the author that is questionable. If, according to this statement, *the origin of life of the human mind is from natural causes*, then the activities of the same mind (on a plane of which the author is silent, if he does not ignore it altogether), in its aspiration for knowledge concerning its whence and whither, and in its endeavour to elucidate the problem of past, present, and future, are useless and vain.

It will be my aim to show that what the Natural Scientist terms *causes*, are not causes, but effects; and more, that the "origin of life" is not, and cannot be, discoverable in nature at all, but that the appearance of the rudimentary and embryonic form is the commencement of a new and changed condition of being, and that the beginning and ending of embodied or physical consciousness, forms but one link in the endless chain of continuity of Being; and that, although the *expression*, or manifestation of conscious life, varies in descending and ascending states and conditions, yet that which causes the change of these conditions, viz., the Spirit, or Life-principle itself, is incorruptible, and therefore eternal, without either beginning or ending. It is the differentiation of this Life-principle into self-conscious and self-centred atomic structural and organised bodies, viewed from an external standpoint, that forms the base for the naturalist's theory of Evolution, but which theory, to my view, is only a half truth, and like all half truths, is misleading and illusory. It is similar to viewing one hemisphere of the Earth, and that half opposite to the Sun, which is in shade and darkness, and thus differing from a view of the other hemisphere, or that half which is exposed to the sun-rays, in which all becomes clear and distinct to the vista.

I now proceed to notice the development of the Microcosm from a physical point of view.

The engraving at the head of this chapter shows the actual appearance, many times magnified (the actual size is a mere point or spec), in 3 stages.

Fig. 1. Is the parent spherical cell in the ovum immediately after fertilization.

Fig. 2. Is the same cell, with its new formed nucleus, the product of the conjunction of its parentage, and which is the *first* appearance of the new Being.

Fig. 3. Is the same cell with two nuclei, developed from the original one, which afterwards develops into four nuclei, and these four form the base of the after structural form.

The reader must not forget that the spherical egg cell is so minute that it can only be seen by the naked eye under the most favourable circumstances: what then must be the actual size of the nucleus itself—the life-germ—or the Ego of the new differentiated atom of life? For this Ego, or new Being, had never had an earthly or embodied existence prior to this event.

It is proper to notify here, that all animal individualities have precisely the same shape and appearance as the human, and were a number of these to be placed before the eye, it were impossible to distinguish one from another, and to specify which would develop into, say,—a worm, a mouse, a rabbit, or a Man!

"According to Baer,† the first rudiment of the body of a vertebrate, as it appears on the globular yolk of the fertilized yolk, is an oblong disc, (see Fig. 2) which first separates into 2 leaves, or layers (see Fig. 3). From the upper or animal layer evolve all the organs which produce the phenomena of animal life; the functions of sensation, of motion, and the covering of the body. From the lower, or vegetative layer, proceed all the organs which bring

* The italics are mine.

† Baer was a distinguished German Naturalist, who seems to have been amongst (if not the first) the earliest discoverers of the evolutionary process of development; he published works on this subject in 1828 and 1837, which are standard works to this day.

about the growth of the body; the vital functions of nutrition, digestion, blood-making, breathing, secretion, reproduction, and the like. Each of these two original germ layers separate again into two thinner layers, one lying above the other. First, the animal layer separates into two, which Baer calls the skin, or dermal layer, and the flesh, or muscular layer. From the uppermost of these two, (the skin layer) are formed the outer skin, the covering of the body, and the central nervous system, the spinal cord, the brain, and the organs of sensation. From the lower, (the flesh, or muscular layer) the muscles, or fleshy parts, the internal, or bony skeleton,—in short, the organs of motion, arise.

"Secondly, the lower, or vegetable germ-layer parts in the same way into two lamella, which Baer calls the vascular, and the mucous layer. From the outer of these two, the vascular layer, proceed the heart and the blood vessels, the spleen, blood vessel glands, kidneys, and the sexual glands.

"Finally, from the lowest and fourth, or mucous layer, arises the inner alimentary membrane of the intestinal canal, with all its appendages, liver, lungs, salivary glands.

"Baer traced the transformation of these four secondary germ layers into tube shaped fundamental organs. He was the first to discover the process by which the entirely different body of the vertebrate develops from this flat, leaf shaped four layered original germ, and becomes transformed from layers into tubes."

This part, ending with the formation of these four primary tubes, one inside the other, (appearing as one tube from an outside view,) may be called the *first* stage, for, from this point, a new series of formation commences, which I can only slightly notice.

A question here arises; *why* should the number 2 play such an important part, and be such a prominent factor, in the process of the evolution and development of the structural organism? There surely must be some valid reason, why from the monad, a duad should be evolved; and, again, why this duad and its multiple should maintain its supremacy all through! This problem awaits solution; and, also, *why* the atoms and distinctive parts of the organism, in all its changing conditions, maintain a circular, or spherical, shape in whole, or part, to the end; for, there is not such a thing as a straight line, or angle, in the physical organism. We shall see if the theory of *natural causes* can present a rational or satisfactory solution.

Marvellous as is the process of development of the organism from a simple original cell, the wonder increases when we see that the cell is preserved in its integrity in all parts of the organism, (for even the tissues of the nerves, muscles, bones, skin, &c., are originally composed of cells,) and that each of these original cells are *independent living beings*, the (so to speak) citizens of the state, which constitute the entire multicellular organism.

Speaking of the appearance of the first, or original forms, from which all Life organisms have sprung, the theory of the Naturalist is, that

"The most ancient ancestral forms must have been very simple organisms of the lowest grade, and *must have originated from inorganic matter* by means of *spontaneous generation*. Adaptation through practice and habit, to the changing external conditions of life, has ever been the *cause of changes* in the nature of organic species, and heredity caused the transmission of these modifications to their descendants."

But I would here ask the Naturalist, what is spontaneous generation? And, if the simple bioplast is the author of its own being? Does "spontaneous generation" apply to inorganic matter, out of which organic forms were first developed? If so, then inorganic matter is living substance; for to assume that a non-living substance can produce a living organism is surely a solecism!

The emergence of the first organic form from non-organic substance, or matter so-called, is Life, in a degree *discreted*, from that which was prior; and in the non-perception of this fact, and not comprehending the difference between degrees of altitude (or *discrete degrees*) and degrees of continuity, the Natural Scientist is obliged to use terms which leave "the mystery of life" in as great obscurity as ever.

What I mean by *discrete* degrees is exemplified by the forms in which matter so-called is cognisable to us, viz: as gaseous, or atmospheric: as fluidic, or watery; and as solid, or earthy. The lines between each of these three divisions are sharply and clearly defined, and this distinction or difference in condition of formation and presentation, constitutes *three distinct or discreted degrees*: or as I term them "degrees of altitude." On the other hand, *continuous* degrees, are the variation of matter on the same plane of perception, thus, as from light to shade and darkness; from rarity to denseness and grossness; and in organic forms, from simple to complex. As inorganic matter itself is phenomenally expressed by its three degrees, so likewise, is organic life manifested by its three degrees, mineral, vegetable and animal, all culminating and manifested in the perfected human form.

I hold that the production of the first simple bioplastic cellular living being was a *creative act*, and of necessity, implies the action of intelligence, prescience, and knowledge, which cannot rationally be conceived to be possessed by inorganic matter. By what power, or outside Intelligence this first form was called into being remains to be seen, and if it is once admitted that there is, and must be, an extraneous Intelligent Power, there will be no difficulty in tracing the action of this power in the sequential order by which all animated forms of life are produced and evolved.

There can be no question that to the student of this subject, the name of Darwin is foremost, as he has given an impetus to the investigation of this branch of science which will never die; but as there appears to be a diversity of opinion as to what really constitutes the Darwinian Theory, I give it as stated by Hæckel.

"The gist of Darwin's theory, properly so-called, is the simple idea, that the struggle for existence in nature evolves new species *without design*, just as the Will of Man produces new varieties in cultivation *with design*. This struggle for existence, or the universal efforts of organisms to secure the necessary means of existence, *works without design*, but yet in the same way modifies the organism.

"The whole (Darwinian theory) is based on the simple fundamental idea that the struggle for existence in Nature modifies organisms, and *produces new species* by the aid of the same means by which Man produces new domesticated varieties of animals and plants. (g. v. But, a new variety is not a new species?) These means consist in the constant preference or selection of the individuals most suitable for propagation, so that the interaction of heredity and adaptation acts as a modifying cause.

Hæckel adds—"The celebrated traveller, Wallace (Alfred Russell Wallace), had independently formed the same conclusion;" and also, "But the writings of Wallace (especially those on Mimicry, &c.) contain many admirable original contributions to the Theory of Selection. It is most unfortunate that the imagination of this gifted Naturalist has since become diseased, and that he now only plays the part of a Spiritualist in the Spiritualistic Society of London."

It is difficult to see the relevancy of the latter part of the above quotation to the subject in hand, or to comprehend the reason why Hæckel should travel out of his way to so grossly and wantonly insult a man, who, on his own admission, has rendered such service to scientific research, except upon the hypothesis that Spiritualism, and all that this term is supposed to involve, is a stone of stumbling and rock of offence to the great body of Naturalists, and, I may add, Materialists, represented by those who claim to be authorities in Science, and leaders of modern thought, upon questions of the most vital importance that relate to Man and his future: If any! would retort the Naturalist and Materialist.

In plain English, the doctrine of the Naturalist, in regard to the phenomena of life organisms and their development and production, is based upon the theory of accident and chance! In their attempt to combat the (perchance) crude and irrational theories of the Theologians, they deny the action of any outside Intelligence and power, or what they choose to term—Supernatural; and thus, inferentially, they place Man on the same plane as the beasts and vegetables that inhabit the earth along with him. In endeavouring to avoid *Scylla*, they have struck on *Charybdis*!

The Naturalist's theory of descent is based upon the fossilised specimens of animal and other forms, which are found in the geological strata. The simplest forms only are discovered in the most ancient rocks, and, according to the after formations of the rock layers, so the forms become more and more perfectly organised, and it is only in the most recent formed strata, or geological periods, that the remains of Man are seen. From this more or less perfect record they trace the descent of Man backwards, to the most primitive and simple bioplastic cell form.

But does the absence of human remains prove that Man was not, in long past geological periods, extending—doubtless to an antiquity that figures can hardly express?

That the complex and perfect organization, which we call—Man, did not inhabit the planet along with the simple bioplast, and even more highly developed organisms, in the same condition of *existent being* as we now see it, is freely granted; but I hold that because the *human principle of life* is immortal, incorruptible, and eternal, that, therefore, Man always was, and is, and is to be. If Man did not exist in physical external conditions, the Human was yet in Being in other and internal conditions; and when the Earth had been prepared by the evolution of mineral, vegetable, and animal forms of life, then the Human assumed an external form, and, as Man, he descended from a prior condition of interior to an exterior form of life, and thus became the crown and perfection of living organisms, of which the first simple bioplastic cellular form was the prophecy. How this process was accomplished I shall venture to suggest further on, and if such a solution is rational, and can be supported by proof, then the evolution of Man, and of all species, will be found to be—not by natural selection, but by Spirit-action and power, and then the mystery of life is solved.

Instead of the Naturalist's Theory of Descent, it were more proper to propound a Theory of Ascent! not that one species has propagated another of a higher and more perfect organism than its own, but each species, beginning at the simplest and lowest, formed conditions by its organical emanations and life auras* for the introduction of a still higher form, which utilised and built up out of existing conditions a still more complex form, this process going on, not by wide leaps, but by a gradual and regular order, the older forms dying out and becoming extinct by the replacement of younger and more perfect forms of the same species, examples of which are well known.

This theory of Ascent is rational and comprehensible, and does not demand for its support the illogical and irrational assumption that a less perfect can produce the more perfect, or that a simple form has the power to produce a complex and a more perfect structural organism than its own. Like produces like—not unlike! I am not aware that the Naturalist can point to a single known example of one species producing another of a different type. Variation of species by artificial aids, or by the will of Man, may be generated, but to this there is a limit, beyond which even the will of Man cannot go; but to suppose that what cannot be accomplished by the intelligence and power of Man is effected by all lower forms of life than himself, and brought about by caprice, without design, appears to me irrational in the highest degree.

To those who can read between the lines, the ancient myth of the Phoenix rising out of its own funereal ashes, in a newer and more beautiful form, teaches that which I have just shadowed forth. Such has been in the long past antiquity, and the same is true in the present, and will be true for ever: the ashes of past generations supply the base for the existence of succeeding generations, and newer and more organically perfect structural forms of life, and the introduction of new forms of animated life only await discovery, and will follow as conditions are supplied for the same. The promise of this has had, and is having in our time, a fulfilment, of which the Naturalist and Materialist is ignorant. Clairvoyance has revealed the existence of these more perfect and beautiful forms inhabiting the realm of interior Nature, and these only await suitable conditions to be evolved for them to descend, or to appear visible in external Nature, and that which applies to the lesser kingdoms of Nature applies also to the Human kingdom itself.

* Every organised living form is continually throwing off invisible and impalpable somewhat, surcharged with the life quality, and this is the base of material life for succeeding generations.

The human Egg-cell, of which so much has been said, before its fertilization in the ovum, is a simple spherical cell. The great part of this cell is formed of a substance called yolk, or protoplasm, consisting of innumerable yolk granules, with a little inter-granular substance. (See figures 1, 2, 3.) In the upper part of the yolk lies a minute globular germ vesicle (so minute as to be observable only under high microscopic power), called the nucleus. This nucleus contains a darker germ spot called the nucleoid; and it is this point that contains the true differentiated life-principiate. The sperm-cell (or the masculine), or fertilizing protoplasm, also contains a nucleus, and it is the union and interblending of these two nucleoids which produces a new nucleoid (the first appearance of the new being, see figure 2). This new nucleoid takes a central position in the egg-cell, and is "The Life of the organism," which has to be developed therefrom into a structural form.

The human egg-cell, to appearance, is the same as all other animal egg-cells, and in this stage cannot be distinguished by any distinctive peculiarity of its own from animal cells. The transmutation, after the fertilization of the egg-cell, is exceedingly rapid, and in its first stages may be classed as:—

1st. The single nucleus. See figure 2.

2nd. " Two layers flat. " 3.

3rd. " Four layers flat.

The above is the first stage. The second stage has also its divisions, and are:—

4th. The tube form, which the above four layered germs have assumed.

5th. The hood form, which is the beginning of the inversion of the germ vesicle, and has seven nuclei (4 and 3).

6th. The hood form, with eighteen nuclei (11 and 7).

7th. The hood form, with twenty-two nuclei (14 and 8).

From this stage it passes into another, which may be termed the embryonic form. It would be interesting to trace the development of the separate organs and functions from the two and four original flat germ layers, but to do so would exceed the proscribed limits.

In the Embryonic stages of development, as given below, the transmutations are not so rapid as in the prior ones, which are all developed in 14 days.

In the 2nd week (14 days), the embryonic form is a simple lyre-shaped germ shield, the side view of which is like the figure of a comma, i.e., with a rough circular head, and a tail curving to a point, and which curvilinear form is maintained to the end. Actual size, 1/8th of an inch long from the crown to the point of tail.

3rd week (21 days). The embryo has enlarged, and the earliest rudiments of the higher sense organs appear. Actual size 1/4 of an inch over all.

4th week (28 days.) The rudimentary head is now distinguishable, with the five primitive brain bladders; up to this stage there is no appreciable difference between the human and other mammals. Actual size 3/8ths of an inch over all—with corresponding width.

5th week (35 days.) From this stage, the difference between the human and other mammals begins to be discernible, and from which, such difference becomes more and more marked. Actual size 7/16ths of an inch over all.

6th week (42 days.) The rudiments of the form become more developed, and from this stage, the tail begins to shorten. Actual size 5/8ths of an inch over all.

7th week (49 days.) The tail is almost absorbed, and the rudiments of the external limbs appear. Actual size 3/4 of an inch over all and 1/2 an inch in width. (Side view.)

8th week (56 days.) The tail has disappeared, and the external limbs are discerned, also, a large increase of the brain. Actual size 1 inch over all.

9th week (63 days). The head has developed and shows 3 brain formations, the top, front and back brain: and the 2 pair of limbs—(arms and legs) are developed, through not fully proportionate in dimensions.

12th week (84 days.) The form is well developed, the head and external limbs in proportionate dimensions. Actual size 1 1/2 inches over all.

15th week (105 days.) The form is perfect, and from which stage it is simply a matter of growth. Actual size 3 inches over all.

20th week (140 days.) The different characteristics of the human race are distinguishable, chiefly by the formation of the head.

We have thus seen that there are 3 distinct stages, the cellular, tubular, and embryonic; and it is at the *fifth week*, (35 days) that (in the embryonic stage,) the human embryo begins to be distinguishable from all other animal forms of life. At 28 days, the five primitive brain bladders appear.

Can any Naturalist give a reason *why* the brain should be developed from five (why not 4 or 6?) primitive bladders, or rudimentary cells?

I hold that Law is discernible in all the operations of so-called Nature; and the deeply important question involved is, who, or what, makes that Law? Such theories as, "Struggle for Existence;" "Survival of the fittest," are useless for the solution of such a problem; for, if found, it must be sought for in a very different region of mentality than that in which the Naturalist delights to roam. *There is a Law*, which works by order, and which is perfect in its operation, as undeceiving as that which maintains the universe, and whose rhythm is harmony itself, proclaiming to the human ear,—that is not deaf, the presence and actuality of—Spirit. *Spirit is Life!* and, that which the Natural Scientist terms—matter, is only another term for Spirit in conditions of (apparent) solidity.

The manifestation of that Law is by—symbols! and Nature itself, in the infinite variety of ever changing existent forms, is the symbol of "Spirit in action!"

Who can draw the line and say "Here matter ends and spirit begins?" Or, who can define matter, and say at what point it becomes differentiated from Spirit? Although to outward appearances they appear distinct, they are in very truth but one, dual: for, wherever matter is, there is spirit; the one, the external, and the other, the internal of the same thing.

According to the Naturalist, the true ancestors of all animal forms and even human forms of existent life are developed from the simple bioplast; but, how came the bioplast,—a living structural form, to be developed from prior inorganic matter? Upon what theory of development can this be explained? There is a chasm here which no materialistic science can bridge over; and, if we admit this primal chasm, it is easy to allow that the same exists between all diverse species of life—forms: for, what explains the one will elucidate the rest.

By a stultification of our highest faculty,—human intelligence, we may permit ourselves to be beguiled into the fallacy that a pair of animated forms may produce another form more perfectly organised than their own; but, to suppose that inorganic matter, even in its highest crystallised form, can produce a living, animated, structural, organised form, is debasing, and a dishonour to that within us which is—human.

Darwin even goes so far as to say. "By considering the embryological structure of Man—the homologies which he presents with the lower animals—the rudiments which he retains—and the reversions to which he is liable, (was it ever known that a man became a monkey?) we can partly recall in imagination the former condition of our early progenitors: and can approximately place them in their proper position in the Zoological series. We thus learn that a man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the old world. This creature, if its whole structure had been examined by a Naturalist, would have been classed among the Quadruma, as surely, as would the common and still more ancient progenitor of the old and new world monkeys."

Pity it is that the interesting pair of creatures who gave birth to that animated form of life that we call Man, cannot be discovered in their fossilized state, so that we might be able to gaze upon the remains of the Parents of the Human Race,—the actual Father and Mother of the veritable Adam and Eve! And as parental respect is one of the highest virtues, we should, notwithstanding the appearance of the *tail*, yet be bound to acknowledge with reverential awe that we behold the ancestors of ourselves!

If such a theory, as propounded by Darwin, and supported by so many Naturalists of the day, be correct, we may consider that the apes of modern times represent the "missing link," which were not so fortunate as to "select" partners that could

produce human forms, and consequently *they* still maintain the original structural organism which, in far back periods, gave birth to the "pair" that leaped at a bound from the animal to the human.

This, in plain English, is what the Naturalist's theory of Evolution brings us to, but, the unsophisticated instinct—shall I say? of humanity revolts against such teachings, and the silent monitor within whispers it cannot be!

Now what is the truth? Is human intelligence a *development* of animal instinct? Can the mere animal meditate on a past and future as well as a present? Can any form of life upon this globe, except the human, conceive of, and believe in, an eternity of future being, and regulate its moral action in reference thereto?

It may be urged, in answer, that some races of mankind are so low in the scale of intellectual life, that they have no conception of a future life, and no idea of God!

I, for one, question such statements, and put it down to ignorance, of what so-called Savagism really is. Because the simple idea of the savage, or uncivilized man, is not expressed in the more complex language and ideas of civilized races, it does not follow that he has no idea of immortality. Increased knowledge of Savagism reveals the fact that a belief in the intervention of Spiritual Beings in mundane affairs is universally prevalent, and their religions, or, it may be in our eyes, superstitious customs, unmistakably evince the presence of the human principle, and proves their belief in immortality. The animal lives in and only for the present; the human being lives, not only for the present, but for a future; and this fact demonstrates that, between the mere animal and the human form, there is a distinct and discreted degree.

Sparseness of words, or fewness of linguistic symbols, is no proof of deficiency of the human faculty or principle. Simple and few as may be the words of the untutored and uneducated Savage, it is said that there are, or were recently, labourers even in England, whose vocabulary, in common use, does not embrace more than 300 words, and this in a language (English) which contains something like 100,000 words; and yet, because these men in our midst can interchange their ideas with such a vocabulary, they are none the less human than their more highly educated neighbours.

When I use the word Man, I do not refer merely to the outward figure and shape, but I include qualities—principles—which are human, in contradistinction to the mere animal. For, while man has the animal within his form, the animal has not the human within its form. I hold that the qualities of the animal are not human qualities, but imitations of them. Animal instinct is a reflection of human intuition: animal cunning and skill are copies of human intelligence and human inventive power.

The error of the Naturalist consists in his confounding *comate* with *inmate* power. The skill displayed by the animal in building its home and providing for its wants, is curtailed and determined by what is *comate*—i.e., by that which is adapted to its own necessities for its earthly existence: beyond this it cannot go. For instance, the bees and ants whose homes are constructed with such geometrical precision, and whose government is so marvellously well regulated as to be thought almost equal to human social relations, yet their homes and modes are precisely the same as they have always been. Who ever heard of any particular species of birds constructing their nests upon a different plan to that which is proper to the species? These and other like facts prove that the habits of the animals are determined for, not by them, and their work is carried out in obedience to the impelling *instincts* of their nature, beyond which they cannot progress.

But does this apply to Man? Is the human principle developed by instinct only?

The inventive faculty which designs and outworks new adaptations, and which can command and utilize the powers of Nature, and render these, such as electricity, magnetism, light, heat, &c., &c., subservient to his requirements, places him, not only above all animals, but forms a gulph, or line of demarcation, that even the Gorilla or Ape can never pass, and constitute Man a Being diverse in kind, as well as degree, from all others. What shall we say when we see Man sweeping with his inventions the heavens above and the world beneath; measuring the distance, and tabulating the motions of the planets; foretelling

and providing for future events and requirements; hoping for and believing in, a continued existence when he passes from the present stage of life?

The animal knows of no higher Power or Being than Man! But Man conceives of and worships an Invisible Power higher than himself: and he knows, or may know if he will, that there are forms of life in other or higher worlds or spheres, which are as real as those which inhabit the earth on which he has his life for the time being.

Where the Natural Scientist stops in his theory of evolution, the Spiritual Scientist steps in and carries forward the process from Man to the Angel, from the Angel to the God, and even beyond the God!

There is a *descent of Life* as well as an ascent, and in the descending scale, at the zero point of humanity in earthly physical conditions, its commencement, *in such conditions*, is marked by the appearance of an infinitesimal point in a minute egg-cell. *In that point* (of which I have spoken at length) is involved all that is *evolved* until it assumes and develops the full and majestic structural organism.

We have seen that the new Being, in its first appearance and undeveloped expression, is a *monad*, which then becomes a *duad*, and from thence increases to 4, 7, 18, and 22 nuclei, each having an apparent life force of development of its own. But the original primal nuclid is the *Master Principle of Life*, and although from that, other and innumerable cellular forms are developed, yet its life works in and through all, and is comprised in the whole of the (apparently) distinct atoms which aid in building up the perfect organism. It is this which forms the Ego and makes the differentiation of the individual. What power causes the first process of development, whereby the *point* in the primitive spherical cell changes its original form and becomes *two flat germ layers*, and so on through all the metamorphoses which the component parts undergo, until the ultimate figure and shape is arrived at, from which stage it becomes only a matter of growth and not further development?

From the moment of the formation and appearance of this new primal life-spec, it begins the work of development, and draws to itself other atoms, which it assimilates and uses for the purpose of making for itself a body, or outward clothing, by which it maintains its contact with the outer plane of Nature, but over which it maintains its supremacy to the end of its being in earthly, or physical, condition. And, were it not to unduly extend the limits prescribed, it would be interesting to note the numerical and geometrical proportions of the various component parts, as the organism is developed from the one to the two, and then the four, and so on, for we should find that the mathematical precision and geometrical proportions are the exact outcome and expression of that Great Law to which I have referred: for numbers and forms have meanings, and are symbols which only the initiated can decypher and understand.

If we find the theories of the Naturalist to be defective, if not fallacious, as to the formation of individual species, and more especially the development of the human form, the question comes—How was Man produced, if not through the organism of the Ape?

This question is partly answered by propounding another—How does spontaneous generation come about?

We have indisputable evidence that what appears dead matter produces living organisms that bear no kind of analogy to the "matter" from which they sprang. And even from the putrid remains of what had been living organisms, we find new living forms are evolved that are diverse in form, shape, and structure, from the original structure out of which they sprang.

There are *two* worlds of Nature—one, called the outer, or external plane, cognisable to us by means of the five senses; the other is the inner, or internal plane of Nature (this inner world is unknown to, and unrecognised by, the Naturalist), and it is on this internal plane of Nature, commonly called the Spiritual world, that all forms of life subsist before they are projected on to the outer plane, and thereby become physical, or externalised.

The passage from the inner to the outer world is effected, in ordinary methods, by the conjunction, on the outer plane of Nature, of the two sexes, which supplies the conditions whereby the transit is made from one state of being to the other. But this does not account for the production of *new species*. This is effected by a different mode.

Our present times afford the knowledge of means whereby the first pair of every new species of organised life has been introduced.

Those who have witnessed what is called Materialised Psychic Forms, at Seances, have seen, felt, and heard what appeared to be human beings, created, so to speak, in a moment of time, and after maintaining their solidity for a time, have either vanished or gradually melted away into apparent nothingness. Now, as these speaking, active, moving Forms could not possibly be created by the will and power of mortals, the question comes—How came they into existence? and who made them? (In some instances animal as well as human forms have been made, and vegetable forms are very common.)

These facts (and I do not stay here to meet the questions and ignorant denials of the sceptic) demonstrate the action and intervention of Intelligent Human Beings who live on a plane that is invisible to the outer senses, yet, nevertheless, a real substantial world of their own.

Here is the clue to the mystery of so-called creation? These wonders, which can be verified by thousands of truth-loving and common-sense individuals, have, as a rule, been produced by human Beings who have lived on the earth as men and women, and the statements of thousands who have returned to tell the story of their exit from earth, and entrance into spirit-life, are proof-palpable that Man is an Immortal Being.

These psychic temporary Forms are produced from existing matter, chiefly atmospheric, which is Life in solution; and it only requires the action of a Master Power, exemplified in those Mighty Intelligences who govern the planet, to produce and make permanent the first pair or pairs of the different species of animated forms of life, and which, when thus formed, become the parents of their race.

As a proof that human Beings are in the inner world of Nature, who have not yet become externalised, I myself have had communion with some who informed me that they were coming into earthly conditions, and gave me certain indications whereby their identity was to be established.

I am quite aware that such a statement will render me liable to the charge of possessing "a diseased imagination," if not something worse; but, nevertheless, I mention this in the interest of pure science, for, tabulating all the facts which are known, I say the Spiritual Scientist has a basis upon which to erect a philosophy that will not degrade and debase, but exalt and uplift humanity, and which "Science," in the hands of able men who will follow in after generations, will unfold and tabulate, and expound the mysteries of Creation, Life, and Death.

Like all knowledge in the past, it has to be gained by slow but sure steps, and as the Naturalist himself has proved, even life-forms have commenced at the lowest point, and so likewise this knowledge and wisdom has its commencement, imperfect at first, but gradually developing into more and more perfect ideas and conceptions, proving that in all and every manifestation of Life, of Wisdom, and of Power, one somewhat is unmistakably prevalent, and that is—Progress.

The clairaudient scenes recorded by A.T.T.P., are provoking much inquiry and creating quite a sensation. The continual succession of the utterances of A.T.T.P.'s medium are causing him to be waylaid and interviewed by all classes and conditions, who have been attracted by the marvellous records of his utterances while under the influence of spirit control. It would appear that the medium is as subject to the inspirations from the invisible side of life while in his apparently normal condition, as in the trance state, hence the freedom he experiences in giving pertinent answers to all his interrogators. The scene presented this week is a masterly reply to the dogmatic tenets of the Roman Catholic Church, and shows that where certain rites are commended they are for the mutual strengthening of both priest and people, and not as a means for gaining an unholy influence over the minds of the laity. Confession, regarded in the light of worshippers seeking counsel and advice from their minister, is neither unreasonable nor immoral; but when a system of prying into one's secrets is introduced, the beneficial aspects of confessions are no longer discernible, and the mind becomes a slave to fear and authority.

ANOTHER INTERVIEW BETWEEN THE SENSITIVE AND THE JESUIT.

A CONTINUATION OF THE TWO PREVIOUS.

RECORDED BY A. T. T. P.

February 10th, 1881.

The medium at once went under control and spoke as follows: "God be with you, my beloved one, may your health continue, and your strength abide with you. Your loving Guide gives you greeting. I, with other of your surroundings, was present at this interview of yesterday, and purposely so; I let the individual consciousness of the sensitive prevail for a certain length of time; banishing for ever all doubts respecting the authenticity of the mental capacity of the sensitive from the mind of the interrogator, who, belonging to an order of acute actors, at once was enabled to judge that the sensitive was not of the same mental calibre as those of his own order; for neither by word nor deed could he detect that the sensitive was playing a part, or wearing a mask; although during this absolute consciousness he watched anxiously and eagerly, and at once accepted the theory that by some means inexplicable to him, the sensitive, or the man that was speaking to him, was subject to transitory change. He had noticed even a change of countenance, a greater composure of voice and manner, and a choice of more thoughtful language than in some parts of his former interview; and having acknowledged this in his mind, the first step, for which we wished, has been gained; and the question with which he came armed, you would never have had to record, had the sensitive's consciousness prevailed; but during a stammering answer that the conscious sensitive was giving, the tone changed, and under my influence he said—Speak now to me, and I will answer; I trust you simply because I know that your purpose is an earnest one; how I know that it is so, it is not necessary to dilate on. Put the doubts of your companion on this former enquiry into words, and I will answer. There are your objections, in the first place. Then was his answer. As far as I could remember much of our conversation was judged by my companion and myself as being more declamatory than argumentative, and this judgment gives rise to this first question, which I am about to ask you. Have you any respect for the Holy Scriptures? and if so, will you briefly inform me of that respect, which you own towards them. Again, you spoke in derogatory terms of the priesthood of the Church of Rome; will you kindly inform me and my colleague what you know of the priesthood? and whether your expressions forcibly directed against confessions, have any real ground? Will you kindly prove or endeavour to prove by Scripture that the Church doctrine in respect of confession is Unscriptural? You also dwelt long on lighted altars and adorned shrines, and your declamation seemed fervently earnest. Will you by argument prove, that the veneration which we hold for the images of the Virgin Mother and her Crucified Son, and also of the Saints of the past is Unscriptural? And then the sensitive's answer came; his voice was low and calm; and he said, I will answer these questions to the best of my ability, and will be obedient to reason. I know that I shall have the assistance of those who are ever guarding the faithful, who are obedient to the instinct of God's highest gift to His children—Reason. The age of reason, Sir Priest, will soon dawn, and those will suffer most who have been most disobedient to its rule. It appears by your questions, that our interview proved in its results unsatisfactory to your colleague and to yourself; this, Sir Priest, is easily explainable. Every argument should have a starting point, and every true logician requires as a basis an admission, and, without doubt, if I but briefly answer your question without an admission on my part, this interview will be, like the other, unsatisfactory in its result; therefore I shall start with an admission, and am prepared to meet you with a logical argument on that admission, and in the course of that argument, even if it take more than one interview, I am prepared in its due course to answer each separate question. First, then, my respect for the Scriptures is deep and devout; and when reason is brought to bear on these records of the souls that held communication with their fellow-men beyond the grave, then, Sir Priest, you will believe me in my statement, that considering the Bible and the newer revelations—the New Testament—to be filled with such communications, you will realise that in

this my admission, I am speaking the truth from my soul; subjecting all those communications to the highest gift I have received from God—my reason; therefore, if I quote from these Scriptures in my argument, I quote from communications which I hold in reverence. I fully realise that to be orthodox I must believe it whole and entire, without question or reason; in this sense, Sir Priest, I am a heretic, but for those parts that my reason bids my soul to accept, no man can feel a deeper reverence; therefore, when I quote from the Scripture, it will be from those parts that my reason bids my soul to obey. My knowledge of them is not thorough or complete, and my reason may perhaps bid me to give a far different meaning to many of its sentences than what your reason would accept, but there is a difference between opinion and faith; therefore I have answered you concerning the amount of respect I hold for the sacred writings; and I have prepared the way to my admission, so that we can now commence our argument. You bid me, Sir Priest, to answer another question; that is as to what knowledge I have of the order of priesthood. On your ordination, Sir, Confession, Absolution, Purgatory, and Indulgences, were amongst your sworn professions of faith, and your three questions will be met by my endeavour to prove that the ninth article of your confession of faith at your ordination is unscriptural, and promotes sin; viz., that scripture does not bid you venerate images made by the hand of man, and so far from bidding you, it proclaims such worship to be idolatrous. Further than this, I shall answer your remaining question to prove that confession stands equally in the position of promoting sin, and is as unscriptural as the veneration of shrines and images, for in that ninth article you are well aware that you swore to hold in veneration the shrines of saints, and the images of the Virgin Mary and her son Jesus; and further, in the eleventh article of your confession of faith, to which you are sworn at your ordination, you hold purgatory to be scriptural and authorised, and agree by oath that the monetary offerings avert the justice of the living God. My admission will embrace these principal doctrines of Popery; for in my opinion, Sir, it is a misnomer to call your church universal, and the word, the Roman Catholic Church, but half explains what you really are in my opinion, and therefore you will excuse my seeming harshness if I speak of your system as Popery, and its believers as Papists; therefore I stick to my assertion, that sin and blasphemy are alone promoted by them, and that they are unsupported by scriptural authority. Men have bound themselves together, promoting blasphemy by this union of their doctrines regarding confessions, and the priest's power of absolution. The idea of any man in my or your position being able to grant indulgence for any sin committed against God is blasphemous, and the Papist's idea of purgatory is also blasphemous, and at any point you can take your part in contradiction of my assertion. If, on the other hand, you think it more reasonable to remain a listener, it will be in either case equally agreeable to me. These doctrines lead the soul away from the living God—[here the control speaking parenthetically said, "The sensitive commenced, and I shall continue to speak as if speaking through the sensitive"]—leads the soul away from the Father that created it. It is God alone, Sir Priest, that can command; He alone has the right of commanding His children; He alone in His position is the Supreme Judge over sin, and Judge over the punishment of sin; He alone makes the border line of expiation, but man, under the system of Popery, has taken this right of judgment from the living God; and an order of priesthood in these things have made themselves judges of sin, apportioning those sins which are mortal, and judging those that are venial; and this gigantic disobedience against the authority of God has brought into existence the vicious system of confession, and man, maddened by self-conceit, absolves the confessing penitent, and pretends to forgive these sins, which are by God unforgiven. What blasphemy can be more deep! And not satisfied with that first step of disobedience against God, the wealthy can come to this preacher and teacher, and by parting with a portion of their wealth, bargain for yet uncommitted sins; and to aggravate this disobedience still more, this confession is not voluntary, but absolutely imperative, and ere, Sir Priest, I touch on one of your questions respecting confession, as to how far my knowledge of the order of the priesthood goes, and for awhile surrendering my just indignation against this blasphemy. If any

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The Herald of Progress.

FRIDAY, MARCH 4, 1881.

JOTTINGS.

The able article on "The Evolution of Man," by Mr Oxley to be found on our first and following pages is replete with deep thought and spiritual reflection, and as such we commend its careful study to all those who are striving to comprehend the laws involved in our Being. We cannot close our eyes to the fact that even after the laborious researches of our eminent scientists, we are no nearer the domain of causes, for all that has been accomplished by them has been to show us effects only. And we question the possibility of their doing more until they enlarge their field of operation and throw off the limitations of mere Material Science.

To the Spiritual Scientist the whole phenomena of nature from the simple cell to the intelligent man—from atom to galaxy—are due to Spirit action, and that outside of spiritual substances there is no real cause to be found nor can any cause exist elsewhere. These substances, to him, form the *sine qua non*, since within these are contained the potencies and prophecies of creative or regenerative skill. This Mr Oxley has clearly illustrated and concludes that spirit is the one in all, the prime mover, and the only sufficient cause to produce the changes and effects in the empire of nature.

Prof. Huxley, whose researches in Biology are widely known and recognised, distinctly affirms a difference between living and not living matter, and asserts "that the properties of living matter distinguish it absolutely from all other kinds of things, and that the present state of our knowledge furnishes us with no links between the living and the not living;" thus virtually preparing the way for the admission of a substance in which life resides and known to the Spiritualists as "spirit substance." None of our Scientists, however, maintain that (as that

term is commonly understood) is capable of evolving even the lowest and simplest forms of life, in fact, Prof. Tyndall, Dr. Roberts, and others of like celebrity, claim that the living organism does not originate in not living matter, and firmly pronounce their conviction, "that the living organism has originated from protoplasm the result of no matter what agency." These avowals of our leading scientific minds shew at least that they are not looking for supports to a theory of their own, but are earnestly striving to know that which is true. Such inquiries inspired by so worthy an object cannot fail in producing the conviction sooner or later, that the world of causes is the spiritual world; and we predict the time when the theory of the origin of man as propounded by Mr Oxley will be universally recognised.

The *Christian Herald* of 23rd ult. contains an account of a Miss Reade, a lady missionary in Southern India, who, desiring the power to speak to the Mussulman women in their own language (Hindustani), desired the Lord for the gift, and her own expression is that "the power came to her as a gift from God." One month she was unable to do more than put two or three sentences together, while the next month she was able to preach and pray without having to wait for a word. We can readily believe in the authenticity of such a story, but only in the sense that all things come from God could we believe that this power was granted to Miss Reade. God works through means, now as before, and while there is a more rational explanation we cannot accept the idea of any special interposition.

The same paper contains an account of deafness being cured by prayer. The account goes on to say that the loss of hearing was a perplexing inconvenience to the Rev. D. Johnson, but he never had confidence to carry the case to God in prayer. One night, while on my knees, he says, the Holy Ghost suggested to my mind—now your ear can be opened. I asked by what operation? The answer was by the power of God. I commenced praying, and all in a minute my ear was cured. I have never doubted for a single moment that the cure was wholly supernatural.

In both of the above cases prayer was necessary. We cannot pray earnestly without rousing our will-power, and inducing a spirit of receptivity; and these undoubtedly were the active agents in conferring the gift of tongues and the power of hearing. But who or what is the Holy Ghost referred to in the latter instance is beyond our powers of comprehension, unless we admit that the risen *dead* are the messengers for executing the Divine Will in response to our aspirations. And possibly the true meaning of prayer may be that we draw around us a condition of thought in which it is possible for our guardian spirits to supply our requirements in accordance with our petitions. This by no means limits the power of God, but opens the way and institutes the means for the execution of His Will.

We find an effort has been made to discredit the work of *The Herald of Progress*, and to make it appear that we are purely a local effort, or that the circle of our influence is restricted to the Northern Counties. This is erroneous. The *Herald* is not the property of the Newcastle Society, and we find a larger circulation in the Southern Counties than in the Northern, and the fact that our circulation is second to no other Spiritualistic journal in this country ought to prove the extent of our influence

(Continued from page 135.)

that is of the laity shall deny that confession was instituted by divine command; if any shall assert that secretly confessing to the priest is not by divine command, you say let him be accursed, let him be anathematised. You, in another question, asked me, Whether I could prove that confession was not by divine command, was not unscriptural; but I ask you whether this is not part of your ordination respecting the necessity of universal confession? and the priest's answer was, 'It is word for word part of a priest's ordination; and now,' said he, 'for your proof that it is unscriptural.' In answer to this remark, the sensitive turned round and said, "I will take the negative side of the question now, because you should be more learned in scripture than myself; but this I promise you, that every text you quote, I solemnly call God to witness, I will answer you as my reason dictates." In a low voice the priest said, "we found confession on several texts in the scripture; one is, 'Confess your faults one to another, and pray one for another, that ye may be healed.'" Well, Sir, said the sensitive, this I believe; but how does it touch on the question which you swore to observe in your ordination, that he that doubts the divine command of confessing to the priest alone shall be cursed? If I make a confession to you, Sir Priest, that I am but a poor, weak, sinful man, and that my dependance is alone on God's mercy, then this text supports such a theory, and that if I have confessed that to you, I have an equal scriptural right, according to that text, to listen to your confession to me. You look shocked, but such is my reasonable interpretation of this text's meaning. It contains no aid to the practice of secret confession to the priest; it means that if the people confess to the priest, they also have a right to confess to the people. If the text had said, 'Confess your faults to the priest, that they may be healed,' it would have been a scriptural authority; but the words distinctly are, 'one to another.' No mention of the priest is made at all; no authority given to any sect, but a policy working rest and peace of mind can be obtained by men confessing and trusting each other. Secret confession is between the soul and its God, not between man and man, or man and woman. If you ask me if I remember any text in scripture in which confession to God is enjoined, I tell you there are texts innumerable:—"I have acknowledged my sins unto thee, and my iniquity I have not hid;" again, 'I have confessed, O God, my transgressions, and thou hast forgiven; my iniquity have I not hid.' Here there is no question of men, but of God. This, Sir Priest, you can tell your colleagues, is not all declamation. Against God only can the soul sin, not against man. You said, when speaking of confession, that it was necessary for you to know people's sins, or else how could you forgive them. God help you; your claim on the right of pardon is a blasphemy, and it is even more than that—it is the greatest pillar on which your unholy influence rests. Once let a soul be bold enough to assail secret confession, then with determined energy will your order defend it as far as defence can go. I would not, I say, stand behind that screen and open the great act of blasphemy in the words you use, no, not for the world. And then the priest asked him what were the words he used? 'God hears you,' was the answer. These are your words to the kneeling penitent, 'God hears you, hears you through me, through me God will answer you.' I would not make use of those words, Sir Priest, for all the power with which your church could clothe me. There is no wavering in this assertion; the authority claimed is simply undeniable, and the priest becomes the penitent's God, and obtains an influence which I believe in your case to be exercised with discretion. But can you answer me this: Is it not a system that corrupts alike the priest and the penitent? Answer me—has it been edifying to you to listen to the constant detail of committed sin? and again, will you deny that it is the greatest means of corrupting a people—a nation? I have referred to the confessional question, and you have said your colleagues were not satisfied with my knowledge. If they want a repetition of this question, I dare not give it them; but I fearlessly tell you, Sir Priest, face to face, that a more thoroughly beastly scheme of interrogation was never brought into existence. It will come within my knowledge what opinion your colleagues will entertain respecting my opinion on this question, and so surely as they deny my knowledge of them, so surely will I publish them to the world. Purity of mind, indeed! Weak woman kneeling at your feet, believing that God alone can

answer her through you, Sir, and you asking questions that degrade your humanity, and which your soul in eternity will blush for and tremble. Even earnest as you are in your belief, draw the veil over it; let not your colleagues tax me again with only the capability of declamatory effort. I may bring too many burning proofs before them and their victims; things too dreadful to be recorded; truths too pungent for the acquiescence of even the most protesting minds; facts so startling, Sir Priest, which if once they meet the eye of the public, popular opinion will act as a mighty lever in sweeping from the earth its greatest abomination. May God forgive me for being hurried out of my feelings of calmness, when I think that after this farce of confession men rush into sin again, and again receive the farce of an absolving pardon. But is it so in the forgiveness with which God enriches the soul? He gives a new heart, a new spirit, and takes away the stony heart, replacing it with a heart of flesh and blood, enabling the soul to walk in obedience to His will, to walk in His judgment; not like the pardon of man, for what good can spring from the blasphemy—"God hears you through me?" I fancy that the first spiritual act of my soul will be to ask permission to attend some of these confessions. You have abolished reason; you have abolished divine authority; secretly resolving that neither shall stand in the way of promoting your views; and you tell men that if you are but faithful, all imaginable sins will be pardoned, and not even the means of leading a pleasurable life be denied to you. God grant, Sir Priest, that those who are earnest in your order will go through expiation, even here on earth, and see the depth of your blasphemous doctrines. Now in respect to purgatory. In your confession of faith at ordination, you say that the soul that on earth commits venial sins, goes into purgatory, and that such as have been guilty of greater sins, but who by charity have obtained indulgence from the righteous priest, will also go into purgatory. Now, Sir Priest, will you quote any text in support of this part of your confession of faith at ordination? I believe, Sir Priest, and my belief is supported by scripture, that the soul that is on earth holy and obedient to the will of God still remains holy and obedient in eternity; but he who is unjust on earth, is imperfect and unjust in eternity, or, in the language of scripture, 'He that is holy shall be holy still, and he that is unjust shall be unjust still;' so then if you support a purgatory, you support a Hell also, where heathens and Protestants abide. Now then, Sir Priest, I await a quotation; and again, in his low sweet voice, he said, 'Jesus suffered for sin, being brought to death in the flesh, but quickened by God, went and preached to the spirits in prison, who on earth were disobedient, when first the long-suffering God was waiting in the days of Noah.' It is not denied, said the sensitive, that the work of a pure and holy soul on earth when he leaves it is preaching to his imprisoned brothers and sisters in spirit, imprisoned in ignorance, imprisoned by earth's memories, and I do not doubt, that Jesus, when he departed from this earth, at once found an inclination to spiritual obedience by teaching the suffering souls their different terms of expiation. But to return, so as to conclude that part of my argument on confession, I say, that my first spirit desire, would be to see how far the priest's individual earnest efforts were proved in the confessional. I say to you, Sir Priest, that this is the weak and failing stone in your insecure and falling foundation. The walls of your vast Church's edifice are century after century being torn, rent, and severed; millions of souls are free of you, and thank God for that freedom; but the fall—the final fall—is not yet, but will be, ere the day arrives in which there shall be an universal acceptance of that which Jesus himself promised, that is that every household should contain its own priest, which may be rendered, that there shall be no home without a returning loved one of the past, and the confessional will be the weakest wall in the building, and will bring the edifice down and all will be engulfed *en masse* in the final destruction; and Popery shall then belong only to the past, and become a dark memory. Think, Sir Priest, of a mother or sister of your own kneeling down at the confessional at the side of such a man as he on the other side of the water, a cruel, hard, unfeeling, sensual bigot. May God forgive me if I judge him wrongly; I can but realise dimly such a possibility as kneeling to him as to a father, and him telling her that he has a right to know all her secret sins, and, then, amidst her sobs; between her wild cries, she believing that God only will speak to her through such a man, lets some secret escape her lips; she bows

her head and becomes this man's slave for life; he has gained an advantage over her, which he will never lose again; a secret has escaped her lips, unknown perhaps to the mother that bore her; unknown to her husband who fancies he knows the very secrets of her heart. It has been told, not to the dark wood, but to such a man, such a being, that you can scarcely say is formed of human flesh and blood. He has become master of her most intimate thoughts; with averted gaze she will never feel herself safe from his influence; she will never pass him without a down-cast look and trembling limbs; he has her soul fast in his unholy keeping. But you, Sir Priest, have turned pale; if you know nothing concerning him, perhaps the description touches others of whose confessional practices you are aware. And then the priest spoke about the inviolable secret of confession, and that it was impossible to gain any knowledge of such confessions. He said the priest was bound by oath never to reveal a confession. I know, that, said the sensitive, you are bound by oath never to reveal it. Reveal it—but to whom! Never to reveal it to men, not to any secular authority, even by one demanding it, even be he the highest in the law of the land. Is this not so, Sir Priest? A hesitating 'yes,' and a look of surprise formed the answer. The sensitive went on to say, let us suppose a meeting of priests, twenty perhaps, or thirty fine, strong, young, athletic frames, talking over their confessional duties and experiences. Does your oath restrict you one to each other? Are not the secrets of a hundred confessionals known to all of you? Answer me truthfully; I am sure you will, and more especially is this the case in the order of the Jesuits; for these meetings are far from being accidental, they are all formally arranged, and all the relations between these confessionals are arranged in their several orders, according to the interest of the Jesuits; all working in concert for the benefit of their order. And what is the consequence, Sir Priest? Let us take a home that has in its midst a pious soul one under its tender calling; well, indeed, may the master of such a home say, that the eyes of the world are penetrating all the secrets of his life; that not a word seems lost, let it be uttered ever so low, it comes back again from the world with the next day. He will wonder how it is; if he writes down his most secret thoughts not wishing to utter them. He is told of them, they have been read by—whom? *No one.* His dreams, nay, even if his tongue moves and his lips form words, he hears all again under some form or another; will may a member of a household not holding your tenets exclaim 'that his soul is not his own.' Why, Sir Priest, I heard one say that the duties of priesthood must have become a madness to many of the saints of the past; but you use confession far differently now; for instead of a madness it is made a means or road to power and ambition, and is neither more nor less than a great political means, and also an engine of many discoveries of a nation's secrets; for the priesthood, as an order, would not scruple to use confessional means as an end that would enrich them. Of course you have the right to reply, said the sensitive, on the question that has been asked by you, and the same publication will be given to your answer that is given to this argument; for be well assured that not one word of this interview will be lost, but all will be faithfully and laboriously recorded, and until our next interview I pray God that He may endow you with the right use of reason. May God be with you, *my beloved one,* and keep you. I have a message for you from Thomas Carlyle. He will, according to his promise, control; but he is not permitted to break into these ecclesiastical communications."

As these interviews between the sensitive and the Jesuits (as it is clear to me) are brought about by a higher Power, and also that there is a well devised plan in the background, I think it better to defer my remarks on the subject written until the Jesuits have had their position tolerably well riddled. Should this record come before any of the actors in this little drama, they need not fear any action on my part with a view to discover who they are. My time will come. They will come to me; I shall not go after them.

ALTERATION OF SUNDAY SEANCES AT WEIR'S COURT.—In consequence of the adoption of Sunday morning lectures, the seances held by Miss Wood on Sundays will, on and after March 6th, be held in the afternoon at 2 o'clock prompt, instead of the morning as hitherto. The attention of visitors to this change is requested, as it is believed to be more convenient to those residing at a distance.

General News.

Persons desiring receipts for sums under 10s. are requested to enclose stamp for return.

NORTH SEATON.—A lecture will be delivered by W. H. Lambelle in the lecture hall on Saturday evening next, chair to be taken at 7 p.m.

NEWCASTLE-ON-TYNE.—An experience meeting of a highly interesting character was held in the Society's Hall on Sunday evening last.

On Sunday, March 6th and 13th, Miss Samuels will occupy the platform of Goswell Hall; and on the 31st another Anniversary of Modern Spiritualism will be celebrated by a Soiree.

Several interesting articles stand over for our next issue, including an able lecture by Mr Ainsworth of Manchester, on "Creedism," "Spiritualism and Money," "Ancient Religions," &c., &c.

LIVERPOOL.—On Sunday, March 6th, the platform of the Concert Hall will be occupied by Mr J. C. Wright, at 2.30 and 7 o'clock. The President, John Lamont Esq. in the chair. By request "The Guides," will lecture upon "Thomas Carlyle." Questions and poems at the close.

Mr T. M. Brown will leave London this week end for either Northampton or Peterboro. He will be in Nottingham by Wednesday or Thursday next. Address—T. M. Brown, General Post Office, Nottingham. Derby, Belper, Manchester, and Macclesfield to follow.

CHORRINGTON COLLIERY.—A most satisfactory physical seance was held at the house of Mr John Hatch, on Saturday evening last. The medium was Mr Davison of New Delaval. The phenomena were of a most convincing character and similar to those recorded by Mr Dawson in these pages for February 11th. Mr Davison's mediumship seems to give every satisfaction to sceptics.

GRAND PRIZE DRAWING.—The Secretary of the Building Fund desires to remind ticket holders that there are still about 30 prizes unclaimed; as this cannot be kept open any longer, they are requested to send their claim and ticket at once to the Secretary of the Newcastle Society. If not claimed before March 6th next, it will be closed on that date, and the goods will be resold for the benefit of the Society.

QUEBEC HALL.—On Sunday, March 6th, at 7 p.m. prompt, Mr Iver MacDonnell's subject will be "War." Last Sunday he was repeatedly and loudly applauded during his discourse, especially by the ladies. It was a grand, masterly address, setting the great spiritual teacher continually to the front. He is indeed a Jesus man. Every Wednesday, at 8.30, Mr F. O. Mathews gives an address, and afterwards clairvoyant tests. There was an excellent audience on Wednesday last, notwithstanding the fearful snow storm that raged, evincing the interest felt in the meetings. Many highly respectable ladies were present. Mr Mathews has also consented to attend the Saturday Seances at 8, as Mrs Treadwell has resigned her position as medium, for a time at least.

LEICESTER.—On the evening of the 24th ult., a large meeting was held in the Silver Street Lecture Hall, to hear Mr Holmes vindicate his character against the slander and false statements which have been made against him by a Bible woman and others. Mr Holmes showed the contradictions and false statements of the witnesses respecting the charge of beating an infant, and the unfairness of the magistrates, concluding with an appeal to public opinion, instancing the fact that his neighbours voluntarily came forward to disprove the statements, and paid the fine unjustly imposed. Mr Bent rose in the warmth of earnestness, and moved the following resolution:—"That this public meeting of the inhabitants of Leicester, having heard the statement of Mr Holmes respecting the late charge preferred against him in the Police Court, is of opinion that there is not the least shadow of proof to substantiate it." This was seconded by Mr Clarke, and received with acclamation. On Sunday, February 27th, Mr Holmes occupied the platform morning and evening. The morning gathering was good, and the subject was, "A Challenge to Critics. Are the phenomena of Spiritualism genuine, or are they tricks?" In the evening the audience was very large. The subject was, "The Atheist's reply to Spiritualism," being a review of the debate between Mr Bradlaugh and Mr Burns.

R. WIGHTMAN.

The length of Mr Oxley's article compels us to withhold our weekly instalment of "Harry Tarleton." This will be resumed in our next.

DALTON-IN-FURNESS.—The Spiritualistic Investigation Society of this place, celebrated their anniversary by a tea party, on Thursday, February 11th, when about 40 persons partook of a substantial repast, efficiently served by Mrs Towers. After tea a public meeting was held when addresses, songs, recitations, &c., were ably rendered by the members and their friends. Mr Bishop, of Morecambe Bay, occupied the chair, and Miss Crewdson presided at the harmonium. A vote of thanks to Mrs Towers and the chairman, brought the meeting to a close at an early hour in the morning.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—It was announced in your last issue that the above society would hold for some time to come its meetings in the Concert Hall, commencing on Sunday last. This important step has been taken to bring the subject of Spiritualism more directly and prominently before the public. The platform of Perth Hall, being still occupied to spread eclectic light by the learned orator, W. Hitchman, Esq. M.D. On Sunday afternoon, Mr Shepherd occupied the chair and briefly explained the cause of change in the place of meeting. The guides of Mr Wright delivered a trance address on a subject chosen by the audience which elicited repeated applause and concluded a much better attended meeting than usual by given two impromptu poems. In the evening Mr Shepherd again occupied the chair, and the lecturer spoke with considerable force upon the "Facts of Spiritualism," chosen by the audience.

BINGLEY.—On Saturday, February 26th, a very successful tea and entertainment were held at Bingley. A good company sat down to tea, and afterwards a considerable number came to the entertainment, which passed off exceedingly well. Our friend, Mr E. W. Wallis, who is so well known, offered his services, and added greatly to the evening's enjoyment by his efficient rendering of several popular songs and recitations. We were considerably surprised to find that, in addition to his abilities as a singer and reciter, he could give phrenological examinations under impressions from his guides. Two persons were thus delineated most correctly, and we think he would do well to practice this useful gift more frequently, especially in giving advice for development of mediumship. A local preacher proposed a vote of thanks, and said that though it was the first time he had heard Mr Wallis, he hoped it would not be the last, as he was a host in himself. The chair was well filled by Mr J. Kealey, of Bradford.

T. A. HOWGATE, Sec.

GOSWELL HALL.—On Sunday evening last, Mr J. J. Morse occupied the platform of the Hall, the subject chosen by his guides been "Humanity a Prophecy," which was elucidated in a most forcible and interesting manner, and for me to attempt to compress the spirit of the discourse into a few lines, would result in a great detraction from the original. Suffice it to say that it was listened to with rapt attention by an appreciative audience. I must not forget to say that Mr Morse gave his services on this occasion for the benefit of the Funds, and he most kindly intimated his intention of giving his services on other three Sundays during the ensuing year for the same object which was received with pleasure and thanks both by Committee and audience.

J. N. G.

WEST PELTON.—On Sunday last we visited this colliery village, and held two most successful meetings in the Co-operative Hall. Notwithstanding the severe weather, the attendances both in the afternoon and evening were large and encouraging. The chair was occupied by the president of the association, Mr F. Walker. A good work is being carried on in this village. Public services are held regularly, and seances, where physical phenomena are obtained, and circles for the development of spiritual gifts, meet regularly. Not the least important of the work is the healing mediumship of Mr Campbell, of Perkinsville. This gentleman has in hand over 100 cases, of all kinds, which he prescribes for, and the association, to render assistance to sufferers, retail the herbs at a little over cost price, thus enabling patients to receive the benefits of this inestimable boon for the cost of medicine only. It is due to Mr Campbell to say that all his services are freely given, and that in several remarkable instances the power of his mediumship has succeeded in cases where patients have been pronounced incurable. We shall revert to this special gift of healing possessed by Mr Campbell again in our next issue.

THE INAUGURATION OF THE "FREE PLATFORM" AT LIVERPOOL.—On Sunday evening last, Dr. Hitchman delivered the inaugural lecture at Perth Hall to a large and respectable audience. The subject of the address being "A reply to Bishop Ryle on the Bible." The Doctor at great length discussed many of the various views promulgated in the numerous writings of the Lord Bishop of Liverpool, dealing strongly with the Bishop's idea of the inspiration of every chapter, verse, and syllable in the Bible. He extolled the virtue of Socrates, Aristotle, and Jesus, who suffered for the truth, and if needs be, he himself, for the same cause, would stand alone against all the world. The lecture was much applauded, after which a discussion took place between the Doctor and a Clergyman in the audience. In place of the audience singing from the book, as was usually the case, choir of ladies and gentlemen enhanced the proceedings by giving at intervals selections of sacred instrumental and vocal music, greatly adding to the interest and harmony of the evening. Next Sunday evening, Dr Hitchman will again occupy the platform.

JOHN CHAPMAN.

BATLEY CARE Association of Spiritualists.—On February 27th, Mrs Dobson (local) occupied the platform, when her guides, in their usual persuasive and intretive manner, spoke to a very attentive and appreciative audience. An effort is being made to provide suitable instruction for the young men and women, in the form of a mutual improvement class, under the able management of Mr Gulline (Mr Armitage and Mrs Dobson have promised assistance when "plan" arrangements will permit), to commence each Sunday evening at 5 p.m., and close for service at 6:30 p.m., from which it is hoped that an efficient choir will be raised under the tuition of Mrs Dobson.

A. KIRSON.

LADBROKE HALL, NOTTING HILL.—Our meetings to day have been well attended. In the morning a large and interested class of people attended, entire strangers to the matter of Spiritualism, but who were truly desirous to learn all they could relative to the subject. Mr Hopcroft bids well to become a useful medium for clairvoyance and trance. I hope friends will avail themselves of these morning meetings they are of considerable interest to the inquirer. The evening meetings have been well attended and that of to-night was also well attended. On this occasion Dr Nichols was listened to by a large and appreciative audience. The very clear and distinct manner in which the Doctor put forth his ideas, and the honest manner in which he related his several experiences conveyed such a measure of truth with them that even the very sceptic felt the weight of evidence presented. In concluding, the Doctor asked if there was any person present who could for one moment think he had come there with a desire to mislead or misrepresent to them in any way the facts which he claimed to have witnessed? He had no object in telling them a lie either from one motive or another. He had only given a testimony which could be testified to by thousands throughout the kingdom, and they (the audience) could bear such like testimony if they would but investigate for themselves. To insure good results from their investigations, they must go about it with a free heart and mind, to be receptive and not be convinced against their will, or they would indulge in their old opinions still. The lecturer was highly applauded at the conclusion of his remarks, and a vote of thanks moved by Mr Knight Smith and seconded by Mr Chadwick, was accorded Dr Nichols. Mr Chadwick spoke highly of the good influences which Spiritualism threw around *honest* and good *Spiritualists*, inspiring them to actions worthy of men and women. Ladbroke Hall has been newly furnished with seating room for 260 persons; the furniture being bent wood chairs made in Germany. The piece from Handel sung by Mr Knight Smith was beautifully rendered.

NOTICES TO CORRESPONDENTS.

G. S. (South Shields).—We are sorry indeed that you should have penned your last epistle, which plainly shows that your object was not so much the acquisition of truth as the ventilating of opinions peculiarly your own. Your summary of Spiritualism is hasty, and formed not from any practical experience, but from slanderous and libellous newspaper reports. The so-called "exposures" have never injured the cause of Spiritualism, but have invariably shown the crude conceptions which are abroad respecting the real nature of spirit manifestations. In every instance the result has been the "exposure" of the ignorance of the would-be exposers. Since abuse has taken the place of argument, we must decline your article.

PRESTON.

The veteran Spiritualists of "proud Preston," writes a local correspondent, led on by their doughty champion, Edward Foster, Esq., had an exceptionally grand battle, or red-letter day, on the evening of Friday last, February 17th, in the Temperance Hall of that handsome town. Dr. William Hitchman, of Liverpool, was the chosen president on this interesting occasion, and Mr J. C. Wright, the rising orator, amongst our Trance-speakers, was the gifted Lecturer on "Popular Christianity, tested by Reason, Science, and Philosophy, in 1881." And, verily, it was a successful meeting for Spiritualists in every sense. It appears that a Rev. Dr. Lee, aided by a Rev. Mr Egan, has been publicly denouncing Spiritualism and Spiritualists, in unmeasured terms of abuse, as the doctrine and delusion of devils—in the flesh and out of it—in true form of that Ecclesiastical Christianity which seems made up of expediency against right throughout the world, or, as our French brethren might say truthfully—*Par le droit du plus fort*, in kingcraft and priestcraft.

The Chairman, on rising to introduce the Lecturer, was cordially received by the majority of the meeting, and in the course of his remarks he dwelt on the discourse of the Bishop of Manchester, addressed to the undergraduates of the University of Oxford, a special sermon from the pulpit of St. Mary's, on the influence of intellectual progress, or scientific Atheism, on popular Christianity and religious creeds. The Doctor controverted the Bishop, point by point, historically—showing, amongst other evidences, that centuries before Christ, the Greek race had more illustrious men in Ethics, Science, Philosophy, History, Oratory, Architecture, Sculpture, Painting, Statesmanship, Heroism, and the highest inspiration of skill and ability in various departments of human knowledge, than in the best days of any Christian population, past or present. That Darwin, whom the Bishop quoted with so much approbation, was descended from a line of scientific Materialists, and that his questionable form of Pantheism lent no countenance whatever to Christian Mythology; adding that his own experience as a surgeon in large Gaols and Asylums for the Insane led him to the conclusion that the popular Theology was not deterrent of crime, in any appreciable degree, whilst religious maniacs abounded everywhere at home and abroad. He protested that in B.C. 264 Zeno was a grander man than Jesus, and we might have idyllic sweetness of spirituality, as fragrant as the breath of a summer rose, and gladsome righteousness of heart and life, without exclusive creed, or old mythologic faith concerning Jehovah, or the first, but not the only child of Mary; in fact we ought to be good, and do good, for the sake of elevating our common humanity, without regard to the selfish hope of heaven, or the ignorant fear of hell. In the science of Biology, the principle of Life is identical, for example, in all its manifestations of plant, animal, and man, things living, in his opinion, being evolved by the inherent force of eternal Nature from things not living, alike in body, soul, and spirit. He concluded with an earnest and heart-felt panegyric on the splendid life and labours of GEORGE THOMPSON, the noblest amongst the noble advocates of freedom of virtuous thought, and liberty of righteous action—still the eloquent advocate of the rights of universal man—in the beautiful lines of John Greenleaf Whittier, reciting them as follows:—

"Not in vain, Apostle bold!
Unto us the tale is told
Of thy day of trial.
Every age, on him who strays
From its broad and beaten ways,
Pours its seven-fold vial.
But happy he whose inward ear
Angel comfortings can hear
(O'er the rabble's laughter;
And while patrol's faggots burn,
Glimpses through their smoke discern
Of a bright hereafter.

Mr Wright then proceeded with his address, to do adequate justice to which would necessitate its transference, *boldly*, to these widely esteemed columns. He spoke for an hour and a half, fluently and almost faultlessly, on the subject previously announced, endorsing the statement of the chairman largely in

regard to the existence of Christianity *before* Christ, the high order of Egyptian records, as thousands of years ago venerating the great primal virtues of wisdom, goodness, respect for life and property, chastity, peace, sobriety, content, honesty, truth, justice, the triumph of Right over Wrong, *eventually*, together with their denunciation of war, strife, pride, sloth, intemperance, dishonesty, self-aggrandisement, and other vices; in short, whilst Jesus of Nazareth—if report be true—was a grand exemplar of the higher Spiritualism practically, mere popular Theology, or Ecclesiastical Christianity, had lost its power over Reason, Science, and Philosophy, as *proved by brilliant illustrations*. In a word, "common sense had knocked the very soul out of the body of Christianity, or Creedism, and though it may die hardly, it must die surely—and quickly." Questions were then submitted, and angry speeches made, in superfluous abundance, amid a storm of clerical and furious passion—led on by the Rev. Mr Egan and his satellites—all of which were speedily and conclusively met, to the entire satisfaction of a highly respectable and most intelligent audience. Dr. Hitchman fairly brought down the house, as did Mr Wright, the former declaring that he would debate the question with any living man. The usual votes of thanks closed the proceedings.

"WHAT IS SPIRIT?"

To the Editor of the Herald of Progress.

SIR,—I have had sent to me *The Herald of Progress*, issued on the 11th of this month. In it there is a long letter on the question, "What is Spirit?" I have no wish to take up your space with any argument upon a question entirely empty of all meaning, perfectly insolvable, because not within the limit of the knowable. If the questioner had ever thought upon the use of words, and upon how much we can know, and how much we never can know, he never would have written so many words signifying nothing.

I affirm we know nothing of the essence of spirit, and we never can know anything; I likewise affirm we know nothing of matter essentially. Our knowledge of both is strictly limited by their manifestation or influence upon us. We know positively that mind exists, but we have but faint and very relative proof of any other existence. The phenomena called the Material is the conditioned, the conditions in every case being mind. There is but one force in the universe, and that force is mind. Whether we take a system of worlds, an express train, or the simplest contrivance, detached, they are motionless and passive matter; the connection and conditions being complete, we then have the result. But the conditions are the consequence of knowledge, and knowledge is a manifestation of mind. My conceiving power compels me to the conclusion that a moving body must be moved; the mover must essentially be active; in all change there must be an active and passive.

It would be difficult to conceive greater nonsense than the passage beginning with—"Thought is only a mode of matter, &c." A man who does not see that sound, colour, heat, light, &c., are mental impressions, and have no existence outside of mind, must have a loose screw in his reasoning machinery. Again, "Mind, intelligence, and will, are produced by eternal material forces." Can any meaning be pressed out of these words? If there is a force in the material universe, I know not where to look for it. Take the very simplest physical force, the lever. 1st. The body to be moved; 2nd, the fulcrum; 3rd, the lever by the counter weight. They are all detached. Now, the force depends upon a set of conditions, which must be known. Known by what? Surely by a knowing mind, and thick and dull must be the mind who does see that such knowledge constitutes the force, and that knowledge in every case is the type of all force.

But Mr Scott's arguments are so palpably absurd they answer themselves. He concludes by asking some dozen questions, which can never be answered; but he answers them, I have no doubt, as he thinks, "satisfactorily."

He asks his opponent to point out where he has made mistakes. His mistake is in using words having no meaning. For instance, "Will and consciousness are but other names for perception and reflection." But what are they?

February, 1881.

JOHN BEATTIE,

LIST OF SOCIETIES.

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

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

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: MR. H. A. KERSEY, 4, Eslington Terrace, Newcastle.
Sunday, March 6...Mr J. J. Morse...Trance Address...at 10:30 and 6:30 p.m.
Monday, " 7.....".....at 8 p.m.
Sunday, " 13.....Mr W. H. Lambelle.....at 6:30 p.m.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 2 p.m...."Form Manifestations," Miss C. E. Wood
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
Thursday, Seance, 8 p.m...."Form Manifestations," Miss C. E. Wood
Saturday, 8 p.m....Developing Circles for Members and Friends (free)

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

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

Gateshead Spiritual Society.

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

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

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

West Pelton Spiritualists' Association.

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

Cardiff Spiritual Society.

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

Birmingham Society of Spiritualists.

Pres., Mr R. Harper. Vice-Pres., Mr R. Groom. Sec, Mr J. Kennedy
Oozells Street 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. Sunday evening at 6:30. President, Mr J. Campion, 33, Downing Street. Secretary, Mr Croft, 26, Roach Street, Queen's Road, Miles Platting.

March 6...Mr Brown. Collection towards Harmonium Fund.

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. profnt. 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., Cheotham, Manchester.

March 6...Mr R. A. Brown | March 13...Mr W. Johnson

Glasgow Association of Spiritualists.

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

March 6...Mr J. Griffin | March 13...Mr E. W. Wallis

Goswell Hall (London) Sunday Services.

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

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39 Lower 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.

British National Association of Spiritualists.

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

Yorkshire District Committee.

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

Plan of Speakers for March.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
6...Mrs Illingworth, Bowling | 13...Mr J. Armitage, Batley Carr
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)

Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.
6...Local | 13...Mr J. Dent, Heckmondwike
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.

Sec., C. Poole, 28, Park Street
6...Mrs Butler, Bingley | 13...Mrs Illingworth, Bowling
HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appoyard, 6, Albert-st., Gibbet-st.

6...Miss Hance, Shipley | 13...Mr J. Wright, Keighley
SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

6...Mr J. Dent, Heckmondwike | 13...Mr A. D. Wilson, Halifax
BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m
Sec.. Mr. J. Armitage.

6...Mr J. Wright, Keighley | 13...Mrs Dobson, Batley Carr
MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m
Sec., Mr John Hinchliff, Providence Buildings, Britannia Road, Morley, near Leeds.

6...Mr Olliffe, Ossett. | 13...Miss Hance, Shipley
BINGLEY.—Intelligence Hall, Russell Street, at 2:30 and 6 p.m.
Sec., Mr Amos Howgate, Crossflats, near Bingley.

6...Mr Morrell, Keighley | 13...Mrs Butler, Bingley
OSSETT—Sec. Mr George Cooper, Prospect Road, Ossett.

6...Mr J. Armitage, Batley Carr | 13...Mr Olliffe, Ossett
KEIGHLEY.
March 6...Mrs Dobson, Batley Carr | 13...Local

Liverpool.

Services are held every Sunday in the Concert Hall, Lord Nelson Street, at 11 a.m. and 6:30 p.m.; and Monday evenings at 11, Towerlands Street, at 8 p.m. H. Morris, 35, Cobden Street, Hon. Sec.

Heywood Spiritualists' Society.

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

Hackney Christian Spiritual Evidence Society.

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

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham. President, Mr James 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 MacDonnel Tuesday, Lecture at 8 p.m Wednesday, Members' Seance, at 8:30 Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d

South Durham District Association.

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

March 6...Mr Lupton | 13...Mr Dunn
William Street, Auckland Park.
March 6...Mr Dunn | 13...Mr Mensforth
142, Gurney Villas.

March 6...Mr Mensforth | 13...Mr Gill and Mr Lupton
Mr. J. Lupton's, West Auckland.
March 6...Mr Gill and Mr Hill | 13...Mr Hopwood
Church Street, Byers Green.

March 6...Local Speakers | 13...Mr Eales
Villa Street, Spennymoor.
March 6...Mr Hopwood | 13...Local
38, Prince's Street, Bishop Auckland.

March 6...Mr Eales | 13...Mr Hills
Ladbroke Hall, Notting Hill, London, W.
Services every Sunday. General Meeting at 11 a.m. Public Service at 7, conducted by Mr F. O. Matthews. Musical arrangements by Mr F. Knight Smith.

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

Oldham Spiritualists' Society.
176, Union Street. Meetings every Sunday at 2:30 and 6 p.m.
Secretary, Mr A. Farrar, 7, Dawson Street, Lees.

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NEWCASTLE, Mar. 20 & 21, probably	MIDLAND COMMITTEE CONFERENCE (WALSALL), April 10
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cotics, such as alcohol, tobacco, tea, and coffee. By natural means it thus restores
the nervous system to its normal condition, by preventing the great danger of pos-
sioned blood and over cerebral activity, nervousness, irritability, worry, &c.

TO all LEAVING HOME FOR A CHANGE.—Billous Attacks and Sea Sick-
ness.—"I can seldom go to sea without being sick, and I can safely say ENO'S
FRUIT SALT is the only thing that ever gave me relief, and I shall ever recom-
mend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signal-
man, H.M.S. Industry, May 24, 1880."

HOW to AVOID the INJURIOUS EFFECTS of STIMULANTS.—The present
system of living, partaking of too rich foods, as pastry, saccharine and fatty
substances, alcoholic drinks, and an insufficient amount of exercise, frequently
derange the liver. I would advise all bilious people, unless they are careful to keep
the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid
sugar, and always dilute largely with water. Experience shows that porter, mild
ale, port wine, dark sherris, sweet champagne, liqueurs, and brandies are all very
apt to disagree: while light white wines, and gin or old whisky largely diluted with
soda water, will be found the least objectionable.

PALPITATION of the HEART, caused by liver derangement and indigestion,
frequently called (or mistaken for) heart disease.—"On the 14th April I pur-
chased a bottle of your FRUIT SALT, not feeling very well at the time, and it had
an effect that I never anticipated when I bought it. I have suffered more or less
since the year 1841 from palpitation of the heart, but very badly during the last few
years. The least thing would produce it during the day, and at night my sleep was
very much disturbed. Strange to say, after the first dose of Fruit Salt, palpitation
suddenly ceased and has not since returned. Out of gratitude for the benefit which
I have received, I have recommended it to all my friends, both in London and Yar-
mouth; at the same time, I feel it a duty to state the above facts, of which you can
make whatever use you please.—I am, dear Sir, yours respectfully, Truth."

ENO'S FRUIT SALT is peculiarly adapted for any constitutional weakness of the
liver. It possesses the power of reparation when digestion has been disturbed or
lost, and places the invalid on the right track to health. A world of woes is
avoided by those who keep and use Eno's Fruit Salt; therefore no family should
ever be without it.

AMERICA, INDIA, EGYPT, and on the CONTINENT.—IMPORTANT to all
TRAVELLERS.—"Please send me half-a-dozen bottles of ENO'S FRUIT
SALT. I have tried ENO'S FRUIT SALT in America, India, Egypt, and on the
Continent, for almost every complaint, fever included, with the most satisfactory
results. I can strongly recommend it to all travellers; in fact, I am never without
it.—Yours faithfully, an Anglo-Indian Official."

NEW GUINEA.—"How I wish I had a dozen bottles of ENO'S FRUIT SALT
It is the best medicine I have ever had, and the most refreshing drink I have
yet tried."—Explorations by Rev. J. Chalmers, London Missionary Society.

ST. LEONARD'S, Exeter, 22, 6, '80.—Dear Sir,—(Gratitude for benefits derived
has suggested the following tribute to the merits of your saline:—I'm offered
more physic, fresh powders, new pills, from north and from south, west and east;
I take only one, whatever my ills, For ENO'S as good as a feast.—I am, Sir, yours
gratefully, a Constant User.

DRAWING an OVERDRAFT on the BANK of LIFE.—Late hours, fagged, un-
natural excitement, breathing impure air, too rich food, alcoholic drink, gout,
rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pim-
ples on the face, want of appetite, sourness of stomach, &c.

"Yes: when I suffer from a brain overwrought—
Excited, feverish, worn from laboured thought—
Harassed by anxious care or sudden grief,
I run to 'ENO' and obtain relief."

A Barrister-at-Law, whose years now number above fourscore.

USE ENO'S FRUIT SALT.

IT is pleasant, cooling, health-giving, refreshing, and invigorating. You cannot
overstate its great value in keeping the blood pure and free from disease.

ANY EMERGENCY.

IT ought to be kept in every house and in every travelling trunk, in readiness for
any emergency; for under any circumstances its use is beneficial, and never
can do harm.

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

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

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

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

PREPARED at ENO'S FRUIT SALT WORKS, HATCHAM, LONDON, S.E. by

J. C. ENO'S PATENT.

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