

THE

Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 36.—Vol. II.

FRIDAY, MARCH 18, 1881.

One Penny.

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HARRY TARLETON:

A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

BY THE AUTHOR OF "LIFE BEYOND THE GRAVE."

(Continued from page 148.)

"That is so, no doubt," observed I, "but after all don't you think most of us have to fill insignificant posts in life? We can't all be great guns, you know. The generals could not do any good if they had not trusted captains and other inferior officers to rely on, and therefore every man in the great army of life may be a useful and honourable man, without being a ruler amongst men. I think it is a very laudable ambition for a man to be an M.P. But we cannot all be M.P.'s, and surely when we come to die we can look back upon our careers with a fair amount of satisfaction, if we have fulfilled a comparatively inferior position in society honourably, and to the approval of our friends. I think you are becoming a little misanthropical. Let me advise you, Harry, my dear fellow, to take a more cheerful view of life than you are doing just now. You are a member of an honourable profession; you are young and talented, and good looking, and with ordinary attention to your profession, you are as safe to get on in life as any man I know."

"My dear fellow," responded Harry, warmly, "I quite agree with all you say, but where I differ from you is in what you call 'getting on in life.' Your notion of that precisely coincided with mine until I became a Spiritualist."

"Oh, hang Spiritualism," interposed I, impatiently, "what has Spiritualism to do with your profession. Don't be a fool Harry. You know you can't make a living out of Spiritualism, so take my advice and drop it."

Harry laughed outright at my burst of impatience. "I am amused at your worldly-wise notions, said he." "You seem to think the great object in life is to make money or to make a name, and if you can combine both all the better; if not, never mind the name, but make money. This sums up the world's advice. Now let me tell you my view of 'getting on in life.' Spiritualism is either true or it is not. If it be true—and I know it is—I am in duty bound to live up to its teachings. If I believe it to be true and do not do this, I shall, in the next life, look back upon my earthly career with shame, and I shall deserve the punishment of the man who knowing what was right, had not the moral courage to follow it."

The oddest part of the matter is that Spiritualism, as applied to every-day life, is simply Christianity pure and simple. To benefit one's fellow-creatures is the end and aim of existence on earth; because, by so doing, one's selfishness is kept under and

we earn the good-will of our neighbours and fellow-men, and this good-will is simply spiritual wealth—the only sort of treasure a man can lay up in heaven. This is all that Spiritualism teaches and yet the clergy denounce it as the work of the devil! What a commentary on Modern Christianity! Who are the true followers of Christ, I wonder?"

"However; to return to my subject. Since a man's life only begins on earth, and his career on this mundane sphere is only a very very small item in the long life of eternity; and since, moreover, he cannot take a half-penny of material wealth with him out of this world, whilst all the spiritual wealth I have just alluded to, will of course, follow him, it is abundantly clear to my mind that mere money-making for its own sake is, from my point of view as a Spiritualist, a great waste of time, and a most useless and unsatisfactory possession as a source of happiness, *per se*."

"Well, I dare say," observed I, "that you would not object to be encumbered with it, and besides, as a philanthropist, I suppose you will not deny that money is a great power—a power to do good, and consequently, according to your ideas, a valuable means of acquiring the good-will of your fellow-creatures. Look at the magnificent charities of London, and all England, in fact. Surely no country in the world can boast of so many wealthy charities of every imaginable description as we can."

"Wait a bit," said Harry impatiently, "I'll answer you if you will only give me time. You say wealth may be useful, and is so in the hands of philanthropists. I don't deny that it may be; but I doubt very much indeed if it is."

"Look at Milhampton, for instance. Are there not hundreds—aye, perhaps thousands—of men in this city worth from £20,000 to £200,000, who come to this dingy city regularly every morning, day after day, and month after month, year in and year out, spending 8 or 10 hours out of the 24—more than half their lives, in fact, if we reckon waking hours—in huge gloomy buildings and narrow streets—away from their homes and families—and all for what? Simply to make more money. Their cry is ever *more*, and they continue with their noses at the grindstone all their lives, never cultivating any higher aspiration than money-making, and gradually sinking into a stupid old age. Of what use is their money, I should like to know? It does not even benefit themselves. They toil and slave, but cannot enjoy the proceeds of their labour. I often wonder whether any of them ever contemplate retiring at some distant date, and whether they have fixed on a given sum as a competency, which they are unable to attain to! You see such men spending enough on the cost of their houses alone to support them and their families in comfort for the rest of their days, and yet they have not the sense to retire whilst they have got a competency, and enjoy a quiet life in the country, free from care or anxiety about ways and means, but must needs go on, ever seeking

more, more, until some fine day they waken up to find that some large firm or bank has failed, or some one has absconded, and they are heavy losers, and perhaps have to 'go to the wall' themselves, and lose all! Surely the game is not worth the candle, in my estimation. All that a man wants, in my opinion, in the matter of money, is a sufficiency for himself and his family to live upon without stinting themselves, and when he has got this he has no right to go on making more money for himself. So far he is justified in being selfish, but when he goes further, his selfishness becomes criminal."

"But surely," observed I, "if a man goes on making money, in order that he may thereby get the power and means of doing more good in the world, you cannot blame him for that! If all men retired when they had obtained competencies, they would have no money left to give away."

"Of course," said Harry, "I would allow a man to make money for such a purpose, I would like to see men who want to use money for doing good set out in life with the resolution to be satisfied with a competency of £20,000 or £30,000, or £40,000, and then make up their minds that all they make over and above this sum they will only hold upon trust.—If they did this, they would never feel the terrible reluctance at parting with it which most rich men do. It is like parting with their life's blood. But how few do this? Do they not want a fine park in the country, an establishment in London, and the reputation of fabulous wealth? As a matter of fact, I have heard it said that there is a secret pride amongst these men in having it said after they have gone that they 'cut up well.' To die worth a large sum of money is their ambition. When they do give money to charities, you may depend upon it that the reason is, in nine cases out of ten, a selfish one also. When a man gets into years, there are two inevitable facts, which will and do always stare him in the face. One is that he must sooner or later die, and the other is that he must then part with his money which he knows he cannot take with him. If he does not feel failing health himself, he sees the friends of his youth dying off around him, and that calls him, or should call him, to a sense of his own chances of life. If, therefore, he is religious, he betinks himself of the rich man who tried to get through the eye of the needle—no that's not it," said Harry laughing, "but you know what I mean. Well, he looks about him and perhaps talks over his condition with the clergyman, and he is solicited to build or restore a church or give largely to the parish schools as a certain means of laying up treasure in heaven. If he is not influenced by these considerations he remembers that the duty of a Christian is to give generously to the poor; so he writes out a few cheques to various hospitals. If he is particularly loth to part with his money he carefully avoids giving it away as long as he himself can enjoy it, and therefore postpones his donations until his death by inserting them in his will; a course which probably excites the jealousy and ill-will of his disappointed relations. I do not mean to say that there are not many men who give money to these charities from a conscientious desire to do good, and from real sympathy with the poor and the suffering, but what I do believe, and am pretty certain about, is that the bulk of the money is simply wasted, as far as regards both the donors and the recipients. The essence of all benevolence, from a spiritual point of view, is that it should be impelled by love and sympathy in the donor, and received with love and gratitude by the donee. Now, just consider for a moment, the case of a man sitting in a lawyer's office, and instructing the latter to draw up a will in which some thousands of pounds are bequeathed for the foundation of a hospital to be called Snooks's Hospital. How much love and sympathy does Mr Snooks feel for the future patients, and how much will they feel for him? Have not vanity and a desire to make things comfortable for himself in the next world a good deal to say in the matter? If he really cared about them, would he not build the hospital whilst he was alive, and witness the good his money was doing, instead of letting the poor and diseased drag on their lives for many years more in squalour and misery, in back slums where he never thinks of penetrating, whilst he himself is yachting in the Mediterranean, or shooting in Scotland and enjoying his wealth to the full? No. I fear Mr Snooks would not pass muster in my estimate of a really benevolent man. Take the case of the man who feels that he really must lay up treasures in heaven also, because life is short, and he may soon be no more. He sits down in his snug library and writes out a few cheques, and sends them to the

Secretary of some Hospital he sees advertised in the *Times*, in return for which he receives a polite acknowledgment, and has the satisfaction of seeing his name figure in the next published list. How much gratitude or kindly feeling do you suppose the patients will ever feel for these kind of donors whom they never see, and whose names they never hear of?

Another man gives because he represents or wants to represent a particular constituency in parliament, and finds it politic to sustain a reputation for generosity, and keep his name before the public. Another gives because his neighbour gives, and he feels bound to follow his example or he likes to show the latter that there are as wealthy people in the world as himself."

"I am afraid," said I, "you are a little too hard. Surely all men are not so mean as you seem to believe them."

"No. Indeed, I know they are not; but really, without joking, there is a vast amount of humbug amongst these philanthropists, and humbug should always be denounced and exposed. It is not for me, of course, to pretend to read their motives, but one cannot be blind to the shams we see around us. It must be obvious to anyone that if people really can give their money from a disinterested motive, they can also shew their sympathy and kindly feeling by taking a personal interest in those whom it is intended to benefit, instead of sitting at home at ease and merely signing a few slips of paper, which cause them neither trouble nor pecuniary sacrifices. Moreover, they would not postpone their philanthropy until they are in their graves, or very nearly so, if they had been all along disinterestedly benevolent. The grand lesson which Spiritualism teaches me in this respect is that motives are everything. It matters little whether a man has anything to give; if he only bestows kindly wishes and sympathy, he ranks higher, from a spiritual point of view, than the man who gives thousands as a matter of irksome policy or necessity."

"Well," said I, "this may be all very true, Harry, but I don't see what it has to do with your prospects in life."

"Perhaps not, but you were harping on our 'magnificent charities,' and so I could not resist the inclination to analyse them a little. You were talking about the power for good which wealth gives. Let me tell you what I should like to do with money, if I had it to give. I would not let the hospitals have a halfpenny. Their object is to cure, not to prevent. What we want is preventive measures, and without them no real good will ever be done. What is the use of letting men and women grow up from gutter children in noisome dens, and acquire ingrained habits of intemperance and vice, which ultimately ruin their constitutions, and put them on the sick list, after which, and not until, you step in with your 'magnificent charities,' and offer them help? What a farce it is to try and bolster up the broken-down constitutions of the drunkards and the vicious, whilst you allow the offspring they are neglecting to run about the streets uncared for! The former you cannot materially benefit. It is too late in life to change their habits; neither do you attempt it. With regard to the children it is different. You could do them permanent good, but you take no notice of them. The good you do the parents will die with them. The good you might do the children would not die with them, but be multiplied fourfold in the next generation, through their descendants. Their habits are as yet unformed, and they can be moulded for good in a way that will last as long as they live, and be continued in their descendants. Surely it must be obvious to any sensible man that the proper charities to support are those which reach the children, not the parents. Orphanages, schools, training ships—these are infinitely preferable to hospitals."

[To be continued.]

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

Meetings will be held to celebrate the anniversary of Modern Spiritualism, at which collections will be taken on behalf of THE HERALD OF PROGRESS, on the 27th inst., as under:—West Pelton, in the Co-operative Hall; and at Queen Street, Heywood, when two addresses will be delivered by Mrs Yarwood, at 2.30 and 6 p.m.

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

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

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ERNEST WHEELER,

March 5th, 1881.

THE medium at once went under control and spoke as follow: "Yes, I was one of the oldest families in the county. Do you know Portsmouth; like from your own part of the coast of Hampshire, the Isle of Wight can be plainly seen from it. It was at Southsea, near Portsmouth, that I passed away from earth. In earth-life I was not like those, to whom I have listened in this room; those who either by hereditary or well-earned right gave forth rightfully a string of honourable titles; I am not like those; for in earth-life I more resembled myself in position—a country gentleman; but, unlike you, I was too much a coward to live governed by original thought, bearing the charge of eccentricity. All men respected me, and yet, Sir, I had lost my own self respect; I used to speculate on this, for I was not without the possession of the deeper and finer feelings of the soul. I would have given up all my worldly wealth to have got beyond the great *perhaps* of the future; and to have rested in the knowledge of the structure of my soul. One caprice had thrown me from that pinnacle, which is man's greatest possession—*self-respect*; a caprice on which I argued and wondered, why this temptation should have ever crossed my path; and next, why I should have fallen. I realised that in my nature was at work love, the common earthly nature of the body, and my crime seemed to close in on me with its many threads, giving me the awful and important reality, that retribution would of necessity follow, when God called my immortal soul from this world, when He called it beyond death, beyond the grave, with a call so potent, that no possibility should exist of disobeying.

Let me speak of myself and of my position; wealthy beyond the possibility of any consciousness of necessity; a walking whitened sepulchre after my crime; but, before, in my own opinion, and in the neighbourhood's opinion a conscientious man to God and to my fellow-creatures; not parading ostentatiously my charity, but giving it from my surplus income freely and judiciously, giving it from an income derived from an estate that had been in the possession of our family from the time when hired labour was but oneponny or twopence a day, and a yoke of oxen sold for four shillings; each succeeding reign saw additional grants; so that none came either in a good cause or even in a doubtful one, who went away from my door empty-handed. The church—all wealthy county families have something to do with the church. We had parsons and soldier officers amongst the members of our family at different times, and my soldier brother patronised me because of my meekness, and my reverend brother did so because he thought that my generosity was often imposed on, and consequently they pitied me. In those happy days I was sincere, gentle, and loving; merciful even beyond the commonly accepted term; a Latitudinarian respecting my views of the claims of mercy according to the opinion of my reverend brother, who seemed to be careful only to open wide the gates, that he might show all the horrors of the interior of Hell to his hearers. But whether intuitively or not, I know not; but I knew, that from this high position, I should fall, and this I know, that whenever his preaching was directed to these horrors, I would leave my seat and retire from the church, and ponder over whether such gates were left unbarred for erring men, for God's children. I had heard of a man being madly in love; oh, how I had laughed at the idea of any man being madly in love; but I became madly in love. There is no madness in a spiritual love, or in a love that is allowed by the soul's conscience and the soul's approval; but the madness of love proceeds from the adulation of body. My love was no love of the

girl's soul; mine was a love given to her before her soul had spoken even in language to me. I had passed the best years of my youth away amongst the many, who were all too willing to admit me as a member of their families. I was laughing, joyful, and happy in my freedom, until I met her, the daughter of a farmer, a tenant of my own, who had lost his wife, who had, in her romantic love of fine names, christened her child Ella Rosa Estella Landor. I shall never forget the feeling when I saw and heard her trembling answer to my greeting; and then came the fierce, intense desire that wholly possessed me; and I prayed as earnestly against this desire to God, but no answer came, that could stay me. I placed in array before my judgment—first, my position; and secondly, the highest resolves of my soul that had governed my actions in life; my blood relatives; the high standing of my family, and my family connections; but the fierce desire spurned all these obstacles, and thrust them aside with scarce an effort; and I found that I, a man passed beyond the prime of life, was loved by this pure and hitherto innocent soul. There are many, had they been like me, unfettered, would proudly have made this rustic child their wife; but throughout my life I had always been keenly susceptible to ridicule, and I feared publicly to bow my grey head before the altar, whilst the morning sun would shine on her golden hair. I took her to Portsmouth, and held no communication with relatives or friends for years; even stopping communications between myself and my banker, fearful lest the world should hear of my great folly. This is a pitiful tale against myself; there is no reason in it; I was afraid of the Mother Grundy principles that prevail throughout the world: afraid of the haughty sister's opinion; afraid of her daughters, my nieces, with their aristocratic breeding and class distinctions. I knew that they would kill my flower, if I brought it before them. Had not retribution found me, my loved child, the sweet pledge of our unhallowed love, would have made me brave; I should have flung fear away from me; but it was not to be until it was too late, for I bore my infamy and my expiation ere God called me from earth. I became blind, and I was led about by this wronged woman with a most tender and loving care; and then her little girl, our little moss-rose, was given to us, and still the world wondered where I, the head of my family, was hidden. They little suspected that I was blind and suffering, yet happy and thankful that the Author of life had not visited my fault too heavily; and when with loving arms my child-wife (because in the eyes of God she was my wife) told me, when parting from earth, "Be kind to little Rosa for my sake, and do not grieve that I am going to leave you; for believe me, you have given me all the happiness that I have ever enjoyed on earth;" I bowed down towards her, and said, "Rosa, are you conscious?" and she answered "Yes, and said You will get some trusty retainer to care for you, Ernest, and will teach him or her to love our child?" and I then and there promised her that before God I would care for the child whilst life belonged to me. God heard my promise, for earth-life did not put a stop to my unremitting care over my young daughter. I had before stated to you that our family estate had been accumulative through successive reigns, and the only part of my estates which was entailed was that which the originator of our family had had granted to him, and which was then occupied by my brother-in-law, my oldest sister's husband, and his growing family; but this did not form one-twentieth part of the unincumbered estates, and I said in my last words, "She shall be the richest heiress in the county, despite the blot on her blood." An aunt of my child, a sister of Rose's mother, took her place in leading me about, and protecting my child; and it was by my wish that they together studied the French language, for it was my intention to send my child to the Continent, so that she might grace her future position by being well educated. And then at last came the end that I had been praying for—an end that to me was peace. I made my will in my child's favour, and in which will was the strict injunction that it should not be opened until I was laid at rest in my own home. I intended that they should allow years to pass before they removed my body. This was an instruction given to the solicitor, which instructions, after death, I in spirit destroyed, much to the astonishment of the solicitor, who took the wise course of at once making known my death, and reading the will at the family meeting, after the funeral. I had left all that was within my power to leave to my child, and as I stood there in spirit, I realised that the love of most of my family towards myself was,

like Society's manners, cold and reserved. It was then that I saw my haughty sister get up from her chair, and turning to her husband, say, "This girl has robbed you of your rightful inheritance, and is the living proof of a stain on a hitherto unspotted family name. By claim of entail we are rightful possessors of our home;" meaning that my reverend brother was next in succession, and being unmarried, was living with his married sister, and therefore it was still their home. My nephew (may God bless him, and his eye shall be the first in the country to recognise this family record) got up and said, in the presence of his mother and of all the family there assembled, "When uncle Ernest died he left this child of his blood, not to be treated as a forlorn outcast, but to be received in our hearts, in our love." Well done, dear nephew; you spoke manfully for your absent cousin. And then my nephew was hushed to silence by the conventionalities of Christianity; and so the unhappy girl received but one unhappy message from the family, and that was, that if she had any respect for her father's name, she would never dare to usurp the position of mistress of the family mansion; that it would be wiser and more discreet, more Christianly, and thoughtful to sell her possessions, and keep absent. Keep absent from all her father's relatives." I followed in spirit, this cruel message; for I was still as useful, still as ready to aid her. The only answer that the brave girl made, was to her heart. I say brave girl, for she possessed a nobleness of soul; not inherited from me, but from her mother, and as she looked towards her mother's sister; it was with no hesitation; she spoke and gave forth her opinion; intelligence beamed forth from her face full and clear in every lineament. There existed the proof, that she had grasped the very essence of that letter's meaning; that her mind had stripped it from all its superficial surroundings. Pride—Pride—Pride breathed from every line in this message from my sister. My daughter said, "Aunt Grace is not kind to me; not so kind to me as my dear mother's sister." "You must remember, dear Sir, that foreign education had made her a lady. This letter was never out of her possession during many lonely years; she knew that she could at any time step in and claim the rightful position I had given her. I had no mistrust about her decision, for her's was a soul greater than that of her earthly father. Afterwards she heard, that her aunt the writer of this letter, my sister, was staying at South Sea at the request of her oldest daughter, who had said, "mother I always loved uncle Ernest and the Doctor tells us that soon we shall be parted mother, and I thought that uncle Ernest stood at my bed side, and told me I will meet you Grace, so that you shall not enter into another life in company with strangers, and then again he said to me, "Southsea is a pleasant place to take the journey from time into eternity." The answer of her mother was matter of fact enough. "All brain sick and feverish fancy. If you think child, that the sea breezes will do you good; we will go down. Kathleen, yourself and I. In regard to visiting the house where your uncle Ernest breathed his last, I will consider it; and if you are still anxious on arrival, will allow it. There was great conscientiousness." [I had here requested a short respite, as I could scarcely use the pen and the control said, I feel that you do want some rest, I find that when you are weary and jaded, I become ungrammatical, take your rest. This I did for a few minutes. Resuming the narrative, the control said.] "I mean conscience because to many her impulses would seem heard and unfeeling; doing strictly her duty to her sick child, rigidly acting the part of nurse, but with a coldness, a want of that impulsiveness, that does give so much comfort to the soul passing away from earth. But my dear Rose stands before her haughty aristocratic aunt, and as her name falls on the ears of this sister of mine, who was walking up and down the room, she coldly asked her the reason of the visit; and my Rose said, 'I have come to appeal to your heart aunt, I am so lonely. If I had injured my cousin who spoke so nobly for me in my absence at my father's funeral. I will make atonement for the injury of this accident of my birth, but do not turn your love away from me; Oh give me a seat in your home, for remember, I am of your blood.' And as the haughty woman looked down on my little Rose, a voice from the sick bed helped her to judgment, 'Mother, is she not our blood relation? She is of our own blood, Mother, for my sake, own her,' and as my beautiful child turned, and saw her cousin lying there so white, so wan; flinging herself down on her knees, and throwing her arms round the sick girl, my child said, 'you already

love me, and you will help me to win your mother's love;" and as her cousin answered her, I prayed, that God might bless her. I will help you, was the answer of the sick girl so effectually, that when I am gone, the void in a mother's heart shall be filled by another loving daughter. This was no half-hearted acceptance of my child amongst her kinsfolk, for, by the side of her daughter, my sister forgot her pride and reserve, and bending over my daughter said, "may God forgive me, for the message I sent you, poor forlorn, dear;" and then, my Rose, drawing the letter from her breast said, we will destroy it with all its memories. I in spirit was restored to absolute happiness by the nobility of soul of this my child, and when I leave you, dear Recorder, it will be once more to stand unseen amongst my grandchildren. I do not hold, as a rule, with the marriages of first cousins; but in this particular case it has been attended with a most beneficial and happy result; there will be one question asked by several of my family, and to set all doubts at rest, I will answer it before I go. "My blindness ended with the grave, it was a bodily ailment, and ended with the body." I said, do you wish this to be published, and he said, "This is to be published by all means, that she may know that her father is a self-appointed guardian over her, her husband, and her children. May God bless you, dear Recorder, and good morning." As he was going, I said, "Will you not tell me your name on earth, and he said, "I had rather not; I do not want unnecessarily to publish to the world all the secrets of the family and give pain, but I need not go further than say from—to—I passed on either side through the broad acres that once were mine. Those whose attention I wish to draw will easily recognise who I am, and for further information use the name Wheeler."

Now, Mr Editor, believing the story to be true, I wish this to be published as soon as circumstances will permit. Here is what I call a romance of real life, in which, if the principal actor has passed the bourne, at all events he has been enabled to return, and tell his story; and the other actors, who are still in the flesh, and, to use an Oriental expression, are still "eating the air," can at once admit or deny the truth of what is here recorded. If they admit to themselves the truth of the several incidents recorded, I ask them to ask themselves how in the name of possibility either the sensitive or myself could have got at the minute family details hereinbefore related? and I also ask them to admit that the source of information was more probably from the loving father to a loved child, over whom and whose belongings he is ever watchful, than from any of the roundabout suggestions that the medium or the Recorder might have heard, this or that here or there, and put things together, and made an apparently clever story out of them. If uncle Ernest has convinced his noble-minded nephew, who seems now, through his wife, the little Rose, to be in possession of these accumulated landed possessions, that he can return and enjoy the happiness which his daughter is enjoying, and that he can in spirit-life share with his kindred still on earth their hopes and joys, and feel for their sorrows, he has done more for his family than all the favours of the monarchs who seem to have added acre on acre to the family possessions, for he has shown them that life is eternal, and that moral offences, even though passed over slightly by man, must suffer retribution, either in the body or in eternity; and that the spirit that has left the body retains its love for those that it loved whilst in the body; and that when not repelled, it can aid the object of its love. The sentiment of the noble-minded boy, who in expressing himself so kindly, touched the sympathy and aid of his uncle in spirit respecting his cousin, has met its reward; as, according to the story, he is in possession of the family estates, and is the protector of his friendless, though wealthy, cousin. It may not be an idle story to say that "Marriages are sometimes made in Heaven." That this may reach the eye of Rose and her husband is my wish, as I am sure it will please uncle Ernest in spirit to know that those dear to him are aware of his constant watchfulness over them. Finis.

TRANSCENDENTAL PHYSICS AND BALMAIN'S LUMINOUS PAINT.

By MR T. P. BARKAS, F.G.S.

Within the last few weeks an extraordinary work, entitled Transcendental Physics, has appeared in Germany, from the pen

of Professor Zollner, the facts in which are corroborated by several other well-known German Professors.

The object of the work is to show that physical phenomena frequently occur for which the recognized laws of science do not at all account.

Such, for example, as the motion of inanimate objects, without the visible contact or presence of any visible body capable of producing the motions; and that solid matter passes through solid matter without apparent fracture or dissociation of the parts of either. Phenomena analogous to nearly all those described in Professor Zollner's work I have personally witnessed, and have assured myself of their reality and genuineness.

A few days ago, a friend invited me to attend a seance, at which phenomena of the kind described by Professor Zollner frequently take place.

He proposed to place patches of Balmain's luminous paint on the objects that were likely to be moved by the invisible agents who might be present.

I accepted my friend's invitation, and attended the seance on the evening of Tuesday, February 23rd, 1881. It was held in a room in Newcastle-on-Tyne.

There were twelve gentlemen and Miss Wood, the medium, present. The medium sat in a strong birch arm-chair in the centre of the room, and she was skilfully and carefully tied to the arms of the chair with a long continuous tape by a gentleman who was present, and was skilful in tying knots and loops.

The lady medium, thus tied, sat in the centre of the room, below the chandelier, which was suspended from the ceiling of the room, and at the close of the seance, aided by the gentleman who tied the knots, I released the medium, and we found the fastenings intact. Personally, I have no doubt that the medium remained tied during the entire sitting.

The twelve gentlemen who were present sat in a circle round the medium on twelve chairs; the fronts of the chairs formed a circle 8 feet in diameter, and the knees of the sitters formed a circle 7 feet in diameter. Each sitter held the hands of his two neighbours, and circles of chairs, knees, hands and arms surrounded the medium during the whole sitting.

The room was carefully examined, and the only persons present were the medium and the twelve sitters. The space between the feet of the sitters and the chair of the medium was about 2½ feet broad, so that there was a ring of floor round the medium 30 inches broad.

I sat slightly behind the left-hand side of the medium, and on the floor near my feet there were placed a guitar, paper tube, tambourine, and lamp. A strip of luminous paint was placed round the waist of the guitar, across the tambourine, and round the paper tube other luminous bands were placed, and the entire face of the lamp was covered with luminous paint. Strips of luminous paint were placed on the rung at each side of the chair of the medium, and when the gas was turned out I distinctly saw the luminous patches on the chair rungs, the luminous strips on the guitar, tambourine and tube, and the luminous lamp, six patches in all.

There was also a strip of luminous paint placed on the support of the chandelier pendant from the ceiling, in order that we might be able to judge of the height of any luminous object that might pass through the upper portions of the room.

When the medium had been securely tied, and the luminous objects placed on the floor, the gas was turned out, and with the exception of a faint glow of nebulous light derived from the luminous paint, we were in darkness. Each sitter securely held his two neighbours, and the circle round the medium was complete. We sat thus conversing, and occasionally singing some pleasing melody for about thirty minutes, during which time no movement of any peculiar kind took place.

At this stage, a gentleman present asked me to make a few remarks, but not wishing to distract the attention of the sitters from the expected phenomena, I replied that I had come to make observations, not remarks, and suggested that we should continue to look for phenomena.

The company began to sing some simple words to the tune of "Auld Lang Syne" and immediately the guitar, which was lying at my feet, began to move. It presently rose into the air, floated about the room, reached up to an elevation nearly as high as the ceiling of the room, and, descending gently, tipped the heads of the sitters round the circle, and acted in a manner which resembled actions produced by a human being who

had the power of the freest locomotion among the sitters. During the entire evening no footsteps were heard, nor was any one touched by the lower extremities of anyone moving about in the comparative darkness, it seemed as if hands, independent of tangible bodies, were moving the musical instruments and producing the phenomena.

I requested the agent moving the guitar to place it in my hands, and instantly that was done, and two stanzas of "Auld Lang Syne" were very quickly played upon the guitar.

I then asked the agent playing the guitar to place his or its fingers over the luminous paint. This was done, and I saw what appeared to be the large fingers of a human hand.

I asked the agent to grasp my hand, and instantly I was grasped on the knee and on the hand by a huge masculine human hand, which was intensely cold, although the room, which had been heated by a stove, was very warm.

For the next half-hour, guitar, tambourine, tube, and lamp were moving about in various parts of the room, some of them occasionally striking the ceiling, and all of them acting as though they were carried about by invisible and impalpable agents, who had the freest powers of motion.

Towards the end of the seance, I was desirous of ascertaining the actual size of the large hand that had previously grasped me, and I asked the owner to place it on my head. The hand was immediately placed firmly on the top of my head, and I discovered that it was a right hand of enormous magnitude, and very cold, that the thumb of the hand rested on the front of the organ of constructiveness on the right side of my head that the palm rested on the top of my head and that while the thumb was touching the front of constructiveness, the fingers extended to the base of destructiveness, on the opposite side of the head, the span of the hand was therefore eleven inches and it was powerful in proportion to its length.

There was not a hand in the room belonging to any embodied human being of anything like equal size, and the medium who is a slender female has a small hand.

At the close of the seance, with the permission of those present, I felt the hands of the medium and each sitter, and without any exception, they were all quite warm. Whence then came the cold huge hand?

I have not the slightest reason to believe that any deception was practised during the seance, but in order to make assurance doubly sure, I would suggest to the managers of the "circle" that during future experiments, they not only have the musical instruments banded with luminous paint, but that patches of paint be placed firmly on the medium and on the arms of each sitter. By that means any movement of the medium or of the sitters would be at once recognised.

TRANSCERENCE OF FURNITURE.

(Translated from "Revue Spirite" for March.)

"The Inspector of the Foundling House in St. Petersburg forwarded to the Police Commissary of the Second Arrondissement of the town district the declaration of the widow, Marguerite Bitch, affirming that since the arrival at her house of Nicolaëff Pelagie, pupil of the Foundling House, there takes place in her abode supernatural phenomena (read mediumistic). Thus from the 3rd to 19th of November the household utensils lifted themselves up from their places, flew upon Nicolaëff Pelagie and his friend, Jacowleff Vera, without doing them any hurt. Strange noises were heard every now and then, and the stools upon which those young boys slept were lifted up from the floor.

"On the 19th of November, fifteen persons assembled in the house to witness these facts, and an unknown force lifted off their hats. Marguerite, addressing herself to a priest, invited him to come and pray at her house. Nothing occurred of a supernatural character during the performance of these sacred rites, but the phenomena recommenced as soon as the priest had departed.

"In the end, Marguerite addressed herself to the Inspector of Foundling Children, who, in his turn, put in his declaration to the Police Commissary of the second arrondissement. The latter then made an enquiry. All the witnesses unanimous.

affirmed that they had ocularly demonstrated to them supernatural phenomena in Marguerite's house, during the sojourn of Pelagie.

"In reporting these cases, let us remember, in parenthesis, that in Lesser Russia these occurrences are altogether of an ordinary nature; they take place every day, and are attributed to a familiar spirit."

MISS WOOD'S SEANCES.

We have been indirectly accused of embellishing our reports of the above seances, by an anonymous correspondent in a contemporary, who refers to a "small effort" of ours to discredit his report of the same seance. All we can say in reply to the remarks of our co-reporter is, that we have as strict a regard for plain facts and actual occurrences as himself, and that we aim in all cases to understate the phenomenal results rather than to varnish or colour them in the least degree. Though we confess our ignorance of the identity of this anonymous writer, we feel no hesitation in saying he was not present at the seance he reported, so that the inaccuracy is not due to "the mode or position of observation," but to hearsay only. We feel the greater confidence in making this assertion since we are familiar with the leanings and inclinations of every sitter present. This correction is published not that we value the depreciatory remarks referred to, but to shew that we are alive to the insinuations of detractors. As proof that we have understated the occurrences at Miss Wood's seance, we gladly publish the following excerpt from a letter sent us by one of the sceptical gentlemen present at that seance:—

DEAR SIR,

In your issue of *Herald of Progress* for February 25th, I notice a report of a seance which I and others attended on Thursday week.

After describing the expulsion of the medium and chair from the cabinet you say, an attempt was made to show *Form and Medium* at same time, but that it was unsuccessful.

You are wrong as to this, for I can testify as follows:—That at the moment when the medium and chair were protruded through the curtain, a portion of the white form was visible immediately behind them, and that I saw the form appear partially several times at the extreme edge of the curtain, and two or three feet from the medium, who was then seated visibly outside of the curtains.

You, Mr Mould and others, seated near the door of the room, evidently failed to see it, but I was more favourably situated in centre of the sitters, and to show that it was not mere imagination on my part, I may state that one or two individuals (presumably members,) called out several times "there it is," whilst Mr Mould and others, less favourably placed were failing to observe the phenomena.

General News.

WEST PELTON.—Mr Chas. Campbell, of Perkinsville, will deliver two trance addresses in the Co-operative Hall, on Sunday, March 27th, at 2:30 and 5:30.

SOWERBY BRIDGE.—Mr E. W. Wallis will deliver two trance discourses in the Spiritualists' Lyceum, Hollin's Lane, on Sunday, March 27th. Services to commence at 2:30 and 6:30. An entertainment will be held in the same place on Monday evening, 28th inst; admission, 2d each.

WALSALL.—The Midland District Conference will be held on Sunday, March 20th, 1881, in the Exchange Building, No. 1, High Street, Walsall. Order of proceedings:—Morning, 11 o'clock, Executive Committee; afternoon, 2:30, Conference. Spiritualists earnestly invited to attend. Evening, 6:30, Public Meeting, when a trance address will be given by Mr E. W. Wallis, of Nottingham. Subject: "Man's religious requirement supplied by Spiritualism." Collections at the close of the meeting. On Wednesday evening, March 23rd, Mr J. C. Wright, of Liverpool, will deliver a trance oration; subject: "The Land and the People." Questions answered on the subject from the platform at the close of the address. Collection to defray expenses. Doors open at 7:30, chair to be taken at 8 o'clock. All thinkers come and hear.

The members of the Walsall Spiritual Society have struggled hard for two years to establish a Society of Progressive Spirit-

ualists, and have been rewarded with intelligent audiences, many having received the truths for themselves, and are now holding seances in various parts of the town. With this encouragement we are stirred to make further effort to overcome our debts incurred, and also endeavour to establish a fund to provide more speakers for our platform. We now appeal to all persons to aid us with articles to open a bazaar at the latter end of this year. Any article can be forwarded to the following committee:—Mr G. Coates, Stafford Street, Walsall; Mr J. Venables, Mount Street, Walsall; Mr W. Roberts, 8, Mount Street, Walsall; Mr J. Tibbetts, Junction Street, Walsall; or the Secretary, T. Blinkhorn, 16, George Street, Walsall.

MR HOWELL AT STAMFORD.—On Thursday last, we were favoured with a visit from our much respected friend and brother in the cause of Spiritual Truth, Mr Walter Howell of Manchester, who with the assistance of his spirit guides gave us one of the most powerful and eloquent addresses, on the subject of "Spiritualism and its probable effects on Humanity," that we have ever had the pleasure of listening to. The thoughts expressed and ideas touched upon in the course of his address, were so forcible and grand that we feel at a loss to find language to express our appreciation of their beauty and soul inspiring nature. On the following evening, he again addressed a semi-public meeting at Brother Chapman's beautiful little seance room, when we were favoured with various controls, giving utterance to their thoughts on scientific, philosophic and social questions, thus showing the variety of minds in the next sphere of existence. On the whole it has been a most enjoyable time, and we hope that good results may follow the efforts put forth and that we shall, ere long, again have such a season of refreshing intercourse with the ascended ones, and that our Brother may receive his reward in that higher Kingdom, whence we are all surely travelling.—I am yours, Fraternally.

69, High Street, Stamford,

JOSEPH REEDMAN.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—Spiritualism in this large city, is creating a wide interest. The meetings held in Lord Nelson Street Concert Hall, have attracted a considerable share of popular attention, and awakened a spirit of anxious inquiry into the "Proof palpable of Immortality." Several circles are now held at 11, Towerlands Street, where phenomena of a wide and convincing character have been elicited and more are still needful to meet the demands of the anxious inquirers. The *Protestant Standard* published here, an organ notorious for its bigotry, contained a most misleading article on Mr J. C. Wright and Spiritualism, on Saturday last. The wily Editor and his reporter seem to be out of their reckonings altogether about Psychological phenomena. It is a long time since we came across such a blending of ignorance, insolence, and egotism. The article contained the usual salt copiously used by eager editors who want to have a fling at Spiritualism, but it was painfully deficient in even that poor thing called "Protestant justice." The Editor is kindly invited to come to 11, Towerlands Street, where he may, perhaps, hear and see something to cure him of his rashness and folly, even in more things than Spiritualism. On Sunday last, the controls of Mr J. C. Wright again occupied the platform at the Concert Hall, Joseph Shepherd Esq., occupied the chair in the afternoon. The chairman made some eulogistic remarks about Mr Wright's lecture on "Thomas Carlyle," on Sunday week—and invited the audience to choose a subject for the discourse. The subject gaining the greatest number of votes was the "Life of Jesus." The lecturer dealt with the subject in a liberal manner and was repeatedly applauded. There was a good audience. In the evening our esteemed President, John Lamont Esq., occupied the chair, and made some appropriate remarks relevant to the subject announced, "English despotism in the Transvaal." The lecturer reviewed the question in a political, historical and humanitarian sense. He strongly condemned the annexation of the Transvaal, and the Coercive War policy of the present Government. The lecture elicited loud applause from a crowded audience. Mr Shepherd moved a vote of thanks to Mr Wright and the control, it was not usual for motions of that sort to be made, but the lecture was one displaying more than ordinary elocutionary ability. John Fowler Esq., seconded the motion, and said that his father, his brother, and sister continually spoke to him through the lips of Mr Wright—The motion was carried with enthusiasm. Mr John Lithgow of Hayfield, will occupy the platform of the Concert Hall, next Sunday at 2:30 and 7 o'clock.

On Sunday, March 20th, Mr Howard, normal speaker, will occupy the platform at Goswell Hall. Service at 6:30.

MANCHESTER.—"Home Circles." The next meeting will be held at Mr G. Dawson's, 27, Ellesmere Street, Moss Side, on Wednesday, 23rd inst., at 8 p.m.

In remitting payments to *The Herald of Progress*, our friends would oblige by sending halfpenny stamps for sums under 10/-; over that amount Postal Notes, or P. O. Orders.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—38, Great Russell Street, London, W.C. At the fortnightly discussion meeting on Monday evening next (March 21st), a paper on "Sergt. Cox's Psychology" will be read by F. Podmore, Esq. Chair to be taken at 8. Visitors are invited.

MR THOS. WALKER'S LECTURES.—A public request to this popular and talented speaker has been made, asking him to favour his friends at Port Elizabeth with another visit. The following advertisement appeared in the local press of that Colony:—"A large number of Mr Walker's friends, regretting his intention to leave this Colony without again calling at Port Elizabeth, have now requested him, if convenient, to give a further series of his interesting lectures at this place previous to his departure for Europe."

QUEBEC HALL, 25, Great Quebec Street. On Sunday, March 20th, at 7 p.m. prompt, Mr Iver MacDonnell will discourse on "Prayer." On Wednesday, at 8:30, and Saturday at 8 prompt. Mr F. O. Matthews' usual seances. Admission 6d. On Monday the 21st, a meeting of members and friends will be held, to which the Secretary begs to call the special attention of all who feel interested in the work here, and hopes they will endeavour to attend.

J. M. DALE, Hon. Sec.
Mr J. J. Clephan of Stockton-on-Tees, has forwarded an interesting letter which he has received from Mr H. Freund, who emigrated from that town to Texas, in August, 1879, to *The Stockton Herald*, which was published in that weekly on Saturday last. The writer strongly advises intending emigrants to go to the north-east of Texas, which is the most favourable part for Englishmen to locate in; and not to buy Texas land in England, but to join some respectable farmer and work the land with him on the share system. By this means, he says, emigrants will be furnished with free house, as much fire-wood as they can burn, and a team and food for the same, and be answerable for them at the store for their supply of provisions. Intending emigrants should be careful, as much deception is being carried on by agents.

LADBROKE HALL.—On Sunday last, two good meetings were held in this Hall. At the morning service several mediums were present, which added variety to the proceedings. The evening meeting was also largely attended, and proved most interesting to strangers. On Sunday next, Miss Samuels, the Cardiff trance medium, will deliver an address and open the new platform recently erected for speakers. The abilities of Miss Samuels are so well known to London Spiritualists that it would be a work of supererogation to do more than invite our London friends to muster in strong force on the occasion of her last public appearance in London for a season. Mr Knight Smith will sing "He shall feed His Flock." Mr Matthews invites his friends to forward to him flowers for his platform, which may be either sent to his private address or to the hall.

GOSWELL HALL.—On Sunday evening last, Miss Samuels again occupied the platform of this hall. The former part of the evening was devoted to questions, which flowed in pretty freely, and were of an all-embracing nature, and the guides of Miss Samuels displayed great ability in the answers given. After all the queries had been disposed of, the guides proceeded to deliver an address on "Mediumship," which was listened to with rapt attention by a large and appreciative audience, many of whom at the close expressed the opinion that it was the best address of the whole series that has been given through this young lady. I may say that I quite coincide with them in their verdict, and do not think the cause from the effect is bad to trace, for on this occasion we were most happily relieved of the presence and influence of an individual whose object in attending our meetings has apparently been to wilfully make misstatements, and throw discredit on both committee and audiences, in the scurrilous articles appearing from time to time in his weekly periodical. But perhaps when we all arrive at that point of vocal musical ability, called perfection, we will merit and receive the favour and good-will of our friend.

J. N. GREENWELL.

KEIGHLEY.—Mr J. J. Morse will give two trance addresses in the Temperance Hall, Keighley, on Sunday, March 20th. Services to commence at half-past two, and six o'clock in the evening. Collections at the close of each service.

Mr T. M. Brown will lecture in the Spiritualists' Meeting Rooms, Nottingham, on Sunday next, and hold private seances for two or three days after. All letters up till Wednesday at noon to be addressed General Post Office, Nottingham. Mr Brown intends visiting his home after leaving Nottingham.

CARDIFF.—At the weekly meeting on Sunday evening last. Mr Brooks continued the subject commenced by him a few weeks ago, and on which various members have expressed their opinions at intervening meetings—"The Authenticity of the Books of the Old and New Testaments."

BRADFORD.—A social tea and entertainment will be held on Saturday, March 26th, for the benefit of the Yorkshire District Committee, in the Spiritualists Church, Manchester Road. Mr Wallis, Mr Armitage, Mrs Dobson and friends from the entire district will take part. Tea at 4.30. Tickets 6d. each. Entertainment 2d.

ROCHDALE.—This Society of Spiritualists were visited by Messrs Shaw, Thompson and Brown, of the Propaganda Committee, Manchester, on Sunday last. There was a fair attendance, and the views of the Committee with regard to Propagandism were plainly and concisely laid before the society in a manner which reflects credit to the gentlemen. Mr Johnson, of Hyde, will be the speaker on Sunday next, at 2:30 and 6 o'clock. Meeting room, Drake Street.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION.—The third monthly Conference of this Society will be held on Monday evening, 21st March instant, in the Chapter-room at Anderton's Hotel, Fleet Street, London, when W. J. Collins, Esq., B.Sc., M.R.C.S., will read a paper entitled, "Ought Vaccination to be Enforced?" The chair will be taken at 7:30. After the paper has been read the meeting will be open for public discussion on the vaccination question generally. The attendance of both friends and opponents (particularly medical men, magistrates, guardians of the poor, and others concerned in the administration of the Vaccination Acts) is earnestly invited.

WALTER HASKER, Hon. Sec.

PERTH HALL FREE PLATFORM.—Last Sunday evening, Dr. William Hitchman, M.R.C.S., delivered his lecture on the "Struggles of Humanity in 1881," as duly announced. Notwithstanding the sudden and severe inclemency of the weather, the rain and wind being bitterly cold, the audience was unusually good in point of social position, respectable appearance, and mental culture. Ladies considerably predominated on the occasion, doubtless owing to the additional attraction of vocal and instrumental music, which were exquisitely rendered by native Italians and some ladies of exceptionally high rank in music, in some of the Academies of London, or elsewhere. The result may fairly be said to have surpassed expectation, great as was the latter in the minds of many of the friends of the Free Platform, Perth Hall, Liverpool, which will be open as usual on Sunday next, at 6:30 p.m., with the same acknowledged talent. The Doctor's lecture was mainly a brilliant rhetorical defence of liberty, truth, and justice, and the various struggles for them in 1881. It abounded with historical facts, and there was the usual friendly controversy.

BIRMINGHAM.—On Sunday evening last we had an unusually large audience. The room was crowded to excess, and over a hundred people were obliged to go away, while many stayed outside during the whole of the meeting. This excessive number was on account of advertising that "Mr George Dawson" would control and deliver a discourse on the Sermon on the Mount, through Mrs Groom. It seems to have created quite a sensation. His text was, "Blessed are the pure in heart, for they shall see God." The subject was handled in his old pithy style, and nods of recognition were passed between many of his audience. His graphic description of the spirit-life was most touching, and in some parts of his address tears were brought to the eyes of many present, upon referring back to his old times with them. Altogether it was a splendid address, concluded by a beautiful poem. Looking back on our work this year, the meetings have been the most successful we have ever had. The Birmingham people seem to be gradually laying hold of the subject, and investigating it. We are making progress, slowly, but surely.

TERMS OF SUBSCRIPTION

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SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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

PUBLISHING OFFICES—

Newcastle-on-Tyne: 29, Blackett Street. London: E. W. ALLEN, 11, Ave Maria Lane, E.C. Manchester: J. HAYWOOD, John Dalton Street.

The Herald of Progress.

FRIDAY, MARCH 18, 1881.

JOTTINGS.

Judging from the appearances which Spiritualism presents to-day, it is quite evident that some great change is impending. We seem to have arrived at a crisis in the history of our movement, when Spiritualism must either become consolidated, so as the more effectually to minister to the spiritual requirements of the age, or cease to be known as a movement, leaving a mark only on the pages of history as one of those spiritual revivals occurring at certain intervals of time for the purpose of arousing and reanimating the dying faith in a conscious life beyond the tomb.

When we revert to the fact that disintegration has in many places set in, and that others are shewing signs of internal discord—the precursors of dissolution,—it is surely time that remedial measures were considered, so as to avert consequences which must, to a certain extent, impede the progress of Spiritual Light and Knowledge.

It is obvious that these very discouraging signs are the results of a cause, or causes, external to the parties who are voluntarily made the instruments for distributing the antagonistic elements throughout our ranks. It is also equally plain, that before the seeds of discord or strife could germinate, they must come in contact with a soil affording the means of growth; for unless a state of receptivity exists, seeds, though planted, will not take root and grow.

In all nature the spirit of antagonism is to be found. The year has its changes, its regenerative, and destructive seasons. Every rose has its thorn; every day its night; in fact, there is no sweet, nor happiness, nor good, but has its corresponding bitter, its infelicity, and its evil. And these are not only permitted by an Infinite Wisdom, but, we believe, are actually created as necessary adjuncts to what are commonly called blessings. Anything short of the full admission that such things as we term "evils" are wisely intended, is equivalent to saying that the creative skill has erred in its productions.

Antagonism, so widely diffused throughout the physical world, is equally widespread and effective in the moral and spiritual worlds. It is to be found in the various sects and denominations of Christendom, in the ranks of Spiritualists, in family circles, and in every condition of society. And though we regret the presence and power of this discordant and opposing element, we are sufficient of an optimist to believe that "what is, is best."

Admitting the presence of antagonism, we are led to inquire the service performed by this universal law. The most reasonable and consistent view to take of the matter is to assume that its office is to restore equilibrium when lost. Societies, like our bodies, are apt to become deranged, and require restorative measures to check abnormal action, and to rectify abuse. Here the law of antagonism is useful and efficacious; without it, corruption, like a ball of snow, would increase at every turn, until all the purposes of combination would be subverted, and chaos and confusion reign.

In this light the fancied *exposures*, the disappointments, the internal dissensions, resignations, total breaking up of Societies, households, partnerships, and the countless forms which the so-called spirit of evil assumes, are all natural methods, induced by perversions of duty, trust and responsibility, for the purification of all uncleanness and unsoundness; and hence, instead of their being "evils," they are veritable blessings in disguise.

The bond of all Societies is harmony. Any attempt to rule despotically, or by other than legalised forms, provokes dissent and disunion. The dominancy of self-will, impurity of thought, and inconsistency of action, create distrust, and form a congenial soil wherein the seeds of strife may grow and yield fruit.

That our movement is racked and torn by persons who manifest every quality, save the *spiritual*, no impartial observer, we opine, will either attempt to palliate or deny. And so long as we are content to be called Spiritualists without living the life required, so long shall we be split up into section and party, and antagonism wage its effects in our movement. As well might we expect particles to cohere together when the power of cohesion has been withdrawn from them as to expect Spiritual Societies to agree in their efforts, when the spirit of Spiritualism has been effectually driven from their midst. What can we think of Spiritualism when its leading characters are neither pure in thought, word, or deed? When they do not scruple to resort to actions that the most depraved would scarcely countenance?

Our Spiritualism is religious. It binds the hearts of men together. It gives to each an equal right. It would support the faltering, strengthen the weak, and bear with the failings of our erring brother. It would condemn all petty jealous feeling, crush down pride and arrogance, and give the cup of comfort rather than the poisoning draught. A Spiritualism that neither knows nor does these things is of the earth, earthly, and unworthy of our acceptance.

The only remedy that will effectually aid Spiritualists, and harmonise our several opinions; that will give to Spiritualism its regal dignity and its native power is to allow its spiritual element to grow and enlarge our souls with its heaven-born truths. Spiritualism as a scientific fact demonstrates the continuity of identity, but that fact alone will not satisfy the yearnings of our internal nature. We must have a religion, for without a religion we are without an object in life, and are blown hither and thither with every wind that blows.

GOD OMNIPRESENT.

Ever with a pen unstinting,
On each flower and tree and sod,
Nature's subtle hand is printing
Pages of the book of God.—*Emmerson.*

Whatever garb great Nature wears,
The snowy peak or sun-lit hill;
There's not a rock or flower but bears
The impress of God's might and skill.

Where'er we gaze, above, below,
His works our finite minds appal;
Each seems to speak that we may know
His Glorious Power is over all.

The lightning's flash, the thunder's peal,
The ocean's loud and angry roar,
To contemplative minds reveal
His wondrous workings more and more.

The seasons follow in their course,
Bright orbs through space eternal roll;
Proof of an Universal Force,
Evolved from His pervading soul.

Man crowns Creation with his thought,
He towers above all else sublime;
God's place in man has been outwrought,
From chaos unto endless time.

'Tis good to muse on Nature's ways,
And learn the laws we must obey;
God speaks thus wise, and plainly says—
"Children, obey Me day by day."

Heed not what others say of "chance,"
Pursue the paths by good men trod;
And so with prayerful mind advance
From Nature up to Nature's God.

THOMAS MOORE BURNSIDE.

North Shields, March 3rd, 1881.

Open Council.

Full scope is given in this column for the discussion of all questions conducive to the welfare and happiness of humanity. The Editor does not hold himself responsible for the opinions herein expressed.

GOD OR NO GOD?

[SECOND LETTER.]

To the Editor of the Herald of Progress.

That motion in matter originates in mind, I have shewn and demonstrated in my first letter. That consciousness and mind are not material entities, is admitted by our greatest materialistic scientists. It has never been shewn, nor can it be, that mind is either a product or mode of matter. It is in vain the enlightened (?) materialistic sophists of the present day tell us that matter produces all things, when experience, reason, and common sense declare to us the positive fact that mind acts upon, controls, and governs matter, and thus being greater than, and superior to, matter, cannot be a product of it.

I will now proceed to lay down an axiom in order to establish a proposition, in the present letter. The axiom I wish to lay down is, that everything exhibiting marks of design must have had an intelligent maker. By intelligence I mean the mental power of adapting means to a definite end or purpose. It varies in degree in different individuals, as we see with regard to the mechanic who constructs a machine; to the engineer, who plans and superintends some stupendous work of art; or the philosopher, who investigates and traces effects to causes. My next proposition is, that the Solar System exhibits marks of design, and must, therefore, have had an intelligent First Cause, or Maker. A demonstration of this proposition necessarily involves a knowledge of astronomy, and astronomy of mechanics and mathematics. We find every planet kept in its course by force acting in two directions, or what is called two forces, viz., centripetal and centrifugal; and so nicely do we find these two forces adjusted, that any perturbing force whatever will only enable one of these forces to predominate over the other to a trifling extent, when we find again another means coming into play to

restore the equilibrium. This alone, out of numberless other examples—to say nothing, for instance, of attraction being directly as the mass, and inversely as the square of the distance of planetary bodies—to say nothing of the fact that the radius vector cuts off equal areas of the plane of a planet's orbit in equal times—to say nothing of the relations of distances and periodic times of the planets—to say nothing, in fact, of other mathematically demonstrated truths—this sole and simple principle of adjustment of planetary motion establishes the fact of design so palpably evident, that nothing short of the most invincible ignorance or hopeless insanity would venture to deny it. Let us mentally view our own earth as one of the planets. Its orbital velocity, its weight in tons, and thence its momentum, are items of possible calculation. Suppose it to rest for one moment, could our finite powers of imagination conceive the force necessary to give it its present orbital velocity? No. It would be beyond our mental grasp. To our thinking powers it would be infinitely great. How much more so the force that has set in motion the other bodies of the Solar System, which system, we know, is only a speck in absolute space. These facts establish my second proposition, that the universe exhibits not only marks of design, but of infinite power, and must, therefore, have had an intelligent First Cause.

It may not be out of place to say, while dealing with this proposition, that La Place invented his Nebular theory in order to do away with the necessity for a First Cause; but even had he established his theory, it would not have proved the non-necessity of a Creator. His theory, such as it is, goes smoothly for a very short way, and then takes a plunge into the most sublime absurdity. Indeed, I have never met with an atheist of any scientific ability to maintain La Place's theory, and if ever I do meet one I must surely regard him as a prodigy.

That "the heavens declare the glory of God," is neither poetic fancy nor stretch of metaphor, but an indisputable scientific deduction. We need not, however, go to the heavens or stellar worlds for proofs of an intelligent First Cause, as this very earth we inhabit teems with an overflowing abundance of such proofs. Not only does the present condition of the earth present the most striking marks of design, but the science of geology conclusively shows that the earth's history for countless myriads of past ages teems with marks of design, no less striking and beautiful. For mechanism, what can compare to the human frame? What optician would undertake to construct an instrument like that wonderful microcosm, the human eye? Trilobites are the earliest fossil animals we find in the earth's crust endowed with the sense of vision, and really the eye of that extinct crustacean is well calculated to impress the thoughtful observer with reverential awe. "In the *asaphus caudatus*, each eye contains at least 400 nearly spherical lenses fixed in separate compartments on the surface of the cornea. The form of the general cornea is peculiarly adapted to the uses of an animal destined to live at the bottom of the water; to look downward was as much impossible as it was unnecessary to a creature living at the bottom; but for horizontal vision in every direction this contrivance is complete.

"The form of each eye is nearly that of the frustrum of a cone, incomplete on that side only which is directly opposite to the corresponding side of the other eye, and in which, if facets were present, their chief range would be towards each other across the head where no vision was required. The exterior of each eye, like a circular bastion, ranges nearly round three-fourths of a circle, each commanding so much of the horizon, that where the distinct vision of one eye ceases, that of the other eye begins, so that in the horizontal direction the combined range of both eyes was panoramic. If we should discover a microscope or telescope in the hands of an Egyptian mummy, or beneath the ruins of Herculaneum, it would be impossible to deny that a knowledge of the principles of optics existed in the mind by which such an instrument has been contrived. The same inference follows, but with cumulative force, when we see nearly 400 microscopic lenses set side by side in the compound eye of a fossil trilobite. Is it possible to resist the conclusion as to design thus attested by such cumulative evidence of Creative Intelligence and Power? both as infinitely surpassing the most exalted faculties of the human mind, as the mechanisms of the natural world, when magnified by the highest microscopes, are found to transcend the most perfect productions of human art." These remarks on the trilobite are taken, with some slight alterations, from Dr. Buckland's admirable Bridgewater

treatise, and are proved by more recent discoveries to be perfectly correct. Thus far I have given demonstrative evidence of my first and second propositions, that there exists somewhere a Being possessing Intelligence, Mind, Will, and Power, and these in an infinite degree. This Being we call Deity, or God. What must we say of the men who, suffering from mental delusion, fly in the face of common sense, and confront us with the assertions that the universe does not exhibit marks of design, and that we have not sufficient evidence to prove the existence of a God? The present age furnishes a few deplorable instances of men of this abnormal type—though otherwise possessing undoubted ability—who allow their peculiar ideas to fly off at a tangent into the inexplicable region of absurdity. Aberration of the rational faculties produces the psychological punishment of atheism. The victims of this mental torture—or rather disease—are continually harassed with doubts and uncertainties; but it is satisfactory, however, to know that a cure is generally effected by studying a few salutary lessons from the book of Nature, and giving the reasoning powers a little exercise. The forces at work in Nature proclaim to us with no uncertain voice that they are caused and sustained by their Author—God.

Willington.

J. G.

(To be continued.)

DIFFICULTIES OF INVESTIGATORS.

The peculiar difficulties which beset investigators of Spiritualism more often arise from the bent of the investigators' own minds than from the observance of the phenomena themselves. Many a beginner is all too ready to detect (or to fancy he detects) a flaw on the side of the spirits, rather than to tax his own impatience or fallibility with the seeming inconsistency. Not a few err through supposing incredulity to be the key-stone of an impartially-conducted enquiry, whilst others are credulous beyond what is fitting, both which attitudes often betray those who occupy them into becoming dupes. The unbelief which denies all is as far from escaping the fate it fears (that of being deceived), as is the gaping credulity which credits everything (except the possibility of its own deception), and consequently discredits our cause in the eyes of sober thinkers.

Of outsiders who desire to investigate, Spiritualism asks only two things—fair-play and rational, courteous treatment. Anything like horse-play or discourtesy on the part of an "investigator," degrades him and belies his title. A "tracker out" let him be; but the truth, not mediums, should be his quarry. As for many of the "tests" proposed by "investigators," Spiritualists know full well they are apt to be of an ineffective character. Those who have studied the subject for years are far more qualified to propose "tests," if needful, than those whose "investigations" have not yet extended to months. The best "test" of all, I claim, to be "reason," where this has not been stunted by the bands of dogmatic prejudice, nor stifled by the worldly interests of unqualified self-seeking. And how unreasonable some sitters are at their first seance, the writer can abundantly testify. "Can So-and-so give me a message? In what year was I born? How many sisters have I?" These are specimens of the "foolish and unlearned questions" which beginners ask. I am not proposing to "quench the smoking flax;" but simply to suggest to beginners the propriety of using their reason before propounding heterogeneous questions like the above. Surely it must be apparent to the "most casual observer," (supposing, by the way, that he does observe) that no profitable result can accrue even from the correct answering of questions such as the above. Mere vague generalities will not suffice to convince the intelligent investigator; he will want personal information as well as trance addresses. But then, "all these things shall be added into you," and it is not granted to all to receive tests of a personal character whilst in their early noviciate of spirit communion. "Ask and it shall be given you; seek and ye shall find" is true here also, for the "asking" begets a receptive frame of mind, and "to every one that hath" this receptivity "shall be given" that which his soul desireth. It is in this that so many investigators (aye, and Spiritualists too) come short: "ye have not, because ye ask not, or because ye ask amiss that ye may consume it upon your lusts." "Lusts" here simply mean "desires" of an ignoble or simply selfish nature, and may be contrasted with the noble and world-wide sympathies which thrill the breast of men who have deserved well of humanity.

The courtesy meted out to the communicating intelligences is truly at once the measure by which we may judge of the sincerity, and candour or otherwise of the investigator, and the measure with which it shall be meted to him. Not that, as a rule, the controlling intelligence renders "railing for railing, but contain wise blessing," but that harsh words sooner or later kindle a fire of remorse in the heart of him who has uttered them. "Whatsoever a man soweth, that shall he also reap," is a prophecy which cannot fail of accomplishment.

These remarks few and most incomplete as they are, are offered "in meekness" by one who would fain "instruct those who oppose themselves." Feeling of how deep importance to our cause it is, that the difficulties of investigators should be set in a clear light, I hope to supplement this paper at a future date. Meanwhile I should be pleased if the subject is taken up in the "Herald" by other pens.

"A VOICE FROM THE SOUTH."

CHRIST A REALITY.

To the Editor of the Herald of Progress.

DEAR SIR,—Will you permit me a line or two of your valuable space to put in a humble plea for the reality of Christ's life, not only on the earth, nearly two thousand years ago, but in the spirit-spheres of celestial radiance, where, I believe, he now dwells, and from whence his divinely beneficent influence sometimes reaches those who afford suitable conditions.

I make this effort because a learned Doctor and friend is now delivering a course of lectures on the "Free platform" of Perth Hall, Liverpool, the object of which, amongst others, seems to be to detract from the value, beauty, and originality of the lessons we have received from one whom I shall ever love and revere as the great Exemplar. I am not a supporter of dogmatic Christianity, which insists that all sins are washed away by trusting to the saving efficacy of the blood of Jesus, but nevertheless I do hold that there is a saving efficacy in any attempt (however far we may fall short in it) to imitate the example of Jesus of Nazareth. If Jesus has not taught anything which other great teachers had not taught before, it seems to me that no teacher ever lived the life he taught as did Christ.

I fail to see in the life of Buddha, whose greatness I acknowledge, an equality of greatness with Christ, and if Khriana of India, Pythagoras of Samos, and Confucius of China, have taught a religion of equal purity and beauty, I see no reason on this account to extinguish the great light of the Western nations—the Jesus of Christianity. If war has followed the promulgation of Christianity, I cannot blame the spirit of Christianity, which is one of peace, but the undeveloped state of men, who have failed as yet to grasp its spirit. "A new commandment I give unto you, that ye love one another," and we do not keep that commandment, even whilst calling ourselves Christians.

I now revert to the authenticity of the life of Jesus of Nazareth, as recorded in the four synoptical gospels, which is now disputed on the "Free Platform" of this city. I am not able to demonstrate, by the legal process of worm-eaten parchments and other material evidences, that the life of Christ, as translated into modern languages, is authentic; I will take spiritual ground only. It has been my happy privilege to enjoy the society of our best trance mediums in the private circle, and when the glorified countenance of the inspired speaker has given token that an angel from celestial spheres was present, the question has been put, "Have you seen Christ?" "Yes," has been the answer; "I have seen him." "He is beautiful beyond description," was given in answer to a question as to his personal appearance. The medium on this occasion was Cora L. V. Richmond. On another occasion, a sitting was vouchsafed me at home (for which I shall ever be grateful), and the serenity and lofty demeanour of the medium announced a very exalted spirit. "I am often in the sphere of Christ," was one of the statements given me. I cannot doubt its truth. The medium on this occasion was Mr J. C. Wright, whose simplicity of heart and character it seems to me impossible to doubt.

For myself, I accept these statements in all confidence, but my confidence cannot go for much, until as I feel myself to be, to grapple with the learned who can go back and read the many manuscripts of the past in the original Greek, I will turn to my brother and sister Spiritualists to illustrious examples,

In the last century, the great seer, Emanuel Swedenborg, as learned in mere material lore, as any man of our day, was suddenly called to a revelation of Christ's actual presence and power in his life, whereupon he became the most voluminous exponent who has ever written on the subject of the religion of Christianity in its purity, not as corrupted by priests, but as intended by the master. In our own ranks have we not that illustrious writer and scholar, Mr Stainton Moses, a medium, a normal writer of ability rarely met with, and a Christian Spiritualist? Have we not Dr Peebles, Mrs Richmond, whose guides one and all hold Christ in reverence? And the marvellous medium through whose lips "Hafed" was dictated—David Duguid? Have we not the veteran philanthropist of simple words and gentle deeds, S. C. Hall? And a host of other great names to support us in our belief in an actual Christ, the heaven-sent guide of our own dispensation, whose teachings, long corrupted and smothered in fables of the Council of Nice, Athanasian, and other creeds will at length be preached in all their purity. I regret the attitude of my esteemed and learned brother, whose opinions, on further examination of the question, and the inspiration which I pray may reach him from the sphere of Truth, will, I trust, undergo a change. Not feeling robust enough to challenge controversy on the platform, which he invites, I take this method of putting forth my feeble plea for an actual Christ, whose living, vitalising presence may one day change our churches into temples of simple Truth.

I am Sir, yours truly,

E. LOUISA THOMPSON NOSWORTHY.

Blundell Sands, near Liverpool.

8th March, 1881.

P.S.—The remarks above are only addressed to those who have had some experience in spirit communion. We believe the reports of travellers from far distant and unexplored regions, and question them not if the traveller be deemed veracious. Why, then, should we question the veracity of our angel messengers when they tell us that Christ is an actual living, loving Being, and the teacher whose life has had the greatest influence on human society.

HOW TO HELP "THE HERALD OF PROGRESS."

To the Editor of the Herald of Progress.

DEAR SIR,—I, along with many more of your readers, regret to learn that *The Herald* is in debt, and I am of the same opinion as Mr Fitton, that something should and ought to be done to obviate the pecuniary responsibility which has hitherto been upon you. To establish a special paper is at all times a difficult task; but to carry it on for a considerable length of time at a loss, is a mere impossibility, which must be patent to all your readers. There is, I fear, only one alternative: aid must be forthcoming in some shape or form, or otherwise *The Herald* must of necessity cease to exist—a catastrophe which I hope will never come to pass. The journal of a party is its representative, and every member is discredited more or less if it be not in good condition. Then let us at once try to amend its condition. I would suggest that a Voluntary Circulation Fund be commenced, and that the Editor have absolute discretion in the dissemination of such literature as is contributed for by this fund. Let money or stamps be sent, either individually or collectively. Such sums can be duly acknowledged through your paper. I enclose my mite, Mr Editor, towards the formation of such a fund. I am only sorry that my humble means will not permit me to give more, but if all who are desirous for the cause to prosper will give what little they can spare, the condition of *The Herald* will soon be altered, and not only that, but a great end accomplished likewise. Hoping that the suggestions which I have thrown out will meet with the consideration and approval of some of your more able supporters, in the meantime I shall get what little I can amongst the few who I know take an interest in the cause, and forward it you by another week. I expect the day is not far distant when its circulation will provide for it fully.—I remain, Sir, yours respectfully,

Fatfield.

WM. MILLER.

[The most effectual way to "Help 'The Herald of Progress'" is for our friends to give it a wide circulation. By this means it will become self-supporting. It must gratify our readers to know that our circulation increases steadily every week.—ED.]

OPINIONS OF SPIRITS DESIRED.

To the Editor of the "HERALD OF PROGRESS."

DEAR SIR,—Mr Atkinson's letter in to-days *Herald* is very interesting, and I wish others would do the same in sending contributions from the Spirit World, as there are no doubt many who could give the spirits opinion on the subject. I rather wonder at not seeing some of A. T. T. P's controls speaking on the coming planetary influences as well as on political subjects of the day; they could perhaps put some of us right on what appears to be very complicated questions, but they seem to avoid these subjects or perhaps A. T. T. P. thinks it better to hold them back, and let those not so privileged as he remain in darkness, if this is so I should like him to alter his mind. I have not troubled you before with a letter, and I wish to congratulate you on the manner your paper is conducted, in not attacking directly and indirectly other parties which we unfortunately see so much of in other places.—Yours very truly,

DELTA.

HEALING MEDIUMSHIP,

To the Editor of the Herald of Progress.

DEAR SIR,—Permit me to express my grateful thanks to Mr Chas. Campbell, of Perkinsville, for the kind and generous services he has rendered to my child. For three weeks my child was suffering from a complication of diseases, and no one ever thought she would recover therefrom. I applied to Mr Campbell and with the assistance of his medical guide he drove the disease from my child, and she is now strong and healthy. I also take this opportunity of referring to the work of Mr Campbell who has at present from 80 to 100 patients under his treatment, both Spiritualists and Non-Spiritualists in this locality. By his powerful magnetism and prescriptions of herbs, he seems to have command over all kinds of complaints and describes without patients having to tell him. Yours Sincerely,

THOMAS ALDERSON, SEC.

West Pelton Association.

THE PERIHELIA AND THE SEVERE WEATHER.

The recent extraordinary severity of the weather both in Britain and on the Continent, due to exceptional meteorological and atmospheric conditions, seems to furnish a remarkable corroboration of the predictions associated with the perihelia of the planets Mars, Jupiter, Saturn, Uranus, and Neptune during the period 1881-7.

Professor Grimmer, as well as others, maintains that the perihelia will occasion many inflictions upon the earth, over which mankind can exert no restraining influence. There will come storms and tidal waves that will swamp whole cities, earthquakes that will swallow mountains and towns, and tornadoes that will sweep villages from the face of the earth.

We will here restate that the respective perihelia periods will be accomplished as follows: *Mars*, which is the nearest primary heavenly body to the Sun and the Earth, and which completes the revolution of its orbit in about 687 days, will be in perihelia in May of the present year, 1881. *Jupiter*, which is next in magnitude, making its revolution in 11½ years, will exercise its maximum perihelia influence about November, this year. *Saturn*, whose long annular journey occupies no less than 29½ years, will be nearest the Sun in 1885. *Uranus*, whose mighty yearly march covers a period of 84 years, will be in perihelia in 1882; whilst the vast and far-distant *Neptune*, which takes 165 years to complete its orbit round the Sun, also enters during the present year, and remains in its perihelia epoch for nearly ten years, or till 1890.

The above particulars will enable most if not all our readers to comprehend the probable atmospheric and planetary influences which will prevail during about seven years of the decade upon which we have entered. The following circumstances should be borne in mind:—

1. The perihelion of a planet's orbit is not that point that always preserves the same position in the heavens with reference to the stars. The effect due to the passage of a planet through its perihelion is because the planet is then nearer to the sun than when in any other part of its orbit.

2. Certain relationships are known to exist amongst the planetary bodies, such as the attraction of gravitation and light and heat.

3. The planets are always shining, and each one is always attracting its fellows away from the average path round the Sun. They are invariably acting magnetically or electrically, and the logical inference is that the anticipated phenomena of almost universal disturbance and disaster is due to the excess of the perihelion force above the average force, which will be exerted during the next few years.

4. Specialists offer the plausible hypothesis that the planets will act upon our globe indirectly—through the medium of the sun—that they will excite him to unusual energy, luminous and magnetic, and that this will cause the predicted epidemics and maritime and terrestrial disasters. The idea is not new, and has been advocated by eminent scientific men. It is the cumulative force of the respective primary planets acting through several perihelion years and not the perihelion of one planet only, which will result in the phenomena apprehended.

It is a well-ascertained fact that the magnetic power of the Earth is greatest about the time when it is nearest the sun—in perihelion—and the same is true of all the planets of far greater density, and consequently exerting a much more powerful gravitating influence than the earth, so that it is a deduction from well-ascertained astronomical data that magnetic disturbances on a scale of great magnitude, and corresponding phenomena both on sea and land, will occur during the next six or seven years.

Referring to the perihelia which will extend from the present year to 1890, Professor Grimmer says that from 1881-2 to 1887 there will be a universal carnival of death. No place on earth will be free from plague or pestilence. There will also be a universal war, portentous floods, and fearful shipwrecks. In many lands, but notably in Ireland, the war of classes will prevail. Diseases will appear, the nature of which will baffle the skill of the most eminent physicians. The water in the earth, on the earth, and above the earth, will be more or less poisonous. The atmosphere will be foul with noisome odours, and there will be but few constitutions able to resist the coming scourge.

The Professor also furnishes the following historical proofs, many of which are elaborated in Gibbon's "Decline and Fall of the Roman Empire." "In 542 A.D., and again in 1665, Mars, Saturn, and Jupiter were in perihelia. Now in each of these periods there was the heaviest visitation of plague of which we have any record. 100,000 persons died in England alone in 1665. From the year 542 to 546 it has been estimated that from 75,000,000 to 120,000,000 victims suffered death by the plague. In the former year Alexandria, in Egypt, lost 50,000 of her inhabitants and in the following year, 80,000. In 554 Constantinople lost 10,000 each day. In 1720 Mars and Saturn were again in perihelia, when the city of Marseilles lost 52,000 inhabitants out of 75,000 within five weeks."

Pestilences and other calamitous visitations of a similar character are therefore predicted, to accompany the perihelia during the next few years.—*Christian Herald, February 2nd.*

A CLAIRVOYANT INTERVIEWED.

By the Author of "Life Beyond the Grave."

The writer recently had a conversation with a clairvoyant, who communicated to him some facts of general interest to Spiritualists.

He said he could always judge of the spiritual character of any man he came in contact with by investigating his home in the spirit world. Every one who lived on earth built for himself some sort of a home in the spirit world, and the home is built by his good deeds and thoughts whilst in the flesh. He had investigated the homes of some rich men who gave money for philanthropic purposes, and whom he could have supposed were above suspicion, and he found that their spirit homes were outwardly beautiful and bright, but within were slimy and repulsive. This was because their lives on earth were outwardly good, but vile within.

These houses were not symbolic imaginings, but real, objective structures in which the spirit after death would live. If he felt miserable and unhappy there, he could only improve his house by returning to earth and doing some good. Hence the importance of building a beautiful home for one's self before death, instead of having to return afterwards.

How Spiritualists are deceived. Once he was told by a friend, a Spiritualist, that he had a glorious circle at his house. They had St. Peter, Moses, Jeremiah, St. John, and even Jesus Christ, who was his wife's guide. The clairvoyant ventured to doubt whether his friend enjoyed the society of such a galaxy of great and glorious beings, but the latter told him to come and see for himself. As soon as he entered the room, he saw how they were deceived. There was a band of spirits under the leadership of a man (a spirit) with a smirking countenance, close cut black hair, dressed in black, with a white surplice over his black coat. He was the leader of the band—and the clairvoyant addressed him, and said, "Do you call yourself Jesus Christ?" He said, "I am." He was controlling the medium and speaking through her. None of the others could see him; but the clairvoyant who could see him and his band, and therefore denounced the controlling spirit as an impostor, and told my friend of it, and the latter proceeded to exorcise the spirits in the name of the Father, Son and Holy Ghost, but they only laughed at him. The clairvoyant tried to shame him out of his deceit, and urged him to try and find some good to do in the world instead of imposing upon others, but he said he should do as he liked; it pleased him and he meant to enjoy himself. The clairvoyant therefore said he would make him go, and he willed for the presence of an Indian spirit named "Lightning," attached to Dr. Newton, and begged him to bring his band there, and "thrust these blackguards out of the house, and magnetise it so that they could never enter again." "Lightning" and a large band of Indians came and forcibly ejected the intruders and prevented them from coming back, but, said the clairvoyant, "I was ill for six weeks afterwards through the malice of that spirit. It was because I used violence instead of prayer. I ought to have gone down on my knees and beseeched the Almighty to illumine his soul with a ray of Divine Love, so that he would have seen the error of his ways and voluntarily turn from evil to good."

The clairvoyant said he found afterwards that the leader of this band was a chaplain on board one of George III.'s men-of-war, and had assassinated the captain, for which he had been hanged at the yard-arm, and since then he had been doing all the evil he could.

After this event, the same spirit once tried to induce the clairvoyant's wife to commit suicide, because he thought it would be a way of revenging himself on her husband. She was at the sea-shore, and he tried to induce her to throw herself in the water, and would probably have succeeded, had not her spirit friends come to her assistance.

The folly of defying spirits is also shown by another experience the same clairvoyant had at a circle. A spirit appeared whom the clairvoyant described as a handsome man, dressed as a soldier, who claimed to be known to a married woman, who with her husband was at the circle; but she persistently denied all knowledge of him, and characterised him as "a lying spirit." The spirit appeared to the clairvoyant that night, and told him he had formerly been a lover of that woman, but she had jilted him, and he had enlisted as a soldier and died in India, and he wished the clairvoyant to tell her this, and see if she persisted in calling him a lying spirit. The clairvoyant did so, but she still persisted in saying he was a lying spirit. The spirit accordingly appeared again to the clairvoyant, and declared that he would never rest until he had ruined that man and his wife. The clairvoyant was deeply concerned, and went down on his knees and prayed the spirit not to indulge in any feelings of revenge; but all he could do was to get him to promise to forgive them if the wife would admit that he was right, and beg his pardon. The wife, however, flatly refused to do it, and persisted that he was a lying spirit.

This pair have never prospered since, the husband having been unfortunate in everything he engaged in, and several times bankrupt, besides enduring much domestic discord.

At public lectures on Spiritualism, the clairvoyant has frequently seen tier upon tier of galleries (invisible to mortal eyes), all filled with an eager audience of spirits, some being brought there by their friends, and looking so earthly as to be hardly recognisable as human beings at all.

Clairvoyants possess much interesting matter of great value to Spiritualists, if made public. The writer hopes, therefore, if these communications are appreciated, to elicit more information from the same source.

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 20...Mr W. Westgarth...at 10.20 and 6.30 p.m.
27...Mr J. C. Wright...Trance Address...
Monday, " 28...Do. do. at 8 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, Greensfield Terrace, Gateshead.
Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6.30.

Excelsior Society of Spiritualists.

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

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. Sec., Mr R. Groom. 200, St. Vincent Ladywood.
Meetings every Sunday evening at 6.30 in the Board Schools, Oozells St.

Birmingham Christian Spiritualist Society.

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

Leicester Spiritualists' Society.

Sec., Mr Wightman, 56, Cranbournes-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, 83, Downing Street. Secretary, Mr Croft, 20, Roach Street, Queen's Road, Miles Platting.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6.30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m.

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson.
Public Circle, Thursdays, at 8.15 p.m. prompt. Other evenings members only, except country visitors with recommendations from secretaries.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr R. Fitton, 44, Walnut-st., Cheetham, Manchester.

March 20...Mr J. Wright | March 27...Mr J. B. Tetlow

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 20...Mr D. Anderson | March 27...Mr J. Walker, Pres.

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, Barker 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
20...Miss Harrison, Shipley | 27...Miss Hance, Shipley

(Wade's Meeting Room, Bowling, at 2.30 and 6 p.m.)

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

20...Mrs Tate, Bradford | 27...Mrs Butler, Bingley

(Spiritual Lyceum, Top of Heap Lane, Tonnynson Place, at 2.30 & 6 p.m. Sec., C. Poole, 28, Park Street

20...Mr J. Wright, Keighley | 27...Local

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2.30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.
20...Mr J. Blackburn, Salterhebble | 27...Mrs Illingworth, Bowling

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6.30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

20...Mr A. D. Wilson, Halifax | 27...Mr E. W. Wallis, Nottingham

BATLEY CARR.—Batley Carr Association, Town Street, at 6.30 p.m. Sec., Mr. J. Armitage, Town Street.

20...Mrs Scott, Keighley | 27...Mr J. Armitage, Batley Carr

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

20...Mr J. Armitage, Batley Carr | 27...Local

BINGLEY.—Intelligence Hall, Russell Street, at 2.30 and 6 p.m. Sec., Mr Amos Howgate, Crossflats, near Bingley.

20...Mrs Dobson, Batley Carr | 27...Miss Harrison, Shipley

OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.
20...Mrs Illingworth, Bowling | 27...Mrs Dobson, Batley Carr

KEIGHLEY.

20...Mr J. J. Morse, London | 27...Mr J. Wright, Keighley

Liverpool.

Services are held every Sunday in the Concert Hall, Lord Nelson Street, at 2.30 and 7 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.

South London Spiritual Society.

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

Marylebone Progressive Institute and Spiritual Evidence Society. Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale. Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8.30 Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d

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20...Mr Eales | 27...William Street, Auckland Park.

20...Mr Gill | 27...142, Gurney Villas.

20...Local Speakers | 27...General Monthly Meeting

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20...Local Speakers | 27...Church Street, Byers Green.

20...Mr Dunn, Mr Mensforth | 27...Villa Street, Spennymoor.

27...Mr Hills, Mr Lupton | 27...88, Prince's Street, Bishop Auckland.

20...Mr Hopwood | 27... [Advt.]

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Oldham Spiritualists' Society.

176, Union Street. Meetings every Sunday at 2.30 and 6 p.m. Secretary, Mr A. Farrar, 7, Dawson Street, Lees.

North Seaton Spiritualists' Society.

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YORKSHIRE DISTRICT CONFERENCE, April 10th.

NEWCASTLE-ON-TYNE, April 17th.

ASHINGTON and NORTH SEATON, April 24th (probably).

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

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

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

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

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

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

J. C. ENO'S PATENT.

Printed for the Proprietors by THOMAS DAWSON URWIN, 38, Bottle Bank, Gateshead, and Published by W. H. LAMBALL, 29, Blackett Street, Newcastle-on-Tyne.