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**PLINY THE YOUNGER:
HIS LETTERS.**

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Whilst Spiritualists have daily to endure "the oppressor's wrong, the proud man's contumely," the sneers of very "small philosophers," and the violent abuse of the great unread, it is in vain to expect from us a perennial flow of milk and honey. From my heart I long for that time—not far distant, I hope—when, free from unholy external influences, we may devote our thoughts entirely to the progress of our cause. But the opposition of the priest, the mean and ofttimes cowardly behaviour of the press, rouses one's combative faculties, and thus suppresses for a time the highest and brightest treasures of our natures. And all this is perfectly natural; for if we failed to defend ourselves, Spiritualism as a religion, would soon cease to exist. But I am sorry nevertheless, that there is so much iconoclastic work still to do, for thousands of Spiritualists are tired and faint-hearted. They yearn for greater tenderness of speech, and long to hear the Gospel of love and self-sacrifice, and shall not these be ministered unto and blessed? Like many others, I am longing for a higher order of things. I am almost weary of wishing for peace and harmony, where little other than jealousy and rivalry obtain. Yes! light is needed no doubt, but for every ray of light needed in our midst to-day, we require at least a thousand degrees of heat, for it is the misfortune of our Cause to be inundated with a flood of intellectualism which converts our gatherings into a species of frigid zones.

If we would but welcome our public mediums *gladly*, and make them feel the joy that their presence ought to call forth, the meetings, instead of being mere intellectual treats, would become centres of love and wisdom, and angels with refining power would soften the breasts and ennoble the minds of the most obdurate and materialistic. As it is, we are at best glittering icebergs.

Some time ago, Proctor, the astronomer, declared in the pages of the *Newcastle Weekly Chronicle* that from much observation he was satisfied that some unseen influence emanating from the audience, affected the lecturer for good or for evil. He declared that, whilst at most towns he spoke fluently, and easily won the ear of the audience, at Poughkeepsie, his address was almost a failure. Now, we know the meaning of this, and could give him some information on this recondite and interesting subject, and yet although we profess to believe in the utterance of Demosthenes, that the audience by their sympathy gave power to, and thus made the orator, we behave as a rule as if it were quite a matter of indifference whether the speaker is made at home or not. Let us alter this in future.

In this essay I shall do little other than call upon the ancients to show a light to lighten the modern Christian and the Materialist into the paths of peace and happiness. If I fail to add to their stock of knowledge, and should falter in my attempt to touch their feelings, I shall console myself with the reflection that I have meant to do good.

The word Christianity is, as most of us are aware, derived from Christus—I anoint: Christ being the anointed one. The disciples of Jesus, after His death, were for some time called Nazarenes, the name Christian being first used in Antioch. Whether it was used then as a term of reproach or not, it is somewhat hard to say; but considering that the sect were hated and despised by all who clung to the traditions of their forefathers, it is more than probable that Christian, Infidel, and Atheist, were synonymous terms.

The most that we know about the teachings and practices of primitive Christians we glean from the Gospels supposed to have been written by Matthew, Mark, Luke, and John; and the epistles of Paul and James and others; but in addition to these writings, there are other sources of information open to our inspection, and to one of these I am about to refer; and as the average mind of Christendom is still somewhat flunkey in its character, permit me to assure such that the writer I am about to quote was a man of some importance in Rome, when Rome was under the guidance of one of her noblest princes.

I call upon Pliny, a Pagan scholar, to convert the modern Christian from the error of his ways, and arouse in his mind a respect for such superhuman phenomena as alone established and maintained Christianity in primitive times. A Christian (as he is called) will, I find, believe in nothing outside the range of his olfactory nerves. Now then, dear Pliny!

PLINY TO THE EMPEROR TRAJAN.

Written about 104 A.D.

"It is a rule, Sir, which I inviolably observe to refer myself to you in all my doubts: for who is more capable of removing my scruples or informing my ignorance? Having never been present at any trials concerning those persons who are Christians, I am unacquainted not only with the nature of their crimes or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to the ages of the guilty, or no distinction is to be observed between the young and the adult; whether repentance entitles them to pardon, or if a man has been once a Christian it avails nothing to desist from his error; whether the very profession of Christianity unattended with any criminal act, or only the crimes themselves inherent to the profession are punishable: in all these points I am greatly doubtful. In the meanwhile, the method I have observed to-

wards those who have been brought before me as Christians is this: I have interrogated them whether they were Christians: if they confessed, I repeated the question twice, adding threats at the same time: and if they still persevered, I ordered them to be immediately punished; for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. There were others also brought before me possessed with the same infatuation, but being citizens of Rome, I directed that they should be conveyed thither. But this crime spreading (as is usually the case) while it was under prosecution, several instances of the same nature occurred. An information was presented to me without any name subscribed, containing a charge against several persons: these upon examination denied they were or ever had been Christians. They repeated after me an invocation to the gods, and offered religious rites with wine and frankincense before your statue (which, for that purpose, I have ordered to be brought, together with those of the gods) and even reviled the name of Christ: whereas, there is no forcing, it is said, those who are really Christians into any of these compliances. I thought it proper, therefore, to discharge them.

Some among those who were accused by a witness in person at first confessed themselves Christians, but immediately after denied it. The rest owned indeed they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) renounced that error. They all worshipped your statue and the images of the gods, uttering imprecations at the same time against the name of Christ.

They affirmed the whole of their guilt or their error was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ as to some god, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word nor deny a trust when they should be called upon to deliver it up: after which it was the custom to separate and then reassemble in common, to a harmless meal. From this custom, however, they desisted after the publication of my edict, by which according to your commands, I forbade the meeting of any assemblies.

In consequence of this, their declaration I judged, it the more necessary to endeavour to extort the real truth by putting two female slaves (or servants) to the torture, who were said to officiate in their religious functions, but all I could discover was that these people were actuated by an absurd and excessive superstition. I deemed it expedient therefore to adjourn all further proceedings in order to consult you; for it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions which have already extended, and are still like to extend to persons of all ranks and ages, and even of both sexes.

In fact this contagious superstition* is not confined to the cities only, but has spread its infection among the neighbouring villages and country. Nevertheless, it still seems possible to restrain its progress.

The temples at least which were once almost deserted begin now to be frequented, and the sacred solemnities after a long intermission are revived, to which I must add; there is again also a general demand for the victims which for some time past had met with but few purchasers.

From the circumstances I have mentioned, it is easy to conjecture what numbers might be reclaimed if a general pardon were granted to those who shall repent of their error."

And this is the reply to the letter.

THE EMPEROR TRAJAN TO PLINY.

(About 104 A.D.)

"The method you have pursued, my dear Pliny, in the proceedings against those Christians who were brought before you, is extremely proper, as it is not possible to lay down any fixed rule by which to act in all cases of this nature. But I would not have you officiously enter into any enquiries concerning them. If indeed they should be brought before you, and the crime should be proved, they must be punished, with this restriction, however, that where the party denies he is a Christian, and shall make it evident that he is not by invoking

our gods (notwithstanding any former suspicion) he shall be pardoned upon repentance.

"Informations without the accuser's name subscribed, ought not to be received in prosecutions of any sort, as it is introducing a very dangerous precedent, and by no means agreeable to the equity of my government."

The letter of the Emperor Trajan speaks for itself. It reveals the working of a noble nature, and causes us to regret the decadence of virtue and greatness. He was, however, *only a Pagan!*

Now, concerning Pliny's letter, I wish to call attention to one particular and peculiar point, viz.:—The employing of female slaves to perform the "religious functions." (Observe that they needed no priests.) Why women? And of the lowest class, socially speaking? I should very much like to hear what a learned member of the Church of England would say of this. What do I understand by it? This! The women were mediums, and used by spirit entities to declare to mortals the reality of immortality. And the grand feature of primitive Christianity was, as the grand feature of Spiritualism is, that oftentimes the very lowest of earth's children are thus employed to give consolation to thousands.

Pliny says that he tortured the women, but he does not say what was the nature of the punishment. I am inclined to think that he made one to stand on one leg in this corner of the room, and the other to hold out her arms for twenty seconds in that corner. You see it looked proper to use the *word torture* on that occasion. And of the "excessive superstition" spoken of, what did he mean? It could have no reference to belief in the beauty of truth, honesty, and piety. Nor could he be alluding to the Christians' worship of Jesus as if he were a God; for it was a common practice among the Greeks and Romans to deify their own departed worthies, and offer them divine honours. Plato was by his disciples deemed to be the Son of God, born of a Virgin, and was worshipped accordingly. Romulus was deemed to be the son of Mars, and the presiding genius over the affairs of Rome. What, then, was this "excessive superstition," think you? May I guess? Thank you! It was that they expressed their firm belief in *daily spirit communion*, and swore perhaps that they could see and hear and feel the persons of spirits of their departed relatives; and that, in fact, there was no such thing as death—for death was only a change which brought liberty and happiness. These statements, though true, would be regarded by Pliny on hearing them for the first time as "excessive superstitions," and he would write of them accordingly. But as human nature is human nature, whether it be in a king or a cobbler, it is quite possible that Pliny might have felt interested in the women, and he might have sent for them again. "Did you not say when you were before me last, and when I punished you by making you balance yourself on one leg—did you not say that you were able to see and describe the persons of departed spirits?"

"I did," would reply the woman, "and I can see standing by your side the figure of an elderly man of military aspect, who calls himself your uncle. He is dressed in a military garb, and appears by his look to bear you much affection."

"My uncle!" mutters Pliny to himself. "This answers his description well enough, but by the shades of my ancestors this woman shall not impose on me thus. [Aloud.] Has he got two legs or one, my good woman?"

"Two, sir!"

"How many arms?"

"Two."

"Is there anything peculiar on the right side of his face?"

"He directs my attention to a mole on the left side, and is smiling at your remarks; and now he bids me tell you that your scepticism will soon be crushed out."

"Does he, indeed," replies Pliny, "and his nose, is it long or short?"

"Unusually long," replies the woman, who is now waved out of his presence, leaving him considerably embarrassed.

Perhaps a scene similar to this might have induced him to investigate the phenomena, for we find him writing a letter on this subject to his friend Sura. Here it is:—

PLINY TO SURA.

"The present recess from business affords you leisure to communicate, and me to receive information. I am very desirous

[* Will somebody please send Dr Carpenter this paper.—T.C.E.]

to know your opinion concerning spectres ; whether you believe they have a real existence, and are a sort of divinities, or are only the visionary impressions of a terrified imagination. What particularly inclines me to give credit to their reality is a story which I lately heard of Curtius Rufus.

When he was in low circumstances and unknown in the world he attended the Governor of Africa into that province.

One evening, as he was walking in the public portico, he was extremely surprised with the apparition of a woman whose figure and beauty were more than human. She told him she was the Tutelar Power who presided over Africa, and was come to inform him of the future events of his life ; that he should go back to Rome, where he should be raised to the highest honours ; should return to that province invested with the proconsul dignity, and there should die.

Accordingly, every circumstance of this prediction was actually accomplished. It is said, further, that upon his arrival at Carthage, as he was coming out of the ship, the same figure accosted him upon the shore. It is certain at least that being seized with a fit of illness, though there were no symptoms in his case that led his attendants to despair, he instantly gave up all hopes of recovery, judging, it would seem, of the truth of the future part of the prophesy, by that which had already been fulfilled ; and of the misfortune which threatened him by the success which he had experienced.

To this story let me add another not less remarkable than the former, but attended with more terrifying circumstances, and I will give it to you exactly as it was related to me.

There was at Athens a large and commodious house which lay under the disrepute of being haunted. In the dead of the night a noise resembling the clashing of iron was frequently heard, which if you listened more attentively sounded like the rattling of chains. At first it seemed distant, but approached nearer by degrees, till a spectre appeared in the form of an old man extremely meagre and ghastly, with a long beard and dishevelled hair, rattling the chains on his feet and hands. The distressed inhabitants in the meanwhile passed their nights under the most dreadful terrors imaginable. This, as it broke their rest, ruined also their health, and brought on distempers which, together with their constant horrors of mind, proved in the end fatal to their lives. Even in the day-time though the spirit did not then appear, yet the impression that it still seemed before their eyes kept them in perpetual alarm. By these means the house was at last deserted as being absolutely uninhabitable, so that it was now entirely abandoned to the ghost.

However, in hopes that some tenant might be found, who was ignorant of the very alarming circumstance which attended it, a bill was put up, giving notice that it was either to be let or sold.

It happened that Athenodorus, the Philosopher, came to Athens at that time, and reading the bill enquired the price. The extraordinary cheapness raised his suspicions, nevertheless, when he heard the whole story he was so far from being discouraged, that he was more strongly inclined to hire it, and in short actually did so. When it grew towards evening, he ordered a couch to be prepared for him in the fore part of the house, and after calling for a light, together with his pencil and tablets, he directed all his people to retire. But that his mind might not for want of employment be open to the vain terrors of imaginary noises and spirits, he applied himself to writing with the utmost attention.

The first part of the night passed in usual silence, when at length the chains began to rattle. However, he neither lifted his eyes, nor laid down his pencil, but diverted his observation by pursuing his studies with greater earnestness. The noise increased and advanced nearer, till it seemed at the door, and at last, in the chamber. He looked up and saw the ghost exactly in the manner it had been described to him. It stood before him beckoning with the finger.

Athenodorus made a sign with his hand that it should wait a little, and threw his eyes again upon his papers ; but the ghost still rattling his chains in his ears, he looked up and saw him beckoning as before. Upon this he immediately arose and with the light in his hand followed it.

The spectre slowly stalked along as if encumbered with his chains, and turning into the area of the house suddenly vanished. Athenodorus being thus deserted, made a mark with some

grass and leaves where the spirit left him. The next day he gave information to the magistrates, and advised them to order that spot to be dug up. This was accordingly done and the skeleton of a man in chains was there found ; for the body having lain considerable time in the ground was putrified, and had mouldered away from the fetters. The bones being collected together were publicly buried, and thus after the ghost was appeased by the proper ceremonies, the house was haunted no more. This story, I believe upon the credit of others, what I am about to mention, I give you upon my own.

I have a freed man, named Marcus, who is by no means illiterate. One night, as he and his younger brother were lying together, he fancied he saw some person upon his bed, who took out a pair of scissors and cut off the hair from the top of his head. In the morning it appeared the boy's hair was actually cut, and the clippings lay scattered about the floor.

A short time after, an event of a like nature contributed to give credit to the former story. A young lad of my family was sleeping in his apartment with the rest of his companions, when two persons clad in white came in, as he says, through the window, and cut off his hair as he lay, and having finished the operation, returned the same way they entered. The next morning it was found that the boy had been served just as the other, and with the very same circumstance of the hair spread about the room.

Nothing remarkable, indeed, followed these events, unless that I escaped a prosecution in which, if Domitian (during whose reign this happened) had lived some time longer, I should certainly have been involved ; for after the death of that Emperor articles of impeachment against me were found in his scrotore, which had been exhibited by Carus. It may, therefore, be conjectured (since it is customary for persons under any public accusation to let their hair grow) this cutting off the hair of my servants was a sign I should escape the imminent danger that threatened me.

Let me desire you, then, maturely to consider this question. The subject merits your examination, as I trust I am not myself altogether unworthy to participate of the abundance of your superior knowledge. And though you should, with your usual scepticism balance between two opinions, yet I hope you will throw the weightier reasons on one side, lest whilst I consult you in order to have my doubts settled, you should discover me in the same suspense and indecision that occasioned you the present application."

"Farewell !"

(To be continued).

It is intended to hold a spiritual festival on Good Friday, in Quebec Hall, 25, Great Quebec Street, London, W. The proceedings of the day will commence with a breakfast, conducted on vegetarian principles, except broiled fish, to be followed by an address by Mr MacDonnel, on "The Origin of the Day." This ended, a materialization seance will be held under the mediumship of a powerful medium. The charge will be 2/6 each, and applications for tickets should be made to the Hon. Sec. Mr J. M. Dale, 50, Crawford Street, W., before April 11th. Intending visitors must guarantee their subscription. A gathering of this kind in London ought to be well and largely attended.

A M E D L E Y.

CLAIRAUDIENT AND CLAIRVOYANT SCENES.

March 16th, 1881.

WHEN the sensitive entered the room, a young gentleman who had been sitting with me got up to leave the room rather abruptly ; so I said, surely you are not afraid of a medium, like my friend B., who, when a medium came into the room, got up with pale face and hastily left the room, saying "I am a God-fearing man ; I read my Bible, and want to have nothing to do with the Devil and his workers." The sensitive at once went into trance, and spoke as follows :—"Yes, an action or piece of conduct that would be followed by many ; I am a man that reads my Bible and fears God, and he rushes precipitately out of the room, thinking that he is in the presence of ungodly abandoned souls. The experience to him was premature. Like the assassinated Autocrat who, in his anxiety to reform the

existing constitution of his vast empire, began at the end and ignored the beginning, and gave by his fiat liberty to millions, not considering that such an act required due preparation; so it is with the introduction of strangers to these communications: First on the list for observation are the preparatory steps necessary, and which are absolutely necessary. Who is the speaker of these words; I am but repeating them, perhaps he will tell us why so many are gathered here. He answers and states that it means, but a preparatory step for some earnest enquirer, who has found a stumbling block in the possibility of cram on the part of the sensitive; and under his (the speaker's) management, the eyes of the sensitive shall be opened and his ears shall hear; and you can call this sitting a complete answer to the charge of cramming. First, one of the investigators says the series of communications were too individualised; secondly, the next following series of them had not, in their opinion, sufficiently individual characteristics. Then the charge of the possibility of cram and the arguments *pro* and *con*, that have possibly formed a good reason why we should open out a series of communications against the possibility of cram; we are praying that we may hail them as believers; they are earnest in their investigations, and are chary in their acceptance. We love them none the less for this, and therefore we place the second of a series of communications before their earnest consideration. First, we have better conditions presented to us in opening the sensitive's eyes and ears, making him use language that can well be understood, and we beg, that apart from the seemingly disconnected fragments of conversation, that they will take this into consideration, that his soul passes from one group to another, or from one sphere to another, and that distance does not belong to us, and that when he speaks of groups nearer or the nearest, it is perhaps beyond the possibility of naming the distance actually that is between his soul and his body; and thousands, nay hundreds of thousands of miles would fail to express an idea of how far his spirit can pass into our world in his awakened state. Groups will represent spheres, unless the groups are closely connected, or as he will say standing side by side; and having considered these things, we beg them also to consider the traits of individual characteristics that will mark every speaker; further we have hopes of being enabled to present before him not only the last earthly thoughts, but also the last earthly words of those whose words he will repeat, and after that let them direct their attention to the fact of his (the sensitive's) position on earth, and we pray that God may help them to form and then to strengthen their convictions." What are they doing to my eyes and to my ears? Their touch on my eyelids is as light as a feather's weight, yet light as is their touch, it presents another world to me, and the many, the countless many forms, indistinct before, are now distinct; and their murmurings are now plain and intelligible words. Foremost amongst them all is he that guides you (my dearly beloved T.P.) with his love. Besides him is one whom I have seen before, but never seen him dressed as now; he is speaking to him whom he deposed and reigned instead of him. Now earthly pride of birth and position is his strongest earth memory; he has a thought that is engraven on his soul. He remembers his thirty years exile; he is speaking of them. How his jewels glisten, they are rich and rare; standing there, supreme over his human body, is his last earth memory, still holding him in its power. Of course, it is worthy of a full description, I mean of the time when he was about entering into that city, which will be again returned, and whose occupation will again be abandoned. That city, whose inhabitants are expected to embrace the cause antagonistic to his hopes; that city of Western Afghanistan, which it were policy to hold. Received again with open arms was its once exiled monarch, the son of Timour Shah Soojah Ool Moolk. I have seen you here before; I have seen him with whom you are conversing. I have seen you in different raiment than what you appear in now; when your thoughts were not so bent towards earth; when your jewelled coronet of velvet was absent, and that dark cloth, *oolk halick*, was not worn, and that profusion of jewels were not on you; when that broad and cumbersome golden belt was not worn; when your soul did not harbour the regret that the mountain of light, the "Koh-i-Noor" was in the possession of the Suikh usurper of Lahore; and Shah Soojah I liked you better when I saw you in the past than as I see you now. I am forced onward amongst those, the so-called dead; amongst them

I am a listener, a gazer, seeing and hearing the dead argue and reason. You are speaking of me, you who were a reverend on earth, you ask (pray speak quickly) that your last words on earth may be recorded as I am passing by. No wonder that your soul is amazed. The inhabitant still of a body—if this world of wonders has been opened to your gaze—of one still on earth, and that the angels and the archangels are to your knowledge good men made perfect; departed souls that died seeing and obeying God; you say yours is a message, and blessed may the message be, and may God strengthen the Recorder; may God hold you both in His sheltering arms, and that your name when on earth was Hugh Stowell, the father of Canon Stowell. Here is a more distant group: what makes these spirits look so distracted? Stop friend, and tell me all your troubles. Can I relieve your troubles? He says, no; it is God alone that can relieve them. "I am in a whirlwind that is hastening me from world to world, but I can stay on my journey. Speak ere I pass by." I do not like this group, it is too dark and too gloomy. He says, "I was a soldier, but no man." This was his beginning. "Bold enough in deeds and acts of daring, but a coward to honour's claim. I took her that you see there to my home; my fond wife had become an heir of eternity, and I took her amongst my daughters, my three grown-up virtuous girls, and she was my concubine, and by her evil example brought down to her base level the children of my lawful wife. The oldest, true to her infamous tuition, was seduced, and when she became aware that she would be abandoned, she rushed into eternity before her child was born. The second died passing to eternity, self-destroyed, trying to prevent her child being born alive; and the third found herself the wife of a man previously married, and she, in her agony, found a death in the silent water of the Thames." Can you tell me, strange wandering soul, what expiation is due for a crime like this? And ere this question had left his lips I passed onwards, not daring, for his relatives' sake, to ask his name. Back again into the light. This is a merrier group; their sins are passing away, and each face is brimful of happiness. Do you hear his words? how truthful they are. He is speaking of a poor man's home; his name is Lord Chatham. How like his statue is to his appearance now. I am gazing on it. He says it is so. My words said in good faith on earth are still in strict accordance with the law: "The poorest man in his cottage may bid defiance to all the forces of Majesty. The cottage may be a poor one: a mud wall of one storey, frail in construction; its roof may shake, the wind may blow through it; the storm may enter, but all the power of Majesty and law dare not cross the threshold of that frail home. A far better home is in preparation for the stranger soul, that is listening to our words: A home that will be secured to him by agreement, so that the inclination or wishes of an after generation cannot disturb him or his work, as long as its fair equivalent is given by him to its owner." I have seen this soul before. He has come and bent over my body, as I have sat in that chair in that room on earth; in that self-same chair where now rests your body, by the side of which stands my body. Sir Walter Raleigh, I have seen you, and I hail you as a God-fearing soul; as a soul that knew no fear of man. You answer me with a smile. A soul like yours that could drink its last cup of sack with a merry heart and a happy jest, saying, "that it was good drink indeed, if a man could but tarry by it," and I am telling him that you were then on the road to be beheaded; and when your friend and loving countryman, Sir Hugh Syston, was pushed from your side by the High Sheriff, you bade him be comforted, for you yourself were sure of a place; and the emotion of your soul when looking from the scaffold's head were strongly stirred when you saw kneeling on the bare stones an aged sympathiser at your untimely doom. This man was uncovered, and taking your own embroidered cap from your head, you gave it to him, saying, "Thou wilt have more need of a head covering than I shall, friend; keep it in memory of one whom you have pitied, and remember me in your prayers, for I am going to the God that gave me life, I am going to be questioned of my earth journeying. I am going to partake of this sharp medicine (and you pointed to the axe), a medicine that shall cure me of all diseases of the body, and may God's mercy cure me of all diseases of the soul;" and turning to the executioner, who trembled at his task, you said, "Remember, your hesitation is a double punishment. Strike me and fear not. You destroy the body, but give release to my soul." I know you, Sir Walter

Raleigh, and I know that you realised that in time and in spirit you might, if you willed, stand within those four gloomy walls of that tower dungeon, that so long imprisoned you when in the body. May God give you peace, Sir Walter; I must pass on. I am passing on to another group to the very outskirts the very land's end of spirit worlds, if such a term can be used; but I am not afraid, for I am not fearful of carrying my body when on earth into the very hot-beds of pestilence, where fevers are generated; where vice finds out a fitting rendezvous; where the burglar and street robber, and perpetrator of crime reside; where pauperism recruits its strength; the very hot-bed of felony, where generations of thieves are born to startle this great city with their mysterious birth. Speak, then, for my soul has no fear; what is your thought? The spirit says—well my thoughts; what made you think, that I did or ever could think? Where was my power of thinking when I married, when on earth; where were thoughts of the future, and its fears; I had no thought; I argued, that the future could be no worse than the past; it had been to me without hope, therefore I determined to have a companion in the future; what cared I whether I could keep her or not; I wanted some one to cook and wash for me, a companion, and I took credit to myself that I did not choose a concubine, but took a wife. Hark, you, who ever you are, children were born to misery, and want strangely alters the form of parents, and makes their children human abortions; and mine were horrible to look on, and as they grew up, those that did not perish through misery and want, became precocious liars and thieves, and you know, whoever you are, that there are hundreds of thousands like me scattered throughout different nations. I have heard that not alone on earth, but in these worlds of spirit life a change is coming; when even opposite sexes of the lower orders on earth shall respect each other; when female children in these horrid haunts on earth shall not fall victims to abandoned and profligate men; when their tender age should have been their best protection; but what can the great ones of earth realise? What can they expect when in these vile dens, and in these vicious haunts there is no practical distinction between the sexes; they are thrown promiscuously together; can earth's famed ones wonder at paradoxes in immortality? You wonder and ask me, how I was educated; on earth I was born in Poland, and became exiled from my native home, and worked a beaten crushed and heart-broken slave in the mines of Siberia. I came to this country and my length of residence in it nearly naturalised me. Weakened by cruel injustice, hardship, and misery, I was unable to work hard, I gained a precarious livelihood by sleight-of-hand tricks in public-house tap-rooms; until I lost my self-respect, and then and then; but you will do well to pass on, and I said, I think so too; it were better, for there is misery enough even before my soul is liberated. Passing on; back again nearer to my body; it seems brighter and purer, and my soul is happier; nearer dear Sir, to your own sweet surroundings. Who is this? He gives the name of Mr Popham, he is giving an opinion on the Obstructionists. He said, were Brand to be questioned by the Queen, as I was questioned by Queen Elizabeth, he could very nearly make the same answer to this Queen as I did. When Queen Elizabeth said to me, "Now, Mr Speaker, what has passed in the House of Commons," and my answer was "seven weeks, your Majesty," and so his answer may be, as far as the amount of business they are getting through; although this closure after it has been more effectively framed will prove a good stay to their tactics. Here is another one: let us listen to his words. He is addressed by the name of Dr James Hope. He is speaking of a spirit that has been here before, one by name Dr Abernethy, and he is speaking to Dr William Harvey, and these are his words:—"I do not consider abruptness, or being rudely abrupt, was wise in Dr Abernethy; of undoubted skill as he was, it was an unwise thing to make enemies where friends might be gained." And Dr Harvey answers him and says, "You are right in one sense, yet I do not hold with doctors, who are solicitous of practice, making too many friends. My experience is quite in accordance with that proverb, 'that familiarity breeds contempt.' Once let the doctor be invited as a musical genius, as a good waltzer, as one clever in acting his part in charades, in tableaux, or in dramatic parlour readings, he becomes anything in their consideration but a professional man; and as he gains popularity, so he loses the chance of

patients, [for friends are the very last to acknowledge professional merit, and therefore Abernethy lost none of his practice even by his action of going to the other extreme."

And so my soul shall pass on, leaving these two spirits in the enjoyment of their conscientious individual opinions, passing on to another. It would seem that I am not allowed to rest; but I must go hither and thither, not being led, but impelled. Here is a soul reflecting on his earth life, and his spirit is filled with proper reflection. He hails you by saying, "Stop, so that my reflections may be recorded;" and I answer him by bidding him to speak. He says, I led on earth a far happier life than I deserved; millions before me and after me have deserved and will deserve better than myself such a life of happiness; when old age with all its infirmities came on me, I thanked God that there were many who had none of the comforts attending that old age; I remember my many fits of peevishness, and am ashamed of them now; having in my earth life servants to go and to come at my bidding, and who were then subjected to the inconveniences of this peevishness. I trust that he, who will record these reflections, may ever remember that heaven's favours on earth are souls' trials on earth, not his rewards." He gives the name of the Earl Mareschal of Scotland, and whose age at the time of these earth reflections was over four score years. Here is a philosopher whose pure and holy life has made him an example even down to these modern times; his name has been given to the minds of these modern times, as the author of a doctrine named after him Pythagorean. "Pythagoras" I have seen you in this room nearer to me, much nearer to him who is recording, and why are you removed further? I will tell you. Because your thoughts are harsh and unmerciful to men of this nineteenth century. Remember the command, "judge not, that ye be not judged." I will repeat your thoughts; though great amidst the greatest of philosophers you have gazed earthwards, and you find dullness in the solemn garb of wisdom; some amusing themselves with baubles, finding, or pretending to believe that they have found peace in isolated happiness, in the so-called liberty and independence of earth, souls that are praising leisure; some who are pursuing business before pleasure, or diversion. You are weighing in your own thoughts the thoughts of the ambitious, the inattention of the indolent in idleness, and the trifler's opinion of trifling life away, and you have realised that they are vain dreamers; dreaming away their time and opportunities; but remember that great and high as you stand now, no soul must usurp that which is alone the power of the Infinite—Judgment—therefore, I am further removed from him Pythagoras. Who is this; I have seen him before on several occasions. It is Dr Mantell, the Geologist, one who says, "On the sea-shore, I could find my soul moved with thoughts of my Creator, each rippling wave at my feet proving His Almighty hand; the thousands of grotesque forms of the corallines and painted shells proved, that throughout its vast and mighty depths life abounds—life more numerous than on earth; perfect in construction; diversified in form and attributes; and subservient to the use of God's children, all the work and design of His Almighty hand." As my soul is passing onward, Dr Mantell sends you loving greeting. I know you, too; see, we have reached another group. Here is a great regenerator, the Farmer General; the fourth of July hero. The bold, intrepid, and unambitious George Washington. He has promised, and he recalls and repeats his promise, that he will, when the conditions of peace are restored, give through the hands of my body to you a verbatim copy, an exact *fac simile* of four of his chiefest letters during his active services, from which services he retired with the thanks of his countrymen to the former quietude of his life, far away from the bustle of camps; away from the trials of public life, to enjoy the peace, quietness, and happiness which is impossible for the soldier whose goddess is fame; which is impossible to a statesman whose ambition is an honourable name and memory on earth, and afterwards when his spirit has left the body; when he returned again to tread the path of private life he deserved the honest fruits of his labour. I am glad that he has promised those letters to you; for he is of those that never forget a given promise, and the intelligences, I mean those that are impelling my soul onward, Sir, could give that help to my body, which my body needs and still keep me passing on, but they deem it not necessary; see how rapid is

the passage from spirit-life to earth experience. [Here he returned to his normal state.] Now, I think the readers of this article will think the descriptions given in the above clairvoyant and clairaudient descriptions are varied enough, and embrace quite a sufficient number of diverse characters which are sufficiently clear and pointed to lead to the conclusion either that the sensitive is a most wonderful man, and at the same time a most egregious fool, to work with his hands instead of using his brains—or that he is helped by some unseen and at the same time intelligent force from without. In my own mind I have no doubt upon the subject, and I do not think any reflecting mind could long have any doubt as to the facts; especially if he knew the sensitive in his ordinary life as well as I do. I will briefly summarise the different points touched on in this seance. First, we have an allusion to my friend and his dread of sitting or being in the same room as a sensitive, with a happy illustration of change being too sudden as in the case of the Russian serf and the lamentable mode of getting rid of despotism by a worse crime—murder. Next, we have reference to Shah Soojah, his exile from Cabool; his restoration after thirty years, and a reference to the Koh-i-Noor, of which Runjeet Singh possessed himself in a manner not very creditable. We then have a passing reference to the late Hugh Stowell, whom we may describe as one of the Church's great guns. Next, we have a group, where is vividly portrayed the sad break-up of a family, and the miserable passing away of the daughters for the father's fault; and how tenderly the name is suppressed. Next, we have Earl Chatham's description of the poor man's house given as he gave it in life, with an allusion to the sensitive and his home. Next, we have a description of the last day of poor Sir Walter Raleigh, and the cheerful way he met his death. We now have a fitting description of vice, misery, and poverty, one which could not well be got up—the poor Polish exile, his education cropping out in the use of the word *paradox*. We now come to a playful hit made by the spirit of Popham, Speaker of the House of Commons in Queen Elizabeth's time, at the present Speaker Brand. The *seven weeks* wasted time is a happy hit, and so is his reference to the clozure. The Medice gets a good rap on the knuckles—theirs is not the only profession that degrades itself by seeking popularity rather than following its profession steadily. If Abernethy was rough, he was true to his trade; far more than some of the sleek M.D.'s who aim at being thought nice men; who flatter Dowagers, and pet and prescribe for their poodles, and make themselves useful to the young ladies of a family, and are known as "such nice men." Then we come to the Earl Mareschal of Scotland, in which some very good advice is given, and then we have the lament of Pythagoras on the doings of the philosophers of the present, and a slight rap on the knuckles even though they be spiritual. We have then a beautiful description of Dr. Mantell, the Geologist, and his views of God's great handiwork, and, lastly, the reiteration of a promise made a twelve month ago, but not performed by reason of home conditions being bad. I am referring to the letters promised by George Washington. Almost every control I have has an object; and in every seance, even when there is no control, but only the clairaudient and clairvoyant descriptions of the sensitive, there is an aim and a purpose to show the nearness of the world beyond to this busy striving world of action, which passes away almost before men fairly turn round and discover the why and the wherefore they are.

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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 181.)

"I don't," said Harry. "I have had abundant proof, over and over again, that events which I have not anticipated, and could not therefore have wished for—as you suppose—have come about in the most opportune and remarkable manner. I have been apprehensive of money difficulties, or in distress about family troubles, and prayer has always brought me relief in the shape of unforeseen and fortuitous circumstances, which no

mount of scheming on my part could have produced. Again, look at George Muller's Orphanage at Bristol, where 2,000 orphans are fed and clothed, and people are constantly sending him money, and from all parts of the world, and he never seems to have any funds on hand, but lives from hand to mouth as it were—trusting entirely to prayer. Hundreds and thousands of similar instances are to met with in the experience of all devout people. They believe it is a special interposition of Providence in their favour, and that the Almighty Himself answers their prayers. Now, we Spiritualists also believe that God answers prayer, but only indirectly through spirits who are His messengers. In praying, you attract spirits who are able to help you, and are desirous of doing good. They see you are in distress, and they can help you, and it makes them happier to do good. Hence you benefit them and yourself, too, when you pray. You appeal to the *Divine* element in their hearts, and that responds to your prayer, and they help you. In the case of George Muller, these spirits may even be the parents of the little orphans, who in all probability would continue to take an interest in their offspring, and be drawn to them by ties of love. They do not, of course, bring you the help themselves. What they do is to impress other people to help you, and this, of course, causes sceptics to say that there is no proof of spirit or Divine agency, since the aid proceeds *directly* from man, and not from spirits. One of the greatest consolations derivable from Spiritualism, to my mind, is the doctrine of guardian angels or spirit guides. All men have spirit guides, who are attracted to them by love and sympathy, and who take an interest in their welfare through life, and render them what aid may be good for them. Thus you see that I believe that my separation from Grace is brought about for some wise purpose. Perhaps I may find some day that we were not suited for one another, or that they have a better friend in store for me. I always had a sort of feeling that I had forced myself on her acquaintance unasked—by scheming in fact—and that in the ordinary course of events I should probably never have known her. Perhaps it might have been better for me now if I had not; but anyhow, at the time I thought it a great hardship that two young people, who were mutually attracted by one another, should be debarred from making friends simply because a number of narrow-minded people, whose common-place ideas constitute the current opinion of 'society,' choose to think it 'improper' for us to speak to each other without an introduction."

Thus Harry went rambling along, alternately deploring his lot and mixing up the spiritual philosophy with abstract speculations upon free-will, destiny, chance, and luck, &c. At last, I observed, "Your belief, Harry, is a very beautiful one, if it be true. I should like to feel as you do, I confess. It would be very pleasant to feel that we were really cared for by some invisible and superior intelligence or power in our struggle through life; but, for my part, all I can say is that I have had no proof. Let me see something and I shall be disposed to believe as you do. Talking about Grace, reminds me that I always had a vague impression that you might be deluding yourself about that girl. It seemed to me that after all there was not so much intellectual sympathy and mental equality between you as there ought to be. It seemed to me, in short, that she was hardly qualified to make you happy as an intellectual companion. I could not help thinking several times that you were more dazzled by her beauty than you were exactly aware of. Certainly she is a lovely woman—of that there can be no doubt. She is also accomplished, and ladylike, and good hearted, true and affectionate. All that I grant; but don't you think, after all, that she was not on a level with yourself intellectually?"

Harry paused a long time and looking thoughtfully away towards the horizon. Presently, he said slowly and in rather a melancholy tone of voice, "Well, perhaps it is so. Perhaps it will turn out all for the best. I may have deceived myself, who knows? But of one thing I am certain I really loved that girl, and do so still—whatever the attraction might be, there it is and I cannot stifle it.

"I am not at all sure that a man's wife should be on an intellectual equality with himself, we don't love people for their mentality, but for their qualities of *heart*. That seems to me to be a far better foundation for happiness in love than intellectual companionship. The latter is merely another name for friendship, and friendship is not love. Love is friendship and something more."

"I don't doubt that," said I, "but perhaps you may see it more clearly a few months hence, and what you now believe to be love, may then appear to you as only fancy. I think, however, we have sat here long enough. Suppose we jog along a few miles more!"

We accordingly moved further over the hill for a mile or so until we came to the edge where the road descended into another valley, whence we had another extensive and beautiful view, which we again sat down to enjoy. From the brow of the hill where we now sat we looked right down into a lovely valley immediately below us. No sound broke the calm peacefulness of the scene as we lay on the grass, and took in the various objects of the landscape before us. Presently, a lark saluted us with its joyful song in the clear blue sky overhead, whilst ever and anon, the buzzing of flies around our heads became audible in the intense stillness of the air. Occasionally the crowing of a cock was heard in a farmyard below us, where surrounded by well trimmed straw stacks and embosomed in graceful elms, whose rounded tops, looked so picturesque in the landscape, lay a snug and comfortable English homestead, its thatched roofs peeping out amongst the foliage. The silence was soon disturbed by the sound of a mowing machine drawn by a well-fed cart horse across one of the corn fields below us. The peculiar whirring and buzzing noise which this machine made, interrupted, by an occasional stoppage, and a "Gee wo-hoy" from the driver to his horse, served to remind us that we were not so very far from the busy haunts of men after all. As far as the eye could reach in this direction we saw nothing but beautiful slopes, the hills being laid out in well tilled fields and covered by luxuriant and graceful elms—no where so picturesque as here—to their very summits. In the distance the trees looked like small black dots, and the many tinted fields were relieved by distant roads looking like little white threads going up and down the hills, and dotted here and there with tiny white specks denoting where some farmhouse or cottage, caught the rays of the morning sun.

Harry, as usual, succumbed. "I thought you couldn't resist this," said I, laughing and following his example.

"Why should we," said he, "What is the good of coming all this way from Millhampton, where the sky is always grey and dull, even when it isn't raining, which it most frequently is. One scarcely ever sees the sun there, and as to trees—good Lord deliver us from such as they are. It seems to me that half the people in England don't know what a beautiful country belongs to them. Thousands emigrate to the colonies who might be much happier in their own country if they only knew what petty spots there are in it. With a cottage and a few acres of land, any working man, one would think, would be as happy as the day is long in such a county as Devonshire—at least if he has any soul for scenery. Why don't we have England for the English? Compared with the scenery of the North, this part of England is like going to a different land. I have a vision of a Lancashire landscape, seen from the Liverpool railway near St. Helen's, and also near Wigan, where the country is as flat and as bare as your hand for miles, where no trees are visible, save pitiable black skeletons standing stark and lonely in the God forsaken landscape; where even the hedges won't grow, and everything looks the picture of desolation, the air clouded with smoke for miles round, the streams turned black and noxious; and nothing visible but factory chimneys, coal pits, or brick fields. If there be a hell in the other world, I can hardly conceive one worse than such places as those—at least for any one who is blessed with a love of the beautiful."

"You must not suppose all people are as particular as you," interposed I. "I dare say the people who live there are very happy, and probably are so used to the scenery that they don't know what they lose. Many of them have never been away from it, and so cannot compare it with more favoured parts."

"Well, God help them in any case. How they can be expected to grow up temperate, peaceful, and contented people is beyond my comprehension. With such surroundings, it seems to me that they can hardly help being addicted to drinking, dog-fighting, kicking, wife-beating, and generally, coarseness, brutality, and ignorance. Such people—if their surroundings are inevitable—ought to have all the more money spent on their rational and wholesome amusements. Every inducement for them to spend their spare time profitably should be given them.

If there be any part of the country where winter gardens, crystal palaces, working men's clubs, libraries, &c., are required, surely it is there. They ought, however, to live away from their work six or eight miles in the country, with cheap trains backwards and forwards, and if the rich millowners and colliery proprietors did their duty to their workpeople they would see to it. They would build country cottages with gardens for them, and arrange with the railway companies to take them in and out. That need not be a charity, for it would 'pay.' The rich manufacturers and coal proprietors take good care that they do not live in such surroundings. They rush off to more favoured regions, and build themselves mansions and buy up parks, leaving those by whose help they have made the money, and for the sake of which the land has been desolated, to fight the battle of life as well as they can."

Coming from the North, this country seems a perfect paradise to me, and I mean to enjoy it thoroughly. If I only do six or eight miles a day, I shall be quite satisfied so long as I take my fill of beautiful scenery. What arrant folly it does seem to me to see men rushing past the most beautiful bits of nature as fast as their legs can carry them, simply because they have an absurd mania for doing their thirty miles a day, and if they were to loiter by the way, they think they would not get through their regular allowance of walking."

This last remark of Harry's was prompted by the appearance of two young exquisites, evidently fresh from college, who, in full pedestrian guise—brand-new knapsacks, knickerbockers and Tweedsuits—with college hats gaily decorated with their favourite colours, came steadily climbing the hill from below. Presently they joined us, and, after standing for a few seconds, to enjoy the view which one of them, between sundry puffs of smoke from his pipe, declared to be "very jolly," they trudged steadily past us, leaving us once more to our reflections.

"I often think it would be a good plan for young men and women to make walking tours together. Certainly if I were a married man I would take my wife with me, especially for the honeymoon. A walking tour in the honeymoon would be delightful, I think! Then, again, look what married men lose—fathers of families—by not taking their children with them for a walking tour. I can imagine nothing more delightful for a man who really cares for his children than to have them accompany him in a country walking tour! The perpetual novelty of everything to the youngsters, and the charming touch of adventure it would have for them, would put them in the wildest spirits, and they would acquire a love of the country, the memory of which would last them through life, and induce them to spend many an idle hour in country rambles where otherwise they would be playing billiards or cards. I have never forgotten the pleasure and delight with which I and my brothers enjoyed a ramble with my father through the beautiful woodland scenery of Sherwood Forest, in Nottinghamshire, where we revelled in ancient oaks and grassy glades, and chased rabbits and returned home to dream of Robin Hood and Friar Tuck, and plan future careers as outlaws living on the produce of our bow and arrows. I have not even yet given up the idea which a former visit to these woodland glades suggested to me, namely the plan of going there with a few friends, ladies included, or as a family man with his wife and children, and living for a week under canvas. I am sure many a man who has been worn prematurely old by his ceaseless toiling after wealth, might almost have his boyhood restored—for a week at least—in abandoning himself to a pic-nic of this kind in company with a lot of high-spirited lads and lassies."

"You talk like a father; but wait until you are one, or talk it over with a family-man, and see what he would think of your proposal," said I. "I venture to think he would laugh in his sleeve pretty considerably."

[To be continued.]

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

Read the advertisement about *Special Number*. The article is ably written, and illustrated by a large and beautifully executed engraving. Send your orders early to avoid disappointment. Full particulars on page 191.

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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. BOBSON, 29, Blackett Street, Newcastle-on-Tyne.

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

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The Herald of Progress.

FRIDAY, APRIL 1, 1881.

JOTTINGS.

The phenomena of Spiritualism, when viewed in a scientific light, demonstrates the action of an intelligence and force distinct and separate from those recognised by the materialistic school of thought. And the hundreds of well authenticated cases of communications received from those who were formerly inhabitants of this earth as ably prove that the intelligence and force are exerted and possessed by Beings existing in some supra-material condition of life.

Added to the testimony and evidence arising from these verbal and written messages and physical manifestations, we have the evidence of clairvoyants, who describe people, of whom they could have no previous knowledge, in such a clear and unhesitating manner that those to whom such descriptions are given do not fail to identify them as their friends long since parted from them by the change called death.

None of the fanciful nor threadbare theories of objectors who authoritatively assert those occurrences to be due to hallucination of the senses, wilful deception on the part of mediums, sleight-of-hand, or coincidences, are at all able to explain the almost countless instances in which it is asserted that spirits return to re-visit their former associates, and use those means to reveal their presence.

But there is another large class of objectors who do not deny the occurrence of supernatural phenomena, but pronounce them as of diabolical origin; and to support their assertion quote largely from the Bible, and construe and misconstrue these passages, and use them with dexterity and cunning.

Of this class is the Rev. W. Mole. A short time ago, this gentleman was conducting a series of religious services in a colliery village a few miles from Newcastle. On one of these occasions he was announced to speak on "The Atonement," but observing amongst his auditors, Mr R., an active and zealous Spiritualist, he left his subject and entered on an address against Spiritualism, denouncing it as devilish, as witchcraft, sorcery, and a sin against the Most High, concluding by saying that all those who had or have any connection therewith would be banished from the face of God, and consigned to eternal perdition.

At the close of this address, Mr R. took exception to the severity of the terms employed by the rev. gentleman, but his remarks were ignored, and so the meeting terminated. In the course of a week, Mr Mole wrote a long letter to Mr R., explaining that he deemed it his duty to speak as he had done, since he held him responsible for all the Spiritualism in the village, and then, with a perseverance commendable, seems to have exhausted the Concordance in arraying all the parts in which witchcraft, sorcery, and divination are forbidden in the Bible.

Mr Mole must be a very superficial student of the Bible, however, if he fails to observe that there are two kinds of Spiritualism mentioned therein—the one lawful and countenanced, the other sinful and forbidden. That which is forbidden is not communion with the Angel-world, or else Abraham, Moses, Samuel, Elijah, the Apostles, and even Jesus Christ himself have been guilty of those heinous crimes, and merited condemnation; but rather is it the exercise of those means to the injury of our neighbours, or allowing them to wean us from the service and devotion required from us to our Divine Parent.

Spiritualism is not witchcraft. A witch, according to the ordinary acceptation of the term, is a woman who employs spirits to aid her in carrying out some malignant designs of her own. Spiritualism is not sorcery. There are neither incantations nor enchantments employed at spiritual seances. Spiritualism is not divination. It is no more diabolical to speak with our friends after the change of death than before it. Spiritualism is the religion of motives, of goodness, of self-sacrifice, and practical goodness. As such it will bear the reproaches of the bigot, and the denunciations of the ignorant, whether in pulpit, press, or in the common walks of life.

Without insisting on the Bible character of Spiritualism, or entering at length on the discussion of the terms employed and their proper meaning, we submit that the manifestations themselves are sufficient answer to our rev. objector. If appeals are made to our senses, are we to conclude against the evidence of our senses that we are mistaken? If our fathers and mothers and brothers and sisters speak to us, as they spoke of yore, are we to say that death has transformed them into devils? If it were lawful for us to converse with our friends while in the body, what law, spiritual or divine, renders it now unlawful? If death is only a passage from one condition of life to a higher, our friends are not changed, the same memories, affections, and devotions will animate them as before, and our friendship become the firmer. Common-sense suggests the propriety of knowing before condemning, and Christian teachings say, "Judge not, that ye be not judged."

A BIRTHDAY GREETING

FROM ANNIE

TO HER SON GEORGE WILLIAM FOWLER.

Affection, dear, bids me draw near
To greet thee on thy eighteenth year,
Those golden years of youth have fled
And happy dreams with them have sped.

A mother dressed thy locks in love,
And prayed to him who rules above
To be thy guard, and earthly stay,
To lead thee on thy heavenly way.

I left thy side ere thy sweet life
Could battle with the world of strife,
To walk the bright and velvet lawn
Before my great Creator's throne.

I haunt thy dreams with visions, dear,
And often dry affection's tear,
Be good, and tread thy ordered way,
And we shall meet another day.

A TRIBUTE.

At the usual meeting of the directorate appointed to supervise the commercial affairs of *The Herald of Progress*, on Monday night last, it was unanimously resolved, "That this Directorate desire to tender their grateful recognition and thanks to Mr E. W. Allen, the London wholesale agent, for the energetic manner in which he has pushed the sale of *The Herald of Progress*, his sales having more than trebled in seven months."

LIVERPOOL PSYCHOLOGICAL SOCIETY.

At the invitation of the above society we visited the city of Liverpool on Sunday and Monday last, and rarely have we met with more genuine enthusiasm or real earnestness from a promiscuous audience than on the occasion of our appearance in the Concert Hall.

The cause in Liverpool has recently received quite an impetus from the labours of Mr and Mrs Wright, whose rare gifts and genial manners have done much to cement the Spiritualists together, besides inducing a steady flow of regular attenders at the services, both in the Concert Hall, and also at Towerlands Street. A series of seances have been inaugurated for inquirers, and during the previous week a number of strangers met at the house of Mr Wright, and were rewarded by seeing the table move, in the light, without mortal contact. When strangers have been thus introduced, they are recommended to form seances at their own homes, which is not only preferable for their own satisfaction, but also leaves room for others to be similarly introduced.

On the afternoon of Sunday, a fair company assembled together, while the evening service was very largely attended by a thoroughly appreciative audience. J. Lamont, Esq., presided on both occasions, and in introducing the speaker made some practical and thoughtful remarks on Spiritualism and its future prospects in Liverpool. The addresses were considered satisfactory, and were frequently applauded. At the conclusion of the evening's address, a vote of thanks proposed by Mr Lamont, and seconded by Mr Shepherd, were accorded the speaker which he duly acknowledged.

On Monday evening a meeting was held at Towerlands Street, presided over by Mr Lamont. It was suggested that the speaker should relate some of his experiences in the investigation of Spiritualism, and that some thoughts be presented on the conditions most suited for Spiritual growth. The varied experiences narrated proved of much interest to the large and representative gathering, and at the close the thanks of the society were accorded the lecturer, and the meeting separated with warm handshaking, and the expressed hope that circumstances would permit another visit before long.

As a stranger to the above society, we cannot but acknowledge the kindness displayed on this our first visit to Liverpool, and we could only wish that similar feelings might be extended to all our speakers, then we should more fully realise the baptism of the spirit, and the uplifting tendencies of all our gatherings.

SELECTION.

Surely God has a noble army of faithful men, who would follow the right if they did but see it; but many an idol has to be broken, many a struggle to be gone through. Oh, brethren, if there be any whom I may dare so to address, learn that *inspired* words were not meant as premises to syllogisms, nor as ready-made weapons against heretics, nor as barriers against free-thought and feeling; but as torches that kindle new souls, so that the *child* in the spirit is as truly inspired as the *parent*; for the heart of man is still young; the spirit of God has not died out.

The Bible is a blessed book, rightly used; yet the Bible may be causing more spiritual evil than any other book, if by it you smother the Holy Spirit within yourselves, and condemn those who love God. A great revolution of mind is wanted. *The Kingdom of God* is not meat and drink, nor sermons and Sabbaths; nor history and exegeses, nor a belief in the infallibility of any book, nor in the supernatural memory of any man; but it is, as Paul says, *righteousness and peace and joy in the Holy Spirit*. And he who, in these last, is *minded as Christ*, is accepted with God, and shall at length be approved by men. For to the life of God neither belief in miracles availeth anything, nor *unbelief*, but a new creation, and Faith that worketh by Love; and as many as walk after *this Rule*, peace shall be upon them and mercy, and upon the Israel of God.—"*The Soul*," by Francis William Newman.

PLYMOUTH.

The readers of your paper will be interested to know something of what is going on at Plymouth in connection with Spiritualism.

As a minister of one of the Methodist denominations, I was appointed about two years ago, to labour in these towns. Soon after coming here, I was introduced by a ministerial brother, to a spirit circle, at the house of a friend, a local preacher of the same denomination, whose household are all Spiritualists. In a communication to your paper, under the *nom de plume* "Omega," I have already described the thrilling and transforming effect which my introduction to the phenomena had upon me; it was truly a new birth to me, into a new world of thought and experience.

During these two years I have studied this subject—its phenomena, literature and teaching, with the deepest interest, and have found in it more enjoyment and blessing than I have ever derived from any other source whatsoever; I have found it conducive to the development of the deepest and richest devotional and religious experience, and the most powerful incentive to a pure, upright, moral and spiritual life. The effect upon my public work has been that I have seen with new eyes; and preached with new power, and have also been able to preach a truer Gospel, than I could before.

Notwithstanding this, I have been suspended by the authorities of the denomination on account of my views on Spiritualism. The opposition originated with a few ignorant, bigoted persons, who, dog-in-the-manger-like, would neither inquire into the subject themselves nor permit others to do so. My friend, the local preacher referred to, who had been a generous supporter of the denomination for forty years, and who is also a Spiritualist of thirty years standing, was first dealt with, and in taking his part I sealed my own doom. When challenged respecting my views, I replied that I was proud to avow myself a Spiritualist, and the sentence of suspension went forth against me.

Bigotry has, however, overshot the mark this time, for the friends of Spiritualism—and they are a goodly number, for the cause has prospered wonderfully during the past twelve months,—and others, who, though perhaps not strictly speaking Spiritualists, are friends of liberty, have rallied around me; so that I have still a congregation, and what is more to the purpose, I am released from the fetters that had restrained me, and am free to preach the whole truth as it presents itself in the glorious light of Spiritualism, which to me is a revelation of spiritual realities; the light of a glorious day to us, who had been crying in the night and groping in the dark.

A Free Spiritual Society has been formed for aggressive work; we have taken a room in a prominent position, and occupied it for the first time last Sunday; and we hope to be soon able to give a good account of ourselves.

If any readers of the *Herald* would like to know our whereabouts, I beg to state that the writer will preach next Sunday morning and afternoon, at the meeting room, No. 8, Octagon, Plymouth, a meeting is also held every Wednesday evening at half-past seven, when friends of Spiritualism may be introduced to one another. We have a few excellent trance mediums, but none are prepared as yet to do much in a public way; at the close of the discourse last Sunday, however, our excellent friend, Mr H., went under control, and his guides delivered a beautiful address; and probably our brother and his guides will be glad to repeat the favour whenever practicable.

We shall be glad to receive additions to our new Society; by united and vigorous efforts under the kindly direction of our spirit guides, we shall accomplish much. "They that are for us, are more than all that can be against us."

If any friends who desire information, will please write to me at the address below, their letters will be promptly answered.—I remain, dear Sir, truly yours,

CHARLES WARE.

7, Hayston Place, North Road, Plymouth.

General News.

MORLEY.—A tea and entertainment will be held on Saturday, April 9th, in the Mission Room, Church Street. Tea on the tables at 4.30. Tickets 9d each.

MANCHESTER "HOME CIRCLES."—The next meeting will be held at the house of Mr Taylor, 43, Harrison Street, Pendleton, on Wednesday, April 6th at 8 p.m.

We beg to acknowledge the receipt of 9s 6d from Mr C. R. Williams, secretary of Hackney Spiritual Evidence Society, and 2s from the Morley (Yorks) Mission Room, being the results of collections made on behalf of *Herald of Progress*.

We have only to read the "Medley," to be found on another page, to estimate the anxiety of our invisible friends to make themselves known, and to know of their nearness to us. Truly the air is laden with those who, as Milton expressed it—"execute their airy purposes, and works of love and enmity fulfil."

MR MENSFORTH'S CASE.—Mr J. Dunn begs to acknowledge the following sums on behalf of the above case mentioned in our issues for January 14th and February 4th. W. N. Armfield, Esq., 10/-; Mr Eales, 1/-; Mr Miller, 1/-; Mr Trippet, 1/-; Mr M. Brunskill, 1/-; A Friend, 1/.

LIVERPOOL FREE PLATFORM.—On Sunday evening last, March 27th, Dr William Hitchman, M.R.C.S., gave the sixth of his present course of Lectures on the Natural History of Man, from the Free Platform, in Perth Hall, West Derby Road, to a respectable and intelligent audience.

NOTICE OF REMOVAL.—Mr Matthews has removed to 126, Kensington Park, Notting Hill, London, W. His new abode will permit of classes being held, and arrangements will be made for the reception of visitors. We wish our brother success in his undertaking.

Mr T. M. Brown expects to reach Macclesfield on Sunday next to hold public and private meetings. Letters up to Wednesday next to be addressed—Mr T. M. Brown, care of Mr Geo. Rogers, 45, Mill Street, Macclesfield. Manchester to follow. Mr Brown is on his way North, and will make short visits during the journey.

The half-yearly meeting of the Manchester Association will be held in the Temperance Hall, Grosvenor Street, on the first Sunday in April. There will be no public service. The whole of the time will be devoted to the election of officers and committee for the following six months and other important business. The attendance of all the members is earnestly solicited. Tea will be provided at 6d each.

The *Protestant Standard* published in Liverpool has lately inserted several unwarrantable attacks on Mr Wright and his work in that city. While the *Standard* professes to act disinterestedly for the service of Truth, it is not difficult to see that the aim is to run with the masses, and to join issue against all unpopular movements—any way for a small apple. But Spiritualism has nought to fear from the ravings of such presumptuous critics or their libellous sheets; all such feeble opposition must yield to the steady march of our invincible facts.

CARDIFF.—At the weekly meeting on Sunday evening last, Messrs M. Williams and G. Sadler read accounts of persecutions, wars, &c., which they attributed to Christianity. An opposite standpoint was argued from by other members of the Society, who believed Christianity had accomplished a grand mission which Spiritualism would continue on a more comprehensive basis. Mr Haines occupied the chair.

QUEBEC HALL.—On Sunday, April 3rd at 7 p.m. prompt, Mr Iver MacDonnell will discourse on "External Show." At the close of the address a meeting of members will be held to settle some matters of business in connection with the work here. Questions and remarks will have to be set aside for this evening. On account of the anniversary meeting at Steinway Hall, the comprehensionists will not meet on Monday. On Tuesday a vocal and elocutionary entertainment will be given at 8.30. Admission 3d and 6d. On Wednesday and Friday at 8.30, Mr F. O. Mathews will hold meetings for address and clairvoyance. Admission 6d. The usual seance on Saturday. Mr Hancock attends half an hour previous to speak with strangers.

J. M. DALE, Hon. Sec.

HEYWOOD.—On Tuesday evening, March 22nd, a meeting was held at Mr Wild's to bid "farewell" to Mr Brooks, the late secretary of the society, and Mr Walsh, who are emigrating to the United States. On the occasion named, various mediums were influenced to speak and the result was a season of rich enjoyment. The cause in Heywood will suffer a great loss at the departure of our brethren, as they have been constant in season and out of season, but we must take courage and be up and doing again, and pray for the best. On Sunday last, Mrs Yarwood delivered two excellent trance discourses, and collections were made on behalf of *Herald of Progress*, which realised 7/6. On the conclusion of the addresses, upwards of one dozen tests were given correctly to strangers in the audiences.—E. ELLIS, Sec.

LADBROKE HALL.—On Sunday, March 27th, Mr Walter Howell delivered a very excellent address on "Social evils and how to remedy them," which merited for him the well wishes of his audience, and a quick return to Ladbrooke Hall. On Sunday next, April 3rd, Miss Samuels will occupy the platform at 7 o'clock. Morning meetings as usual at 11.30 prompt. Mr Holmes of Leicester, will discourse in this hall, on April 17th. Particulars later on. On Good Friday, a tea party and entertainment will be held. Tea at 5 o'clock and entertainment to commence at 7. Several able speakers have proffered their services for the occasion, and Mr Matthews intends detailing his experiences while at Wakefield Prison. The gathering will also celebrate the 33rd anniversary of Modern Spiritualism. London Spiritualists are invited to make the meeting a grand success.

HACKNEY.—The last tea meeting of the "Hackney Spiritual Evidence Society," took place on Sunday the 27th ult., when the title was changed to the "Hackney Primitive Christian Mission." The room was crowded during the evening, the consequences being as is generally the case with large promiscuous gatherings, the seance was an absolute failure by the generation of adverse conditions, and the impossibility of any arrangement of the sitters which was abundantly demonstrated, for as soon as the majority had withdrawn themselves and the sitters could be arranged, the manifestations immediately commenced with great power. There is now every Sunday evening at 6.30, an Evangelical Service, followed by a member's meeting at 8, and of such persons as may be approved of by the members and spirit friends. C. R. WILLIAMS, Manager.

MACCLESFIELD.—Messrs Thompson and Brown, of Manchester, as representing the Propaganda Committee appointed at the recent Conference at Manchester, paid a visit to Macclesfield on Sunday afternoon last, and addressed a meeting of Spiritualists at the meeting room. The president, Mr Rogers, occupying the chair. The objects aimed at by the committee were dwelt upon in a lengthy address by Mr Thompson, and after a speech from Mr Brown, a friendly conversation ensued with respect to the details of the scheme propounded. There was a general feeling in favour of the views expressed by the visitors, and a hearty recognition that the adoption of the scheme proposed would tend greatly to the furtherance of the cause. Messrs Thomson and Brown stayed to the evening meeting, which partook the form of a seance, and was of a very interesting character. Mr Brown's guide, "Sunflower," giving some good tests to several zealous inquirers. S. HAYES, Sec.

PROGRESS AT LEICESTER.—Mr Walter Howell of Manchester, favoured us with a visit on Sunday, March 13th, when his guides delivered two lectures, morning and evening, on subjects chosen by the audiences. On Tuesday evening, March 14th, a chamber seance was held at which 78 persons paid for admission when questions were put to the guides, and answered at great length. After which, a variety of controls took possession of the medium showing their personal identity in spirit-life. These created a lively interest. On March 20th, Mr Howell again occupied the platform, and gave two lectures. All the four lectures were dealt with in a masterly and scientific manner, and were frequently applauded by large and attentive audiences, and we hope much good may be the result.

ED. LARRAD, Pres.

HOWDEN-LE-WEAR SPIRITUAL SOCIETY.—On Thursday evening, March 24th, a meeting was held at the house of Mr W. Alderson, Howden-le-Wear, to take into consideration the advisability of engaging a room for the public advocacy of Spiritualism. Mr Alderson, being voted to the chair, announced that Mr Adamson's long room, at the above place, could be obtained on reasonable terms; and he urged the committee to embrace the opportunity afforded them. After considerable discussion, it was unanimously agreed that the terms be accepted as specified, the meetings to commence on Sunday first. A small monthly contribution was suggested to meet the necessary expenses; after which Mr Alderson was nominated Financial Secretary; Mrs T. M. Brown, Treasurer; and the undersigned Corresponding Secretary. The platform will be occupied by the guides of Mr De Main, and the committee will feel gratified to receive the kind co-operation of any speaker who may voluntarily offer to relieve that medium occasionally, all friends in the district being earnestly requested to tender their sympathy in order to carry the important project to a successful issue.

C. G. OYSTON

GOSWELL HALL.—On Sunday evening last, the platform was most ably occupied by Dr T. L. Nichols, the subject of his lecture was "Health in its Relationship to Spiritual and Physical Development." The lecture throughout was most instructive and interesting. Dr Nichols most earnestly counselled his hearers to remember that the body was the instrument of the soul, and required to be cared for and kept pure, to enable the latter to express itself in the most full and perfect manner possible. He also (most naturally) dwelt at length and advocated the principles of vegetarianism, and condemned the use of stimulants and narcotics. By his conforming to the rules he was then laying down, we were informed that for 45 years he had never suffered a single day's illness, or swallowed one dose of medicine. He also gave us a few instances of eminent mediums, who, by their over-indulgence and neglect of the laws of health, had entirely lost their valuable gift of medial power. After dwelling at some length on air, water, and food, their quantity, quality, &c., a most pleasant evening was brought to a close. As the subject is one of such great importance and difficult to treat adequately in one evening, we expect the doctor will again take up the thread of his discourse in a week or two. On Sunday, April 3rd, Miss Keeves will deliver a trance address in the above hall, at 6.30 for 7.0 o'clock.

J.N.G.

Mr Thos. Alderson, Sec. of West Pelton Association, writes as follows:—"I was visiting Mr Chas. Campbell, at his home at Perkinsville, and he had just received a letter from a gentleman at Blackhill, asking him to go and see a boy of his for the purpose of prescribing for his disease. After sitting a short while, Mr Campbell (in his normal state) described most minutely both the little boy and the room in which he lay, though with outward eyes he had never seen the house. He desired me to remember the description, which I did. On going to Blackhill, I was struck with the accuracy of the description which agreed in every particular with actual facts. I am more firmly convinced of the truth of Spiritualism than ever."

The Records of A. T. T. P. are provoking much earnest inquiry, being eagerly read and thoughtfully considered by all classes of Society. So great is the impression produced in London, that several distinguished men have been interviewing his medium with a view to obtain sittings and to elicit information respecting the state of culture possessed by the medium. Last week, we are informed, two eminent men met the sensitive in an omnibus, and received more than they bargained for. Though they are known, A. T. T. P. will not

publish their names, since such a course would drivethem from their inquiries. Spiritualism is not sufficiently respectable as yet for these men to pursue the investigation openly, and so long as they can go—Nicodemus like—without the fact being generally known, they will not allow their desires to manifest themselves outwardly. The constant accumulation of facts, however, and the persevering endeavours of our indefatigable co-worker A. T. T. P., to obey the behests of the angel-world, and the countless agencies in other directions all working to the same end, must eventually break down the strongholds of prejudice and allow the Truth to assert itself.

CHRIST A GUIDE TO THE POOR AND ILLITERATE AS WELL AS THE CULTURED.

DEAR SIR,—Permit me to say that I understood Dr Hitchman to deny the authenticity, not of the *last only*, but of the four gospels. May I be pardoned, if amidst a mass of words, strung together in sentences so long as to render the meaning at times obscure, I gathered that Jesus Christ was an over-rated character, that nobler men, and greater ethical teachers had existed before his birth, that he had no claim to special inspiration of a divine character. This, with a powerful attack on the Bishop of this city, and the Bible, seemed to me to embody the first lecture. The second, though holding to the necessity of a high ethical standard, was equally disparaging in any mention made of Christ or Jesus.

Dr Hitchman challenges me "to show where he has stated his opinion that Jesus or Christ was not a reality." I reply that, up to a very recent date, I can recall no word from his pen or lips out of harmony with the reverence I feel for the name of Jesus. On the contrary, I was, some years since, the reader in public of a grand oratorical lecture by Dr H., in which the life of Jesus was exalted above all others, and compared with those who now profess to be his followers. The lecture was entitled, "NOT CHURCH, BUT CHRIST," every word was in M.S. by Dr Hitchman, and there is an account of its delivery in the *Spiritual Magazine* for 1875; the peroration in verse was literally a burst of poetic enthusiasm on contemplating the death of infancy, and the martyr's crown of the innocent victim of Calvary. Will Dr Hitchman refer to that lecture and its peroration of poetry beginning—

"Platted was of thorns His crown."

But Dr Hitchman is *not* lecturing *now* in a similar vein of reverence. I attended the first two lectures at the "Free Platform" out of regard for him, and found myself confronted with opinions against which my heart pleads, and *again*, I say, that in replying to a gentleman in the audience, who very courteously and mildly called his attention to the agreement of the Old with the New Testament, concerning the coming of the Christ, &c., I thought I understood Dr H. to say that he *disputed the truth of all the Gospels*, but especially that of John, which, he affirmed, was written many years after the disciple's death. You will observe, that not being in a position to controvert from the documentary side of the question, I only took spiritual ground. I address *Spiritualists* only now, as I addressed them in the letter "Christ a Reality." I ought to have remembered that the Gospel attributed to John, is spiritual rather than synoptical; and therefore this word was out of place when applied to more than three of the Gospels. Whether the Gospel by Matthew was written in Hebrew or in Greek, I should be equally unable to read it, and Dr Hitchman *knows this*; why then does he recommend me to read a record in "Hebrew?" In my school days, such languages were not thought necessary in a woman's education. I must deny the charge of having "MORE THAN ONCE" in the "*Medium and Daybreak*" opposed Dr H. in any way. I have been a co-worker with him, both in supporting the illustrious medium, then Mrs C. L. V. Tappan, at her lectures here in 1874-5, and in days when Spiritualists worshipped at Meyerbeer Hall, I was a co-worker, too. I am, however, entirely out of harmony with the meetings at the Free Platform in more ways than one.

The simple words of mine, "his lectures seem to detract from the value, beauty, and originality of the lessons we have received from the Great Exemplar, are styled by Dr H., thus:—"A cross gust, opposing current, a conflicting storm of criticism, amid a kindred scene of wild and inexplicable disorder, alas! as was never before (even in Mr Burns' journal) presented to the public." Here, indeed, is a sentence expressive of tempestuous confusion, and I refer your readers to the letter "Christ a

Reality," that they may judge for themselves of the *justice* of that sentence.

I now offer a confirmation of the statement, that the present public utterances of Dr H. are calculated to *detract from the estimation in which Christians hold Christ*, indeed you may see it in the concluding sarcasm of the letter of March 18th. But I will go further back and adduce *printed* evidence to which all may refer.

My attention was recently directed to the account of a meeting at Preston, held on the 17th of February last, to defend Spiritualism, for it seems that two clergymen have been publicly denouncing it in the town of Preston, "as the doctrine and delusion of devils." The chosen chairman on this occasion, Dr Hitchman of Liverpool, is reported to have said that "*centuries before Christ, the Greek race had more illustrious men in Ethics, Science, Philosophy, History, Oratory, Architecture, Sculpture, Painting, Statesmanship, Heroism,*" with further remarks to the same effect, which will be found in full on page 140 of the issue of this journal for March 4th. I cannot refrain from a few comments on the singular defence of Spiritualism I have quoted. Whilst I would not for an instant disparage the art of the sculptor, painter or orator, or undervalue the worth of the historian, statesman, or scientist, I would remind my brother, in the spirit of Love, that not one of these men of talent or genius can be great, *spiritually*, unless, above and beyond his worth intellectually or artistically, he shines in the super-terrestrial science of the soul. If intellectual culture could produce virtue and purity of life, and if the arts of painting, sculpture, oratory, &c., could make *good* men and women, then I doubt not Christ would have exalted them, and been Himself distinguished in one, if not all of these excellent things. But there is a domain above all these, and in that domain, thanks to the justice of a wise and good Father, the humblest and most illiterate may shine. Honour, Love, Truth, Simplicity, freedom from selfishness are above, and beyond all the attainments of the most intellectually cultured, and may be the attributes of the poor street Arab, as well as of the queen in her palace, and were not this so, we might question our Father's Love, for He has not chosen to bestow the same intellectual talent on all, nor to all are given the same opportunities; yet the humblest toiler in the lowliest walk of life may cultivate and *possess* the great inheritance promised by Jesus to the "poor in spirit," "to the meek," and to the "pure in heart." I cannot understand the position of that defender of Spiritualism who institutes any comparison between Christ and the "sculptor, painter, orator or architect," still less with the teacher of Stoicism (Zeno.)

Such comparisons seem to me to widen the breach which ought *not* to exist between Spiritualism and Christianity, since every leader of religious thought in the ranks of Spiritualists, without an exception, (that I am aware of) identify *true* Christianity, as taught by its founder, with the religion of Spiritualism. Dr Eugene Crowell has admirably demonstrated in a voluminous and closely-reasoned work that Primitive Christianity and Modern Spiritualism are identical. Nor am I aware of any writer or speaker, *worthy of note*, whose ideas are not in harmony with those of Dr Crowell. Dr Peebles has written a small work entitled, "Christ, the Corner Stone of Spiritualism," in which he adduces historical evidence of the life of Jesus, derived from the Talmud and other Jewish sources. In this pamphlet, Dr Peebles shews that the proper name of the Teacher of Nazareth was simply Jesus, and "Christ" was the title indicative of his Messiahship, in which Dr Peebles so far believes, as to set forth that he was a special teacher of truth as doubtless others have been. The "Christ" is defined as "the aural sphere of perfect love and purity, in which dwell the arch-angelic intelligences of paradisaic beatitude." In this sphere dwelt the spirit of Jesus, hence, his name—CHRIST. It is this "Christ-Spirit" of which Dr Peebles writes, that it is the "corner stone of Spiritualism." Adverting to the sublime conception of love and self-abnegation, which his conception of Jesus Christ brings, he says in his last work, named "Immortality and our employments hereafter," I can fervently exclaim, behold "The Way, the Truth, the Life" and further, "I can truly say, I believe in salvation through Christ, the Christ of purity, love, and truth."

M.A., Oxon, has thus stated the position of Spiritualists regarding the Bible and Christ. "We do not believe that God

once spoke and has for ever since been dumb. We do not believe that He inspired the Jewish and Christian Bibles, both in the original and the translations, and that we have there an infallible record of the Divine Word. * * *

We do not believe in the authenticity and applicability of much that passes for inspired truth. But we do believe that in the Bible we possess a strange and tangled, but most deeply valuable, record of the dealings of God with divers men in divers ages. * * *

We do believe in a present God operating in our midst now as of old; in the same God using similar means for a similar end. We do believe emphatically in the teaching of JESUS CHRIST, and we reverence Him and His work in a far higher and more rational way than do those who attribute to Him words and claims which were never His, and who distort and twist His teaching into something which He never meant." And further on in His work—"The Higher Aspects of Spiritualism,"—the same writer says, "The religion taught by the spirits is emphatically one of *common life*—of the body as well as of the soul, and in this it bears a marked resemblance to that of the Master—Christ." * * *

For Him and for His work they profess the highest reverence. They declare their mission to be but the complement to His, and where they seem to contravene or to traverse some part of Christian faith, they say that it is man's addition, and not God's revelation, or the *real teaching* of the Christ, that they contradict.

Thus speaks one of our leading minds amongst English Spiritualists, and I warmly commend all students of the Spiritual Religio Philosophy to buy and read the thoughtful little book from which I have given these excerpts. It is the result of many years constant observation of the phenomena, both physical and mental, now giving us both a new and pure religion, and a new science. And in this spirit would I deal with all objectors or "denouncers" of Spiritualism, shewing them that we look up to Christ as do they, only with changed views. "The mysteriously incarnated God gives way to the VERY MAN, the highest realization of man's possible, the actual, living model which man may place before him for daily imitation. The God who lived amongst men, gives place to the man who lived nearest God." Again, I quote from M.A. (Oxon) in the same work*

These remarks are offered simply in testimony of what I believe to be *true* i.e., that leading minds amongst Spiritualists, as well as the body almost *en masse*, have but one opinion regarding the value of the teachings of Christ. Many look on Him as the veritable Son of God, others as the Divine or God-like man, I offer no opinion here, as my object is simply to set forth what Spiritualists generally teach, as received from their invisible guides, and I do think in debating with the churches, we should be careful to show them the points upon which we *can meet* them, and respectfully and calmly endeavour to point out the errors of a system which has widely wandered from the first simple teachings of its Founder, whilst Spiritualism seems to clear from the mists of error an originally grand and pure religion. May difference of opinion never alter affection. I present those remarks in all humility to those who differ with me, especially to the kind friend who is the prompter, and I trust the idea may be taken up by persons of more extended experience than mine has been. Your journal sets forth on its title page, that it is "devoted to the philosophy and teachings of Spiritualism." If I have said any word out of harmony with those teachings, I shall be happy to withdraw it when the inharmony is demonstrated to me. I cannot infringe further on your space, or I could furnish many more passages from Spiritualist writers of eminence, showing the love and reverence in which the name of Jesus of Nazareth is held by them.

I desire to express my acknowledgements to Dr Hitchman for his open appreciation of my father's labours in the cause of Freedom and Truth during his earth-life, to which he gave utterance on the platform at Preston. And I think I ought to add, that in his last days, my father, GEORGE THOMPSON, sat daily before a table on which lay a well-marked copy of the New Testament, and, from that book and one of spiritual poems, by Miss Lizzie Doten, I read to him each night to soothe him to rest.

E. LOUISA THOMPSON NOSWORTHY.

* "The Higher Aspects of Spiritualism." M.A. (Oxon). London; E. W. Allen and Co.

LIST OF SOCIETIES.

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

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: MR. W. C. ROBSON, 8, Brandling Place, Newcastle-on-Tyne.

LECTURES.

Sunday, April 3.....Service at 10:30 a.m.....Experience Meeting at 6:30
" " 10.....Mr. W. Westgarth.....at 10:30 and 6:30
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. [Adv.]

Gateshead Spiritual Society.

Sec., Mrs Brewis, 27, Greensfield Terrace, Gateshead.
Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

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

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 Spiritualist 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.

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

Leicester Spiritualists' Society.

Spiritualists' Lecture Hall, Silver Street. Thursday, 8 p.m., Members only. Pres., Mr. E. Larrad. 10, Edwyn Street. Sec., Mr. R. Wightman, 56, Cranbourne Street.

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford. Sunday evening at 6:30. President, Mr J. Campion, 33, Downing Street. Secretary, Mr Croft, 26, Roach Street, Queen's Road, Miles Platting.
April 3...Mr. Brown, Manchester, at 6:30

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6:30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m.

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson.
Public Circle, Thursdays, at 8:15 p.m. prompt. 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.
April 3...Half-yearly Meeting | April 10...Mr W. Johnson

Glasgow Association of Spiritualists.

Rooms, 164, Trongate. Pres., J. Walker, Esq. Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill. Meetings are held every Sunday at 11:30 a.m. and 6:30 p.m. The evening platform will be occupied as follows:—
April 3...Mr W. H. Lambelle

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 161, Manor Place, Walworth Road, S.E. 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.

35, Great Russell Street, London, W.O. Sec., Mr T. Blyton.

Yorkshire District Committee.

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

Plan of Speakers for April.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
April 3...Mrs Dobson, Batley Carr | 10...Mrs Illingworth, Bradford

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

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

April 3...Mr Morrell, Keighley | 10...Mr Dent, Heckmondwike

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

April 3...Mr J. Armitage, Batley Carr | 10...Local

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

April 3...Mr Lamont, Liverpool | 10...Mr Lambelle, Newcastle

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

April 3...Mr A. D. Wilson, Halifax | 10...Mr J. Armitage, Batley Carr

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

April 3...Mrs Butler, Bingley | 10...Mrs Dobson, Batley Carr

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

April 3...Local | 10...Miss Hancock, Shipley

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

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

April 3...Mr Dent, 2:30; Local, 6 | 11...Miss Harrison, Shipley

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

April 3...Mrs Tate, Bradford | 10...Mr A. D. Wilson, Halifax

KEIGHLEY.

April 3...Mr Shackleton, Keighley, at 2:30 | 10...Mr Holmes, Leicester
Mr Dent, Heckmondwike, at 5:30 |

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. Enos Ellis, 139, Manchester Road, 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

South Durham District Association.

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

William Street, Auckland Park.

124, Gurney Villas.

April 3...General Monthly Meeting

Mr. J. Lupton's, West Auckland.

April 3...Mr Scott, Darlington, at 2 and 6 p.m.

Church Street, Byers Green.

Villa Street, Spennymoor.

38, Prince's Street, Bishop Auckland. [Adv.]

Ladbroke Hall, Notting Hill, London, W.

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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.

Secretary: Mr W. Keenlyside, North Seaton Colliery, Northumberland.
Circles meet regular for Trance and Physical Manifestations.

Darlington Lyceum of Psychology.

Hodge's Rooms, Northgate, Darlington. A. C. Clark, President.

Howden-le-Wear Spiritual Society.

Mr. Adamson's Long Room, every Sunday evening at 6 o'clock. Sec.
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CARDIFF, April 17th.	
LONDON, April 24th.	
BELPER, May 1st.	
NORTHAMPTON, May	
LIVERPOOL, " } STAMFORD, July	

MR. E. W. WALLIS'S APPOINTMENTS.

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NORTHAMPTON, April 5th and 6th
STAMFORD, April 7th
NOTTINGHAM, April 10th and 11th
BIRMINGHAM, April 17th
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GLASGOW, May 1st and 2nd

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