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

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The Platform.

THE SPHERE OF WISDOM,

AS DESCRIBED BY THE SPIRIT OF

JUDGE J. W. EDMONDS.

An Inspirational discourse delivered by Mrs Cora L. V. Richmond, at Chicago, Ill., on Sunday Evening, March 18, 1877.

Mr Chairman and Friends,—In the discourses that I have previously given through this organism, I have treated of the entrance into Spirit Life, the sensations and experiences accompanying that entrance, and of three distinct states of spiritual existence into which I have passed, sometimes as a visitant and sometimes as a portion of my existence.

Those three stages have been the spheres immediately surrounding the earth, which includes that of Darkness, the condition of those who suffer for the wrongs or crimes committed when in the body; the sphere of Beneficence or Healing, wherein souls are treated with reference to their moral imperfections, and wherein the subject of healing receives the attention of the moral physician. The third sphere which I have described has been the Council of the Nations, in which I have visited various portions of those groups connected with the welfare and interests of the governments of earth.

I have described these spheres variously heretofore, and have attempted to give the personal impression which was made upon me by contact with these spiritual associations.

To-night I advance to another degree, and give you the results of a visit to a sphere that seems to me to be the sphere of Wisdom. It certainly is beyond that of technical knowledge, although it embodies much of scientific learning and truth. It certainly is beyond that of the mere external welfare of national governments in their present aspect upon the earth; it seems to merge the spiritual with the outward law and to be the point within the present radius of the spiritual atmospheres connected with the earth, where wisdom unites with mercy, and where beneficence and justice combine in rendering to others and to those that are beneath the proper combination of spiritual laws.

I am pained to notice, however, that those who believe in spiritual philosophy are too prone to judge of Spirit Life by the earthly life; I mean the external earthly life. I was myself mistaken in this regard somewhat, when in your midst. Having become convinced of spiritual truth at an advanced age of my life, or certainly at the years which would be considered as beyond maturity, the habit of my mind was fixed and I interpreted, with reference to external judgment and external

consciousness, many things that must be interpreted only with reference to the spirit.

You would be offended and affronted if, at the period of manhood, any one should present to you the toys used when a child, and tell you that those were adequate to sustain, enlighten, and edify you through the remainder of your existence. Whoever expects to carry with him into or through eternity the frivolities, the personalities, the external tastes and appetites that surround him here, will be mistaken.

It is true that in the first stages of spiritual existence these frivolities, appetites, passions, and ambitions have much to do with deciding the immediate condition of the spirit after death; and it is true that there are instances, which might be considered the spirits in prison, where those chains of outward appetite cling to the spirit for many years, and possibly for generations. But it is not true in any general sense that the spirit retains the outward needs of the body, the temporal wishes that surround the body here, nor the aspirations that belong exclusively to earthly life.

So that, in measuring the knowledge of the spheres and the consciousness that a spirit must experience on passing through the various spheres of Spirit Life, you are to put aside the outward judgment, and consider that when you come to Spirit Life, you are, in a measure, behind the scenes of external existence, that are mostly mockery and seeming.

I say this as a word of warning, that you may not gild with external imagination that which I shall say; but that it may enter your spirits and form there a conviction of its truthfulness.

In all that I relate, the experiences are actual; but they are actual with reference to the spirit itself and its surroundings. These surroundings partake of the nature of spiritual existences and substances, and in no instance being material in their combinations.

I feel it necessary to make these explanations because I think there are some minds here who, perhaps, know little of this subject; and there are others who, knowing a great deal, still know little in the genuine sense of spiritual comprehension.

I mentioned in a preceding discourse that the outward knowledge of the human mind, called intellectual cultivation, does not of necessity elevate the spiritual nature, and that many scientific minds are not, therefore, spiritually enlightened; that the regions bordering between those of darkness and light are filled with intellectual infants, those who upon earth were scientific in their nature, but had not the cultivation of the genuine spiritual aspiration. After this manner many scientific minds upon earth may be reckoned as not among the highest of the spirits in Spirit Life, but as existing in an intellectual stage of existence, beyond which they can only pass by the spirit of life which enters from a spiritual, intuitive aspiration.

But the sphere of Wisdom, of which I am to speak and where I sat, not within, but only looking within, is composed of those persons that seem to have passed beyond the stage of mere philanthropy, in the external significance of that term; beyond the stage of mere compassion for suffering, in the usual definition of compassion and sympathy; beyond the stage of a mere intellectual pursuit of knowledge in the manner of science; beyond the degree of studying nature's laws for the mere purpose of knowing their technicalities, and beyond the aspiration of discovering worlds for the mere sake of adding to their knowledge of the planetary system. The sphere of Wisdom comprises those minds of earth whose powers were dedicated to the uplifting of their kind, and who, in connection with those powers, endeavoured to present that which would elevate the thought of man spiritually, as well as his knowledge externally.

The alphabet is the mere method for the acquisition of knowledge, and is not a finality in itself. Language is the method for describing the thought, and it is the thought that lies beyond the word that humanity is in pursuit of. So, in the life beyond death, the technical knowledge of spirit and its existence is not adequate. It requires the wisdom to perceive that that existence means something, that it is ennobling, uplifting, vivifying; that it carries the soul into an atmosphere where not only language, alphabetical usages, external forms of learning, mathematics, human governments, human theologies, are without use, but where they would be utterly void and meaningless, the spirit being in a higher stage of perception, and knowing the truth without these agencies of external life, which are but stepping-stones. I hope I make myself clear, for upon this point hinges that which I wish to say concerning this sphere of uppermost wisdom.

I had been in pursuit of a state of spiritual existence where I could understand the means by which spiritual intelligences influence human life and actions, and effect the reconciliation of spiritual laws with those that seem to control the external nature and the orders of nations and men. I found that sphere, but I did not find its guiding and controlling power until finally I bordered or verged into the sphere of Wisdom, where I already discovered that my guide and teacher belonged; he who led me in my feeble earthly attempts at an understanding of the spiritual nature; he who had borne patiently with my stumbling and misconception of spiritual truth; he who had, step by step, initiated me into the stages of spiritual life, and who now led me seemingly as far as I could go, to the borders of that sphere of Wisdom where he seemed free to enter and pass, but where I had not the power to go. You may know that he was my guide in the communications that I received on earth, by my published works. I refer to Lord Bacon.

"Into this sphere of Wisdom," he said, "I was admitted by no outward wisdom or knowledge that I possessed; not by my discernment of external thought, of the affairs of men, of the connection of governments, or of the philosophies that blend the outward world; but by that willingness to understand the truth which made my spirit humble and simple as the mind of a child."

I did not quite understand. I said: "What do you mean by this?"

He said further: "Wisdom in its perfect state is born of the perfect love of the Infinite, and that love and that wisdom exercised through all stages of spiritual existence, constitutes the government of Spirit Life. The outward forms of government, as expressed upon earth, are the mere imperfections of human thought, broken fragments of laws which are dimly perceived; while behind those external laws that are disorderly, the ultimate laws of the universe abide, and men are governed in nations, societies, and individuals, by this chain of silent and immutable spiritual laws, that moves them whether they will or no, and guides them finally to the point of progress and spiritual advancement. Therefore, in the sphere which I inhabit, we have no need of compassion and no need of philanthropy, no need of the charity which is exercised upon earth."

At first this sounded cold. According to the highest comprehension of intelligence and spiritual teaching of religion, charity, benevolence, philanthropy, were the loftiest aspirations of the human mind. I remembered well my endeavours to ameliorate the conditions of suffering ones upon earth. I remembered well my interest in certain philanthropies that it seemed to me the

welfare of the nation and of human society depended upon. I remembered well the sphere of Beneficence, where Wilberforce and certain eminent physicians of earth, and distinguished philanthropists were found. I said:

"Do you mean to say that these are not the highest aspirations of the mind?"

With calmness and clearness, the light of his golden sphere vibrated toward me with a clear answer that was like the sounding of a bell. He said:

"Do you not know that there is a love that is even beyond sympathy, that is so all-potent and all-pervading that it does not need to express itself in sympathy, but holds supreme control by the very power of its omnipotent force? Do you not know that there is a wisdom that is beyond any amelioration of the condition of suffering that, in the suffering and through the suffering of humanity, leads them to knowledge, to higher thought?"

Even then this thought did not fully enter my mind until he bade me look to the earth. I saw myriads of human beings struggling with outward circumstances and with varied and diversified objects. Here was a pauper and there was a successful millionaire.

"Now," he said, "from the earthly standpoint the one who ministers to the pauper is a philanthropist; the one who condemns, or at least does not sympathise with, the millionaire is considered just; and the highest state of human society is that which attempts to reconcile these two. From the sphere of Wisdom the pauper is to be envied, the man of wealth is to be commiserated; because the one has external poverty, the other is impoverished in soul; but not even this, in the sphere of Wisdom, is felt, for the great compensation of nature is, that he who possesses one kind of wealth, and that only at the expense of another and better treasure, learns his poverty by the very augmentation of the external tinsel and glare. Take away the outward treasure, and the millionaire feels the paucity of his gifts; remove the outward ban of poverty, and the soul released feels himself in the presence of his equals. Therefore, in the sphere of Wisdom, he who learns to value spiritual gifts by possession of tinsel, and he who learns patience and resignation by external suffering, only tread different paths to the same goal."

He then showed me a criminal, condemned on earth for a stated crime, perhaps of murder, and guilty of that crime. He also showed me a man of untainted reputation, without blemish before the world, a godly man, a righteous man, a philanthropic man, a man intent, so far as the world could see and so far as he himself believed, upon pursuing only that which was right, but conscious of his own rectitude.

The criminal is the one for whom you and I would labour. The criminal is the one for whom I would have expended my gifts, whatever they might have been when upon earth. The extenuating circumstances of the case would have all been brought to bear. I would have sought his release, or the amelioration of his condition, in person, and would have expended every energy of my mind to reach his spirit. While the man who walked upright before the world I would have considered as a pattern for emulation.

From the sphere of Wisdom, which my guide inhabited, he showed me, as with a lens of the spirit, that the criminal had compensations which the godly man had not; he knew his imperfections, while the self-righteous man is, by that consciousness, debarred from the kingdom of heaven. He who is virtuous, priding himself upon his virtue, erects a greater barrier between himself and the kingdom of heaven than he who, conscious of his faults, has the one power of repentance, whereby to arise.

And then I saw that the whole moral problem of the world was reversed; that that which men strive for and covet, by external means of kindness and mistaken charity, is often not the thing to be gained. The only point attained is that the exercise of these qualities benefits the soul that exercises them, and the ones upon whom they are exercised usually; and that from the sphere of Wisdom, which my friend inhabited, there seemed a perfect radiance extending toward the earth, a level line of light that blessed the high and the low, the rich and the poor, the godly and the ungodly, in their exact position spiritually; and I could see that, do what men will, these lines of light by

gradual and winding paths converge toward the point of the heavens where this sphere of Wisdom is found.

Beneficence is well, Charity is beautiful, if unconscious; the bloom of a life of purity is fragrant to the thought of the angels, and that goodness that sheds its sweet light upon the earth by gentle ministrations unconsciously becomes the open gateway of angelic ministration. But all these efforts from the external to do the seeming duties of life, fall and pale before the searching glance of the spirit that will find out for the most part what the spirit itself is worth, and weigh it in the equitable balance of the sphere of Love and Wisdom.

You cannot wonder, then, if from this height and from the contemplation of these themes, all petty schemes for human reform and human philanthropy, for the liberalization of human governments, seemed to me like the toys in the hands of a child. You will not wonder, then, if I came to understand why the Angel World does not forward this mission, or that reform, or some particular need which humanity thinks it has.

It was often asked me, while still a denizen of the outward world, known to be in communication with Spirit Life, if spirits were so interested in human welfare and in the moral improvement of the world, why they did not interest themselves in some special reforms going on in the world, and thereby prove their interest in the advancement of humanity? Spirits do interest themselves in special reforms, but they are special spirits; they are the ones who would be likely to be interested in those same reforms if here among you, and who have not yet gone beyond the influence of the external sympathy which would induce them to favour this or that particular philanthropy. There are spirits also interested in external speculations, and these profess to give advice concerning business matters, and in some instances succeed; but you will readily comprehend that such a spirit cannot have entered far into the region of spiritual causes to be still able to deal with the mere externalities of outward life, and dabble in the things that belong externally to the senses of man.

Therefore, when going still further, I found that the sphere of Beneficence, or Healing, treated of crime as a moral disease, you could readily understand that spirits would not be intent upon any codification of laws that would make more strenuous the rules of human justice, nor could they, in any seeming way reach the governments of the earth until humanity itself had been raised to a higher standard of recognized legislation. People are prone to suppose that governments and social law are in themselves a cause of human goodness. The reverse is the case. Laws are the results of the average condition of the human mind, and the government having the best laws must be the government having the best state and condition of laws. Therefore, the Spirit World must be intent more upon reaching the condition of individual minds, instructing them and merging its life into theirs, than upon teaching the details of external government or forms and methods of reform.

Another point is that of religion—why the Spirit World does not in some tangible manner reveal the true religion of humanity, and thereby save all this wandering, deviating course which the different religions of the world lead men into.

From the sphere of Wisdom I then perceived that which I never had a doubt of while upon earth, that the Christian religion was the highest in its form of moral and spiritual aspiration that ever was given to man; but that, owing to the imperfect perceptions of humanity, the interpretation of that religion must remain imperfect, and that no amount of spiritual teaching can alter, except gradually, the state of theological thought in the world; that this must come as a matter of growth, which comes by the spontaneous inspiration from the spheres of Spirit Life that lie the next step beyond you, whatever that sphere may be.

"How useless, then," said my wonderful teacher, "for us to give any guidance to a state of mind that is not prepared to see that guidance. The blind can only be led by gradual processes of learning; the young can only be instructed by gradual methods of advancement; there is no arbitrary, absolute, and unqualified truth that can come to any human mind. The angels in the farthest heaven have only that degree of truth to which they have aspired and grown."

Then I saw from the burnished light above that the central light of this sphere of Love and Wisdom seemed formed of the religion best fitted for mankind. There was no ceremonial

visible; there was no external sign or token perceived. There was nothing by which I could measure the outward conformation or law of the Church, but I felt that it was permeating, like the sunlight, the various religions of intermediate spheres and the earth itself; and I saw those rays of light from this central whiteness beaming down through the sphere of Beneficence, shudding light and beauty to those who were healing the morally sick. I saw the light streaming down to the spirits that were in prison, those who were still wrapped in their pride, their passions, their personality, their external thought; dead kings, that go out through death with unrequited wrongs, and walk up and down the earth waiting the hour of their restitution; dead millionaires, that go out with the weight of great gold upon their spirits, and wait in the prison of poverty and spiritual imperfection; souls laden with external pride and passion—I saw these rays even penetrating there, and that the divine completeness of the life above was, that it had something for every condition of life beneath it; that the Christ principle expressed in Christianity means that which is capable of being understood according to the condition of every soul, having something for each; and that here upon earth the different orders of religion are just as essential for the different stages of human thought, as the different gradations in a school of learning, or the different steps before you reach the higher degrees of mathematics. Therefore, that religion itself is the pure whiteness of the sphere of Love and Wisdom, complete in itself and perfect, but being broken according to the understanding of man; that Christ himself broke this bread of life through the gentle ministration of his spirit, according to the understanding of those who followed him, and that various teachers of various religions have each broken the bread of life, and given the different rays of spiritual truth according as the earth was prepared to receive: but that the light itself is one, and is pure and shining and true, the external form making no difference with the brightness of the Spirit of Truth.

Anxious to know more and more, I said: "Who are the minds best known upon earth that have risen to the height which I now perceive?"

My guide and teacher answered: "Very few of those whose names are known among men, but chiefly those who have learned wisdom in the humbler walks of life, by knowing that God is wise, trusting in the laws of the Infinite, and doing each duty as it came before them every day. The whiteness of these lives have not been seen of men, have not been conspicuous in history, —a few shining names, like those who gave great laws to the people for the love of the people; a few illustrious examples, like those who, through martyrdom for principle, have gone out into the world of souls; but for the most part those unwritten and unrecorded lives that quietly go into the sphere of Wisdom, and at last, through various changes, reach that height and become the guardians of men. These souls, looking from their abodes, do not participate in the legislations of human governments, in the ministration and affairs of Church or State, in the external philanthropies that constitute some of the stages of human growth, but rather with mild light beam upon the spheres beneath them, and by their very brightness win men to the paths of truth.

I would enjoin distinctly upon you the difference between the sphere of active knowledge, active participation in benevolence, active philanthropy, and that of actual wisdom and truth, as I saw it. There is this difference. The man who bears a torch, who carries a light into this building, who illuminates your cities, who lends to commerce power, who gives enlightenment to the world, turns to every portion of the earth his brightness as an active flame. The stars do not come out of their places to meet you; the sun does not move from his place to the earth, but emits light; it is the light that traverses the space by vibration; it is the earth's atmosphere that receives or rejects it. The active knowledge of the earth is the small candle set in your midst to light you in your daily duties; the great Divine Wisdom ensphered beyond, which I could not behold for its very whiteness, is the sun, that illuminates and sheds brightness through the spheres beneath, but deviates not from its position, for by its very centre it holds the moral universe in its control, and is the sun and shield and strength of that universe.

Christ coming down to earth was one ray of this light; but the Christ that is set above mankind as the highest example for human beings to follow is the Spirit of Truth that reaches the

comprehension only as you perceive it, and is always there, waiting for you to grow.

I gazed and gazed, still looking upon my teacher, who seemed removed a little from me, when at last, by that process which is unspeakable to the external senses, but is the moving of the spirit through space, I came nearer to the abode where my companion on earth had received me, as given before, in my experience on first entering Spirit Life. I had once felt myself almost unworthy to enter there. I had felt that her qualities, her spiritual state, and her divine guardianship, were too lofty and angelic for me to enter her presence. I had felt the imperfections of my earthly life closing round me too much; and I had described before the process whereby she received me into the outer portion of the home which seemed to be prepared. I now felt, to my surprise, that this home was in the sphere where I now was visiting; that I had approached it by another pathway, and by the experience of the various spheres that I had visited, I seemed to have become more worthy to enter the inner temple prepared by her; and my guide and teacher had shown me the wisdom and the laws controlling that sphere of Wisdom, in the divine order of the heavenly bodies spiritually. He had shown me how this wisdom, moving upon human compassion, wrought out great results upon earth. It remained for her to show me now the great miracle of love. I say to you, conscious as I was of her presence upon earth, that she had still led me by those inevitable and infinite ties that belong to the very spirit of man; and no wisdom, however vast, no knowledge, however supreme, could begin to compare with the light that shone upon me now when I again was in her presence. All of embarrassment which I felt when first entering Spirit Life had passed away. All the thoughts of tenderness which rose up within me was as though in a mirror; I felt that which was best and highest and noblest in myself. Mirrored in her countenance I saw the reflected light of all lofty aspirations, youthful hopes, the ambitions for the love of mankind, the fulfillment of that which is only known in early years, and which later manhood robs the thought of but not the spirit. I beheld her countenance as the other portion of myself; I beheld her spirit as the complement of my life; I saw now that no life is complete without that love which is the centre of the soul of wisdom, and that human life with its great imperfections, with its shadows and sorrows, its adversities and imperfect laws, is imperfect because of the inadequate blending of those two elements of life.

Oh! that the wisdom of man, summoning to the councils of earth intellect, history, genius, science, and art, would summon also the innermost spirit of the universe, the veiled form of the soul of truth, the Isis shadowed in the Egyptian religion, the heart of Jove breathing out in the gentle spirit that was his life, the Mary who was the mother of Christ, the love that is the spirit and soul of the universe.

And then my mind became illumined. I saw, through the orbed sphere into which I was admitted as one of the outermost satellites, angels completed in their lives and perfect in their souls, who had dreamed of the life beyond in the beatitude of such infinite tenderness as this; mothers, whose souls had grown white through suffering; wives and daughters, unstained upon earth, whose spirits had given, through lives of devotion, the offerings of unrecognized love—all who, through sanctification of this blessed ministering power, outwrought the wonders of life unseen upon earth. I beheld now, that, risen, transfigured, and glorified, these became the co-equal interpreters of the word of God to man; and that spirits, kingdoms, principalities, and powers, in Spirit Life, in the angel spheres, are made complete only by the triumph of that intuition which is the soul of love, and that voice which is the soul of wisdom, the very love of the innermost Spirit.

To this blessed companion of my life, to this spirit, more than to the teacher and friend to whom I have referred, I am indebted for this experience. And standing now upon the verge of that sphere that stretches far away, I see the form of Christ Jesus, the Nazarene, the Man of God, the Truth Teller, with those who were attendants bending around; and I see that no life is made complete without this gentleness, without this sphere of love, and that even the Magdalene who fell at his feet, forgiven because she loved much, rises to the height of that sphere sooner than he who turns his face away, and is conscious of his righteousness and rectitude here.

The voice of this wisdom, penetrating still deeper, sounded even like the songs of children, who have no consciousness of shame, no knowledge of outward intellect, no dross of external ambition, but who are white and clean as the flowers are, and grow sublimely fair.

And thus I beheld the temple of Human Worship. It seemed fashioned of love and wisdom—equal portions of the life of man on earth; and all who entered there, all who laid their offerings at this shrine, must have equally a balance of love and wisdom in their souls. This temple was girded round with children, and the light of their countenances made joyous the place. Flowers that were the offerings of their lives, shone out in that blessed abode, and within were the worshippers. They were those made glad and free and strong by suffering, self-sacrifice, the lack of pride, the abnegation of self, the fulfillment of the sphere of Love and Wisdom, whereunto all souls are invited to attend.

And there I saw the prophecy traced in golden light upon the sky: That every soul upon earth, every heart pining in sorrow, every desolate place, and every wilderness of human wrong, every depth of human suffering, and the spirits who are in prison, those who are girded round with ambition and pride, and those who are still revengeful, shall waken one day; and by the voice of just such love as I have found in the one who preceded me to Spirit Life, and who waited for me in this angel sphere, shall be resurrected and stand free and unashamed, because forgiven, in the light of love and wisdom.

I called myself a righteous man on earth, I did my duty and prided myself upon my virtue; but I passed through, in Spirit Life in the first few months of my entrance there, the scourge of that self-consciousness. I was debarred measurably from that benign presence to which I at last have been restored; and now, with this blessing and the amenity which it brings, I hope more fully to fulfill the life of the spirit by the humility which the consciousness of it brings, this being the sphere of Love and Wisdom.

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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 199.)

"Let him laugh," said Harry, carelessly rolling himself over on the grass so as to change his view. "If ever I get married I'll try the experiment or I'm a Dutchman."

"Perhaps your wife might object. Ladies are great sticklers for comfort, and cannot put up with the inconveniences which you would make light of. Fancy sleeping on the damp grass, under canvass, if it came on wet. What could you do to pass the time?"

"True; there would be difficulties, no doubt. One can't provide for everything, and in this climate; one would of course have to choose a particularly dry time in the summer months. California is the only country I have ever heard of which has perfection of climate and scenery. It never rains all the summer there. If things don't improve in this dreadful country I shall emigrate to California and start a model colony. I have read and thought a good deal about it of late.

"Talking about travelling; have you ever noticed what an extraordinary effect change of scene has on the mind? It seems as if in coming down here to these breezy hill tops, with lovely views and bright sunny weather, one's whole cast of mind underwent an entire change after the stony, gloomy, depressing surroundings in a Millhampton street, as seen from one's office windows. I believe one might even say that the place makes the people; in other words, our surroundings help to form our characters; and if those surroundings are bright and cheerful—as in a French town, with a sunny sky overhead—the people are so also; and if, as in many English towns, they are ugly, heavy, and dingy, with a gloomy, inclement climate, the minds of the people must be more or less coarse, dull, and material."

"There may be some truth," said I, "in what you say, but, after all, it is the people who build the towns and surround

themselves with what they see around them, so that it appears to me you are confounding cause and effect when you say the place makes the people."

"H'm!" said Harry, thinking. "Well, the climate and scenery are always the prime causes, I imagine. If the climate is depressing it must depress the people. Then the greed for wealth, begotten of their mineral treasures, makes them selfish and callous to all refinement and beauty in their surroundings, and they content themselves with ugliness, simply because they become so densely utilitarian that nothing which is not useful and necessary, from a material standpoint, is regarded as worth pursuing. Anyhow, I have come to the conclusion that change of scene is an important item in our daily education. It suggests new ideas, because, if we surround ourselves with beautiful scenery or beautiful objects, they suggest beautiful ideas, just as ugliness and gloom and stone suggest coarseness, hardness, and depression. I think, therefore, that those people, whose circumstances prevent them from having beautiful surroundings in the matter of scenery and climate, should surround themselves with the most beautiful and cheerful objects at home; for, after all, the objects which surround our walls receive some of our attention, and, therefore, should make more good impressions on us than any other objects. And yet we see some men of wealth too contented to spend one half of their waking hours in dingy, depressing, comfortless offices, when they might make them comfortable and bright. Other men, of a lower grade, are content to live at home in hovels, when the weekly expenditure of one half of the money they squander in drink and temporary excitements would afford them pleasure for weeks. Fancy the difference in solid satisfaction between spending five shillings in a concert or flower show, which lasts two hours and which is then ended for ever, and buying, with the same money, an interesting book, which amuses you for days, or a volume of music which, if you are musical, you can play over for hours any time during the next twelve months; or in a good autotype engraving or statuette, which, adorning your walls, will give you something beautiful to gaze at each day of your life for years to come."

"You are getting quite practical," said I. "There is something in what you say, but it seems to me, according to this, we ought to have spent the price of our holiday in buying a classical library of books, rather than in such an ephemeral pleasure as a walking tour."

"Not exactly. Walking tours live long in my memory, and to recall them when I get back to town is always a pleasure, which often is greater than the original enjoyment. But let us be walking."

So we once more resumed our walk, and descended the hill before us. We wandered along shadowy lanes, through the valley twisting about in rather a torturous fashion, until we came to the gate of an undulating well-wooded park, in which was a house of very plain style of architecture dawbed yellow, and possessing a turret, which alone relieved its ugliness. After wandering along more lanes, we gradually ascended to high ground again, and suddenly found ourselves on the edge of another hill from which the road we were pursuing descending precipitously to the river Teign, which burst full into view at this point, running right across our path in the valley about a mile or two below us. Towards the left it flowed calmly out to sea, whilst to the right we could trace its winding course along a charming valley, broad and open, with well wooded hills on either side, and a pretty little town in the far distance where the river lost itself amongst the trees and the roofs and spires of an old fashioned county town, whose smoke just dimmed the bright pure air of the distant landscape. Beyond this were more wooded hills, as far inland as the eye could reach. We had a glorious view of the river and vale up and down for many miles from our standpoint, and again we sat down and enjoyed it. The lovely meadows in the valley, along which the river placidly meandered in its course to the sea, were dotted with the gracefully rounded elms which seem peculiar to this part of the world. Towards the mouth of the Teign, a bold headland was discernible at the junction with the sea. This guarded one entrance to the river, whilst on the other side there stood a well-rounded hill, and between the two lay Teignmouth. The view of the latter was, however, intercepted from where we stood by a pretty little village called Bishop Steignton, lying right below us on this side of the river, and snugly embosomed in trees,

through which smoke curled lazily up into the bright, balmy air.

We descended shortly afterwards, and passed through this place on our way to Teignmouth. Its ivy-covered, square-towered church was most picturesquely situated in a hollow, overlooked by well-wooded hills, which seemed to rise directly from the churchyard. Down the village street was a row of elms, quite an unusual sight in an English village, giving a somewhat continental look to this cheerful, snug little place. Its picturesque cottages were mostly straw-thatched, and had charming little balconies in front overgrown with creepers. Save a few children playing about the road, none of the inhabitants were visible. The morning was now far advanced, and the sun was high in the heavens, and therefore tolerably hot. Probably it was dinner hour.

"What a delightful little place," exclaimed Harry, enthusiastically; "one would suppose that such a village as this must be the home of all the virtues, and that purity and peace were the prevailing characteristics of the place. This would surely be the place for a man to retire to, to enjoy the calm and quiet of domestic retirement after a well-spent life."

"Or love in a cottage," suggested I.

"Well, yes," said Harry, "I used to think that with a sweet girl like Grace, and one of these pretty cottages, I should not want much more to make me happy."

"I'll be bound," said I, "you would be sick of it in three months. You would be bored to death with the society of the place—or the want of society—to begin with; you would quarrel with the parson, and shock people's prejudices by trying to make them believe they could be happy in the next world without being gloomy in this, and in fact you would, with your advanced ideas, be a regular bombshell in the midst of them. If you didn't go to church, you would be cut by parson and squire, and pointed out as an atheist, and the mothers would snatch up their children as you passed, lest they should be contaminated by your ideas. Altogether, you would lead a pretty life, and be heartily glad to get back to town again."

"H'm!" said Harry thoughtfully. "I confess I have changed my ideas of English country life of late. I used to look upon the ancient parish church and the old manor house, hard by with something like reverential awe at one time. There was something beautifully poetical in the attachment for our dear old Church of England, and its peaceful associations as you saw its grey ivy mantled towers peeping out from the trees, and when one read about the patriarchal life which squire and parson led amongst the simple villagers, it was quite affecting. Such sketches as Miss Mitford's "*Our Village*," always inspired me with a great love for English village life in the South, and I thought nothing so delightful. Now, alas! my dream is disturbed. I see selfishness and pride on the one hand and grovelling servility mixed with hypocrisy on the other. Those who preach charity and love to their fellowmen, very often are exceedingly bitter and uncharitable in applying their principles to the treatment of the poor who commit the sin of going to chapel instead of to church. Protestants who protest against the intolerance of the Romish Church, and talk proudly of their freedom of opinion, are as intolerant and persecuting as they can well be towards those who dissent from the doctrines of the established church. It is amazing to me that people cannot see how unreasonable and unjust it is to treat other people—who conscientiously differ from us in their religious creed—as if we were positively certain that our creed alone is acceptable to the Almighty. If we look abroad, and see how many millions of men there are on the face of the earth living just and virtuous lives, and conscientiously acting up to the capacity of belief which God has given them—whether they be Chinese, Indians, Jews, Mohammedans, Unitarians, Roman Catholics, Wesleyans, Baptists, &c., &c.;—and when we then consider that we are actually presumptuous enough to say that *we only* know and can understand the Will of the Almighty, that we alone are right and all other people are wrong, and in short that we alone are to be saved—whilst all others are destined to be eternally punished for not believing something they were either unable to hear of or incapable of understanding,—then I think we are guilty of the most uncharitable, unchristian, and wicked intolerance. So long as this sectarian animosity exists, so long as people are mad enough to believe that they have an infallible guide to truth in their own illogical and incomprehensible

creeds, so long will all peace and good-will amongst men be impossible in modern society. The real reason why men cling so tenaciously to their creeds, in my opinion, and why they are so reluctant to prune or relax them is simply this: they feel that if they once begin, they do not know where it will land them. Death is a grand fact, which is constantly staring them in the face and reminding them that religion of some kind is a necessity. They hope and feel that death is not the end of all things, and that their dearly-loved friends, buried in the tomb, are not and cannot be lost to them for ever, and yet they are not satisfied with their creeds. They do not even believe them *in toto*; but, as they see nothing between the religion of their forefathers and the cold negations of science, tending towards atheism and materialism, from which they instinctively shrink, the result is that they prefer to cling to their church and their creed. This unfortunately as I have already stated, in its turn produces sectarianism, which is likewise a great evil. There is therefore a dilemma, and it is this difficulty which Spiritualism is destined to solve. Here we see the great value of a creed (if you like to call it such) which at once reconciles science and religion by proving scientifically the fact of a future life and the possibility of communicating with those who have gone before. The next step which tends to undermine the value of creeds as a means of salvation, arises from the whole tenor of the communications received touching the nature of this future life; there the grand fact is universally admitted that a man may believe what he likes and it will not in the slightest degree affect his future happiness, since the true standard of work, on which his future happiness or misery depends, is the purity of the inner motives which have guided his actions and thoughts. I hope I have now made it clear to you that Spiritualism has some practical bearing on every day life. A system which solves all creeds and makes men tolerant and charitable one to another, removes sectarian animosity, teaches the folly of worldly ambition, and the necessity of leading pure lives in deed and in thought, must surely be both practical and useful."

[To be continued.]

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

YORKSHIRE DISTRICT CONFERENCE.

On Sunday morning last, the Committee of the above district held their Seventh Quarterly Conference in the Rooms of the Halifax Spiritual Institution, Union Street. Mr B. Lees, the president, occupied the chair. The usual business of reporting progress, rendering accounts, and making arrangements for speakers was gone through. The Committee, though having had to contend with several difficulties, is reported as being in a very satisfactory condition. The platforms have been very ably supplied by local mediums, and by professional speakers. Mr Walter Howell, of Manchester, has rendered very efficient service to the Committee, and Mr Wallis has also met with hearty receptions during his visits. The Committee beg to recommend Mr Howell, as a speaker to the several Societies in the Country.

After dinner, a public meeting was held in the same place, presided over by Mr J. Armitage, and addressed by the Editor of this paper. In the evening another meeting was held over which Mr Jno. Culpan presided, and addressed by the same speaker. The room was completely filled on both occasions, and the addresses were received with repeated applause.

Spiritualism in Yorkshire has taken a firm hold on the minds of the people, and a spirit of earnest inquiry is everywhere manifest. There are now ten Societies composing the Committee and are all in a healthy condition, and evidently moved by great earnestness and enthusiasm as shown by the zeal with which they work.

The Quarterly Meeting of the Newcastle-upon-Tyne Spiritual Evidence Society will be held on Wednesday the 20th inst., at 7:30 p.m., when all members are desired to attend, as important matters will be brought before the meeting.

BINGLEY.—The Spiritualists of this place will hold an entertainment on Saturday evening first, in Intelligence Hall, Russell Street. Chair to be taken at 6:30. Tickets 2d. each.

Open Council.

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

THE PERHELIA.

To the Editor of the Herald of Progress.

Dear Sir,—I am rather surprised not one of your numerous readers replied to the request of a correspondent, as to the effects spiritually of the Perihelia of the largest Planets of the solar system, together with the important conjunctions which take place as follows: on April 18th Saturn and Jupiter will be conjoined; on June 18th, Jupiter and Neptune; on July 6th, Saturn and Mars; on July 22nd, Jupiter and Mars—all four occur in Taurus, a fixed, therefore, a most powerful sign.

Though I must leave the spiritual part of the question to a more able pen than mine, yet, as "prevention is better than cure," I would raise a voice of warning to the necessity of extreme caution in diet, from this time to the year 1885; more particularly between 1882 to 1885. To make the citadel of our constitution impregnable, we must be ever on the alert, practise self-denial, look well after the stomach. Numerous diseases are propagated by thoughtlessness as to the quality, and, more particularly, the quantity, of our food. Eat to live, not live to eat, plain food; the less animal the better; ditto stimulants. Two meals daily are enough; three are more than enough, unless to a person engaged in labour either mental or bodily the whole of his waking hours, when he can dispose of three meals without injury to body or mind; as a rule, no food should be taken for at least three hours before retiring to rest; when "Tired nature's sweet restorer, balmy sleep," will be your portion, and the system more positive to resist the pestilential waves that will pass over the land. To be forewarned is to be forearmed.

As to countries, it is a sign that earthquakes will be frequent and alarming. Horrid wars will rage in many lands, and in many English homes will be heard the voice of mourning and lamentation.

As I must not trespass on your space, I subscribe myself.—
Yours truly,

EDWIN CASABEL.

137, High Street, Watford, April 11, 1881.

—:o:—

SPIRIT MESSAGES.

To the Editor of the Herald of Progress.

Sir,—“Once on a time,” the *Herald* devoted a small space to “Spirit Messages,” and it promised to be a highly interesting feature of the paper. Would it not be worth the while of the Editor to resume that feature? It would in some instances point out the wishes and needs of the Spirit World, and in others possibly convey information of events in advance of the time required for publicity through the ordinary worldly channels. The annexed may be considered of this character. They were written through the instrumentality of one of our writing mediums:—

1. “During the visit of our Chief and his band to the West we have realised some grand seances, and been very successful. In Cleveland, Ohio, there are thirty circles, and they are progressing rapidly. We have visited many of the circles, and powerful manifestations were visible to the sitters. “Big Light,” the chief, is still there. We are going further West with a few of our mediums, and intend to start more circles where Spiritualism is not known. Before the Chief returns, he is going to the State of Oregon.—Zinso.”

2. “The ‘Egyptian’ has come to see you. I come from the eastern part of Egypt. Modern Spiritualism is not known in my country. Our mediums do not see the necessity of going to the East. We wish they would do so. Several spirit raps and knockings have been given to awaken the people, and we want them to be shown that they are meant to warn them to turn their thoughts to spiritual truths and their teachings. You, friend, would do me a favour if you would make a note of this, and let it be published in your spiritual papers.”

3. "We are making good progress in France and at Cape Town. Your Chief is busy there, often assisting me at the seances. I have been to the large city of San Francisco. I must also tell you that Spiritualism is making rapid progress both in France and in Wales.—Madame Lavontre."

On a recent occasion, "Big Light," the Chief alluded to, informed us that at San Francisco there had been some thirty circles started within a month. Seeing that other and previous statements of his have been confirmed a considerable time after being made to us, I have no doubt we shall in due course have the statement confirmed relating to San Francisco and the other places named.—Yours respectfully,

W. ATKINSON.

Ulverston, March 24, 1881.

THE SPIRIT ANNIE'S EVENING PRAYER.

Given to her Husband, John Fowler, April 6th, 1881, through Mr. J. C. Wright.

Oh, God! how great Thy Wisdom, Power, and Love,
 'Tis felt in nature and in heaven above;
 Thy Presence fills the universal space,
 And gives expression to Thy matchless Grace.
 Angels of Light Thy courts adorn,
 And Seraphs sing the glorious morn;
 These creatures see this sphere of light,
 Illumined with Thy Presence bright.
 Oh, Father! I will trust Thy Grace!
 And hope my friends will have a place
 In that grand choir which sings above,
 The sweetest songs of Truth and Love.
 Remember those, my Father dear,
 That still are in an earthly sphere;
 Sweet ties of tenderest joy I feel
 As at Thy footstool thus I kneel!
 A blessing on my child I send,
 And often o'er his couch I bend;
 What exaltations here are mine;
 What strains seraphic do combine.
 Bliss beyond man's thought to know,
 I thank Thee, Lord, for all below,
 For all in heaven so kindly sent
 To make my heart on good intent.
 The Great Exemplar's life I take,
 In Him I shall make no mistake;
 Oh, Father! bless unnamed friends,
 For Thy great mercy never ends.

"WOLFGANG GOETHE."

General News.

An interesting discourse by the guides of Mr J. C. Wright on "Christian Theism," will appear next week.

Our last No. has been sold out. We cannot supply any orders now. To avoid disappointment our friends should order in advance.

Several letters and communications are unavoidably held over, among which may be mentioned Pliny's letters (continued), and a reply from Dr. Hitchman to "Arminius," whose queries appeared in our last issue.

BRADFORD.—The friends at Manchester Road intend holding their annual tea and entertainment on Easter Monday, April 18th. Tea on the tables at 4.30. Tickets 9d each. Mr Armitage, of Batley Carr, will preside. Friends from the district are cordially invited.

MANCHESTER.—"Home Circles." The next meeting of the above will be held at the house of Mr Thompson, Trinity Coffee Tavern, 83, Chapel Street, Salford, on the 20th inst., at eight p.m. prompt.

The Quarterly Meeting of the "Board of Consultation" connected with *The Herald of Progress* was held on Monday evening last. A report of proceedings and balance sheet w appear in our next issue.

BOWLING.—A tea and entertainment will be held on Easter Monday, in the meeting room, Bowling, Bradford. Tea on the tables at 5 o'clock. Tickets 6d. each. Entertainment only, 2d. each. Mr Armitage and Mrs Dobson of Batley Carr and other friends will take part.

In consequence of our publishing day being Good Friday, we are obliged to go to press a day earlier than usual. This prevents the appearance of much late news.

On Sunday, April 17th, Mr Peterson (Recorder of Historical Controls) will occupy the platform of Goswell Hall. Commence 7 o'clock prompt.

NEWCASTLE-ON-TYNE.—On Sunday last, Mr Westgarth occupied the platform of this Society, morning and evening, and delivered two very appropriate and eloquent addresses. "The Love of Christ," (chosen by the audience) formed the subject of a highly appreciated address. The evening meeting was very well attended. On Good Friday (to-day), Miss Wood has consented to give a materialization seance for the benefit of the funds of the Society, commencing at 10.30 a.m. The Sunday afternoon seances for the future will be held at 2.30 instead of 2 o'clock as heretofore.

SOUTH DURHAM DISTRICT ASSOCIATION.—The committee beg to announce that they have succeeded in taking the Gurney Villa Temperance Hall, where the meetings will in future be held. The hall will be opened on Sunday, April 17th, by a conference at two p.m., to consider the desirability in at once forming a Sunday school. And in the evening at six p.m., a public meeting will be held, to be addressed by Mr. Dunn and other friends; all are invited to attend. On Sunday, April 24th, the quarterly meeting will be held in the same place for the election of officers.

JAMES DUNN, Sec.

BATLEY CARR.—On Saturday evening last, a social tea party was held in the rooms of the Association of this place, followed by an entertainment consisting of songs, recitations, &c. Mr J. Armitage, the energetic secretary, and a most prominent speaker in Yorkshire, occupied the chair, and fairly roused the company by his quaint remarks and effective rendering of several anecdotes. Short addresses were delivered by Messrs Gulline and Lambelle, and the choir, under the direction of Mrs Dobson, by the rendering of several hymns from *The Spiritual Harp*, added much to the harmony of the evening, and gives promise of superior musical powers in the near future. The Association is in a flourishing condition, and doing a good work.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—On Sunday last, Mr J. C. Wright gave two lectures in the Concert Hall. The meeting in the afternoon was presided over by Joseph Shepherd, Esq. who suggested a subject for the control to speak upon—"Is man a free agent?" In the evening, John Lamont, Esq., presided the subject "Is man immortal?" being a general reply to the question asked by Mrs Annie Besant in her lecture on the previous Sunday. Mr Wright dealt with the subject from a Spiritualistic standpoint, and spoke of extraordinary mental phenomena connected with brain, and extraordinary phenomena not connected with brain, as proving the existence of a personal conscious mind, disconnected with brain and apart from organization. We believe the address has been reported and may appear in this paper shortly. The audience repeatedly applauded the lecturer, the Hall being crowded. The chairman had a brisk encounter with some secular followers of Mrs Besant, who did not seem [to be blessed with much intellect or culture.

GOSWELL HALL.—On Sunday morning last, Mr Wilson gave his second instalment of the subject "Comprehensionism," which was subjected to a most severe criticism, at the close of which Mr Wilson most ably replied. On Sunday next, the subject will be continued, when the substance of his remarks will be based on Colour, Form, and Number. In the evening, Miss Samuels occupied the platform, and her Guides gave a most interesting discourse on Demonism or Spiritualism, besides answering numerous questions propounded by the audience. This being Miss Samuels last appearance on the public platform for some time, her Guides took the opportunity of expressing the pleasure it had afforded them in using their medium at these meetings, and receiving the manifest sympathy of the audiances. For the present they deemed it necessary to withdraw their medium from public work, but hoped in a short time to bring her forward again with renewed strength and energy. An unanimous vote of thanks and entire satisfaction was accorded Miss Samuels and her Guides for the kind and efficient manner in which they had discharged their mutual duties. In her normal state Miss Samuels most feelingly replied, which brought the meeting to a close. Almost every one expressed their strong desire for the speedy return of this talented young lady.—J.N.G.

TERMS OF SUBSCRIPTION

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1^qd. post free.

ANNUAL SUBSCRIPTION 6s 6d IN ADVANCE

RATES FOR ADVERTISING.

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

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

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

SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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

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The Herald of Progress.

FRIDAY, APRIL 15, 1881.

JOTTINGS.

The letter by Mrs Nosworthy which appeared in No. 38, on "Christ, a guide to the illiterate as well as the cultured," has called forth many warm commendations, and one of the letters received bearing upon the subject will be found on another page.

The breadth of our platform, as expressed in the motto on our title page, gives to all the most perfect liberty to ventilate their opinions, provided that the same be done inoffensively and in a good and kind spirit, not dogmatically, but with the desire of imparting and gathering information. In such a spirit, we believe, Mrs Nosworthy wrote her epistle, and we are glad to know that it has met with such a hearty response.

Whatever view may be taken by our readers of the "Reality of Christ," the majority, if not all, will at once admit that the life and works of that Hero of Humanity's Cause, would, if carefully imitated, produce a state or condition of Society in which the long foreshadowed Millenium would become realized, and the distrust, disharmony, and want so painfully discernible everywhere, would be driven from the face of the earth. And in this sense, and to facilitate the attainment of these ends, we would that more of such like breathings were imparted from our platforms and through our press, instead of that cold intellectualism and keen philosophy which characterize nine-tenths of our present day discourses, and threaten to make our own cause of no effect in the Spiritual evolution of the race, and to transform our meetings into mere intellectual displays.

While, however, admitting and urging the power of Christ's example to reform the character of our population, we do not mean that the simple admission of, or dependence on, his life and teachings constitute their saving efficacy. This is where Christianity has failed to accomplish its mission. We do not mean that the death of Jesus Christ will help us, rather is it the death of obstinacy and perverseness in our hearts. It is not the life of Jesus, the personal Christ, that will endow us with power, but our own life of Goodness, Holiness, and Love. A Christ that lived two thousand years ago will avail us nothing unless Christ is within ourselves, and each man must be his own Christ, or he is no Christian or Spiritualist.

From the foregoing remarks it will be seen that to a certain extent we consider the teachings of Jesus Christ and the teachings of Spiritualism to be identical. In fact they must be so, inasmuch as both and all are striving for the cultivation of our Spiritual powers, pointing out that this life is but preparatory to a life to be revealed unto us, enjoining on us the observance of that comprehensive command, "Love God with all thy heart, and thy neighbour as thyself."

The fourth interview with the Jesuit, recorded by A.T.T.P., abounds with close earnest thought, and with fearless expression and condemnation of the doctrinal tenets of the order to which the interviewer belongs.

As remarked on previous occasions, the Sensitive is followed very closely in his walks by those who are anxious to know something of Spiritualism by his agency. One of those—a Jesuit—forms the subject of record in our present issue. The conversation is repeated by the Sensitive while in a trance condition, and reported by our esteemed and highly respected Contributor, A.T.T.P. With the Recorder, we may say that "comment is unnecessary," as the conversation is complete in itself, and we commend it to the careful reader.

Newcastle-on-Tyne will shortly be the scene of a festival on a large scale. It is proposed to have two large gatherings on Sunday (date not yet fixed) to be addressed by the leading members of the movement, including A.T.T.P. On the Monday, a Tea Party and meeting, interspersed with songs, &c., will be held. The festival will serve a double purpose, that of commemorating the 33rd Anniversary of Modern Spiritualism, and also drawing together the friends of *The Herald of Progress*. A rich season and an outflow of soul is anticipated. Friends in Durham and Northumberland are invited to muster in strong force on these occasions.

OUR LEGISLATORS ON THE VACCINATION QUESTION.—Dr. Hubert Boens, of Charleroi, Belgium, writes that he is indebted to Dr. Brown, of Brussels, for a copy of this instructive compilation of legislative utterances. An analysis of the book, showing what it unfolds, is promised in a series of articles in *Le Revue Medical*, the French medical (anti-vaccinist) journal. It may not be known to all our readers that a people's edition of "Our Legislators" has been issued by the publisher of the *Vaccination Inquirer* at 6d. It should be extensively circulated by every opponent of Compulsory Vaccination.

OLDHAM.—The annual tea party and entertainment will be held on Saturday, April 16th, to celebrate the 7th anniversary of the society in this town. Tea on the tables at 4.30; tickets, 6d each; children under 12, 4d. The entertainment will consist of songs, glees, readings, and short addresses. On Sunday, 17th inst., the choir will render a service of song, and choice selections from the *Spiritual Harp* and addresses will also be delivered by friends of the cause. A cordial invitation to all.

CHURCH AND CREED.

More potent far than that of kings is rule of Church and Creed,
A rule that tells of power abused, and records filled with deeds
Of man's unchristian rancour, with dim and dark discord,
By zeal of narrow bigots, in the name of Christ their Lord.

In his name the fires were kindled for the martyrs at the stake,
With its scenes of tragic horror, all enacted for his sake;
But churches must have martyrs till jarring creeds do cease,
That mar the simple teachings of him the Prince of Peace.

Did he teach that God the Father should be served by form and creed?
Was it not that law's fulfilment lay in every kindly deed?
That one wide bond of brotherhood should bind the great and small,
With no respect of persons held by Him who made us all?

And yet 'mid creeds and churches stands a bar of wide discord,
Though bright, through Christ's example, shone the spirit of his word
Now mystified by doctrines, the heaven we seek to reach,
Must be through creedal dogmas that men are bound to teach.

But some have cast these bonds aside, and on a broader plane
They stand, progressive with the world, nor do they stand in vain;
A power unseen will lead them on their mission to fulfil—
To help the world's advancing step: there is no standing still.

For earnest souls must often doubt the truth of all they teach,
Unsolved the deeper problems lie that churches may not reach,
O'er which so many thinking minds have thought without relief,
As through the varied maze of creeds they wade with unbelief.

And Science groping darkly on in this material age,
Though but a child in Wisdom's school, will war with priest or sage,
On man's creation—whence he came; presumptuous is the strife,
O'er that unfathomed mystery—of Spirit and of Life.

Shall Creeds and Science ever blend in one harmonious whole?
Shall Knowledge—child of Intellect, wed Wisdom—child of Soul?
Shall churches throb for one great end, and break the creedal thrall,
Which hides the golden thread of Truth, that runs throughout them all?

All honour be to scientists, they help the world's needs,
For light is gleaned from every source of science and of creeds;
Man's foot but treads the threshold step of what he seeks to win,
The world's past has only traced the work that may be done.

Glasgow, March.

MAX.

CHRIST A REALITY.

To the Editor of the Herald of Progress.

Dear Sir,—Judging by my own feelings, as I hope a true Spiritualist, under the blessing of the Almighty and Heavenly Father of all Creation, I doubt not that all those who believe in Spiritualism, and who feel thankful for the holy knowledge that has been vouchsafed to them, and who believe that their duty is to do all they can to bring as many as they can to the fold of Christian Spiritualism, will and do feel most grateful for Mrs Nosworthy's article published in your issue of the 1st inst.

Your lady correspondent has so forcibly pictured that others, besides the highly educated and learned, may and do, under the justice of an All-wise Heavenly Father, shine by the privity of their lives, that it would be superfluous to add one single word to her letter.

All true friends to the Cause have to mourn over such articles as you publish from time to time. I believe 90 out of every 100 will admit that such opinions are calculated to estrange more persons from becoming true seekers for truth than even all the unfortunate exposures which have taken place.

We must also recollect that a calumny may be modified, but never obliterated; it may be rendered harmless, but only to a certain extent, which in this case has undoubtedly been done by your lady correspondent, Mrs Nosworthy, in publishing her answer to Dr. H.'s letter, *à quelque chose Malheur est bon*, because the large majority of Christian Spiritualists have rejoiced that one has been found equal to the task of vindicating the Godly teaching of Jesus, who spoke as no other man spoke.

Rely upon it, Dear Sir, that from the day when Jesus' example and teachings form the base of Spiritualism, will date the real progress of the Divine Cause; and all we have to do is to pray our good and gracious Father to send in our midst such workers in his spiritual vineyard.

But it behoves us to sow such seeds broadcast, so that the ignorant and prejudiced may be reached and convinced by such pro-

ductions that Spiritualism is Christianity in its true and holy sense.

Being anxious to put my shoulder to the wheel, I enclose a trifle to defray the expense of distributing gratis copies of the *Herald of Progress* containing Mrs E. Louisa Nosworthy's beautiful letter which I ask you as a favour to distribute.—Sincerely yours,

A JERSEY CHRISTIAN SPIRITUALIST.

Jersey, 4th April, 1881.

SPIRITUALISTS BE READY TO DEFEND YOURSELVES.

To the Editor of the Herald of Progress.

Dear Sir,—We have had a person of the name of Herr Gustavis Cohen lecturing as a phrenologist, and giving also a lecture on "Superstition and Spiritualism," which consists of mimicry of mediums, controls, newspaper reports, and false statements on the phenomena of Spiritualism, ending by saying—all mediums in commencing are half fools, and when developed, they are whole fools, and only fit for a lunatic asylum, and that there is not an intelligent person belonging to Spiritualism. Such has been given at Walsall, Birmingham, and many of the surrounding districts. We have confronted him, and given explanation to some of his statements, and challenged him to our room on Sunday evening, but he thought best to stay away. But the guides of Miss Blinkhorn gave a most lucid address, taking Scripture readings of the two sorts of spiritual manifestations, and stringing them together in a masterly style for almost one-and-a-half hours, until the strength of the medium became exhausted, and they were compelled to cease. After the meeting, we sent Mr Cohen a challenge to debate the question with him on the Temperance Hall platform, but at present we have no reply; yet this person thinks fit to go to other places and say that he made us ashamed of ourselves so that we did not know were to hide ourselves. I hope that the friends will be ready for him wherever he visits, and give tracts to the people who attend, and also refute his base assertions before the public. We gave the tracts "What is Spiritualism?" On the 20th of April, we are to have Mr J. C. Wright, of Liverpool, to lecture, and the subject is to be chosen by the audience, when I hope some of those who listened to Mr Cohen will attend, and choose some subject that will give them light on the question.

Yours truly,

T. BLINKHORN, Secretary.

MATERIALIZATION SEANCE.

SUNDAY, APRIL 3rd, 2 P.M.

There were 13 sitters present. The medium was secured in the gauze closet by two strangers, and shortly after entering was controlled by "Pocha," who added much to the harmony of the meeting by her quaint remarks and answers to questions from the company. A box within the curtains, but outside the closet, was opened, and the toys which it contained were thrown into the circle among the sitters, and loud knockings were heard on the box, and on various parts outside of the cabinet. Shortly after this the form known as "Pocha," appeared at the aperture of the curtains, and stepped out into the circle. She, or it, took an orange from a gentleman, and after playing with the dolls and toys, divided the orange into ten parts, and gave them to the sitters, and distributed her dolls amongst her lady friends. She then seated herself on the floor, and allowed me to cut a piece of her dress for myself and for a few friends, who, unfortunately, did not get them as they fell on the floor and could not afterwards be found. She held out her dress, and we noticed four large holes in it. She then retired, and a much taller form showed itself, and disappeared again. The screws used to secure the door of the closet in which the medium sat were withdrawn, and the medium and chair were placed outside of the cabinet facing the curtains, when the form again partly appeared, but not sufficient for all the sitters to see.

(Extract from report of seance forwarded by Mr E. Maher, seance manager.)

[Writers furnishing accounts of seances, would oblige by making their reports as brief as possible, and by leaving out entirely irrelevant matters, confining themselves to the narration of phenomena observed,—Ed.]

THE JESUIT.—THE FOURTH VISIT.

April 2nd, 1881.

At the sitting on the previous day, whilst the Sensitive was controlled by C.H.L., I was told that the Sensitive would shortly after leaving my chambers be picked up by one of his interviewers, who would walk the best part of the way home with him. He did not say who was to be the interviewer; he told me simply for my own information, and did not wish me to say anything to the Sensitive when he returned to his normal state, as it might disturb him.

When he came to-day, he spoke in trance as follows:—“Thinking and not listening; how often busy minds have this feeling strong on them. So it was with me after leaving you, and when he spoke to me, strange and grotesque thoughts passed through my mind, for I had noticed, that when I saw him before, I saw the same two Nuns walking gravely behind him, and on this occasion again there they were; and my thoughts were these: I wonder whether he ever stirs out without these accompaniments, and what is their required duty? Do they dog his heels to watch over his safety? or are they witnesses, if required, to any events that may happen to him? or were they obedient to his wish, and attended there to help him to open up a conversation with myself?”

“What think you of them?” he said to me, his dark eyes looking into mine. “They are to be pitied,” was my answer. “You mean envied,” was the reply. And I answered, “No; I have said what I mean.” “Envied,” he continued, “for their fixed resolution to dedicate their lives to God.” “Pitied,” was my answer, “sincerely to be pitied, because they have taken on themselves these sombre garbs, and made these unholy vows from some vulgar motive or other. You look surprised, Sir. Not alone the weak woman’s choice; but the strong man’s choice is equally to be blamed; both are the possessors of weak trembling souls, having the intense desire of mutual support; not one of that Convent to which these women belong; not one of that community, of which you are a member, dare to be like the Daniel of old, bold, and self-supporting in his worship and adoration to God; and if it is not this cause, which acts; if it is not this particular vulgar motive, then the acceptance of the vow is caused by inability to fight out the battle of life; an inability to be blamed, because of the suppression of Will. Family connexions imprison many sons and daughters; superstitious fancy, or the supposed sanctity of most holy relics form the leading chains with some; with some the idea that excluding the soul from worldly pursuits is the surest road to heaven. All this proves a cringing servile soul, to which free-will, God’s proudest boon, has become a burthen; to whom the responsibility of a free agency has become irksome; therefore, I tell you, Sir, that those of their order and also of your order are to be pitied by a free and self-guided soul, and not to be envied.”

He said to me, “who takes on himself the responsibility of guiding your soul, the task by whomsoever taken and performed is a hard one, because your opinions are wayward,” and I said “because my opinions do not bend down to your ideas; because I believe in the perfect right to think out the problem of life according to self governance; for free-will is a gift from God, and it stands highest amongst men by social advantages, binding them together in a closer brotherhood than ever Monastery formed. I could not go with the crowd; I could not be led blindly onward, even were it possible; self-governed, enabling me to distinguish truth from falsehood, and not to make error into a science.” He muttered: “Oh, no, this is not so, neither do I countenance one set of opinions to the prejudice of another man’s opinions. Be Christian, Sir, in your judgment. Bright and advanced minds have scrupled greatly to advance such an opinion as has just passed your lips.” And I said, “You know me for what I am, and I know, you also know what I deem you and those of your Order to be. The ways of the world teach me to keep this opinion locked within my own breast; else persecution would be the consequence; I should find myself homeless and shelterless; but with you it is different; for to you I am permitted to speak without veiling my true opinion. Therefore, having seen you before; my opinion is this, that I look on you as one of the most eloquent of the supporters of a fallacious system of worship, a system which combines a small amount of truth and an immense amount of

falsehood; much that is important, and more that is pernicious. The day has passed, Sir, when opinions were venerated and acquiesced in because of their very antiquity; man is enabled in this reign of extended knowledge—in this budding time of great change—to say that the fair world is round without fear of being charged with heresy, or being confined in a loathsome dungeon without trial or question. Every new opinion now meets with combatants, until it proves its usefulness and efficacy; and we have lived to see the shaven crown of the preacher give place to the well-scented lock of the priest of the present day. We have free enquiry making great strides throughout all lands, and in this land especially, and the fearfully astonished Church gazes in amazement at this awakening of dormant intellectuality, and the Church would fain place itself as a bar to this great wave of present thought. It might as well bid the advancing tide of the sea to recede, as to attempt, when truth has once rivetted the attention of a soul, to drive that truth back again; it were a feat impossible. Things are being viewed in a clearer light, and all the Church Protection Societies, and all the bowing down to that power which plays at Popery, called the High Church Party, who in a mass would go over to Roman Catholicism, were it not for the fat benefices which would have to be surrendered, cannot prevent it. Therefore, we thank God; I should say I thank God, for one, Sir, that a clearer light has dawned, and that this system of pious fraud is passing away, and the public mind no longer recognises the influence of Sectarian chiefs of any denomination. To-day, I admit that you are a Power yet in the ascendant; this I must own; but you are a Power shaken to the very foundation. Think you what the Church was one or two centuries back; and now you are hurried together in Council to devise the best way of keeping the edifice from falling, sapped in the very foundation, and the greatest amongst you are aware of this, and no longer do you dare, in face of thinking men, brand as an infidel him who wishes your downfall to be speedy. You are right, Sir, the Church has had hitherto an upward course, but it has been upward from one stage of presumption to a higher one, and error has been piled on error, until it would be a relief to men when the huge mountain of lies falls to the ground. And it is not this particular doctrine that is attacked, or that particular doctrine that is upheld. It is the very *faith itself* that the minds of men are rejecting to-day. It is that Book which, amongst its many truths, contains so many palpable absurdities and lies. Men are ceasing to search for God within the cover of that book; they have gone far beyond that book to search for the rock, on which rests the hope of man’s immortality. They realise a different God, than that of the book, in His great and wondrous works; in the Sun, in the Moon, in the Stars, in the clouds, in the ever changing face of the world; and they find that the same power that governs them is the same unchangeable God of to-day. Ages have rolled away; Empires and Kingdoms, Principalities and States have risen and fallen; millions on millions of human beings have passed from time to time of eternity, yet unshaken and immovable is the GREAT I AM, whose Will brings into being laws, which form and govern worlds. It is idle for you to say, Sir, that man’s conception of God, of Eternity, of Immortality, is derived from this work; and knowing it to be idle, why do you assert it? There is a new world, and a change from error into the light of truth, a morality self-approved in the action of self-government, in which there shall be no resting on One in Three, or, like your Order, on Many: but the support shall be internal from self-consciousness, springing from the idea of the soul respecting its destiny, and the Author of its being. The bitter blood-thirsty quarrels over the differences of creeds shall cease to exist; for in this great coming change every man shall be his own accuser; in that day there will be no need of worlds of terror and of miseries so unnameable, that crushed and dying humanity forget all the ties of relationship and willingly offer immense rewards to the Priest to escape the threatened penalty of their wrong-doings. This has been a powerful instrument in the hands of your Church. This dark and loathsome bed of misery; and also this slow and solemn dragging of the seventh day—a day especially devoted to the interests of your Church; and when I heard you just now mutter that my new ideas have taught me no greater reverence for God’s day, I cannot but laugh at you. He whom I visit occasionally would tell you, that such a custom and such observations of any particular day, seem more like the myth of Oriental mythology than

the consciousness of an enlightened civilisation. The Sabbath day, God's day; from the first day of the week unto the last all are God's days, God's hours, God's minutes, God's seconds. He is Lord of time; King of days; to Him the Sun shines and sets according to His Will, and the obedience of His children makes a Sabbath for them and meets approval from Him. 'Reverence for the Sabbath,' I have a reverence for every passing day, Sir; and not alone those of the order to which I belong, but thousands of those in affluence are like me, and do not like to miss the beauties of God's works by a mock solemnity on any special day; neither are you right in your opinion, that spiritual communion has made me nearly a Secularist. This was impossible; I do not believe amongst the many thousands of Spiritualists in this country or in other countries that there is one that does not believe in the living God. Not as a power; not as a cause or a force; but as an embodiment of right reason and consciousness. And this has been the result with you (addressing me, the Recorder.) And I have not the slightest doubt that it has been the result with many who have been first convinced that there was a conscious immortality and a life hereafter, an immortality, which has come down to us as an undoubted truth, and that there are many spheres or conditions of soul. We find it proved to us, by the result of investigation, that the heaven is a heaven of action, not a heaven of rest, and that the highest state of the soul's felicity has been reached by action on earth, and continued by action in spirit-life. Life once embodied with a consciousness of Self never passes away. It is never disintegrated; it is never severed; conscious thought can never be destroyed, and if once embodied remains from time to everlasting." And he then said, "If this be free enquiry, then I pray to God that all men may become free enquirers." And I said, "A Secularist, it is to these that the most direct efforts are made by those, in whom I believe the returning spirits of departed men. I ask why is your institution so anxious for State protection? I ask, why such an opposition was made in times past to the Disestablishment of the Church in the Sister Country? I tell you it is because you fear the removal of *State protection*; on these shores, you say it does not affect you; granted, but I ask you, would you, as a Roman Catholic priest, like to see the Disestablishment of the English Church? I tell you that with every blow made at the English Church, a throb of disunion is felt in yours, and it is only a few that regret the changing opinions of men. It is only a few that regret that the whole mass of the people have outgrown, overcome, and surmounted the errors of their priestly leaders, mainly through their discourses. Now, the press and the platform are resounding with denunciatory addresses against priestly institutions, and now the last cry of the Church is *Infidelity*; that cry is directed against the Secularists; and another cry, that of Demonism, against us—the Spiritualists; that is your last cry; there will be none other to succeed it; every new spiritual revelation is a blow against your authority; and in your opinion a blow from the Devil. Yours is a policy of debtor and creditor; you say new revelations do not pay, and, consequently, you not only repel the truth, but combat with it; but the day is not far distant, Sir Priest, when you will be glad to open wide all doors to let us join you. May God forbid this; for were the invitation accepted, we should be again blending truth with falsehood. There is not one amongst those believing in spirit communion but what have been openly charged with error; but their answer has always been the same. We do not fear the closest and most earnest investigation; we pray, that it shall be given before the truth is accepted; but your Church offers, and has offered for centuries, a religion that is too sacred for investigation, or public discussion. To you alone, according to your teaching, belongs the right of interpretation. Yes, Sir Priest, we, who have listened to these returning voices, have received a new spirit, have received a new life, a new God. We have been filled with another heaven, we have had ideas given to us, of what our eternal homes may be; if we will, we may know with a certain knowledge that there is a deathless and a nightless region waiting for us, but we also know, that pleasant and delightful as it is, it would be no heaven for us, unless our loved ones were dwellers there with us; its splendour, its dazzle would but agonise us, were they absent. These visits from the departed souls of men have filled my heart and the hearts of thousands with happiness—with true happiness; a happiness that is not chained to Kingly thrones, nor wrapped in

Imperial robes, but a happiness, which like the glorious sunshine is giving life as freely to the lowest of spirits, as to the highest amongst men, and the equality dreamed of in the past amongst men is truly realised amongst the Spiritualists of to-day, for they know that heaven is theirs, and immortality progressive; that it is not apportioned to one state, or to another state; to one grade, or another grade, but to all human beings equally. But this heaven is not a Roman Catholic's heaven; it is not a Protestant's heaven; but it is an universal heaven, in which the numerous hosts of God's children abide; for the spiritual worlds are worlds which form the house of the living God, complete in its character; soul unanimity in all its parts from the highest or most internal spheres to the lowest of those which are designated earth spheres. And this we more than believe; for we know it to be a glorious verity. God made man to live to progress; Man has made him to die, to stand still in a damned forlorn condition. Man has made death forbidding and unnatural; but those whom God hath sent to us have robbed it of its poignant sting, and made the transit from earth to spirit life easy. Fearlessly the returned ones speak of none as lost. They paint no painful agonies of fellow beings; they speak of no good acts which enable men to shun and avoid the burning spheres or hell. They speak of a progressive state, commencing alone through the free-will of the soul in this world life. Respecting the highest position the soul can take in progressive change, I know not; but the most fruitful actions on earth alone enable the soul to a higher elevation hereafter. This I know, that amongst the brightest angels I have seen one* who, within a century ago, or perhaps a little less, wore earth's form as we do now, and walked amongst men, and, like him of old, was despised, and spat upon, and burnt in effigy, and made an exile from his native land. And my eyes have seen him, and my ears have listened to his voice, low and thorough, giving consolation and advice. Ere you leave me, let me tell you that this meeting, these last meetings of the Church, convened to carry out the purpose of a closer combination, is viewed in the spirit world as the last endeavour of a falling power; and then, Sir, I bade him good-day, and I told him I should meet once more a colleague of his whom I could name. He asked me for the name, but I was bidden to refuse to give the name by the same voice that had been directing me what to say during the interview; he gave the name of Sir Matthew Hale as directing him."

The voice that gave the power to the Sensitive, and without some such power the Sensitive could not have expressed himself as above, was the voice of the spirit that controlled on the previous day, and who, through the means of C.H.L., intimated to me that the Sensitive would on his road from my chambers be interviewed. As to the subject matter of the interview, comment from me is unnecessary, facts and their consequences speak for themselves; there is no ambiguity in what is said, and he who runs may read. There is one point, however, outside the subject matter of the interview, and that is, how are these interviews brought about? Are they intentional on the part of the interviewers? or do they arise from impressions made by an unseen spiritual agency, and the interviewers, in fact, are as *automatic* as the Sensitive? In all probability, the Jesuit (I do not use the term offensively) may say "one and all of them have been accidental; that he had no preconceived intention of meeting with the Sensitive." Be it so; if they are accidental to his mind, they are not so to mine, as in either case, they show an agency; no fortuitous meeting; if of prepenance he met the Sensitive, that prepenance was created by the same agency that supplied the words to the Sensitive; or if the meeting took place without any prepenance, there was a power at work which, although unrecognised and unseen, was nevertheless at work. God, through his agents, worketh all for the best. Jesuit though that man may be, cramped, cribbed, warped, procrusteanised as his thoughts may be, he will not always be so. He has his heart in the right place. His present views will change; he will not always look on the Almighty and Merciful Father and Creator of all things as a God made expressly for the glorification of the Holy Roman Catholic Church, and its spurious offspring in the shape of priests and priestesses, who, abrogating in their own persons God's highest gift, Reason, and making a so-called *infallible* Pontiff their God, set Nature's laws at

* Tom Paine,

defiance, and fain would make all those who are weak enough, do the same. I will venture to prophecy, it will not be long before this man will be proud of being ranked amongst those whom he at present looks on as deluded enthusiasts. All hail! my good Jesuit, we shall meet before long; the seed sown in these interviews has not been lost. If not convinced thoroughly of the truth of all you have heard from him you have interviewed, at all events, you feel in your heart there must be something in it.

GOD OR NO GOD?

[THIRD LETTER.]

In dealing with this subject, our attention has hitherto been confined to dead or inorganic matter only, and the evidence deducible therefrom. We shall now consider organic matter, or matter endowed with life. As I wish as far as possible to define terms, I may observe here that there is a considerable difference between a *definition* and a *general description*. We may be able to describe many things that we cannot define. We cannot define *life*, but we can describe it. Life, as we see it manifested on our earth's surface, is a form of force called "vital," or, in other words, it is the action of spirit upon matter. This action of vital force or spirit upon organized matter exhibits to our external senses the phenomenon of life. It can also be shewn and demonstrated that the entity within us called *soul* can exist and be conscious of its own existence, wholly independent of the substance known to mankind as matter.

The science of geology clearly demonstrates that there was a time in the eternal past, when life could not have existed on our earth—when the earth, in fact, was a mass of molten matter. We find in the various stages or periods of the earth's life-bearing history, from the Eozoön of the Laurentian to the types of the present, the most perfect adaptability to surrounding conditions. We find also that a total change of conditions is attended by a destruction of one form of life, and is succeeded by an entirely new species. A consideration of these facts brings us to my next proposition, that *the origin of life is the effect of a cause, which cause is infinite in intelligence, as well as infinite in power*. I have already given a definition of intelligence, and I have shewn, in two previous propositions, the necessity of an Omnipotent First Cause, from a consideration of inorganic matter alone. In demonstrating my present proposition, I shall follow Euclid's *ex absurdo*, or indirect method: I think the precedent will not be disputed. If the origin of life be not the direct creative effect of an Omnipotent intelligence, it must be the effect of something else: from that something else Infinite Intelligence is inseparable. No attribute can exist in the *effect* that did not previously exist in the *cause*, either in a latent or active state. All the philosophy of the human race has not discovered one single principle of vitalizing energy inherent in inorganic or dead matter: and if all traces of life were now swept away off the face of the earth, all the knowledge and known forces of our natural philosophy could not replace them. As the stony pages opened up to us, geologists declare that there was a *time* when neither life nor intelligence existed on the globe we inhabit, there must have been a *time* in the eternal past when life and intelligence first appeared on the earth. Here, again, we have intelligence as an effect, therefore it must have been produced by a cause possessing intelligence. It has always been well known to all the great men, who, age after age, have added to our knowledge of science and philosophy, that dead or inorganic matter cannot produce intelligence, in fact, common sense declares it impossible. *Matter* in any form cannot produce *thought*, but it may cause something else (that is capable of thinking) to do so. It is obvious from what has been already shewn, that matter cannot produce life or intelligence. We are driven by reason to seek the origin of these in some Cause or Being possessing them. I could at this stage of the consideration of the proposition call in the conventional "therefore," and draw the conclusion; I will, however, consider the matter a little further. These letters are principally written against those opponents of known facts, who are pleased to call themselves atheists, and to show forth in its true light the gaunt spectre of hopeless materialism, so often met with in the present age, stalking about on its rickety stilts of doubts and denials, proclaiming matter omnipotent and capable of producing all things, and the termination of man's existence at death. The advocates of materialism boldly hold forth this repulsive doctrine from what they sometimes term "an

advanced platform." Their teachings are a series of speculative and theoretical denials, without the semblance of proof. It is a cardinal point in their creed to throw the *onus probandi* on their opponents. They do not believe in "proving all things," their motto is—"deny all things." Euclid, that most profound logician, in the fifth proposition of his III. Book, denies that two circles cutting each other can have the same centre, and there proves and demonstrates his denial; our materialistic friends uncover their weak points in trying to do this with their negations. Many of them tell us that all events occur according to Natural Laws; but this does not do away with the necessity of an Intelligent Power to originate and sustain these laws, as a law cannot exist without a sustaining power. They assert "there is no God but Nature." Nature is not God: Nature is the uniform laws or forces that govern the universe by acting upon matter. Creation by natural laws is impossible. This is demonstrated to us by the wonderful adaptation of plants and animals to their surrounding conditions on our earth; while geological facts give a flat contradiction to this hypothesis. The chimerical notions of spontaneous generation have been completely swept into well-merited oblivion by improved optical instruments and accurate observations. In reasoning on the existence of an uncaused First Cause, we sometimes meet parties who hold the inadmissible view that there has been an endless chain of causes stretching into the eternal past. This can never satisfy the minds of thinking men. We may form as many links in the chain of causation as we choose, but we are compelled at last to rest at an uncaused cause. We cannot resort to an "endless chain" of causes, without doing violence to our mental faculties, and going against our natural tendencies. The very constitution of our intellectual nature compels us to reject an endless series of causes and effects. The mind seeks, and must have a resting place *somewhere*. Something self-existent, independent, and eternal, must have existed before all finite beings. Our intellectual instincts force the belief upon us that this First Cause must be immeasurably different from all other causes that we find at work in the universe. This Intelligent and Omnipotent uncaused First Cause is God, whose existence I have logically, and it is hoped "satisfactorily," demonstrated.

I have thus redeemed the pledge made to your South Shields materialistic cosmogonist, who in his miserable apology for a definition, declares matter to be "the *totality of all phenomena*." Space forbids me being lengthy, otherwise I could by true logical demonstration, bring his tissue of fallacies to their original nothingness. I shall be glad to have friendly criticism from any of your readers upon the subjects that I from time to time may write for your columns. My shoulders are bared for a critical castigation at any time, especially if the lash be laid on by a hand accustomed to courtesy and common sense. Should our materialistic friends take offence at what I have given, and "demand satisfaction," they will find your humble servant located, *pro tempore*, at 32, Nelson Street, Wellington, and prepared at any time to settle accounts with them.

J. G.

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.

EVASIONS OF DUTY.—We have been hearing much lately of the opinions of Members of Parliament on the vaccination question. As we survey those opinions their prevailing note is timidity. "We would if we could, but we are sorry that we can't," and so on. Few, in Lincoln's phrase, put down their feet. A favourite evasion is, "Ah, but it is a medical question, and therefore I cannot be expected to give judgment." If it is a medical question, how comes vaccination to constitute Acts of Parliament? It is M.P.'s and not M.D.'s who have to answer for such Acts. When it is said that vaccination is a medical question, it is meant that it is a technical question for which special training is requisite. There are such questions, but whenever they come within the scope of legislation, it is the business of legislators to "get them up" and understand them. It is nonsense, however, to try to range vaccination among questions that are difficult and abstruse—*Vaccination Inquirer and Health Review*.

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, Branding Place, Newcastle-on-Tyne.
LECTURES.
Sunday, April 17.....J. G. Grey at 10:30 a.m.; W. H. Lambello at 6:30 p.m.
Monday, " 24.....Mr. E. W. Wallis.....at 10:30 and 6:30
" 25.....".....at 8 p.m.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 2 p.m...."Form Manifestations," Miss C. E. Wood
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
Thursday, Seance, 8 p.m...."Form Manifestations," ...Miss C. E. Wood
Saturday, 8 p.m....Developing Circles for Members and Friends (free)
NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.
The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members. [Adv.]

Gateshead Spiritual Society.

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

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr G. Hall, Choppington Colliery.
President, Mr F. Walker. Vice-President, Mr W. Dodds.
Secretary, Mr T. Alderson, 20, Edward-street, West Pelton.

Cardiff Spiritualist Society.

No. 8, Angel Street, Cardiff. Sec., Mr W. Paynter, 10, Bute Crescent.
Sundays, Public meetings, at 6:30 p.m. Wednesdays, Developing Circle and Physical Manifestations (For Members only) 7:30 p.m.

Birmingham Society of Spiritualists.

Pres., Mr R. Harper. Sec., Mr R. Groom. 200, St. Vincent Ladywood.
Meetings every Sunday evening at 6:30 in the Board Schools, Oozells St.
Birmingham Christian Spiritualist Society.
312, Bridge-street West. Sec. Mr John Colley.

Leicester Spiritualists' Society.

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, 23, Downing Street. Secretary, Mr Croft, 26, Roach Street, Queen's Road, Miles Platting.

Walsall Spiritual Society.

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

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson.
Public Circle, Thursdays, at 8:15 p.m. prompt. Other evenings members only, except country visitors with recommendations.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr R. Flitton, 44, Walnut-st., Cheetham, Manchester.
April 17.....Mr. J. C. Wright | April 24.....Mr. J. B. Tetlow.

Glasgow Association of Spiritualists.

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

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 9 o'clock.

British National Association of Spiritualists.

38, Great Russell Street, London, W.C. Sec., Mr T. Blyton
Plymouth Free Spiritual Society.
Sec., Rev. C. Ware, 12, Stanley Terrace, Albert Road, Plymouth.
Sunday Services at 8, Octagon, Plymouth; morning at 10:45, evening at 6:30. Developing circle, Wednesday evenings at 7:30; strangers only admitted through a member.

Yorkshire District Committee.

President: Mr. B. Lees, New Marsh, Sowerby Bridge.

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
17...Miss Harrison, Shipley | 24...Mr Wright, Keighley

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

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

17...Mr Wright, Keighley | 24...Mrs Butler, Bingley

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17...Mr Armitage, Batley Carr

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