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The Platform.

CHRISTIAN THEISM.

A DISCOURSE BY MR. J. C. WRIGHT.

TO-NIGHT we have to address you on "Christian Theism." We propose to deal with the subject in a fair and generous manner. Our views are broad and radical, and we shall criticise it in that spirit. We submit we have a right to deal with all accepted opinions and creeds of what may be termed orthodox churches. The day is past when any opinions can be taught without being subject to the crucial tests of science and reason. It is this intellectual freedom which is fast killing the delapidated despotisms of priest and king, which will lead on to the complete emancipation of the mind from the evil restraints resulting from the same, which have been such a terrible nightmare in the past. Christian Theism is a creed that will die hard. The slavish nature of theological belief is so thoroughly demoralized in some churches, that it cannot be said that an intelligent belief exists. Everything is taken and believed on church authority. There are a few outside the place, who cling to a liberal form of Christian Theism, which arises more from veneration than from logical conviction.

We define Christian Theism as a belief in one God, uncaused and eternal, consisting of three persons—God the Father, God the Son, and God the Holy Spirit,—co-equal and co-eternal. God the Father is equal to God the Son, and God the Holy Spirit is equal to God the Father or to God the Son. God the Father is eternal and absolute, perfect in wisdom, justice, power, and love. So are God the Son and God the Holy Spirit. God the Father, by His eternal and absolute wisdom, created the heavens and the earth; so did God the Son and God the Holy Spirit, which statement is perfectly absurd. Again, God the Father has an eternal, absolute, self-conscious Will, so have God the Son and God the Holy Spirit. The three in combined unity form one eternal, absolute, self-conscious Will. Anything more monstrously absurd could not be well imagined, and we are forbidden to examine this incomprehensible doctrine because it is a mystery. We impugn this foolish excuse made to palliate an indefinable dogma created to influence the intellect by the awe of divine mystery.

A few clever controversialists on the side of the Church have found a plausible way out of the difficulty by stating that the word "person" is not to be taken literally. We are no longer to say there are three persons in the Trinity, but an atrocious invasion is to be made upon the word "personality." Do these

new fangled critics mean that in the future we are to know only one personality in the Godhead? If so, which of the three personalities are we to address to represent the Godhead? Had not Jesus Christ a distinct personality? Had he neither will nor personal consciousness? Verily, in disposing of the personality of Jesus Christ, the keystone of the arch of Christians is withdrawn. Is there not a distinct personality of the Holy Ghost the Comforter? These reforming Christian critics are giving away to rational consistency, that which has stood nearly two thousand years.

How will Christian Theism be defined in the future? Let the Boston Prophet, the Rev. Joseph Cook, speak.

1. "The Father, the Son and the Holy Ghost are one, and only one God.
2. "Each has a peculiarity incommunicable to the others.
3. "Neither is God without the others.
4. "Each with the others is God."

We do not know whether we can make Mr Cook's logic discernible or not. Any worse attempt by a Trinitarian to make his views consistent and philosophical could not have been made.

Definition No. 2, commencing with the word "each," which implies three separate existences, each possessing some quality or attribute not possessed by the other two.

They are separate existences as much as any three different individualities; then if each possess different qualities and attributes not possessed or not communicable to the other two individualities these three separate individualities cannot be one existence, therefore each has a limited existence and three limited existences cannot make one unlimited existence.

The substitutes word subsistenced by Mr Cook does not make the triune deity any more comprehensible to us than the discarded word personality. Christian Theism is still inconsistent with reason and is a logical fallacy.

The Bible has been made the authority for the doctrine that Jesus Christ is God as well as man. It is a Jewish book although the Jews do not believe Christ to have been God.

The Christian thinking world have found a saviour in this Hebrew Child Jesus and worship him.

The prayers of the pious and penitent are addressed to the Father through Jesus Christ. He is the door of the sheepfold, and he who entereth not in by the door is a thief and a robber. He is the Supreme head of the Church in heaven and on earth, and the only begotten Son of God, sitting on the right hand of God in heaven, to whom all glory and dominion is given, and is exalted above the highest. Jesus the Son of the Virgin Mary, born in Bethlehem, an insignificant Village in Palestine now under the rule of the Turks—was of a right regal race of the ancient line of David. Jesus developed into a wonderfully wise boy who at 12 years could puzzle the doctors of divinity, that would not be a great task now-a-days, and at about thirty years

of age he began to preach the doctrine of the Essenes an ancient sect of Persian or Egyptian Thaumaturgy. He said nothing and wrote nothing which can be proved to have been given by himself. The synoptics—the three gospels of Matthew, Mark and Luke—give general information regarding him collected from the scattered resources of tradition by somebody and written down for your learning.

Those who heard and saw Jesus carried away something to talk of after his miracles and wonders were done in open daylight, and were seen, so that his fame soon spread and many people followed as his disciples believing on him.

Jesus never once stated that he was one of the persons of the Divine Trinity. He never deemed it proper to enlighten his disciples upon such a transcendently important question. It was something which had to be talked of and debated in the future, as yet he knew nothing of it. He said, or is supposed to have said, he was King of the Jews. But a king has no divine prerogative, nor has he any supernatural qualities or divine attributes. Christ did not share the superstition or credulity of his followers, who in their vain and subtle imagination made him God. Prophetically he did not foresee to what a height of folly and madness future generations would ascend to in their belief of him.

This deification, as well as the salvation by blood, are the work of a succeeding age, and are neither borne out by the statement of Jesus nor by the gospels themselves.

You then ask—Do not his miracles prove that he possessed supernatural powers? There is no evidence to prove that these things occurred in the manner described, nor that the witnesses were independent and trustworthy. To this it is replied that the Bible is an inspired book, and that God caused it to be written, and to doubt this is blasphemous. There is no reliable evidence on this point, and it is contrary to the teachings of the Bible itself.

We venerate the Bible because there is much grand matter within, and much that will afford consolation to a helpless soul; it is, indeed, a useful book. We do not wish to mar its usefulness, or defame its spiritual beauty, we are bound, when the book is put forward to prove the Godhead of Jesus, to deny the statement, as the authority of that weighty character to set aside the higher authority of reason, but we do not admit that the Bible teaches this doctrine.

If we grant that the Bible is responsible for this statement, then it is to us the clearest argument against the authority and credibility of the book. And a book which can make such a travesty of the Divine Being that he can be localised in a man's brain—an infinite soul imprisoned in a material body—is something like mathematical nonsense, and sacrifices every claim upon the acceptance of an intelligent man.

Christian Theism propounds a scheme of revelation inconsistent with modern science. If modern science has demonstrated anything in its recent teachings it is that the universe has existed for a much longer period than is attributed by the Mosaic Cosmogony, and that man himself must have been a denizen of this planet for at least 200,000 years. Therefore, the tale of Adam and Eve—the first man and woman—who were created some 6,000 years ago cannot be true. This does not allow time enough for the growth of civilization in Egypt, a nation which ascended the scale of culture and enlightenment before the time of Abraham; had a settled system of government and a considerable trade; had cultivated artificers in wood, iron and stone, and had attained a high state of culture. Thousands of years must have elapsed to bring the wandering and nomadic tribes to a settled state, and thousands more to consolidate their social and political interests before they could approach the boundary of settled and orderly government. The progress of the fine arts attained a high degree of unfoldment; the remains of temples and public works existing down to the present day attest the glory of their greatness. With these facts before us, it is impossible to conceive how this high state of culture could be attained in the limited time allowed by the Bible account of creation.

Again, the high state of civilization that existed in India even before the Hellenic nations were developed allows too little time for the tremendous revolutions and epochs to work themselves out on the basis of the Christian cosmogony.

India, at the time of the Hebraic deluge, was a fine country, had a settled system of government, possessing well-defined

spiritual knowledge and wisdom. Her ancient works are said to go back thousands of years, and her mythology must represent a state of spiritual and ethical development belonging to an age still more remote.

That it all lies within the compass of six thousand years the Specialists and Oriental students are unanimous in declaring to be impossible and absurd. The evidence of the archæologist is conclusive. In these ancient nations are found remains of vast cities once opulent and great. Palaces and temples are overthrown and laid in the dust. The ruined columns alone remain to tell of the existence of some city, the annals of which are swallowed up in the yawning gulf of time. The remains of man himself, the great worker upon this globe, have been found in situations along with the remains of those animals in latitudes which ages ago have ceased to be inhabited by them. These are facts which cut to pieces the Bible account of creation and Christian chronology.

Again. We have thus far appealed only to the ancient nations of the old world, but let us turn to the important evidence provided by the extinct nationalities of the new world. When Pizarro and Cortez found the ancient kingdoms of Peru and Montezuma they revealed a wealth of archæological remains which told that at some vastly remote time existed great cities of wonderful architectural adornments. From whence came this greatness and culture? From that long struggle and effort, which all peoples have to put forth to acquire greatness. A long time was needed for these nationalities to shape themselves, out of the weltering barbarism in which they lived, and to bring together the scattered elements into social cohesiveness and national life. From the time of the first foundation of a state to the final stage of its development must have elapsed thousands of years, then must have followed a stage of greatness and repose, in which the arts and sciences were cultivated with success to be succeeded by that dreary and long period of decline, and after that again supervened that long vacuum when civilization sleeps and nature recuperates herself in barbarism.

The time absorbed in these changes cannot even be approximated by conjecture, but so much remains certain that the Mosaic Cosmogony is much too short to account for them. Thus Christian chronology is opposed by modern science and antiquarian research, and can have no place in a revelation of truth. The foundations of Mosaic Cosmogony are shattered and refuted by the evolutions of history which may with safety and moderation be said to be the conjectural fancy of some barbarian contemplating for the first time the august wonders of nature. Upon this flimsy authority the enormous claims of Christian Theism rests with its cumbrous load of theological dogma, the wonder is that it has stood so long the storms of opposition; it may be possible for it to fight ignorance, but it cannot possibly stand before the march of science and of truth.

Again, taking racial development we find co-temporary with the first dynasties of ancient Egypt, adjoining nations peopled with a distinct type, the negro type of men, as depicted in the most ancient sculpture of Thebes. For three thousand years has this type remained the same. No change has come over the negro skin; the black pigment retains its blackness, he still retains his familiar pug nose and prominent cheek bones. We could not say no change had absolutely taken place, but if a change at all it is so infinitesimally small as not to be perceptible. If three thousand years cannot make an appreciable difference, what an enormous period it must have taken to change a red man into a black one. The time between Adam and the first Egyptian dynasty is ridiculously too small to work out the change.

If we again take language, those versed in that science tell us that the beautiful language in which Homer wrote must have taken thousands of years for its development. Or, if we measure the growth of the English language from the time of Chaucer to that of Tennyson, we shall be able to form a small idea of the slow process in the development of a language. This language alone will put back the Hebrew Chronology to a much earlier age than that stated. And yet this Chronology and stated time, is essential to the stability of Christian Theism.

If Adam did not live in the Garden of Eden at the time stated he did not fall from a state of bliss at the time fixed, therefore the record is not authoritative or trustworthy.

Again we will try Christian Theism by a higher law—that of justice. It is said Jesus Christ came into the world 1881 years

ago to be a Saviour to that world. Seeing that he ministered only in a small portion of the world's surface, how could the teeming millions of that time become acquainted with the fact to be convinced of the truth thereof?

In our simplicity we should have thought of some miracle being wrought in the sight of all men living to make known his coming and the true terms of salvation; so that there could be no equivocation or mistake. As all men had sinned and come short of the glory of God, all men required an immediate Saviour. If it was honourable and benevolent to save some men it was more honourable and benevolent to save all men. A universal proclamation was needed; but that is just what did, not come. A conditional salvation and proclamation was the extent of Christian Theism.

Man was left to his own predilections to chose heaven or hell but before he could chose he must hear the gospel and this had to be preached to the world by the tongue of man. All men who heard the gospel preached, did not believe; upon a great part of humanity the God sent manumission fell flat.

The manner of its proclamation and the plan of redemption were such clumsy expedients that few of the worlds inhabitants believe. Had it said, "This is a universal plan of salvation that meets the wants of all," it would have been in harmony with Infinite Love and Mercy; for these divine attributes must in their exercise cover the entire human race. But as Christian Theism only gives them a partial application spiritually, man universally does not partake of the glorious blessings of the gospel of life. God becomes an avenging Father full of wrath casting his children into the fiery jaws of hell.

Again, Christian Theism gives no elasticity of growth to the soul in the spiritual world. "As the tree falls so it lies," as you conclude life on earth so must you remain; but an intelligent creature cannot remain stationary; the mind must grow; there can be no intellectual activity without growth.

The child of salvation and grace may thank God for the straight jacket in which he is placed, but the child of destruction and wrath will see His character in another light. Therefore Christian Theism does not meet the highest wants of man.

We would like to describe God in a higher and a grander light. Let us see Him as the Creator of this mighty and boundless universe, controlling all the majestic worlds and systems in perfect order and harmony; and as the maker of the conscious human soul indestructibly like Himself; to share His love through eternity, and comprehend Him as the great source of all progress in the interior spirit of a universal humanity, lifting all to behold the light of His countenance, and imparting to all the full grace of His divine spirit.

Any idea of reverence we may form coming short of this grand universal fatherhood of God will not be acceptable to the rational mind.

We have tried to shew you in every department, whether it be history, geology, archæology, or language, that Christian Theism fails to establish the chronology of the Hebrew Scriptures regarding the creation and fall of man, which thus destroys the unity and value of the plan of salvation, and defeats the aim of Christian Theism.

Let Christian Mythology depart; cling only to the ethical and spiritual aspects of man and his history, and let the moral and spiritual purpose of life be to see truth and righteousness.

There are many grand ideals of moral heroism found in the Bible, the greatest of which is Jesus Christ, a humanitarian with a full soul of love, seeking the goal of human good, with no selfish end; the radius of his sympathy comprehending the entire race; the lustre of his character lends a hold to the Godlike purpose of moral improvement. The real source of moral growth is the Spiritual World.

The departed humanity of bygone days, your forefathers in heaven, come like a cloud of the brightest spiritual light to draw and stimulate your hearts in the true way of all goodness.

It is this real spirituality which is the true life of all religions. Without it, principles and creeds becomes as dead men's bones, lifeless and inane.

Be good is the command of reason, the declaration of nature, and the demand of the spirit world. In the goodness of thy soul shalt thou know God and comprehend His ways. He will burn as a flame in the inner consciousness of thy being, and lead thee through the countless stages of an immortal progress, hand in hand with the loved ones of time.

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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 230.)

"If," said I, "it does all that, I won't deny your conclusions. Now, however, that we have got clear of the church, which has excited your ire, suppose we think about our dinners, for to tell the truth I am getting rather hungry."

My materialistic remarks recalled Harry from his wanderings, and we once more began to pay attention to surroundings. Another mile brought us into Teignmouth, where we bathed and lunched, after which we crossed the river by a ferry and explored the scenery of the opposite bank, which contained many pretty lanes, cosy thatched cottages, and cream-washed houses, surrounded by flower gardens gay with varied colours.

In the evening, Harry had promised me a Spiritualistic treat. It appears he had made the acquaintance of a lady living in this locality, who had recently experienced some marvellous phenomena in connection with this subject, through the mediumship of her daughter, which, it appears, had been quite unexpectedly developed. Her powers were described as something marvellous, and I was not at all unwilling to spend an evening on our way through this charming county in the investigation of the subject my friend seemed so much interested in. The lady in question, Mrs. Powell by name, had courteously invited Harry and myself to call upon her, so after dinner we strolled leisurely up to her house, a pretty little detached villa standing by itself quite outside of the town, at the top of a high hill, and in the open country. A compact little garden surrounded the house, which stood by the road side, and was ornamented with verandahs running all round. We were ushered into the drawing room, which, in the London fashion, was divided into two apartments by means of folding doors. Our hostess, a refined, educated, and nice-looking gentlewoman, received us courteously, and made us soon feel quite at home. She told us that her family, with the exception of her daughter, the fair medium, was abroad, and she and the latter were living here quite alone with just the domestics. Formerly, she had been a member of the Roman Catholic Church, but subsequently the loss of her son and the perusal of works of a materialistic tendency had caused her to secede from the church, and embrace the doctrines of the Secularists. For some time, she had even contributed to the pages of the *National Reformer*, but happening to join a party of casual investigators into Spiritualism, she found, to her amazement, that her daughter proved to be what was called a medium. She accordingly began to hold sittings at home, and to investigate the subject closer, with the result that the conviction of the truth of the phenomena, and the undoubted existence of spirits who could communicate with us was established in her mind beyond a shadow of doubt.

Presently, Miss Powell came in, and was introduced. She was an unusually pretty girl of about 17 years of age, with large dark eyes and an oval face; well-marked eyebrows, and long black hair hanging down her back. She had a nice figure, graceful manners, and altogether seemed very amiable, ladylike, and unaffected. Her dress was some black material, with ear-rings and necklace, brooch, &c., and there was nothing either in her appearance or that of her mother to suggest that was any likelihood of deception, and what was more, there was not the least inducement in the world for such a thing. People are not in the habit of cheating or lying without a motive, and when the risk of exposure involves social disgrace, whilst the pleasure of convincing unbelievers could afford no advantage and many disadvantages, the improbability of deception was all the more apparent. Furthermore, we learned from our hostess that much social unpleasantness and scandal had resulted from the malicious reports that had been circulated in the neighbourhood about the mysterious doings at her house; and, in fact, her peace of mind had been greatly injured by reason of her having ever had any connection with this unpopular subject. After some discussion and pleasant chat, we were kindly invited to hold a sitting. For this purpose it was necessary to sit in the dark at first, and

so we joined hands all round a circular dining-room table, and put out the gas. Harry held the fair medium's hand on one side, and I on the other. For a few moments perfect silence reigned. Then a voice saluted me, within six inches of my ear, in such stentorian tones that I fairly jumped from my seat with the start. The voice was unquestionably that of a man, and of such deafening power—more like an Indian war-whoop—that Harry and I, shouting together at the top of our voices, could not have produced such a terrific yell. It must have been distinctly audible beyond the garden and into the road. Mrs. Powell introduced this new arrival from the spirit world as "Peter," who, in the same powerful voice, commenced a conversation with us in a jocular vein. His jokes were very amusing, mostly, however, from the exceedingly droll voice and manner of utterance. Miss Powell, meanwhile, was laughing and joining in the conversation. Presently, I heard Harry say, "What's this on my arm?" Peter said, "Strike a light." So we lighted up, and to our astonishment found a heavy dining room chair "threaded" on to Harry's arm. How it got there was certainly a puzzle to me, since he declared he had never relinquished his hold of the medium's hand, and, on careful examination of the chair, I could detect not the slightest sign of springs or joints in the woodwork of the chair. Other phenomena occurred (including a terrific song from "Peter") which it is not necessary to particularise, since we soon after broke up this part of the seance, and sat for the "spirit form." This part of the seance, which was the most interesting, necessitated Miss Powell's sitting in the dark, whilst we sat in the light. In order to arrange this satisfactorily, it was usual to construct a cabinet for the medium to sit in, and on this occasion we effected this object by placing a heavy curtain across the doorway of a closet in which the medium was to sit, and which Harry and I were first permitted carefully to search and inspect. We did this so effectually that we were satisfied *there were no means of ingress or egress excepting by the door*. We even inspected the boards, to make sure that there were no trap-doors. Having accomplished this part of the preparations, Miss Powell took her seat behind the curtain in an arm-chair, and I was invited to tie her wrists together with tape, which were afterwards sealed with Harry's signet seal. A staple was also driven into the wall, and to this another piece of tape was secured, which first encircled the medium's neck. The first-named tape was a long piece about five feet long, and after securing the medium's hands, the rest of the tape was brought outside under the curtain and laid on the floor within sight of all of us, so that it was physically impossible for the medium to move from the chair without our being afterwards aware of it, or without the tape being disturbed. Having secured the medium in this somewhat cruel fashion, we took our seats outside of the cabinet, in sufficient light to observe all that took place, and, if necessary, to read by. After a delay of about a minute, during which time we heard "Peter's" stentorian voice behind the curtain, we perceived a slight motion in the latter, and I looked eagerly to see what would come of it. Presently the curtain was lifted up, and there stood revealed one of the loveliest maidens one need wish to see. She appeared shy and timid at first, or playfully affected to be so, for she peeped cautiously out to see who the strangers were, and then, as if afraid of us, quickly hid herself behind the curtain again. By dint of a little encouragement from our hostess, she finally consented to come out, and advanced about five feet into the room. Her height was about that of the medium, but she had no shoes or stockings on, and she was dressed in a robe of exceeding whiteness, with a delicately fine muslin veil suspended from a white turban which she wore on her head. Her waist was encircled by a white belt, and her dress was also low in the neck and bare at the arms, thus exposing a very graceful and shapely figure. Her complexion and contour of features were something similar to that of the medium's, but seemed unusually spiritualised and ethereal. In all other respects she appeared as substantial and material as we ourselves. She spoke to us in a semi-whisper, in short, jerky sentences, and seemed full of fun and witty repartees. Her manners were coquettish and fascinating, and displayed an amount of childish vanity, in regard to her personal appearance, which was vastly amusing, and caused us to laugh much, at which she seemed by no means displeased. When complimented on her good looks, she smiled archly and gave me a gentle tap on the back of my hand, evidently intended to be appreciative. Her hair, unlike the medium's, who wore it hanging loosely down, was in ringlets, and, after much coaxing, she

at last consented to give me a lock of it, as well as a piece of her veil, by way of keepsake.

After amusing us for half-an-hour in this way, she said she must go, and that "Florence" wanted to come; so we bade a reluctant adieu to this fascinating and pretty little "spirit," and allowed her to recede behind the curtain, from whence, after a short delay, another apparition made its appearance. This time we had "Florence," who was in every respect very different from "Lenore"—the name of the first visitor. "Florence" was a tall, dignified, quiet, modest-looking girl, fully five inches taller than Miss Powell, for we afterwards measured their relative heights against the door post, and "Florence," like "Lenore," was in bare feet. Our present visitor was equally nice-looking, only one would call her beautiful rather than pretty. She was in manners quite as great a contrast to the former spirit as she was in figure. Her voice was exceedingly sweet and plaintive. She never smiled, and seemed reserved and sad, and did not talk much. Her manners were exceedingly winning and attractive. She asked us to look at her foot, which, to our astonishment, shewed signs of a malformation, whereas "Lenore" had perfect feet. "Florence's" foot contained only one toe. In place of toes, there was nothing but flesh and bone, presenting, in fact, the appearance of a hoof. As we examined this extraordinary appearance, Harry and I felt a very uncanny sensation, and were not a little staggered by the evidence before us, which no explanation could account for. In order to satisfy us still more, Harry was permitted to take hold of "Florence's" hand and to follow her behind the curtain, where, with the other hand, he felt the medium still in the chair as we had left her, but, strange to say, she seemed to have shrunk in size to the bulk of a child of six years old. This Harry communicated to us from behind the curtain, saying that he felt her heart beating, and could even distinguish the dress and features without any mistake. Presently, he returned with "Florence," who then bade us adieu, and said she must go.

After her disappearance, we were invited to take the lamp and go behind the curtain to inspect the seals; there, to our astonishment, was Miss Powell just as we had left her, with the seals all intact. Her hair down as before, her ear-rings in her ears, and her black dress, boots, &c., all as we had left them!

We again examined the cabinet and closet without finding the slightest trace of trickery, and we were completely satisfied that, whoever the figures we had seen might be, they were not the medium, whose height was four or five inches shorter than that of "Florence."

Mrs Powell told us that, on several occasions, "Florence" had come out and played the most heavenly music at the piano, accompanying herself with a voice of singular sweetness.

I confess I was staggered. The only thing I should like to have been able personally to certify to was that the medium and spirit were there together; but Harry's testimony was as good as my own, and I could not presume to doubt it. As to trickery, there was not the least suspicion of it; there was no motive for it, and it was in every respect improbable, if it had not been also impossible. As Harry and I walked down to Teignmouth that night in the dark I felt that there were more things in heaven and earth than were dreamt of in my philosophy; and, although I could not call myself a Spiritualist, I had seen enough to convince me that there was truth at the bottom of it.

[To be continued.]

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

Dr Oidtmann of Linnich, the author of a dozen or more works on the medical and statistical side of Anti-vaccination produced a series of diagrams prepared with the patience and accuracy of detail for which his countrymen are distinguished, indicating the increase of measles and other zymotic diseases in proportion as vaccination has been made obligatory, and the fluctuating character of small-pox in Germany, irrespective of vaccination or re-vaccination. Similar tables showing the incidence of Vaccination and small-pox in Sweden, the largest mortality having occurred in 1876-8, after forty-two years of enforced vaccination. These valuable tables prepared by Mr P. A. Siljeström of Stockholm can be obtained gratuitously at the office of the London Society for the Abolition of Compulsory Vaccination 20 High Holborn W.C., and we would recommend their use to public lecturers and others.—*Vaccination Inquirer*.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

COMMENCING CLAIRAUDIENTLY AND ENDING WITH A CONTROL BY "AN ECCENTRIC PEER."

April 4th, 1881.

THE medium in trance said: "Well, of all the strange forms that ever my eyes rested on your spirit is the strangest. I have heard that amongst the most remarkable men a predominant feeling is to be unlike other men. The world calls this feeling eccentricity. If then you had a design to be so reckoned amongst men, and if your appearance now was your appearance when on earth, then I should say you had succeeded most admirably; with your long dressing gown, your drawers, and ungartered stockings; your slippers down at the heel; hair evidently well kept, and flesh well cleaned. What a length of hair; what a strange appearance altogether. What is that you said to me? a Peer of the realm; of what realm—I ask you? You say, of this, of England, with a pedigree as long as the longest parliamentary petition. I am only a working man, but my appearance against yours any day. A shoemaker's against the Peer's. Do you know, that I can tell before you speak, that many years of your life were sadly wasted. You ask: 'Do I know the Adelphi?' 'Yes; right well. I remember it by the pier, that belonged to the half-penny steam boats years ago; we had to traverse through dark arches on our way to the Adelphi Pier. You were the owner of houses on both sides of the way, and were always a resident in town, and your change of air was in moving from one side of the road to the other; although your income was several thousands a year. Now it is wrong of you to charge me with ridiculing you. No—I am not doing so. I am merely repeating your words, because the writer does not hear them. Granted, that you were the possessor of more ennobling thoughts than my soul can conceive; that I admit, not only as probable, but more than possible. But, before you go, 'eccentric' Peer of the realm, whose opportunities would have enabled you to have done much good amongst your fellow beings, much good to yourself and to the advancement of your own soul, that those your ennobling thoughts have only forced you to waste those opportunities and to lead a hermit's life; on earth they did not advance you, and spiritually they have not aided your progression; and what were those ennobling thoughts? Speak. You say you kept a diary, that is your answer; a diary of those thoughts, and you answer, 'Yes, of thoughts which formed my rule of conduct.' You say, 'First, I had thoughts of humility and of its meaning, and I found that humility was peace. The meaning of charity, according to my thoughts, was disinterestedness, and the interpretation of liberty was moral knowledge.' What, then, was the good of these thoughts, unless they led to action. The world was not made, 'Sir Peer,' for Self, however well Self may be governed. You made the whole wide world a hospital filled with your fellow human beings, who seemed to you, as far as you cared, to be incurable; and Hermit-like you considered wisdom alone abided in Self. You were wise respecting yourself, but wisdom is not selfish. The truly wise acts, not only as a physician to himself, but to his sick fellow creatures. To lose the regard of your fellow human beings is to live in a hell of a soul's own creation; it is only by forgiving that we can realise what it is to be forgiven. You locked the soul in the dungeon of Self; looking on your fellow creatures as abiding in an evil world, and under the aspect of moral evil, they figured in your mind as living in ignorance and doomed; but your humility, your disinterestedness, and your ideas of Liberty ought to have insisted that God should ultimately alter and bless them by changing their condition. God forbid that I should dare to say, that it is too late for you to carry out these ennobling thoughts. 'High Sir Peer,' that is possible when your present surroundings can put you to work to carry out those

ideas which for a long life have lain dormant or centred in Self. I am not judging, but I know, that were God to call me entirely from the body now, my earth memories would not be so keenly painful as your own in this present moment. I cannot deny your right to speak, we would give forth these thoughts as seed that ripened in your earth-life, and which you will carry out now. Some of them are like your appearance 'Sir Peer,' exceedingly eccentric; many of them are vague, and some few of them are useful. Speak, for the means of speaking on my part are entirely at your pleasure."

Here the Sensitive went under control and spoke as follows: "Rich—Rich, and still dissatisfied; not alone in the feeling that I was not the last of a long line; a son, an officer in the Queen's Service, reigns now in all the honour of our ancient name; rich beyond the conception of ninety-nine out of every hundred, yet scorning riches; living in a world of my own creation with thoughts that on earth I realised to be sublime; I am doubtful of their sublimity now. I lived from youth to manhood; to old age; to dotage. It is strange, that I thought myself so much in advance of many. Like you, Sir, holding aloof from the belief of Church formation, or sacerdotal influences; believing sometimes in one remedy and sometimes in another; realising that there were many discoveries yet to be sought for, some that were found out, as you have found out many accidentally. I was present when one of those foaming bottles of ale were opened, and when, by mere accident, you found that by letting the air pass through the orifice, by slightly inclining the bottle, the ale was not wasted,* and the foam, the rising foam, was checked; an accidental discovery. I found that when my breast was filled with uncharitable sentiments against my heir or my maid servant, that a couple of glasses of old port recovered me from such uncharitableness, and the pain which the want of charity involves. I accidentally discovered, that when my mind was bent on unravelling or elucidating any thesis, a cup of strong tea was not alone a needed beverage, but a wonderful help, acting as a stimulant to exertions, that without such stimulant would be painful. I think that old age, as a rule, is extremely choleric; my old age was impatient at being crossed, and there was once that I was so unreasonable in my passion, that I was angry against God; an important prayer had ignominiously failed. I forgot that God determines all the soul's relations on earth, and I had forgotten that it was my place to bend down, my patrician feeling to His Omnipotence; and I, in my anger, swore that I would fix myself a place, and be king of my own thoughts; that I would be free from God's governance; that I would refuse, with a proud and angry animus, any ruling from Him; giving up my spiritual, personal, free, and voluntary mind; accepting a carnal, impersonal, instinctive mind. Volition to God's Will is spiritual, the opposite is carnal. I mean the dependence of free will on God and the dependence of intelligent instinct on reason. I became a rebel to God in my thoughts, in my words, if not in deeds, only in my anger carrying myself, not as a culprit, but as one wronged and resenting. I realised afterwards that this was the ultimatum or madness of anger. I did not realise that until I became one of a God-like mind that I should not be once more worthy (of what I then believed in) conditional immortality; and I thought what I should do to keep in this state of mind. First, I resolved to be obedient, for obedience makes men the vicegerent of God; I resolved to put aside all my perplexity as to the apparent incongruity of the co-existence of good and evil, although the testimony cried aloud all round me, reaching me in my secret hermit-like retreat; yet there was the soul's knowledge of the existence of God, therefore I resolved not to become the paralysed prey of evil, or to suffer it to make me enter into the fearful ranks of the Atheist. I called on God to make me strong in the resistance of evil, and I enumerated my impotency of endeavour, and named to my God His power in prayer: I spoke of my abjectness, and appealed to His magnanimity, and He answered me—even me. I thought that it was God that spoke to me in the darkness and silence of night, and said to me: 'What is it to thee that the world's evil transcends thy human power—what is it to thee? Follow after me, thy God.' Another chief cause of my anger was dyspepsia, and I found that complaint provocative of abusing those around me; my excitable temperament placing me beyond the remonstrances of those that served me; until the same voice

* This is a fact, a fact worth knowing.

said to me: Beware ere you be swept into violent blame—Listen to the words of wise remonstrance, and leave off unintentional angry action; for in your fits of anger you are mad, and when lucid interval once more comes, beware of hasty, angry action.' I hate! all that was ungrateful, and mean around me, and I realised in myself a meanness and an ingratitude in anger. I found my heart was injured by it, and my soul, during its angry fits, was given over to the stultifying and malignant dominion of low spirits; and I resolved; and was again tried by meanness, and I conquered, and thanked God that it was the beginning of the end. I had many violent bursts of anger afterwards, because anger acts without the interference of the Will. Will only acts in its suppression; therefore, I exerted my Will to suppress it, until the soul no longer felt the inclination; but the battle was a fiercely-contested one, this battle over choleric and angry passions—and whilst it was raging, I realised my own littleness, I realised that I was a helpless mite of God's creation, an experimentalist always failing. But there would come a message, bringing with it the love of God, taking away the soul's trifling thoughts, helping me towards the infinite and to immortality; and when I thought I had conquered, I fell on my knees, and I prayed to God, and I pledged myself before Him and His throne, and around were his witnesses bearing witness to my pledge, 'that I would never address a word calculated to destroy the self-love of any human being, unless the occasion was morally indispensable.' This pledge having for its aim the deprivation of anger's opportunity. I was afraid of breaking this pledge, and I kept to my vow for what to me was the world if I lost immortality. The solitude of my home put unholy feelings into my mind, and these consisted of 'how well it would be to die freed as I was from sin.' But a voice commanded the ascendancy of my spirit over my body, and called into action my dormant Will, so that my thoughts should not work distractedly on my soul, or that my soul should be subjected to any inordinate bias. Solitude, there is danger in it, and this workman whose body I am using, 'Sir Lawyer,' is right in saying, that solitude is a sin, not only against God, but also a sin against Self. For solitude fills the soul with languor, and languor distracts the soul from any determinate purpose, wrenches from the soul the desire of holy prayer and supplication, making the Supreme but a shadow or a form; paralysing the utterance; making the prayer a counterfeit; making the soul's prayer insincere, but an insincerity without hypocrisy. Then solitude also tends to the thought, 'why cannot I mix with the world without danger,' until affrighted the soul, with its close questioning, doubts the reality of God, because of the presence of evil in the world. Poor worm that I was, I dared to reproach and condemn in the spirit of violence. I am commissioned to enumerate these thoughts to you 'Sir.' They are the thoughts of a soul striving for God without action, without work; and the expiation for this inactivity on earth is a present world of doubt, and during the first era of the immortal career the necessity of entering life again, even as a child so enters it by learning and working out the lesson learnt. Now my soul is filled with an intense love of God, and the predominant sentiment is love to my fellow beings. On earth I loved; first, God, and next myself. Now, I love God first, my fellow human beings next, and Self last. My expiation, according to the Will of the living God, is past. I owe God justice, and I pray God to raise me up above this world's memories, to educate my soul to distinguish itself, to live a higher life and to fill my part in this spirit labour for change; helping me to promote the happiness of His immortal souls on earth. In His holy name I pray.

"I cannot get away from the constant remembrance of my earth-life, but I shall. I pray for the boon of forgetfulness, and when it is granted, I will cherish that boon by learning the newer lesson of obedience; and when I have forgotten the ruling propensity of seeking my own happiness, then shall I be learning the way to find out the happiness for others. Trusting in the great Loving God's help, I undertake from now to seek for ever in the hereafter, in all my communications, the happiness of others and not my own, and never to allow my soul to abandon the society of others. You have heard that many of those who have communicated are blind; they are sleeping; they are unawakened. So it was with me on earth; all my efforts to come to the love of my God were futile, because I endeavoured to make my happiness depend less and less on human intercourse, because of

my unreasonably timid prudence. I then thought of making myself disagreeable to men, that I might make myself agreeable to God; but I thank God's mercy that I was not so unreasonable as to allow my soul to dwell at any length on infidelity, although infidelity was as strong, or nearly so as it is to-day. I will, when I have earned a name, tell mine; although the slightest enquiry on your part will inform you of the English Peer that died a recluse on his own property in one of the river streets leading from the Adelphi. I do not want your inquiries to be published; you may publish this, for this, I do not care; for the reasons, that were mine on earth may be needed by many. [Here I asked when he passed onwards and he said,] I was alive in the body, when that blasphemous result was made known of the Œcumenical Council at Rome; when man took on himself the dignity appertaining to the living God; for to Him alone belongs *Infallibility*. To Him alone be all worship, all trust; to him be all the true devotion of the soul's creation; for He is God the Creator of order from chaos; Lord and Judge of all men.

"There were times, that I felt, despite my enormous wealth, a feeling of pusillanimity, and why? I could not realise; but my soul realises now, 'why,' because in my seclusion no means of entertaining my charitable feelings were presented to my view; the brightest point of all my earth's memory is my unwavering faith during my last years in the living God. Faith! oh, what is faith? the life of the Will; without faith there were no personal life; it is the soul acting in harmony with the progressive law, gravitating towards God; disposing the soul to trust that God is, that God rules, that God governs. It is of the heart not of the reason; faith loves God more even than the soul loves righteousness; for faith enables the soul to be alive in God and to the soul righteously inclined, faith brings with it a transcendent happiness. Mine was righteousness to God when on earth; but now my soul realises that it was a righteousness without life; a righteousness that was dead; a desolation having a make-believe heaven, and a dishonoured God; a contrast to true faith, which is life, love, and power. Mine was faith without works, and, therefore, a dead faith; a faith with hatred or indifference to my fellow human beings, and a soul filled with the wretchedness caused by continual dotage. Do not think, 'chosen Sir,' do not think that I have come here of my own power. Believe me, Sir, I am sent. I am not thrusting myself on your notice in making a communication, which I am not commissioned to make. I would not have any of your readers to suppose that I am arrogant or meddling in my desires; but I tell them, from my own soul's experience, that there is no perfection for the soul in isolation from the world's surroundings. My lack of self esteem would not now bring me here unsolicited by those under whose command I am, and, therefore, I have spoken freely of my regrets now out of the body, and of my thoughts when in it. The topic has involved much talking of myself, but this has been a necessity; the truth has set me free from what were life's long thoughts on earth, and if the truth can set me free out of the body, the truth can set others free whilst in the body, and, therefore, I pray God that none may deem it necessary to withdraw their sympathy and countenance from their fellow human beings. Before I go, a few words more: I spoke of humility in the opening of my communication. What is humility? I tell you humility is a deprivation of pride from self; an absence of vanity and anger. Instinct may and does impiously proceed to its end, ignoring God and despising your neighbours. But reason is instinct's self-elected judge, and condemns directly instinct has acted. How many are there living in the body who really know the dividing limit between reason and instinct, and who feel a formal imprisonment from instinct unsanctioned by reason, and pray that they may fortify themselves against the biddings of instinct; that they may the sooner reach the goal of true humility, furthering the happiness of others. Now, ere I leave you, a few words, 'Chosen One,' respecting Will. The will of a soul is its governor. If the will is amenable to God and in submission to His will, then the soul has reason or sanity, and is enabled to judge the road that leadeth to a hopeful immortality; but instinct, the parent of impressment, is like anger without will; it is without reason, and when the soul puts aside its God-chosen director, it becomes unsound and unfitting for God's highest gifts, it becomes unreasonable or mad. Governed by instinct, a soul with an amenable will is in

the possession of that peace that passes all understanding. That soul is a subject of that universal law of progression which leads towards perfection. An erring ill-directed soul on earth gives you, Sir Lawyer, good night, a Peer, and a high Peer, of this realm has opened his soul to you. I will sit for my portrait, and until our next meeting a good-bye." Finis.

Thanks, my noble recluse in the Adelphi, who ever you may have been in earth-life, you have given to me and to the readers of this record a practical lesson. You have shown in your own case that even an apparently blameless earth life, if led in seclusion and out of the busy world and its temptations, is not in accordance with God our Creator's intention in making humanity. God made not man to vegetate like the plant in the fields; He made him to be up and doing, to play his part in the busy drama of life, to rub shoulders with his fellow man, and to form his individuality in the struggle of life, in the big battle between the instinct of matter and the reason given by God to control and govern and guide the Will. Every control I get has an object. The Recluse is not speaking at himself and the mistakes he made in life, so much as to the helpless classes, who, having no self-reliance fill convents and monasteries, become Joquees and Sunyassees, Stylites and other deformities in nature; for I do not hesitate to call the man or woman, who sets nature's laws at defiance and leads an unnatural life in hermit's cell, cloister or convent, a deformity—Saints indeed. God in the future makes not saints of those who mortify the flesh, pervert nature, and set her laws at defiance. The saint in the future is the man who is up and doing; fighting the battle of life; not for his own selfish purposes, but in honouring God and loving his neighbour; and bearing always in mind, that his duty in life is onward ever onward in unselfish action, so as to make himself at once on passing onward a recipient of that higher progress which commencing in earth-life does not end even in eternity.

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MRS. HARTE DAVIES V. MRS. FLETCHER:

To be defrauded, in the vulgar sense of the term, is so intolerable, that on catching the delinquent, without any scruple, we hand him over to the authorities to administer such punishment as the court may award. Nor is our feeling of outraged justice abated one jot if we waken up to find that, under the cover of a commercial transaction, we have been swindled; on the contrary, it is intensified to a white heat when we ascertain that the law is powerless to deal with the dishonest trader.

Such instances of human frailty are admittedly unjustifiable, not only in a civilized community, but even among those possessed of the obscurest and most purblind notions of rectitude. But, after all, bad as such instances are, they are not nearly so iniquitous in their character as are the innumerable pious frauds which are being perpetually committed by the swaggering charlatan under the plea of "Thus saith the Lord."

The exercise of a little more care and discretion will enable us to defeat the object of the common thief, and effectually foil his more accomplished—though true lineal—descendant, who adopts the indirect methods of trading to obtain his neighbour's goods without an equivalent. But there is absolutely no protection for us whatever if we yield up our judgment to anyone who appeals to us on such miserable grounds as the "approval of their spirit friends," which is, when sifted to the bottom, found to be the modern phrase for the old worn-out injunction of "Thus saith the Lord," which the cunning and crafty of all ages have belated, that they might the more easily impose on those who could in any way further their selfish designs.

Probably Mrs Harte Davies will now concur in the opinions we have just expressed, though it is doubtful if Spiritualists generally will extend to her their sympathy, although she is entitled to it; not, however, for her silly credulity in the first instance, but on account of her determination to expose fraud, and bringing to justice a woman who, if she be a medium, has clearly prostituted her gift most gracelessly to her own selfish ends.

Namby pamby Spiritualists will doubtless bemoan these disclosures, and, were society more perfectly adjusted than we find it at present, it might be a matter to mourn over, but as it is not, lamentations are useless. To palliate the offence is to participate in the crime, and it is a duty incumbent on all avowed Spiritualists to drag into daylight such rascality whenever they meet it, rather than seek to shelter the knaves 'neath the mantle

of charity, of which they are always (under the most hypocritically penitential promises to do better) ready to avail themselves, so that justice may be evaded, and that they may carry out their pious prostitution elsewhere.

We cannot be too grateful to the London press for the very copious reports they have furnished of this Fletcher case; and although their leading articles were written avowedly to stamp out Spiritualism if possible, the sturdy and intelligent Spiritualists who are accustomed to read between the lines, will clearly see that those leader writers are doing valuable work for us, if they do nothing more than inform the public (what we should have done), that mediums are not at all "superior persons;" on the contrary, it would appear that the more prominent they are, there is the greater reason for caution to be exercised in our dealings with them; and, furthermore, it will open the eye of the credulous enthusiast to a soberer intercourse with mediums generally, and instead of, as heretofore, heralding them specially as heaven-born messengers of a grand and growing truth, keep them in the place Nature has assigned to them.

It is absurd, as many suppose, that mediums can give us any information as to our individual future life, and it is because of the prevalence of this absurd supposition that mediumship is so much misunderstood. The Fletcher disclosures will have accomplished us great good if it does nothing more than assure Spiritualists and anti-Spiritualists that mediums are just such persons in whose presence unusual phenomena occur, the cause of which mediums are as ignorant as are the observers; and if our ignorance of the origin of the alleged facts of Spiritualism is ever to be displaced by an adequately explanatory hypothesis, it is more likely to emanate from those who are not susceptible to abnormal influences, and who can approach the investigation without any bias that may arise from pecuniary considerations or conceits of the mind, who are more concerned about the promulgation of fancies than the tabulation of facts.

LECTURING NOTES.

Last Sunday I gave my first two lectures in London on the subject of Spiritualism in one of the prettiest halls I have lectured in since I came from America. The platform was beautifully decorated with flowers of various hues, and, along with the clean appearance of the hall, and the fine arrangement of seating, made it what I shall call the model hall for Spiritualists to imitate. This is due, I am told, to the indefatigable and noble worker, F. O. Matthews. The audience in the morning was not large, but very intelligent and sympathetic, and the lecture was listened to with wrapt attention, the subject being "A Challenge to Sceptics: the Phenomena of Spiritualism neither Trickery nor Delusion, but Genuine." At the close, thanks were offered to the lecturer for the clear and logical manner in which he had dealt with the subject. Mr Matthews gave a few cheering words and clairvoyantly described some of the friends departed. In the evening I lectured to a very good and attentive audience, giving the results of my personal investigations into Spiritualism. The appreciation was manifested in the form of a request that I would visit them again as soon and as often as I possibly could. The singing was hearty and well timed; it really lifted one up above the disputes of "matter and spirit," and seemed to strike a cord of sympathy that made it good to be there. Mr Matthews then described an invalid named "Edwin," and gave a message from the grandmother, "Elizabeth," and aunt, "Eliza," which were recognised by a gentleman present to be exactly correct. Whether these pictures described are subjective or objective it does not matter, the facts remain; coincidence and mind reading, as explanations are simply irrelevant and absurd. I have met with great kindness from the Spiritualists generally, and those who wish me to visit their societies will do well to write me at once.

JAMES HOLMES.

6, Charlotte Street, Leicester,
April 18th, 1881.

The speakers' arrangements for Yorkshire District Committee for May have not reached us up to the time of going to press.

The negotiations that have been pending for some time past between the Newcastle Society and a party of private gentlemen for the services of Miss Wood in some scientific investigations in London have fallen through.

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The Herald of Progress.

FRIDAY, APRIL 22, 1881.

JOTTINGS.

Of the absolute necessity for a careful attention to the higher teachings of Spiritualism, no clearer proof can be afforded than that presented by the events of every day life. An investigator who views the physical phenomena only, has but stammered on the alphabet of Spiritualism; and though he may be convinced of the spiritual origin of those phenomena, unless the moral precepts and diviner intuitions are heeded and followed, he has not realised what may be termed the effective power of Spiritualism.

It is not sufficient to know that as others survive the destruction of their physical bodies, we shall also live beyond the tomb. We must also be led to contemplate the nature of our Being, and the object of Spirit Communion. It is the neglect of these more important considerations to which we must attribute the wavering faith and the soulless words which fall from the lips of many of our recognised leaders.

Pressure on our space denied us the opportunity of reviewing at length, in our last issue, the letter communicated to the *National Reformer* by Dr. Carter Blake. At this period we can refer to it only in passing terms, and use it as a text upon which we may offer a few homely thoughts.

The part of the letter that strikes us most is where Dr. Blake asks "What Spiritualists have to do with religion or with God"? For our part, we cannot conceive it possible for Spiritualism to do other than teach the highest and purest form of religion, and it most certainly illustrates the fact that our dependance is on God, while it gives us a more comprehensive and rational view of our Creator.

That many Spiritualists ignore the religious aspects of Spiritualism, and treat it as a mere plaything to while away an hour, is too painfully apparent to be denied. But there are also thousands of noble men and women who recognise in it the essence of all religions, and who foresee the time when by the irresistible force of its phenomena, and the dissemination of its fundamental principles—The Fatherhood of God and the Brotherhood of Man—atheism, materialism, and immorality will no longer be able to grow or to live. It is from these considerations that Spiritualists have to do with religion and with God, and in strict proportion to our estimate of its religious aspect shall we be able to know what Spiritualism really is.

If the phenomena of Spiritualism have no higher purposes to serve than to present "a few crumbs to the physiologist," we might dispense with their services. But taking them as the base, and viewing them as stepping-stones to higher rounds of thought, we cannot afford to lose their power of inducing conviction, only we must use them, and not allow our minds to become centred on the alphabet while everywhere around us are lessons that must advance us in purity of thought, nobleness of purpose, and strength of character.

The Record of control by "An Eccentric Peer," cannot fail to meet with the hearty approval of all our readers. The narrative is so even and free, and so very characteristic that we venture to say a case of separate identity is clearly made out. To suppose that the medium is capable of constructing these extraordinary narratives is to give him credit for what he neither possesses nor lays claim to; and certainly leaves him nothing to learn in the art of dissimulation or mimicry. And for one to be so proficient and to make so little use, in a worldly sense, of his powers, is to argue a want of judgment on his part, since the stage would have brought him a most handsome return.

One cannot peruse these Records week by week without reflecting on the object of these communications. The Recorder this week briefly hints his opinion that each control has an object in view. Some suppose it to be to establish their identity, and at the least flaw fly to denounce the whole as "humbug." But while it may be the intention of some to reveal their identity, it is certainly not the object of all. The "Control" this week evidently gained something by disclosing his thoughts, and coming in contact with the Recorder. That, in our opinion, was the strengthening of his Will. And we venture to say that nine-tenths of all the communications made and controls effected, are for no other purpose than the mutual strengthening of our executive nature, through a re-action induced by personal contact. If this is not the immediate and apparent object, we may safely say that it is the ultimate or point aimed at.

"Milton's last poem" should be prized by all our readers. It is beautifully expressive, and so full of choice, clear thought, the evidences not only of a master mind, but one intensely spiritual and childlike, confiding in the care of God. Such thoughts raise us beyond our cares, and their influence permeates our whole being.

MILTON'S LAST POEM.

The following beautiful lines, out from a paper many years ago by a friend, has been handed to me, and a heading says, "they were the last ever written, as far as is known, by the immortal author of 'Paradise Lost.'" They have never appeared in print before, and we are sure will be highly appreciated by our readers:—

THOMAS MOORE BURNSIDE.

North Shields.

I am old and blind !
 Me point at me as smitten by God's frown—
 Afflicted and deserted of my mind ;
 Yet am I not cast down.

I am weak, yet strong ;
 I murmur not that I no longer see ;
 Poor, old, and helpless, I the more belong,
 Father Supreme, to Thee.

Oh, Merciful One !
 When men are farthest, then Thou art most near ;
 When friends pass by, my weakness shun,
 Thy chariot I hear.

Thy glorious face
 Is leaning towards me ; and its holy light
 Shines in upon my lonely dwelling place,
 And there is no more night.

On my bended knee
 I recognise Thy purpose clearly shown ;
 My vision Thou hast dimmed that I may see
 Thyself—Thyself alone.

I have nought to fear ;
 This darkness is the shadow of Thy wing—
 Beneath it I am almost sacred—here
 Can come no evil thing.

Oh ! I seem to stand
 Trembling where foot of mortal ne'er hath been ;
 Wrapped in the radiance of Thy sinless hand,
 Which eye hath never seen.

Visions come and go—
 Shapes of resplendant beauty round me throng,
 From angel lips I seem to hear the flow
 Of soft and holy song.

It is nothing now,
 When Heaven is opening on my sightless eyes—
 When airs from Paradise refresh my brow,
 That earth in darkness lies.

In a purer clime
 My being fills with rapture—waves of thought
 Roll in upon my spirit—strains sublime
 Break over me unsought.

Give me now my lyre !
 I feel the stirrings of a gift divine ;
 Within my bosom glows unearthly fire,
 Lit by no skill of mine.

Echoes from the Outer World.

BY VOLVOX.

Obsession has during all ages been accepted as a fact by some, and discarded with ridicule by others. Yet if we observe with attention the many curious facts which the records of the past present to our knowledge, together with remarkable incidents known to our own times, I think we would be led to give the matter a more careful consideration.

The following remarkable circumstances are recorded by the Rev. Stanley Gower, a minister at Dorchester, during the latter part of the sixteenth century, which he had from the personal testimony of one Richard Rothwell, sometime soldier and chaplain to a regiment under the celebrated Earl of Essex in Ireland. He was known in his day as a skilful linguist, a subtle disputant and a copious orator. Gower likewise affirms he had the narrative confirmed by divers others to whom the circumstances were known. It runs after this fashion:—About the end of the

16th century, there was one John Fox living near Nottingham, an unlearned man who could barely read and write, and, as the record says, was possessed with a devil, that would throw him violently to the ground, paralyse his limbs, and turn his body black as pitch when in the fits. While subject to this condition it would speak with an audible voice from his belly, his throat, and his mouth, without ever moving his lips. He lay in this condition for many years, during which time many prayers were put up to God on his behalf from numerous godly ministers and others who visited him during his long prostration.

As Rothwell was riding to see him on one occasion, the voice from the man told them that were in the house that Rothwell was coming, and said, "I will make a fool of him before he goes." Presently they saw Rothwell from the distance, who, as soon as he arrived at the house, and entered the room, was accosted by the spirit after this fashion:—Rothwell, thou sayest there is no possession, what thinkest thou now? Here is a man opens not his lips and yet he speaketh." Whereupon the divine and the devil as they termed it, entered into a lengthened controversy wherein the possessing spirit evidenced an amount of ability, learning and argument at once astounding and awkward to the man of God. The controlling power quoted profusely from the Old and New Testament, both in Hebrew and Greek, cavilled and played the critic, backing his allegations with sayings out of the Fathers and Poets in their own language, which he readily quoted; so that the company trembled to hear such things from one that understood no learning, and that neither moved tongue nor lips. Moreover, he told Rothwell how he had made his horse to stumble, with the intent to injure him, upon a certain bridge as he proceeded there that day; and it was a fact that the horse stumbled as it said.

Upon Rothwell essaying to pray before leaving the troubled man, the devil raged and blasphemed with great violence; however the minister succeeded in his intent, although it continued to make a horrid noise, and after roaring in his face, lifted the man's hand in a striking attitude above Rothwell's head (this was the first motion of any part of the man's body). The divine opening his eyes and looking up saw the threatening hand which he brought down and held with great ease, while two men were unable to hold the other; prayer was continued until the devil lay silent in the man, and departed from him. After this he was struck dumb for three years. Rothwell further states he had a book written with the man's own hand upon the temptations he was haunted with afterwards, and the answers divers godly and reverend ministers gave thereto.

Along with the above I may state a case of obsession with which I am personally acquainted. A lady (Miss B—) some thirty-five years ago was affianced to a young man of desolute habits, who upon the eve of their marriage committed suicide through a disastrous circumstance which I may not mention. The grief of the bride was of such a profound nature as to overwhelm her reason, and a few days after his interment became hopelessly insane. Whenever she spoke, which was but seldom, she always spoke in the person of her dead lover. This the physician and her friends considered to proceed from the absorption of her whole being in the consideration of her lover, probably so; but what is remarkable, a person of clairvoyant powers having been once introduced to the family, described most accurately the whole circumstances of the case; told them she was possessed by the lover, and described him most correctly. This set the family to devise means, with the assistance of the seer, to attempt a recovery, and they succeeded to some extent; but the miserable frame was too far wrecked to bear the shock of disentanglement with its tenant of thirty years. She sank into a lethargy and died.

ANSWERS TO CORRESPONDENTS.

Miss O. T. G.—"The Philosophy of Spirit" is in the publisher's hands. Due notice will be given through these pages of its completion.

B. O. W. (Chester-le-Street)—Our time is too valuable to devote to the perusal of your meaningless and senseless productions. You will oblige by discontinuing your "favours." We suggest that your spare time be somewhat better employed.

MR WALLIS'S VISIT TO NEWCASTLE-ON-TYNE.

On Sunday next, Mr Wallis will occupy the platform of the Newcastle Society as follows:—10:30 a.m.—Subject, "The Religion of Knowledge; its Benefits." 6:30 p.m.—"The World's Hope in the Light of Spiritualism." Also on Monday evening, April 25, at 8 p.m., "Miracles Possible and Actual." As this will perhaps be the last visit of Mr Wallis to this town prior to his departure for America, we trust our brother will receive a hearty welcome, and be greeted by large audiences.

Several of Mr Wallis's friends have suggested that a farewell soiree should be held on the eve of his departure, and the proceeds be handed over towards meeting expenses of travelling. To this we can offer no objection, and would urge our friends to make such an occasion serve two purposes—that of assisting our brother in his proposed visit to the United States, and also to testify their appreciation of his past services to the cause.

Those who are at all familiar with the hard work and small pay of public mediumship, can readily understand the need of a little help, especially at this time. With a view, therefore, of enabling the many to contribute their mite, we shall be glad to open a subscription list towards the travelling expenses of Mr Wallis, and to receive subscriptions on his behalf. It is to be regretted that so little support is given to our workers as to compel them to leave their homes and their country to obtain the bare necessaries of life. Mr Wallis as a medium needs no comment of ours. He is already well known, and we trust his many friends will remember him.

SPIRITUALISM IN OLDHAM.

On Saturday the members of the Oldham Spiritualist Society held their annual tea party and entertainment in the Club Buildings, Union-street. After tea there would be about 150 persons present.

MR KERSHAW afterwards presided, and in opening the proceedings confessed it was a difficult thing to give an address from a Spiritualist platform, for those to whom it was strange could not be easily convinced, and went away believing it to be an utter impossibility. It was, he believed, something like eight years since Edward Wood, of Bradford, made his first appearance in Oldham. At that time Spiritualism was little known, but since then they had had meetings with 1,400 to 1,500 people present, many of whom had come scores of miles to hear the talent on their platform. The society had not only overcome the difficulties they had had to contend with, but they were out of debt. The question might be asked what good they did. He could name numbers of people who had put the Bible on the shelf, but when they became Spiritualists they took it down again, and found it the book of books. From Sunday to Sunday from that platform they taught that the man who would reign with Jesus in the next life must live with Jesus here. They believed as Spiritualists they had as much right to read the Bible as an inspired volume as any minister in Oldham. Some years ago a man named Ashworth, after he had delivered a lecture said Spiritualism was dead, but since then they had had more successful meetings than ever.

Mr J. B. Tellow and Mr J. Fitton delivered trance addresses. In the normal state Mr Fitton contributed to the harmony of the evening, as did the Misses Fitton, and Mr F. Tovey; and a number of readings and dialogues were given by Mrs H. Tovey, Masters T. Curry, S. A. Hall, C. T. Diggle, Messrs. R. Fitton, J. Wood, and others.

On Sunday afternoon and evening the eighth Anniversary of the society was celebrated by a musical service, interspersed with short inspirational addresses from Messrs. Tetlow, Fitton, and others. Mr Fitton gave several clairvoyant tests in the course of the proceedings, which seemed to give personal satisfaction to those interested.

MILLOM SPIRITUAL INVESTIGATION SOCIETY.

On Friday last (Good Friday), the Spiritualists connected with the above Society celebrated the anniversary of the crucifixion of the acknowledged, generally, greatest medium that ever trod the earth plane, by having in their room, Finch Street, a tea and three special services. There were present friends from Dalton and Barrow, the entire company amounting

to about thirty persons. In the morning an appropriate discourse was given by the guides of Mr Proctor, of Dalton, subject—"The Passover," which was fairly treated. The afternoon and evening were devoted to social intercourse on various topics between the guides of Mr Proctor, Mr Todd, Mr Baird, Mr Richardson, and those present.

An excellent and substantial tea was provided by Mrs. Todd, who, along with Mrs Richardson and the Misses Richardson, ably presided at the tables.

Altogether a very enjoyable day was spent, being successful not only in that respect, but in creating with the minds of some strangers that were present, a desire to know more of the beautiful philosophy of Spiritualism.

A. L.

MRS. BATIE TO HER MANY FRIENDS IN ENGLAND.

Let none think they are forgotten or forsaken. Friendship of the soul is not soon forgotten, and those who understand somewhat the laws of their own life and being, are aware they do not require that we shall forever write and post letters in order to know that we think about them. But as men and women disembodied can come near and give us their thoughts, even so can and do we, who are embodied, interchange thoughts with each other. By the same law, and in a similar manner, we become a power in the world for weal or woe unto those who thus feel our influence. As Spiritualists, let us strive ever that ours shall be for the well-being and uplifting of humanity. Mr. Batie and myself are quite well. With united wishes of success for your most worthy paper, I remain, dear Mr. Editor, ever faithful in the cause of progress,

HANNAH L. BATIE.

April 3rd, 1881, Edenburg, P.A., U.S.A.

QUEBEC HALL ENTERTAINMENT.

Our readers are aware, through the medium of these columns, that the friends at the above hall have been carrying on a good and most successful work. To provide the sinews of war, they intend holding a musical and elocutionary entertainment in their hall, on Tuesday evening next, at 8:30, in which "Little Salvini," the seven years old Shakesperian reader and reciter, will take part. It is to be hoped our London friends will fill the hall on the occasion, and strengthen the hands of those noble workers in Quebec Hall. Admission to the above by ticket, to be had from the hon. sec., 6d. and 1s.

We are indebted to Mr James Bowman, of 65, Jamaica Street, Glasgow, for a packet of *Cartes-de-visite*, done in the highest style of the art, and which our friends pronounce life-like.

COMPULSORY VACCINATION.—The agitation against vaccination is spreading all over the country, and it behoves its advocates to meet the arguments brought against it. From accounts which are given in the newspapers, day after day, the spread of small-pox is alarming, and so far as we have seen, anti-vaccinators seem to be gaining a vantage ground they will not readily give up. Even in Parliament, a body of gentlemen not very willing to abolish old traditions and customs, a movement is made to see whether vaccination is proved by facts to be the prophylactic its upholders profess it to be, and a Government commission is so appointed to enquire into and report thereupon. We confess that so far as our experience goes the arguments are all on the side of the anti-vaccinator. It has never yet been shown to our satisfaction by any medical man, or any body of medical men, how the operation works in the system as to prove a protective against small-pox. We can well understand upon physiological principles how anything taken into the stomach may act as a corrective, a protective, or a preservative; but it has not yet been shown in what peculiar manner the virus introduced into the system operates so as to prove a protection against the infectious disease. If that can be shown, why is it not at once explained, and thus would be silenced for ever all objections? If it cannot be shown, is it wise to continue to enforce by law and heavy penalties that which thousands declaim against as the very means of spreading and originating, in already strong and healthy constitutions, diseases of the most loathsome and fatal characters. As one medical gentleman has seen fit to write publicly in its defence, we hope he will follow up the subject in such a manner as will at once enlighten and convince his readers.—*Barrow Pilot*, Feb. 18.

General News.

We are in receipt of several new works which we hope to acknowledge and notice in our next.

ASHINGTON COLLIERY.—The Editor will visit the above Colliery on Sunday next, and deliver two addresses in the Band Room, at 2 and 5.30 p.m.

On Sunday morning, at eleven o'clock, and evening, at seven prompt, Mr Holmes, of Leicester, will lecture in Goswell Hall, 290, Goswell Road, near Angel.

WEST PELTON.—Mr Francis Walker and a "Friend" will deliver two addresses in the Co-operative Hall, on Sunday next, at 2 and 5.30 p.m.

MANCHESTER.—Mr Rogers will occupy the platform of the Manchester and Salford Association, at 268, Chapel Street, Salford, on Sunday evening next at 6.30. Subject—"The Resurrection."

Mr T. M. Brown is now on his way home. He will call, for a few days, at Darlington and other places. Address him up to Tuesday next, care of Mr T. Briggs, 59, Russell Street, Burnley Wood, Burnley, Lancashire.

WASHINGTON.—Mr William Westgarth, of Sheriff Hill, will deliver two inspirational discourses on Sunday next, at 2.30 and 5.30, in the house of Mr J. Wilson, Brown's Buildings. Subjects to be chosen by the company.

We are glad to learn of the continued success attending the labours of Mr Charles Campbell, of Perkinsville. A correspondent writes that his cures are marvellous, and the people regard him as a miracle worker. Of all the gifts of the spirit, there is probably not one more useful than that of Healing the Sick. We shall have more to say on the subject shortly.

THE PARIS A. V. CONGRESS.—On the first day of the session overwhelming facts and statistics in support of the contentions were stated and much documentary evidence was produced. Reports of the proceedings at the Congress had appeared in many foreign papers, and a telegraphic summary in the Times, and a leading article stating that the agitation against compulsory vaccination had now become International. The Congress had served to confirm every delegate in the absolute righteousness and justice of the cause, and inspire him with renewed ardour to continue the agitation. An International Committee was appointed at the close of the proceedings to arrange for the holding of a similar International Congress in September or October next, and these meetings would doubtless continue until the battle was won.

GOSWELL HALL.—On Sunday morning last, we again had the pleasure of listening to Mr Wilson on "Comprehension." His remarks being devoted to Colour and its significance, and I am sure the interesting and logical manner in which he treats his subject is worthy the attention of larger audiences. In the evening we enjoyed quite a treat from our old friend A.T.P (Recorder of "Historical Controls") who gave a stirring address on "The present position of Spiritualism;" in concluding which he subjected an article in the Times to a most searching criticism, the article in question arose from the late painful trial at the old Bailey. At the close of the address he read a most interesting control said to be that of a German Professor of Philosophy in one of our English Colleges a few years ago. It was of especial interest inasmuch as it clearly demonstrated the power of those outside forces to read the minds and instruct those with whom they are more immediately connected. J. N. G.

CARDIFF.—On Sunday, the 17th inst., at 11 a.m. and 6.30 p.m., two orations were delivered in the Crown Court, Town Hall, by Mr J. J. Morse, of London. The subject in the morning was "Spiritualism as a means of Grace," and in the evening "Three Physicians." The audiences appeared to appreciate both the subjects and the way in which the orator treated them, Spiritualism being represented in quite a new light to many of them. The "Three Physicians," "Work," "Culture," and "Religion," were dealt with in a forcible manner, and an evidently favourable impression was made on the listeners. In the course of the evening, Mr Morse appealed powerfully on behalf of the suffering and maimed citizen soldiers of the army of work lying in the Infirmary of the town, in behalf of whom the proceeds of the collections were intended after the payment of the bare expenses of the services (Mr Morse's services being given free). The hon. sec. of the society occupied the chair.

QUEBEC HALL.—On Sunday last, Mr Macdonnell lectured to a large audience from a free thought standpoint upon the Resurrection. He maintained not only a possibility of its occurring, but proved its actuality by reasoning from modern spiritual manifestations. Exceptions to the arguments advanced were taken by some present, but the lecturer thoroughly maintained his position. On Sunday, April 24th, at 7 p.m. prompt, Mr Macdonnell will discourse on our Christian Mission or Duty while here on earth. On Monday, at 8.30, the Comprehensionists will meet to hear, accept, and ratify several rules or propositions. On Tuesday, 26th, at 8.30, Musical and Elocutionary Entertainment. Little Salvini, the seven-years-old Shakesperian reader and reciter has consented to give three recitations, other friends will also recite and sing. Admission on this occasion by ticket—6d and 1s each, to aid in paying for chairs and piano. Wednesday at 8.30, Mr F. O. Matthews will give clairvoyant descriptions, &c. Saturday's seance at 8—Mr F. O. Matthews, medium.—J. M. DALE, hon. sec.

LADBROKE HALL.—On Good Friday, an excellent tea was provided in the above hall, at which nearly 100 sat down. At seven o'clock, an entertainment was commenced, consisting of songs, solos, dialogues, duetts, and a magic lantern exhibition; also a speech from Mr J. J. Morse, who kindly presided. The meeting was called to commemorate the thirty-third anniversary of Modern Spiritualism, when hopes were expressed for future success, that the labourers would be better protected, and that the efforts put forth at Ladbroke Hall would meet with that encouragement they deserved. A vote of thanks was awarded Mr F. O. Matthews for his services in connection with the hall, coupled with hearty desires to help him in his labours in the future. The following ladies and gentlemen took part in the entertainment:—Mr Knight Smith, the Misses Knight Smith, Miss Allen, Miss Jennie Johnson, and Miss Harrison. Addresses were delivered by Mr Alexander Harrison, Mr J. J. Morse, Mr Matthews, Mr Allen, and Mr Green. Mr Pyries exhibited the magic lantern. A vote of thanks to the chairman and the artists closed a very happy evening.

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.

TO ASTROLOGERS AND MEDIUMS.

To the Editor of the Herald of Progress.

If any of the readers of the "HERALD" can inform me of any town in England ruled by "Leo," excepting those mentioned in Zadkiel's Almanac, they would confer a great favour on

J. T. DALES.

THE DALTON IN-FURNESS APPEAL.

To the Editor of the Herald of Progress.

Dear Sir—Kindly acknowledge the following list of contributions which we have received with thanks:—

	£	s.	d.
A Jersey Christian Spiritualist	10 0
An Oldham Spiritualist	5 0
Mr. James Towers, Dalton	5 0
Mr. Robert Towers, Dalton	5 0
J.G.R. Dalton	5 0

£1 10 0

J. Rogers, Hon. Sec.

23, Butts Beck, Dalton-in-Furness.

CHRIST BORN OF JESUS.

To the Editor of the "HERALD OF PROGRESS."

SIR,—Though quite contrary to my habit for some years past, I notice an anonymous correspondent of yours calling himself "Arminius," and the subject of his remarks is "Christ a Reality," of which, I fear, your readers have recently had more than enough. "Arminius," however, fails to remind one very forcibly of the Latinized form of Hermann, who, in 1603, was the learned professor of Divinity at Leyden, and a popular preacher at Amsterdam, in fact, the founder of Arminianism,

a system of religious doctrines opposed to those of the wily and bigoted murderer of Dr. Servetus, who honoured truth in his life, and confirmed it by a martyr's death. I do not wish to be discourteous to him, Sir, or any other reader of the *Herald of Progress*, but really it does strike one as rather sciolistic or superficial, on the part of a controversialist, to submit questions so absolutely puerile, in a word—"verdant," in regard, I mean, Sir, to the historic Jesus, or ideal Christ; more especially in despite of the well-known works lately devoted to "The Saviour," in form of "The Jesus of History," Strauss's "Lives," Renan's "Life," "Ecce Homo," and many others. Moreover, "Supernatural Religion," "The Tübingen School," "Clark's Theological Library," "Scott's Facts" on Mythology, and a host of popular articles in "Macmillan," the "Contemporary," "Westminster," "Fortnightly," "Nineteenth Century," not to mention equally able contributions often appearing in "The National Reformer," "Secular Review," "Spectator," and the rest, have all treated of such questions, and decided them adversely to the opinions of the new "Arminius" of Sunderland. I submit that the religious writings of Philo not only anticipated the chief teachings attributed to Jesus, but that the absurdly yclept Johannine writings almost literally reproduce each form of speculatively beautiful Philonic thought, at least to such an extent as to make the Christ of the pseudo—"fourth gospel"—the veritable Logos of Philo, as Jacob Bryant has long ago shown by collating each passage of importance respectively. In my opinion, Philo Judeus advisedly ignored Jesus, who was virtually taught all he knew of God by Hillel, he being the successor of Ezra, to whom we owe those Hebrew records in their present state, called "The Old Testament," or "Word of God." Philo was a man of stainless reputation, and of exceptional wisdom and learning, residing, probably, at Jerusalem, at the very date of the alleged crucifixion. At all events, Philo must have been nearly fifty years old when the "Carpenter's Son" began his ministry, and when Suetonius and Tacitus, sooner or later, eloquently denounced Jesus as an erratic teacher of "dire superstition," and "a rebel" who had instigated the people of Rome and Jerusalem to insurrection, and was punished by law accordingly. The first gospel was originally written in Hebrew, in the opinion of the best Biblical critics of Germany and Holland, in 1881, not one of whom believes, or has ever said that history confirms the existence of such a Jew, or such a Jewess, as religionists profess to worship as the "SON" and "MOTHER OF GOD." No, indeed, no! I urge, Sir, that the first gospel represents mere traditions of Jesus, current in the church at Jerusalem, and was written about thirty years after his execution as "a rebel" against the authority of Rome, according to such learned Jewish teachers or Rabbi's as Bleck, Kamphausen, and Adler. The second is founded almost exclusively upon the first, the third being derived partly from the first two gospels, and in some degree from other sources of information, oral or written, but profoundly modified in the process by the author's own views. In respect of the fourth, I protest that its genuineness is so problematical, that I decline to accept it as a record of historic fact and original doctrine derived by a witness from Christ himself. Of course, I am prepared to give a volume of reasons in justification of these statements, and, indeed, have done so in numerous published lectures. At the same time, I do not hold myself in readiness, as an unpaid lecturer, to answer every captious objector on all occasions, nor do I know of any historic person who has yet proved himself to be the God of the Universe once manifest to man in flesh and blood, hence the remarks of "Arminius" about my seeing him are simply impertinent.—I remain, &c.,

WILLIAM HITCHMAN, LL.D.

Perth Hall, Liverpool, April 8th, 1881.

P.S.—For the sake of brevity, alone, have I now avoided all reference to many authorities, historic—especially to the Emperor Marcus Antoninus, and the brilliant Lucian, of Samosata, as well as those authors who protest that "Christians burnt all the best books of unanswerable opponents." Julian recognises Matthew, Mark, Luke, John, and Paul by name, as "writers of lies about Jesus," and did not reject Christianity himself, till he found, on inquiry, that it was "incredibly supernatural." Tertullian, a renowned father of the Church, says, "Believe that God—or his Son died, or was killed, because it is absurd and impossible!" Whilst inculcating in my lectures truth, sincerity, and honesty the most absolute, I denounce hypocrisy, fraud, and lying, thus upholding Character, not Creed.—W. H.

BARROW SPIRITUALIST SOCIETY.

On Thursday night March 31st a meeting was convened in Mr. Garnett's room by the Spiritualist Society of this town, to commemorate the advent of modern Spiritualism. The President of the society took the chair. The meeting was opened by singing an appropriate hymn, Mr Condon offering the invocation under influence.

The President then gave the opening address, which dealt with the origin, success, and principles of modern Spiritualism.

Mr Condon, under control, took for the basis of his remarks, "Gleams of Light in the Dark Ages of the World." He began with Solon, the Grecian lawgiver; from him he went to Socrates, Jesus, and Galilei, showing how these noble men were opposed, and some of them put to death for their principles. The speaker then glanced at the introduction of Spiritualism and the opposition it met with from the churches, because it came in contact with certain teachings which the Church held as being infallible. He said Spiritualism was a light that was diffusing itself through every grade of society, exposing those ideas and creeds which were God dishonouring and enthraling humanity—a light exposing to view the error and wrongs of everyday life.

Mr Mather, in a very interesting manner, related his experiences. The facts he gave could not be explained on any other principle than the spirit theory. Such facts prove the continued existence of man in the world beyond, and give the death blow to materialism, and those teachings which say that the soul or ego, of man, has no conscious existence after death until the resurrection.

Singing another hymn, Mr Proctor, of Dalton, was entranced, who rose to address the meeting, asking "What are we here for?" said if spirits return it must be for a purpose. At this juncture the control raised a common objection, viz., Have spirits nothing better to do? He said thousands believe in the immortality of the soul, while tens of thousands did not believe in it. Hence he could not conceive of a higher work a disembodied spirit could be engaged in than in giving to the world demonstrations of the continuity of life beyond physical dissolution. He then dwelt upon the cause of materialism. He did not blame the materialists, but he did blame the Church, who teach immortality, yet cannot supply the evidences of that future state. The Church could not maintain by sound logic many of its teachings. Opponents say that Spiritualism is of Satanic origin, but facts prove the contrary—"by their fruits ye shall know them." He concluded by saying that this life was the first link in the eternal chain of continuity of conscious existences.

The meeting was brought to a close, after a few questions had been asked touching the number of spheres in the next state, all having evidently been deeply interested.—*The Barrow Times*.

A REASONABLE QUESTION.—One of our best hopes with regard to the overthrow of vaccination consists in its aggressive character. It is established, but the demand is that it be more widely established. It cannot continue as it is, and we shall be compelled to fight or to submit. Its firmest advocates admit that its prophylaxy is limited, and must from time to time be renewed. Hence the demand for systematic and universal re-vaccination. The Army, Navy, and Civil Service are all re-vaccinated, and it logically follows that what is good for them must be good for the entire population. The demand for universal re-vaccination is continually advanced, and retracted as impracticable. Why impracticable, if defensible? Why should what is good for the servants of the State be withheld from the multitude?—*Vaccination Inquirer and Health Review*.

Dr T. L. Nichols said he regretted very much not being able to go to Paris to attend the Congress. As to vaccination, whenever it became sufficiently unpopular, the medical profession would turn against it. They turned once in every generation, and would do so again whenever they saw it their interest to do so. The doctors would be all right when the public were right. They would not lead, but they would follow. The statements and statistics given by Mr Tebb must have great effect. He considered this a most humane reform. If it were true that vaccination saved human life, that would be a different thing. But the evidence was entirely against that. It was a startling physiological fact that every disease could be communicated by vaccination, and the continuance of the system was an outrage upon the tenderest feeling of the people.—*From a Speech at London A. V. Conference*.

LIST OF SOCIETIES.

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

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: MR. W. C. ROBSON, 8, Brandling Place, Newcastle-on-Tyne.
LECTURES.
Sunday, April 24 Mr. E. W. Wallis at 10-30 and 6-30
Monday, " 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 Brewis, 27, Greensfield Terrace, Gateshead.
Sunday Services, Temperance Hall, High Street, Gateshead.
Ashington Spiritual Society.
Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6-30.

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr G. Hall, Choppington Colliery.
West Pelton Spiritualists' Association.
President, Mr F. Walker. Vice-President, Mr W. Dodds.
Secretary, Mr T. Alderson, 20, Edward-street, West Pelton.

Cardiff Spiritualist Society.

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

Birmingham Society of Spiritualists.

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

Leicester Spiritualists' Society.

Spiritualists' Lecture Hall, Silver Street, Leicester. Sundays, Public Services, 11 a.m. and 6-30 p.m. 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.

President, Mr. Shaw, 2, Little Gold Street, Pendleton. Secretary, Mr. J. Campion, 33, Downing Street.
Sunday, April 24...Mr. Rodgers

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. G. Dawson, 27, Ellosmere Street, Hulme, Manchester. Sec., W. T. Braham, 392, Stretford Road, Manchester.
April 24.....Mr. J. B. Tetlow, at 2-30 p.m.

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, 89 Lower Talbot Street, Nottingham
On Sunday morning at 10-45 a Circle for Development.
Sunday evening at 6-30, Public Trance and Normal Addresses are given
A Seance is also held on Thursday evening at 8 o'clock.

British National Association of Spiritualists.

88, 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
24...Mr Wright, Ketchley

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

Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.
24...Mrs Butler, Bingley

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

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

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6-30. Sec., Mr W. Walker, 46, Conway Street, Halifax.
24...Mr J. Armitage, Batley Carr

BATLEY CARR.—Batley Carr Association, Town Street, at 6-30 p.m.
Sec., Mr. J. Armitage.
24...Mrs Illingworth, Bradford

MORLEY.—Spiritual Mission Room, Church Street, at 6 p.m.
Sec., Mr John Hinchliff, Providence Buildings, Britannia Road, Morley, near Leeds.
24Mr Tate, Bradford

BINGLEY.—Intelligence Hall, Russell Street, at 2-30 and 6 p.m.
Sec., Mr Amos Howgate, Crossflats, near Bingley.
24...Miss Hance, Shipley

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

KEIGHLEY.

24.....Mrs Scott

Liverpool.

Services are held every Sunday in the Concert Hall, Lord Nelson Street, at 2-30 and 7 p.m.; and Monday evenings at 11, Towerlands Street, at 8 p.m. H. Morris, 85, Cobden Street, Hon. Sec.

Heywood Spiritualists' Society.

Sec. Enos Ellis, 139, Manchester Road, Heywood. Sunday, 2-30 and 6. Private meetings during the week; particulars from Secretary.

South London Spiritual Society.

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

Marylebone Progressive Institute and Spiritual Evidence Society.
Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale.
Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell
Tuesday, Lecture at 8 p.m Wednesday, Members' Seance, at 8-30
Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d

South Durham District Association.

Secretary: Mr. J. Dunn, 8, Co-operative Street, Old Shildon.
Sunday Services are held in the Gurney Villas Temperance Hall, at 2 and 6 p.m. [Adv.]
April 24...Quarterly Meeting and Election of Officers

Ladbroke Hall, Notting Hill, London, W.

Services every Sunday. General Meeting at 11-30 a.m. Public Service at 7, conducted by Mr F. O. Matthews. Musical arrangements by Mr F. Knight Smith.

Oldham Spiritualists' Society.

176, Union Street. Meetings every Sunday at 2-30 and 6 p.m.
Secretary, Mr A. Farrar, 7, Dawson Street, Lees.

North Seaton Spiritualists' Society.

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

Darlington Lyceum of Psychology.

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

Howden-le-Wear Spiritual Society.

Mr. Adamson's Long Room, every Sunday evening at 6 o'clock. Sec., C. G. Oyston, Hunwick, Willington, Durham.

The Spiritual Brotherhood,

15, Red Lion Street, Clarksell, London, E.C. Recorder, Mr. J. Allen; Mrs. Hawkins, Clairvoyant; Mr. Hawkins, Healer; Mr. Walker, Trance. Sundays, at 11 a.m., Healing and Trance Addresses. Wednesday, 6 p.m., Developing Circle.

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KEIGHLEY, June 19th.

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MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE, Weir's Court, April 24th, at 10:30. Subject:—
"The Religion of Knowledge: its benefits. At 6:30 p.m., "The
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DRAWING AN OVERDRAFT ON THE BANK OF LIFE.—Late hours, fagged, un-
 natural excitement, breathing impure air, too rich food, alcoholic drink, gouty,
 rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pimples
 on the face, want of appetite, sourness of stomach, &c.

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

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

USE ENO'S FRUIT SALT.

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

ANY EMERGENCY.

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

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

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

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

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

PREPARED at ENO'S FRUIT SALT WORKS, HATCHAM, LONDON, S.E.4 by

J. C. ENO'S PATENT.

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