

THE
Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 42.—Vol. II.

FRIDAY, APRIL 29, 1881.

One Penny.

PLINY THE YOUNGER:
HIS LETTERS.

[CONTRIBUTED BY "THE CORNISH EXILE."]

(Continued from page 195.)

This letter shows conclusively enough that Pliny was a Spiritualist so far as belief in the immortality of the soul was concerned, and I think your readers will admit as much. And now, with the view of showing how closely the early Christians and modern Spiritualists resemble each other in practice and in faith—thereby proving that the religions had the self-same origin, and are, in fact, one and the same, I will quote two other authorities. The Emperor Antoninus, writing in the year 152, in answer to the States of Asia, who had accused the Christians of being the cause of some earthquakes which had happened in that part of the world*, the Emperor advised them to "Take care, lest in torturing and punishing those whom they accused of Atheism (meaning the Christians), they should render them more obstinate instead of prevailing upon them to change their opinions, since their religion taught them to suffer with pleasure for the sake of God."

Referring to the earthquakes, he tells them that—

"They themselves are always discouraged, and sink under such misfortunes; whereas the Christians never discovered more cheerfulness and confidence in God than upon such occasions." He also tells them "that they pay no regard to religion, and neglect the worship of the Eternal, and because the Christians honour and adore Him; therefore they are jealous of them and prosecute them."

I wonder what our bigoted orthodox friends think of this Pagan Prince, who can write thus in defence of a persecuted and totally misrepresented sect! Will our friend Talmage and others of his calibre and enlightenment, consign him to the tender mercies of Old Nick? But if his better nature—if his, or their, human sense of justice insists that happiness shall be the lot of such an one hereafter, pagan, or not pagan; how, I ask, can this be squared with the doctrine that Heaven can be obtained ONLY by belief in the name of Jesus? "There is something rotten in the state of Denmark," my Christian countrymen, and I implore you to face the difficulty like men.

He concludes, "Many of the governors of provinces have formerly written to my father concerning them; and his answer always was, that they should not be molested or disturbed provided they quietly submitted to the authority of the government."

[*There are pious (?) Christians who would not hesitate to speak thus of Spiritualists to-day.—T.C.E.]

There are learned "nin-com-pomps" who at this hour would cry out to the British Government to suppress what they call the vice of Modern Spiritualism.

"Many persons have likewise consulted me upon this affair, and I have returned the same answer to them all; namely, that if any one accuses a Christian, merely on account of his religion, the accused person shall be acquitted, and the accuser himself punished." Bravo! Antoninus. You are, dear Sir, more worthy of Earth and Heaven than ninety-nine out of every hundred Christian princes, who have lived since your day.

"The other authority, I propose citing is Irenæus, who in writing about the virtues, gifts, and graces of the Primitive Christians declares that "some Christians drive out devils, not in appearance only, but so as that they never return: whence it often happens that those who are dispossessed of evil spirits [or devils] embrace the faith and are received into the church."

Perhaps our friend the Rev. Joseph Cook would kindly observe that evil spirits existed in the time of Jesus, and also after the time of Jesus, and why not now? They occasionally obsessed or took control of the organisms of mediumistic people in his day, exactly as they do in our day. He and other pious men had the knowledge and the power to release the sufferers from their evil influence, and so have a limited number of men and women this knowledge and this power to-day—only—obstinate prejudice will not perceive the truth as it is. "They have eyes and see not, ears and hear not," and in fact one might as well talk to a deal door as to expound to those who elect to be beyond improvement. If the medical fraternity would but approach the subjects of Mesmerism and Modern Spiritualism in the same earnest way that Professor Gregory and a few other medical men have done, they would in my opinion soon be able to effect more cures in one week without drugs, than they do to-day in a month with drugs. In my opinion the major portion of those who are inmates of mad-houses are mediumistic people, possessed by devils, i.e., they are at times influenced against their inclination to perform acts outrageous to society and themselves; and in their lucid movements, i.e., when freed from the influence of these disembodied evil-disposed men or women; their position is sad in the extreme. They often suffer, poor souls, for violence over which they have no manner of control.

"Others"—he proceeds, "know what is to come, see visions, and deliver oracles as prophets. Others heal the sick by laying their hands on them, and restore them to perfect health, and we find some even raise the dead.

"It is impossible to reckon up the gifts and graces which the church has received from God—What they have freely

received they as freely bestow. They obtain these gifts by prayer alone, and invocation of the name of Jesus Christ, without any mixture of enchantment or superstition."

These remarks should be carefully studied by Spiritualists as well as by Modern Christians. The latter should have the discernment to perceive that if prayer and calling upon the name of Jesus the Christ could, in olden days, procure spiritual gifts, so ought a similar practice to procure a similar result to-day—and so it will!—only; here also the Modern Christian is all adrift. *He will believe anything about the past, but not one iota about the present.* And let me conclude by saying that in my opinion, the "spirit-control," or the medium, or the man who ventures to allude in slighting terms (as I have heard some materialistic minds amongst Spiritualists do) to the beauty and efficacy of true earnest prayer, is guilty of a grave offence in the eyes of God and the Angels. Prayer is the grandest inspiration and blessing that has been vouchsafed to mankind, and is the only influence that can lift humanity from their present low condition of intellectual animalism. Prayer-influence is Christ-influence, and he or she who prays earnestly, is surrounded with a halo of glory that the old masters loved to depict around the heads of the Church's Saints. These (the anointed ones) have in all times exhibited this mark, of an illuminated mind, and by the mark they are recognised by the dwellers on the earth plane (on the other side) as beings superior to themselves, and therefore to be obeyed. "Paul, I know," said an obsessing spirit, "and Jesus I know, but who are ye?" and knowing from his spiritual aspect that the man was no nearer to God than himself, he resented his interference.

So far as invoking the name of Jesus was, and is concerned, I would say—let there be absolute freedom of choice. Let those who really love and revere the character of Jesus call upon his name, for he is indeed a mediator between man and the Supreme Being—but so also is every other glorified soul who lived as he lived. For myself, when I feel disposed to appeal to a finite being, I turn with respect and affection to Jesus, but so injurious to me have been the teachings of Christendom with regard to the attributes of this great man that I am sometimes tempted to conclude that the Gospels bear reference to a representative man, an ideal character, rather than a real one.

I have endeavoured to study the characters of Jesus and Socrates side by side, and I confess to a completer affection for the latter than for the former. If we knew exactly what Jesus did say of himself, we could more fully realise and appreciate the beauty of his disposition. Stripped of the glamour which is thrown around him, we can, if we will, see a royal souled man of the people. He felt he had a mission to perform, he knew, by interior sensations, the mighty agencies supporting and guiding him, and heart and soul he threw himself into the conflict against social abuses, hypocrisy, sacerdotal pomp, and priestly pre-eminence. When in the presence of the Pharisee—who so indignant and scorn-withering, as this carpenter's son? When on the hill's side, surrounded with a multitude of poor, hungry, but withal affectionate men and women—who so gentle and so loving as he? Stripped of the glamour which the church throws around him, one can perceive, and perceiving, love, a hero who lived and died for the good of others. Yet, because we cannot see with the optics of a Trinitarian, it is contended by these that we are enemies of Jesus, the Christ. They might as well accuse us of being enemies of Plato, because we do not believe him to be the fourth person of the Godhead. I am as anxious to dwell fondly and reverently on the name and character of Jesus as the most bigoted Trinitarians living—only the said bigots will not allow it. Jesus was, no doubt, an exquisitely attuned harp, and the music breathed from Heaven through his instrumentality was at times sweeter perhaps than aught that earth had ever listened to. Yet the followers of Plato said precisely the same of him, and who at this point of history shall decide? What we Spiritualists wish to teach the world is this—"Seek for goodness in any direction, and when found treat it as a God-sent gift, and treasure it in your heart of hearts. Worship Jesus if you will—worship Mary if it please you; worship Buddha, Zoroaster, Plato, and any or all the heroes of the past, but take care that you strive to become in character like unto those you deem worthy of affectionate reverence, otherwise your worship is in vain."

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.

DR. ABERNETHY.

April 19th, 1881.

The medium at once went under control and said: "It is a bad thing for a patient, when doctors disagree. He lies moaning on his bed, and when the whole attention of the medical men should be directed to his case alone, his mind is disturbed by other questions. First, the impertunity of relatives respecting further advice; secondly, their advocating another school of medicine, a follower of Homœopathic treatment. There is naturally a personal anxiety tending to disturb the mind, and three souls, responsible as medical advisers, is another disturbing influence, and lastly the imperative command of Her Majesty for further consultation. Now, I spiritually know Dr. Eppe, and was a contemporary of his on earth, and I have seen him cure in cases that have been deemed hopeless under the Allopathic system. His was not a mind to falter when the moment of crisis came. Believing thoroughly in his idea of the theory of Homœopathy, he kept to the system unchanging and undoubting. I remember this Sensitive when, as a child, being carried to him in his mother's arms, with thin and wasted limbs and protruding belly, suffering under dropsy, and the kind and genial doctor turned not to the mother, but to the child. There was a magnetism in voice, in look, and in action, and he asked the child his name, and the answer came, and he said 'Willie.' 'Well, then,' said the doctor, 'before I give you any medicine, you must have a cup of good cocoa and plenty of sugar in it,' and as a smile came over the face of the child, he continued, 'and what have you here, Willie, in the bag?' And the boy answered, 'marbles, that they gave me at the hospital.' Turning to the mother he said, briefly, 'What makes you bring the boy to me?' and in a cheerful voice was answered, 'whilst there is life there is hope in a mother's view, and although after many weeks attendance with the child, and although having been told that I should best perform a mother's duty by letting the child rest peacefully at home the short time he has to live, and that cure in his case was hopeless, his strength not being sufficient for him to last over successfully the required remedial measures.' And the doctor asked, 'in circumstances, how are you situated?' and the mother said, 'I am the wife of a working labouring man.' 'Can you afford anything per week for the child?' and the mother said, 'you may charge; I will pay you, if you think there is hope.' Looking at her he said, 'what specially troubles you?' 'Having the husband and the child on my hands,' was the answer. 'Let the boy come,' the doctor said, 'and we will wait for happier times for repayment; I will cure him, and send him as a specimen of what Homœopathy has done, and what Allopathy has failed to do.' In describing this case, I thought it would be more interesting than to describe the thousands of cases in which Homœopathic treatment has been successful. Now, there are tens of thousands that do not really know what the Homœopathic system really consists of, and a lamentable instance of divided opinion is furnished even amidst the faculty itself, and not a divergence of opinion alone, requiring but a little explanation to set it right, but requiring the express command of Majesty ere the notion is followed out of joining in consultation with one whom they look on as an innovator, and ere another physician of fame would join in attending on one of England's greatest statesmen. A consultation with four able colleagues was necessary ere he could band his dignity to act as a colleague to an Homœopathist. The question which arises is simply this: is Homœopathic treatment capable of benefitting mankind and of effecting a mastery over any diseases in any form? and, if so, why should the prejudices of a conservative school put it on one side? As a believer in the system of Homœopathy, I feel called on to give my ideas respecting it

as a treatment; although I shall be charged with speaking of a system of which I knew but very little in earth-life, I have a great idea, that my present communication will be greatly commented on in influential quarters. An infinitesimal quantity is the treatment of Homœopathy, a millionth part of a grain or of a drop; that is either a large or a small quantity in Homœopathic administration, and will produce an expected form of action in a healthy man. It is not maintained, that the drop or the millionth part of the grain will have the same effect on a man diseased, but it is maintained, that there exists an Homœopathic relationship in this infinitesimally administered quantity. They do not say, or maintain that small quantities cure diseases; but they do say, the small quantity to the disease administered bears an Homœopathic relation; but it becomes necessary for the Homœopathist to be either one of two things; either greatly in advance of the old school of Allopathists, or an undoubted impostor and quack. First; there must be an accurate knowledge of the virtues of remedial medicines; the Homœopathist must be a student of the laboratory, a profound chemist; and then he must be enabled to select the required remedy for the disease, and its different stages. Now, we have the evidence that during the long and protracted illness of the Ex-Premier, there has been, as far as the knowledge of the public extends, the most perfect faith in the capacity of adviser, who has attended the family for some considerable time, and who believes in both Allopathic and Homœopathic treatment, [neither abandoning the one nor ignoring the other. Now this is either a scientific advance above the old school, showing a liberal bent of mind, which acknowledges that time brings many changes, many new discoveries, which if others deem them innovations, does not in any case prove their inability; and therefore we can alone judge him by the case that has brought him under public notice. Now, we have the wrangle first to dwell on, and the course of action decided on by all of them; when once we are acquainted with the fact, that Dr Kidd, the medical adviser of Lord Beaconsfield's family, was selected on every hand by them, and also trusted with the lives of many of Her Majesty's liege subjects. It is well known, also, that according to his judgment he adopts either the one system or the other, according to the necessity of the case to which he is called. Now, we have the necessity; as the flame of the candle representing the life of the Peer rises and falls with every varying change. This you were aware of weeks back. Do you remember this? [I answered, yes.] During these fitful changes, this loss of strength, of appetite, and these restless nights, it became necessary, as those who loved him deemed it, to call in one who has but lately ascended to the highest position of his profession—the chairman of his college; and, according to the known rule of the profession, he refuses to consult with the family adviser, and, according to the opinion of the profession, they do not distinguish one Homœopathic Doctor from another, and look on them all, if not as quacks, at any rate as doctors gone mad with a dangerous opinion, and that—only if they are earnest; but in very few cases giving them the credit for earnestness, but credit only for the desire of exceptional practice. But when Majesty commands, the Profession and their prejudices bow to her Will. Now, the result of that consultation is alone known to the principal actors, leaving much for conjecture. But after this consultation, another one is called on the scene. For, as was said in this room before, 'in the multiplicity of doctors, there is safety—for the doctors.' At any rate, Dr. Quain, after anxious deliberation, reigns as wholly responsible in his charge of the sick man, and we have yet to learn what will be the result of this treatment to the patient, and the responsibility rests not on the family adviser, for he is duly put out of place by his successor, Dr. Quain, who, depend upon it, is orthodox in his own view, and who is constituted both judge and jury in the judging of the treatment that has hitherto prevailed, and who, after receiving assurances of passive obedience, condescendingly makes up his mind to retain, as his colleague, the professionally suspected man. Even in the profession the question is raised, that he ought, before taking charge, to have chosen another colleague; what in their opinion could be more important than the honour of the profession? What to them was the fact, that in dismissing Dr. Kidd he would be parting with the only one who had watched for many weary hours, and who had learnt the wants of his patient? and Dr. Quain acted wisely, as the future will assure him, in amalgamating his knowledge with the pure knowledge of

the family medical man. Many are now talking of the two systems, and many have talked since the system was first started; and perhaps it will be a long time before Homœopathy could have been put to so good a test as to its worth or its worthlessness; and had the Homœopathic Dr. Kidd been self-reliant, as self-reliant as was the founder of the system and his disciple Dr. Epps, for both Hahneman and Epps were thorough believers in the efficacy of their system. We do not know all the reasons, perhaps, why Dr. Kidd should have abandoned that which the professional world knows he believes in; for if it be good in practice, theory, and result, the time and occasion did not call for falling back, but rather for pressing forward; but once get a fixed notion into the heads of these professional men they would not move back, were all the world against them. You, dear Sir, are aware of a system of cures far in advance of Allopathy or Homœopathy either. Tell either of the Professions or any of their colleagues this, and what will be the result? They would laugh at you, and were you poor, they would put you down as a schemer; but in your position they deem you an idle dreamer; yet you know, and thousands know, that there is a power of healing far in advance of either of their systems. They have had this healing brought prominently before their notice lately, and in their wisdom they have placed this power under a general heading of 'Animal Magnetism.'

In my idea, Homœopathy is in advance of Allopathy. On this account, under the old system, and the old and unchangeable rules, the tongue must be looked at; the pulse must be felt; and a shake of the head followed by the bottle of medicine. But the new system of Homœopathy has no such fixed rules. The diagnosis must, of necessity, be more attended to; the disease must not be concluded, but if possible, positively proved. Now this necessitates, not the hurried visit of the old school, but a seat by the side of the bed, and where the disease will allow, a genial and pleasant conversation, and all this time there is a subtle medicine at work, unseen by the eye of man. By and by, the conversation gets brisker, and doctor and patient find a sympathy spring up; a feeling of genial friendliness of the doctor towards the man, who lies sick and helpless, yet who courteously holds with many of the doctor's cherished opinions; and then this subtle medicine is administered in larger quantities; the millionth part of the Magnetism, which exists between the Allopathic and his patient is increased to one full drop as between the Homœopathic and his patient; and this medicine is far more efficacious than the nauseous drops of the old school or the infinitesimal small globule of the Homœopathic. In fact, it is a medicine that could do without any other aids; and the same argument might well be applied to their drugs as the facts they apply to Animal Magnetism. Let me refer, to what they say, and not only say, but believe, respecting this subtle property of Animal Magnetism. First, one says, 'I am not clear as to any influence or emanation by which one human body can act on another.' Now, such a form of mind in any thinking man of to-day, simply denotes that he is soled by his conservative opinions, that he battles feebly against facts and truth; for as surely as the loadstone attracts iron, so surely do human bodies attract or repel. As a matter of course, at the discovery of this truth, a mass of unprincipled impostors took the field, and amidst all that was true, there were many things that were false. Electro-Biologism is true; as witness the Spirit that attends you, and the evidence of his great and wonderful power; and so with table-turning or rapping from our side, and the power of proving consciousness and coherence in answering is proved to be in and within the power of this Animal Magnetism, or as your surroundings choose to call it 'Aura' or Cloud? As the false Sensitive requires accomplices to aid him here in wrong-doing; so do the impostors that lay claim to this Aura need appliances for the business of their imposition; but your surroundings here are well aware, that where truth exists, there is not the necessity of any other appliance than the hands that are attached to the body of the operator; and therefore it is vain for these pedants to endeavour to force the untruth on the public, that there is no Magnetising power or force, and that it is all a delusion. Now let us see how they deal with the facts after this statement. That they exist undoubtedly is clear. That one has the power to make rigid the limbs of another, or the power to relax the stiffened joint, making it supple; that the aching pains from head to foot are undoubtedly relieved is a fact, for they cannot

fight against testimony sufficient of itself to prove anything, that has hitherto been believed; but admitting the cry; admitting this power of mind over mind; and admitting these effects, they do not attribute them to the source of Aura or body Magnetism, but as being produced purely and solely by the imagination." [Here I had a rest, and on inquiring who was controlling, was told it was Dr. Abernethy. He asked me not to talk too much, as he had much more to say to me, and was afraid possibly he might be unable to hold control. After a short rest he said]—"To resume: This is a bold conclusion, but unfortunately it contradicts itself, and is far from a satisfactory solution of the numerous phenomena, for how does it blacken or take from the claims of magnetising the body, because a metal disc is just as efficacious as a wooden ring, or *vice versa*, or, on the other hand, a spot on the ceiling on which the eye is fixed; all these three things, and many more, do not prove that there is no animal magnetism; but they merely prove that these things mean what many operators believe in firmly, that they are not needed at all, else they would not vary so much. Now, is not the medical profession guilty of rashness in attributing the whole to delusion and fraud, and making a Pariah of one of their own colleagues, because he has made but a short step indeed towards this belief, giving it the nearest name that he can, not wishing to become on bad terms with his former associates. It is this unreasonable condemnation of the profession that aids the truth more effectually than they think; for those that have accepted them as leaders, and therefore are most sceptical, finding that these things do happen, and that they cannot explain them, and that those whom they have hitherto denounced as impostors can do, then they become from sceptics, the firmest supporters, accepting the fact and the true theory? The time will soon be when these manifestations will be universally admitted; already they are hard to be denied, and harder to be disproved. It is idle for the scientist to theorise, or for some half-Spiritualist to speculate; they may give the aura that surrounds everybody another name. They may ascribe the force, which that aura contains to pure magnetism; to internal or external suggestion; to reverie or abstraction; to dominant or expectant ideas; but all these are but vain excuses, the fact still remains unattacked and indisputed. Somnambulism, ecstasies, mania, epidemics, these are some of the terms with which they like to assail the spiritual believer trying to prove that all this can be done by sustained concentration or expectant attention. They say all this can be accounted for, and that Faraday's system of experiment has proved that this is a pressure without Will or consciousness. But this Sensitive, whose body I am now using, has proved the same without Faraday's appliances. There is, indeed, a pressure round and about him, which up to very lately has been without consciousness or Will; a pressure which he has felt in the past to his peril, and in the present to his pleasure. Again, in all things, in all arguments, men should be truthful; when learned professional gentlemen write and fill their writing with false assertions, they forget that courtesy which morality demands, and which is expected between man and man; for in one of their arguments, there is this quoted as a fact, that a medium or Sensitive puts his questioner into communication with any departed spirit whom he may wish to consult. Now, this is wickedly false, and directly contrary to the experience of any that have patiently investigated these higher truths. Then, again, I ask, is it fair to bridge over the difficulty of an ordinary working man, giving forth day after day speeches characterised by thought shining throughout the communication by the power of great reasoning faculties, and accompanied throughout with well chosen grammatical utterances? Is it fair to say that these communications arise from involuntary indications given by the Recorder? Why the writer of that suggestion shames his manhood and degrades his reason, for hundreds of those communications have been given before the Recorder ever opened his lips! And then again, ere you publish this, let me answer another suggestion. Is it not strange they ask that the communicants should each build a heaven of their own? The Protestant builds up, when he returns to earth, a Protestant heaven, and informs the world that he has found a prevailing error in the spirit world against that antichrist the Pope, whilst Calvin returns and informs his hearers that nothing but Calvinistic theology prevails in his heaven. But what does that prove? What man amongst you has a home like that of his neighbour?

Its numerous embellishments are self-chosen; as with the home on earth, so with the home in heaven. The soul there makes its own home, forms its own acquaintances, and builds up its own heaven, or, as we should say, finds its sphere. And now, in conclusion, I say to those leading minds that are now resolving the claims of a great truth, listen to me: All your selected terms go but to beg the question, and form no argument to any intelligent man who holds your theory of explanation to be insufficient; for, look you, they are willing to make every allowance for intentional or unintentional deception, and when they have done so they have a host of undoubted facts remaining behind your answer of suggestion, expectant attention, dominant ideas, or any other of your theories physical or psychical, and you ask why are not others also in the possession of these facts? I will tell you; they have made the phenomena in all its varied phases the subject of earnest investigation, and, in the words of the Great Teacher of old, I say, 'Go, and do thou likewise.' In conclusion, let me utter a prayer that the waning strength of the sick man, if God think fit, be restored to him, and may healthful, genial, and well-meaning men surround his bedside, and may the healthful aura, clinging in its powerful adhesion to his wasting body, fit for some time to contain that great soul, that keen mind. Dr. Abernethy bids you good-bye."

Spirits are not omniscient; when this control was going on, unknown to me as well as to the controlling spirit, that great mind had passed from its earthly tenement into spirit-life between two and three hours. This I have no doubt will be a great crow to those who seize on any straw in arguing against the probability of spirit communion. My experience tells me that the spirit out of the body is excessively like the spirit in the body, and requires its attention to be drawn to passing events ere it recognises them. I can account for this want of knowledge, and put it down to my ruling thought at the time, which was a hope, although a faint one, that he might rally even if for a short time. But I had my misgivings; for exactly three weeks ago I was told by a controlling spirit, when Earl Beaconsfield was first taken ill, in an answer to my question whether the illness would be fatal, "not immediately, but in two or three weeks;" and, singularly enough, on the morning of the day following this control, I had a short seance; and a control, whom I believe to be the spirit of Dr. Hardwicke, the late Coroner for Central Middlesex, who controlled on Saturday, the 16th of this month, gave forth as follows:—"So he has been the next to follow me, dear P. His place will be known no more in the Council Chamber of his country. It has pleased God to remove that high and noble spirit, and the news of his passing away comes to you not unexpectedly; you were long ago—at the commencement of his illness—told distinctly that his life would ebb and flow, and that it was likened to the flame of a nearly expired candle, with a light that throws but dark shadows around, springing up suddenly into brightness, then as suddenly is dim again; so it was told you respecting his last days on earth, that faithful friends and faithful physicians would to-day feel hopeful and to-morrow despair. And you asked the question would this illness be fatal to him? and it was distinctly answered 'Yes, it will necessitate a change from earth to a higher state.' It was also told you that no more shall his voice be heard in that House where he sits by genius and work."

This control is well worthy the attention of all; non-Spiritualists as well as Spiritualists, as among the latter there are thousands who would no more think of trying a magnetic healer in the place of the family Doctor than they would try to walk on the Thames. Such Spiritualists are the class that are ever trying to square Spiritualism with Scripture. They have not courage to think for themselves out of the groove in which they have got fixed. Dr. Abernethy has quietly gone from Allopathy, and shown, in his opinion, how inferior it is to Homoeopathy, and, in turn, has shown how inferior the latter is to the power which is inherent in the healthy magnetism of a human body, surrounded by good influences. I personally can speak, not only with full knowledge, but with grateful feelings towards the means that have restored me to health. My conversion to Spiritualism was owing to a cure from a dangerous disease in three days (which had attacked me twice before, and confined me to my couch for nearly three weeks) through that well-known medium Mrs Olive. On another occasion, after being laid up from December the 28th to the 31st with a severe attack of bronchitis; on the

first day of the year 1879, against all advice, I came up to London and was cured, although at the time I was so weak I could scarcely get in and out of the cab, and my cure was effected through the hands of my medium, controlled by Dr. William Harvey. In fact, I never get a pain or an ache but one of my unseen surroundings steps in and sets me to rights. But to return to the outside world of curers; to men, who with strong vigorous health, lead a life, not of abstemiousness from good and wholesome food in moderation, but from strong drinks and habits pernicious to health, and who, whether they have or have not a kind spirit at their elbows to help them, can cure aches or pains without pills or potions, where the medical man has failed. Need I mention such well-known names as Newton, Jacob the Zouave, Mack, Ashman, Hawkins, and a dozen others. Let the cures stand forth as specimens of what they can do as suggested in the control by Dr. Abernethy. In my own case, for fourteen long years, I was seldom six weeks without a gout slipper and crutch; when four years ago, I thought I would go one Sunday to the house of a well-known trance speaker—Mr Wallis. I could scarcely get from the conveyance into the house even with crutch and stick; when I did get there, I found in a long room about forty wretched-looking persons, with all sorts of diseases, and four honest earnest hard-working magnetisers, to each of whom so many of the ailing were allotted. I fell to the lot of a healthy kindly-looking vigorous man, named Hawkins, who took me in hand. His very look was as good as sunshine in December, and after ten minutes' manipulation, he pronounced me cured; and cured I certainly was; for since that day I have worn no boots or shoes but the ordinary ones; I have never used a crutch since then, nor taken a drop of medicine, although in the previous fourteen years, I had taken Colchicum enough to poison a regiment; whenever I feel a twinge, my Medium's Guide, C.H.L., sets me to rights. Some of my friends have followed my example, and been cured; but they are, with one exception, ashamed to acknowledge the cure. It is not respectable to be cured by a healthy, honest, and health-imparting working Carpenter, says one. Another says it is wicked, because it is taking on man the power that was given only to Jesus; the real truth being they are not strong-minded enough to be able to afford to be laughed at, and they hand over their bodies to the medical, as their forefathers did their souls to the clerical. When men's eyes are opened they will discover that there is a far better health-giving principle in a sound healthy living soul, than there is in drug, organic or inorganic. The Church's doom is near, and so will the medical profession's doom be not long after that of the Church unless they cast off old prejudices, and study the patient more, and their own pockets less. Common sense would say—if Magnetism cured where medicine failed, "let us try the same cure." But interests, vested in wrong, are hard to part with, and man cribbed, cabined, and crippled in thought, makes to himself a ball within, and heedlessly follows it.

[All Rights Reserved]

HARRY TARLETON:

A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

BY THE AUTHOR OF "LIFE BEYOND THE GRAVE."

(Continued from page 244.)

We parted reluctantly from our kind hostess and her pretty daughter, and once more set out on our travels, this time in the direction of Torquay, about five miles further down the coast.

The morning again was bright and sunny, the blue sea as calm as a mill pond, and the day promised to be a hot one. We crossed in the ferry and ascended the bluff headland which rose from the opposite shore, and seemed to guard the entrance to the river. Its sea front presented a wall of rich red sandstone, looking very warm and picturesque against the blue green water. Its summit was covered with green verdure and beautiful foliage, whilst, in a hollow screened from the sea and embosomed in trees, lay a charming little marine villa, whose aloping grassy lawn came down to the waters' edge. We ascended the hill, and kept close to the coast, walking partly on the edge of the lofty cliffs, from whence we had lovely views up

and down this charming coast, looking dreamy and hazy where the land lost itself in the blue distance, and the calm sea faded imperceptibly into the blue sky, dotted here and there with fleecy clouds of snowy whiteness. After a long ramble, we stopped to rest in a retired sheltered little cave called Watcombe. On either side of this miniature bay were rocky headlands of warm red sandstone, whilst a strip of white sand between the two was laved by the gentle wash of the waves which lazily splashed on the beach. At first, no sound was heard but the perpetual wash of the waves on the pebbles, but presently three or four pretty girls with novels, towels, and sketch-books came scrambling down the dell towards a bathing-house erected on the beach, and we saw that it was time for us to quit. Their merry laughter awakened the echoes, and gave a charming cheerfulness to the scene which we quite enjoyed. We passed them close, and could not help admiring their fresh healthy complexions, their little graceful figures, their high spirits, and modest blushing manners.

"What charming girls," said Harry, as he gazed admiringly at the receding figures, and seemed as if he would like to have made friends with them. He had been sketching, and as they passed they glanced inquisitively over his shoulder, and tried to take a sly peep at what he was doing. "What a pity it is," said Harry, philosophising as usual, "that society places such restrictions in the way of social enjoyment. Young people of opposite sexes are almost entirely forbidden to be friendly, but compelled to regard one another more as enemies, whose advances and intentions must be regarded with suspicion. I dare venture to say that if we knew those girls, we might now spend a delightful morning in pleasant chat, and in the interchange of ideas and friendship that would be mutually agreeable. Had we been introduced to them, we should have asked them to sit down and join us, which I think there could not be much doubt they would like to do, for I do not see why our interest and curiosity regarding them may not be reciprocated. We need not necessarily flatter ourselves by supposing that they admire us as much as we do them; but yet it is as natural for them to like our society as it is for us to like theirs. Supposing it is so, here we see a number of people mutually anxious to speak and be friends, but afraid to do so, lest their motives should be misconstrued. If we spoke to them they would probably think us guilty of some designs upon them, and if they spoke to us they imagine we should think them forward, and unladylike. This cursed stickling for propriety has prevented more friendships, to say nothing of love marriages, amongst people, than any amount of actual differences. If people are mutually attracted, why should they not introduce themselves? Why not trust to their natural instincts? Women can understand men much more readily than we can see through them. They instinctively discern men's true worth, and could, I think, be trusted to discountenance disagreeable associates. As it is, even if people have been introduced, and that difficulty has been overcome, a lady cannot correspond with a gentleman in a friendly manner though they are allowed to converse verbally. I venture to think that a few female friends would be the greatest blessing to most young men, and do much to keep them pure-minded and steady. Altogether, the most annoying obstacles are put in a man's way if he wishes to make a girl's acquaintance. He may like her appearance exceedingly, and fancy her just the wife for him, but he is almost entirely debarr'd from learning anything of her inner nature. How can a man know anything of a girl whom he occasionally meets out to tea, dinner, or dance, where each puts on his best face, and tries to look most amiable, and the conversation is confined entirely to common-place remarks about the weather, the concerts, or the last new novel. No wonder so many marriages turn out unhappily. No wonder so many girls never marry at all. The only time when a man can walk out alone with a girl or correspond with her is when he is actually engaged to her? but who, in his senses, will engage himself to a girl he does not first know well. Certainly, no honourable man can do so, for, if he afterwards finds they are unsuited for one another, he is liable to an action for damages, and she may be injured in her matrimonial chances elsewhere. The whole system is clumsy, unnatural, and pernicious, and it is high time the ladies took the matter into consideration at some of the woman's rights or social science conferences. Don't suppose I am joking. I really mean it. People affect to make light of love affairs, and joke

about engagements, &c.; but, depend upon it, that no subject is of deeper interest to humanity than this. It is a theme which all men and women like to think or read about. The poet sings of it, and the novelist writes of it, and women dream of it, and I venture to think that amongst all right-minded men and women a perfectly happy marriage is regarded as the highest condition of human happiness, and the one which they all at some time of their lives long to attain to. A man or woman who is happily married is the most useful member of society in every way, because they are inwardly contented, and their children grow up healthier, happier, and stronger in consequence. Those who are unhappily married are the most miserable of human beings, and their children suffer accordingly. Hence, society is greatly interested in this question."

"But don't you think," said I, "that your plan of doing away with marriage altogether will make matters worse?"

"Excuse me," said Harry warmly, "that is one of your delusions which I protest against. You credit me with designs upon the purity and sanctity of the marriage tie, whereas what I aim at, above all else, is to preserve and increase the purity of the marriage state without the tie, or rather without an *irrevocable* tie. I believe in the marriage of two people who are suited for one another and happily united, and I would increase the number of such by means which are now unavailable. I would have all marriages happy and all homes harmonious. So far from wishing to attack domestic felicity, I wish above all other things to increase and widen its area; to remove domestic discord wherever it exists, by holding out a remedy which its wretched victims secretly long, but dare not ask for. The remedy I propose does not affect the happily married, but only the unhappy, and it would enable the latter to turn over a new leaf, and repair the mistake of an ill-assorted union and a wasted life. However, whether the necessary reform comes in my time, of divorce for incompatibility of temper—which is only another name for *absence of love*;—or, whether it is postponed for another hundred years, there is one consolation for such as believe in Spiritualism, namely, that they can repair in the next life the mistakes they make in this, and that there—by an eternal law which operates here on earth also, when not thwarted by human intrigues—'like attracts like,' and those who are most suited for one another, will inevitably be united in the course of time. Until this stage in each man and woman's career is reached, perfect happiness is not possible for them. So says Spiritualism."

"It is a very beautiful idea, I confess," said I. "I hope it may be true. I am a marrying man myself, and I hope some day that I may meet my true mate. Meanwhile, I so far agree with you that I shall take good care not to marry until I meet a woman whose inner character I thoroughly understand. I don't mean to take a leap in the dark."

We had launched out into a pretty long discussion, and we now deemed it desirable to make another move, so we once more wended our way along the coast, and bade adieu to pretty Watcombe.

We were not long before we reached far-famed Babbicombe, the loveliest little bay in England. Instead of red-sandstone, which looks rather ugly, we now had magnesian limestone, with its beautiful variety of colours and its rich foliage coming down to the water's edge. This bay is about half a mile across, and well wooded to the shore, with some snug little straw-thatched cottages, sheltering under the trees. The beach formed a graceful curve of snowy pebbles, above high water mark, whilst, below that, the rich green seaweed had in some places coloured the beach with a brilliant emerald. The water was marvellously clear, and as we looked down into the little bay from the cliff above, we could see the white pebbles at the bottom of the water some distance from shore. The day was so warm and sunny, and the sea so calm, that scarcely a ripple disturbed the glassy surface of the water. Right below us a solitary bather was swimming about in the crystal water, and within a stone's throw from him a small vessel was moored against a projecting cliff, from whence some men were taking in stones as ballast. The hollow rattle of the boulders as they rumbled down into the hold of the vessel was the only sound that disturbed the pensive stillness of the scene.

After refreshing ourselves at the picturesque little inn, called the Carey Arms, standing in a pretty garden on the beach, we

pushed on again along the coast, past Ansty's Cove, and up and down mountain footpaths running along the face of the cliffs, which hereabouts began to be covered with a dense network of gorse, fern, and bramble. Two little boys gathering brambles, from whom we made a small purchase, were the only human beings we saw. We passed several charming little coves where we lingered awhile, and enjoyed the beautiful views of this picturesque coast. At length we reached Torquay, whose prim villas, hedged-in gardens, and stiff gas lighted roads, did not suggest anything attractive to tourists like us who preferred nature unadorned to ugly sea walls and fashionable hotels where dismal *table d'hote* dinners are 'enjoyed' in solemn silence, and everything reminds you that you are once more amongst people who look askance at one another, and are afraid of shewing any geniality lest it should in some way compromise their dignity, or bring them into contact with persons not "proper" to associate with.

There was one rather pleasant party at our table, however, with whom we fraternised. A husband and wife, with an unusually bright dark-eyed intelligent little boy, whose quick-witted remarks called forth Harry's admiration; also a sweet-looking little girl, evidently his sister, with large pensive eyes, which she fixed wonderingly on us whenever we spoke, and who seemed to look half amusedly, half apologetically, whenever her little brother made one of his boyish sallies; also, a bright active well-informed little woman, about sixty, with delicately-chiselled features and a refined sensitive face, bordered by iron grey hair, and surmounted by a white lace cap. She seemed to be the grandmamma of the party, and, having travelled a good deal and seen much of the world, her conversation was interesting, though her prejudices were evidently strongly on the side of an Established Church and a dominant aristocracy, to which latter she probably was related by ties of consanguinity. We chatted and talked in a very friendly spirit, not only during dinner, but subsequently. She seemed particularly interested in Harry, as also the rest of the party, who, however, seemed to let the old lady take the lead in the conversation. We felt rather interested in them, and met them again at breakfast next morning; but their names we did not know, nor did they enquire ours, or seem anxious to see us again. A little stiff bow from the old lady, and the same from the rest of the elders, was all the friendliness which etiquette evidently permitted them to display, but the little boy and girl seemed more natural and less undemonstrative, for they spontaneously shook hands, and gave us a more genuine "good-bye."

[To be continued.]

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

General News.

MANCHESTER.—On Sunday next, Mr J. Lamont, of Liverpool, will occupy the platform of the Temperance Hall, Grovener Street. Service to commence at 2:30.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS. On Sunday evening next, May 2nd, the proceedings will comprise a "Narration of Experiences by Members and others," commencing at eight o'clock. Visitors are cordially invited.

Miss Wood not having been informed of the acceptance by the Committee of her offer to give a special seance in aid of the Society's funds on Good Friday last, is entirely free from any blame for her absence therefrom.

BOWLING.—On the occasion of Mr Howell's next visit to this place on May 3rd, Mrs Peel has very kindly promised to provide a tea, which will be served up at five p.m. Tickets 6d. each. After tea Mr Howell will deliver an address. Admission to meeting only, 2d. Half of the proceeds to go to Yorkshire Committee.

Our Special Number, with Mr Oxley's article on "The History of the True Lord Jesus Christ," illustrated by a splendid engraving, will appear next week. It will be printed on superior paper, and to avoid disappointment, we request orders to be sent in at once.

MANCHESTER.—"Home Circles." The next meeting of the above will be held at Mr Braham's, 392, Stretford Road, on Wednesday evening next (May 4th), at eight prompt.

Mr T. M. Brown is now on his way home. He will call at Leeds and Darlington, and reach Howden-le-Wear by Saturday. Address all letters till further notice—Mr T. M. Brown, Myrtle House, Howden-le-Wear, R.S.O., Co. Durham. Mr Brown will proceed north after a few days rest.

SOUTH DURHAM DISTRICT ASSOCIATION.—On Sunday, May 1st, Mr Wm. Westgarth, of Sheriff Hill, will deliver two addresses in the Temperance Hall, Gurney Villa, in the afternoon at two, subject, "Christian Liberty, its nature and effect on Human Character;" evening, a 5'30, subject to be chosen by the audience. All are kindly invited. Admission free. No collection. Tea will be provided at sixpence each.

HEALTH IN RELATION TO MEDIUMSHIP.—Mr. J. J. Morse is preparing a paper to be read at the B.N.A.S. Discussion Meetings on May 16th, and he would be obliged if all who are mediums would correspond with him as to their experience of mediumship in its relation to health, both of body and mind. For convenience Mr. Morse has prepared a tabulated form, which will be sent post free on application. Address him at 53, Sigdon Road, Dalston, London, E.

HACKNEY PRIMITIVE CHRISTIAN MISSION, 7, Ellingfort Road, Mare Street, Hackney.—Tea Meeting on Sunday, May 8th, at five o'clock; tickets ninepence each; after which the following subject will be taken into consideration:—"Spiritualism: what is it, and has it any relation to Religious Belief?" It is also hoped that during the evening some of our young friends who possess vocal abilities will give their assistance, especially as a collection will be made for a Spiritualist, who is daily expecting, with great joy, to join the innumerable company "over three."

Mr. James Holmes, of Leicester, (until recently an accredited Lecturer for the Secularists) will give two lectures in the Odd-Fellows' Hall, Thornton Road, Bradford, on Sunday, May 1. Afternoon, at 2'30, "A Challenge to Sceptics—The Phenomena of Spiritualism neither Trickery nor Delusion." Evening, at six o'clock, "The Sceptic's Investigation into Spiritualism as tested by Science and Philosophy. Proofs of Man's Future Life." Admission—fourpence and twopence each. Also at the Central Hall, Union Street, Halifax, on Sunday, May 15th.

NEWCASTLE-ON-TYNE.—On Sunday morning last, Mr Wallis discoursed on "The Religion of Knowledge: its benefits." At the evening meeting, the chairman remarked that those who were not present in the morning missed a great treat; he would not say it was an intellectual treat, but the address was food for angels. The evening's discourse was most eloquent and interesting. There was a capital attendance. On Monday evening, Mr Wallis again occupied the platform, and discoursed on "Miracles, Actual and Possible." The three meetings have, on the whole, been very successful.

QUEBEC HALL.—On Sunday evening, the 24th inst., Mr MacDonnell delivered an address on "Our Christian Mission," showing that it was the duty of those who accepted the teachings of Jesus to lift their voices against the enormous vices of drunkenness, war, opium trade, &c. The position he took was unique, and the friendly criticism that followed only tended to more fully endorse his lecture. On Sunday, May 1st, at seven p.m. prompt., Mr MacDonnell will discourse on "Earl Beaconsfield." There will be no meeting on Monday. Tuesday, May 3rd, at 8'30. Mr James Veitch will lecture on "The Crusades." Admission free.

LEICESTER SPIRITUALISTS SOCIETY.—On Easter Sunday, our platform was occupied by Mr Walter Howell, of Manchester, who gave two inspirational addresses from subjects chosen by the audience, and were much appreciated. On Easter Monday, we held a tea and entertainment, when a good programme was gone through, and all present spent a very enjoyable evening. Mr Howell and the Misses Andrews, Messrs Bent and Roberts sang. Miss E. Andrews presided at the harmonium. On Sunday morning last, Mr J. Bent occupied the platform, and his guides gave us a very spirited address from the words "Let there be Light." The subject was dealt with in a very outspoken manner, showing how Spiritualism, by its higher teachings, will be the light of the future. Altogether, the tidal wave of spiritual truth appears to be making progress.—E. LARBAD, president.

On Sunday, May 1st, at 11 a.m., Mr Wilson on "Comprehension;" evening, at 7 p.m., Mr W. Wallace, trance address:—Goswell Hall, 290, Goswell Road, near "Angel."

KIRKCALDY PSYCHOLOGICAL SOCIETY.—The members and friends of this society had a social meeting on Monday, 25th inst., in the seance room, for the purpose of giving Mr Alex. Duguid a welcome home after his labours for the cause in London, where he has been for the last few weeks. The meeting was a decided success. The opening Psalm (the Old Hundred) accompanied with the harmonium, was very inspiring. Music was the prominent feature of the evening, and was of a high-class nature. The principal address was given by Mr Duguid, who related some of his experiences in connection with his London visit, and then went into a comparison of the theological and Spiritualistic view of things, present and future. A warm invitation was given to the friends present to come to the regular meetings, which will no doubt be taken advantage of. The society is young but hopeful. The meetings are held in Mr Duguid's house, 13, Oswald's Wynd—Sundays, 2'15; Tuesdays, 8 p.m., and any interested in the cause of Spiritualism will be heartily welcomed there.—JOHN ROBERTSON.

ASHINGTON COLLIERY.—On Sunday last, the Editor visited the aforementioned place, and delivered two addresses to moderate audiences. Mr G. Scott presided on both occasions. Spiritualism in this colliery, which is one of the largest in Northumberland, has evidently taken deep root, but there does not appear to be that interest and enthusiasm so noticeable during our former visit. Doubtless there are many causes that have led to this condition, notably that of "hard times," and there is probably not a cause more potent than that of crippled means for disbanding a society. Let us hope, however, that as material conditions improve, the old spirit may be re-vivified. There is a greater desire for harmony and unity, and we were pleased to notice that the members of Mr Wake's circle kindly suspended their usual meetings in order to attend the public services. One thing we must compliment our Ashington friends upon, and that is their efficient vocal powers. They have neither organ nor harmonium, yet the rendering of the several hymns on Sunday last, would have been a credit to choirs with professedly greater musical abilities and of more pretentious display.

GOSWELL HALL.—On Sunday last, the platform of the above hall was occupied by Mr Holmes, of Leicester. In the morning his subject was "The Facts of Spiritualism and the Theories of Science; a Reply to Critics," in the treatment of which Mr Holmes displayed great ability, the facts which he adduced being those that had come under his own observation, and he most effectively exposed the hollowness of the scientific theories which have been invented as to the why and wherefore of the phenomena. At the close of the lecture, several questions were asked, and most ably replied to. In the evening, his subject was "The Existence of God, as Proved by the Facts of Spiritualism," which was listened to by a large and appreciative audience, who frequently interrupted the lecturer with loud applause. In explaining his meaning of God, he wished it to be most distinctly understood that he simply meant *Mind*, and that mind was independent of and vastly superior to matter. He entered into his subject in a most earnest and forcible manner, which won him the sympathy of all his hearers. At the close of the lecture, he was plied with a good number of questions, which would have been considerably greater in number had time permitted. Those which were propounded, he most readily answered by reciting facts which had come under his own immediate notice, with conditions which utterly precluded any possibility of deception. Mr Holmes having resumed his seat amid loud applause, the following motion was submitted and carried unanimously—"That this representative meeting of Metropolitan Spiritualists desires to express its entire satisfaction and appreciation of the earnestness and ability of Mr Holmes as an advocate of our cause, and, further, desires to recommend him with confidence to other committees and societies." Mr Holmes briefly replied, and moved a vote of thanks to Dr. T. L. Nichols, who took the chair at both meetings, and discharged the duties in his usual kind and genial manner. The Doctor then briefly replied, and in this manner a most successful day's labour was concluded. I may say that the *Herald of Progress* was sold out long before the demand was supplied.—J. N. G.

TERMS OF SUBSCRIPTION

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1 $\frac{1}{2}$ d. post free.

ANNUAL SUBSCRIPTION 6s 6d IN ADVANCE

RATES FOR ADVERTISING.

Advertisements will be inserted at the rate of 3s. per inch of five lines per insertion. For a series of insertions, considerable reduction will be made.

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

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

SPECIAL NOTICES.

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

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

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

PUBLISHING OFFICES—

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

The Herald of Progress.

FRIDAY, APRIL 29, 1881.

JOTTINGS.

The law of Change is impressed on all things. Even our very thoughts are subject to this same immutable law. A few years ago, and it was customary to say "the man has died;" now, it is common for our newspapers to say, when recording such an event, "he has joined the majority." Though it may not appear much to the ordinary mind, there is, in our opinion, the indications of a march made upon our former modes of thought, for while one supposes the man has gone to an *unseen universe*, the other believed that the grave contained all that made up the man.

In obedience to this law of Change, the Earl of Beaconsfield "has joined the majority." Of his life and labours we may not speak in this place, but of the closing scene we cannot refrain from making a remark. Within a few minutes of the eventful change that separated the man from his body, it is reported that he said "I am overwhelmed."

What that significant sentence really meant, or the feelings which inspired those words, will perhaps never be definitely known. But in the face of our experiences, and the statements made by those who have gone through the change of death, we may, with a considerable show of reason, maintain that his soul was "overwhelmed" with the realities of the other life, as his inner eyes and senses became cognizant of his previously invisible surroundings.

This may be ascribed to mere conjecture, or assumption, by those who pride themselves on their lack of knowledge on such matters. Yet we venture the opinion that if those who have stood over the dying couch were to speak unreservedly and truthfully what they have witnessed in the last moments of their friends, their experiences would confirm the views above expressed.

We have seen depicted on the countenance of a dying man, as he lay gasping for breath in death's throes, such an expression of amazement and pleasurable delight that made us afterwards think that there were things seen by him at that time which were hidden from us by the veil of matter. And it is more than probable that if those present during the last moments of our late statesman, who heard those remarkable words "I am overwhelmed," and saw the expression depicted on the speaker's face, that the occurrences would justify the interpretation we have placed upon them.

The "Reality of Christ" is before us again. The point of difference, we presume, is not on the actuality of the teachings and life of Jesus, but that of the mistakes made respecting his real worth and character. The majority of differences and disputes is not so much on the principle as the confusion arising from the misuse and misinterpretation of the words we employ. So we fancy it is in this case. If we abandon the Christ of fiction and take the Jesus of history, and apply his teachings to our every day life, we should find no room for dispute or difference, but would mould our lives accordingly.

Another question, one which has occupied considerable space in our American Contemporaries, has been pressed forward, and is now discussed for the first time in these pages—viz: Whether Spiritualism shall have an appellative or not. Here, too, there is evidently a misunderstanding of the terms employed, and before we can have any definite opinion, we must first assure ourselves that we comprehend the sense in which the objectionable words are used. To the use of the word "Christian" there can be no solid objection, since it is claimed by all our inspired teachers that the teachings of Jesus Christ and those of Spiritualism are identical. Where we mistake our mark is in classing the professions of certain classes with the simple and beautiful religion of Jesus. But such professions are no more Christianity than is blank Materialism. Christianity is everlasting as God. It can never perish through the treachery of its defenders, or the violence of its foes.

What is Christianity? It is being good and doing good. And if this is not Spiritualism, we have erred in our estimate of its real intent and purpose. Seeing that it is so, there need be no objection to the use of the term "Christian Spiritualism" by those who choose to adopt it, and our principles should be wide enough, and our charity large enough to allow "every man, fully persuaded in his own mind," to use that which he considers appropriate.

The Control by "Dr. Abernethy" opens up the great question of Healing. On this point we may expect a variety of opinions. But to those who have paid any attention to the subject it is quite evident that there is a power in the Will of man to drive out disease from the human body. The testimony and remarks of the Recorder, A.T.T.P., are to the point, and render unnecessary any further comment of ours.

It is certainly strange that the incident connected with the medium's mother's visit to Dr. Epps should be repeated here. The case is cited as an instance of the superiority of Homoeopathy over Allopathy, and there are, doubtless, thousands of similar cases elsewhere. On the general character of the Control the reader must place his own construction. The duty of the Recorder is simply to record what is spoken through the lips of his Medium.

BALANCE SHEET
OF
PROPRIETORS OF "HERALD OF PROGRESS,"
FOR QUARTER ENDING MARCH 31ST, 1881.

<i>Capital and Liabilities.</i>			<i>Property and Assets.</i>				
£	s.	d.	£	s.	d.		
Guarantee Fund	72	18	3	Stock Unsold	20	0	0
Donation Account—				Debts owing Propra.	46	12	9½
Last Qr.	31	15	6	Profit and Loss A/c.	147	15	2
This Qr.	14	8	6				
	46	4	0				
Publication Account	6	0	0				
Creditors' Open A/c.	38	14	2				
Cashowing Treasurer	50	11	6½				
	£214	7	11½		£214	7	11½

PROFIT AND LOSS ACCOUNT.

<i>To</i>			<i>By</i>				
£	s.	d.	£	s.	d.		
To Salary Account	19	10	0	By Newspaper A/c.	55	12	11½
" Postage & Stamps				" Advertisement			
Account	11	10	0½	Account	15	19	10½
" Stationery Account	0	1	6	" Profit & Loss A/c.—			
" Printing Account	86	9	0	Sep. Bal.	41	8	1½
" Contingent Exps.	0	15	4	Dec. "	57	11	9
" Rent Account	2	2	3	This Qr.	48	15	3½
" Balance Profit and							
Loss A/c. last Qr.	98	19	10½				
	£219	8	0		£219	8	0

Audited and Certified,
EDMD. JOS. BLAKE, Auditor.

Newcastle-upon-Tyne, April 1st, 1881.

The foregoing report shows at once the position of our Journal. Considering the work done, and the present circulation of the *Herald of Progress*, it must be very satisfactory to all our friends and guarantors to see that in reality we are only in debt to the Treasurer a little over £18. The prospects are assuring in the highest degree, and there is a steady increase in the demand every week. Still we are not to the self-sustaining point as yet; but if our friends with means at their command would listen to an appeal from the Editor (by post), we feel sure that the difficulty might be easily and satisfactorily solved, and means put within our power, used, of course, in the name of the Cause, that would enable this Office to flood the land with our literature, by issuing it at prices within the reach of the humblest reader. We should be glad to receive intimations from those who would listen to the scheme to be proposed, who are anxious to second the efforts put forth for enhancing the usefulness of the *Herald of Progress*, and who desire to see the ultimate triumph of Spiritual knowledge.

— : o : —
NEW BOOKS.

THE SCIENTIFIC BASIS OF SPIRITUALISM.—By Epes Sargent. Boston: Colby and Rich.—This, the last work of the above talented and well-known author, most ably sustains his reputation as a champion of Spiritualism. The author has carefully drawn together a mass of evidence from his own experience and from trustworthy and reliable witnesses, embracing various kinds of physical phenomena. But the foundation of the argument for a Scientific Basis seems to be laid on Clairvoyance and Direct Writing, and the author invites refutation or explanation on any other hypothesis than that Clairvoyance is a manifestation of the soul. With sharp and well directed arguments Mr. Sargent refutes the opinions of Wundt, Carpenter, Beard, Hammond, Youmans, and others of the same school. Referring to the investigations of the Rev. Joseph Cook, Mr. Sargent says:—

"The Rev. Joseph Cook has drawn down upon himself the attacks of some of his evangelical brethren because he and his friends had the candour and the courage to testify to certain objective phenomena which they witnessed in my library. Upon these they are at liberty to

put what construction they please; to explain them by an undiscovered psychic force or by the co-operation of evil Spirits, or by nothing in particular. It is enough for Spiritualism that they have not ignored or misrepresented what actually occurred."

With reference to so-called exposures, he writes:—
"The influences affecting the phenomena are extremely subtle and imperfectly known. But I have repeatedly learned this from practical study and experience. The unuttered thoughts, the will, the *animus*, of persons promiscuously present at a sitting for phenomena have an effect upon their character and facility of production which is none the less potent because occult and incredible to the unprepared mind. I have known a medium—whose honesty was never questioned, and in whose presence the most indubitable phenomena would readily occur under the severest test conditions to be medially paralyzed by the presence of two or three persons, each bringing perhaps an adverse spiritual environment, all vehemently opposed to the success of the experiment, and not only intent on the detection of fraud, but earnestly hoping to find it. Admitting the Spiritual theory is it unreasonable to suppose that such persons may have brought influences, which if the medium had not intuitively resisted them, would have so affected her as to confirm their own unbelief and suspicions of trick?"

If this is so and our own experiences confirm the opinion, there is as much necessity to test the sitters as the medium; and it clearly proves that our intentions, motives and purposes, ought to be of the purest whenever we presume to come into active contact with the *world of causes* even though invisible to us.

In illustration of the sympathy there exists between the materialized form and the medium, the author quotes from Dr. F. L. H. Willis, as follows:—

"On one occasion a gentleman present drew a knife from his pocket with a long, keen blade and taking no one into his counsel, watching his opportunity, pierced with a violent blow one of the psychic hands. The medium uttered a shriek of pain. The sensation was precisely as if the knife had passed through his hand. The gentleman sprang to his feet exultant, thinking he had made a most triumphant *expos*: of trickery, and fully expected to find the medium's hand pierced and bleeding. To his utter chagrin and amazement there was no trace of a scratch even upon either hand of the medium; and yet to him the sensation was precisely as if the knife had passed through muscle and tendon, and the sensation of pain and soreness remained for hours."

The value of such a work cannot be too highly estimated. The facts are undeniable, and demonstrate the reality and possibility of communion between the two worlds of Being. Our only regret is that such able works should be restricted to the few on account of the price, when there are thousands thirsting for the knowledge so ably, clearly, and logically set forth by Mr. Sargent.

A SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE: OF, THE WITNESS BORNE BY MODERN SCIENCE TO THE REALITY AND PRE-EMINENCE OF THE UNSEEN UNIVERSE. By Rev. John Page Hopps. The above is the substance of six Lectures embracing the following subjects:—1. The urgent need of a Scientific Basis of Belief in an Unseen Universe: 2nd. Consciousness, Thought, and Sensation, more demonstrably real than matter: 3rd. The Limitations of the Senses: 4th. Illustrations derived from the senses of Hearing, Sight, Touch, and Smell: 5th. The Unseen Universe considered as the sphere of first causes and ultimate effects in relation both to Matter and Spirit: 6th. A Scientific Basis of Belief in and explanation of Spirit Existence, now and in an Unseen Universe. From the foregoing the reader will be at once able to estimate the ground traversed by this popular and talented preacher. The lectures are written in a clear style, abounding with deep and original thought, and will amply repay perusal. If to this we add the evidences furnished by Spiritualism, we have no longer room for doubt that we shall live hereafter, but realise that there is as much reason to expect open communion between the "Unseen Universe" and this, as between the inhabitants of this Universe.

SPIRIT LIFE IN GOD THE SPIRIT: A Meditation on God and Immortality. By Rev. John Page Hopps. This is an admirable little book, calculated to inspire all who read it with pure and ennobling thoughts of God, and of our dependence on Him. After pointing out that "God is a Spirit," that the "world of Spirit Forces and existences are to this world what the substance is to the shadow, what the voice is to the echo," the author proceeds:—

"I pause for a moment to think of the influence this precious truth will have over us when we really believe it; how far above the petty discontents of earth it will raise us; how greatly it will encourage us; how pure, and brave, and hopeful it will make us. For, in the light of this truth, we comprehend the purpose of our existence, and persevere

whence we are and whither we are going. We see that we are not the chance creatures of a day, flung up by accident upon the rugged shores of a hard cold world, to succeed or fail, to live or die as best we may. We see that behind us and beneath us, before us and above us, there must be forms and modes of life unspeakably higher and happier than our own, and that we who sojourn for a time in the flesh are vitally rooted in the Great Spirit; His life pulsing in our souls, His power sustaining our spirits, His love preparing our way. In that great faith we may well rest; by deeds of mercy and thoughts of purity preparing for the great transition from life below to the vaster, higher, and more perfect life above."

MOTHER SHIPTON INVESTIGATED. By W. H. Harrison. 1/- After much critical examination of the literature relating to Mother Shipton, the author concludes that this mysterious character, of whose prophecies so much has been said of late, must have had an actual existence, and supposes her prophecies, though undisputed, have been considerably altered by the different pamphleteers. There are two engravings accompanying the work from old prints in the British Museum Library, one representing Mother Shipton warning Cardinal Wolsey at Cawood; the other shewing the resemblance between Mother Shipton and Punch. The book is very entertaining, and will, no doubt, be read attentively by all those interested in the history of the Yorkshire Sibyl.

LADBROKE HALL.—On Sunday next, May 1st, Mr F. O. Matthews at seven o'clock, when matters will be brought forward relating to the carrying on of the work at the above hall. The congregation and their friends are earnestly invited to be present. On Sunday last, the usual morning meeting was well attended. In the evening, there was a large attendance to listen to a trance address delivered through the mediumship of Mr J. J. Morse. Comments relating either to the lecture or lecturer are needless. The appreciation was thoroughly shown by the long and continued applause at the close, and also when it was announced that Mr Morse would visit Ladbroke Hall once a month till further notice. Mr F. O. Matthews followed the speaker with clairvoyance. The tests were all acknowledged except one, which was understood to be correct. During the coming month, Misses Keeves and Record will visit Ladbroke Hall; also, Mr W. H. Harrison and other speakers are being invited. The visiting of the sick, the naming of children, and the interment of bodies can be arranged and conducted for Spiritualists by applying at my house, 126, Kensington Park Road, Notting Hill, W.—F. O. MATTHEWS.

SPIRITUAL TEACHINGS—RELIGION.

By E. LOUISA THOMPSON NOSWORTHY.

Following up the train of thought which suggested the letter "Christ a Guide to the Illiterate," I offer a few remarks upon spiritual advancement. It is *not* from the oldest in years, it is *not* from the most learned in material lore, that spiritual instruction will be received; it is essentially from the most spiritually endowed.

The great teachers of ancient days received none of their power from contact with the books and learning of men, but from cultivation of contact with the Great Teacher who inspires all Spirits in all ages, that "Great First Cause least understood," of whom we know but this—"that He is good," and who has given us in this dark estate, the power at least of distinguishing good and evil.

Communion with this Supreme Spirit was cultivated by Buddha, Zoroaster, and Jesus, not by books, but by retiring often into the solitude of nature, and seeking converse with God's messengers. Is it any marvel, then, that the precepts of all are the same—for truth is ever the same? Spiritualists have received testimony, from within and from without, in this age of revelation, that the realm of Spirit is *REAL*; they have seen the form, they have witnessed the power of Spirit over matter, they have listened to the messages of spirits wherein their own secrets and skeletons in the cupboard have been unveiled to them; and yet they heed not, in some instances, the higher message of Spiritualism in its religious aspect.

This message has no word of disparagement for any great name in past ages. *Every* great Teacher was useful in his place, and, from all, Truth may be gathered. But Spiritualism assures us that the advent of the last and *greatest* Great Teacher is part

of the Spiritual movement in which we to-day feel such deep interest. The spiritual power of healing, of inspirational utterances by humble and unlettered instruments, has appeared in these days as in the days of the New Testament Dispensation; and as wise men bowed in reverence before the cradle of an infant born in a manger, in whom they had *inspirationally* recognised a Saviour of Men, so do wise men bow in reverence wherever the spirit world of inspiration can be recognised *now*. I find the wisest of these men unanimous in their concurrence that the Dispensation of Modern Spiritualism is but a supplement to the Dispensation of Primitive Christianity.

The creedal christianity of churches has raised in these reasoning days such a host of enemies to all religious teaching by its unreasonable dogmas and *exaction of belief*, or damnation, that iconoclasts had reason on their side, in attempting the destruction of the system. But Spiritualism here steps in to protect and preserve that which was *true*. She says emphatically "you must *not* confound the theology taught by some of the churches with the spiritual teachings of Jesus; the religion taught by him is the religion of Heaven, the best, the purest ever given to the world in a life, it is not possible that anything higher can ever come to man, however he may increase in wisdom." Further, Spiritualism teaches that in asking for light and guidance in the momentous issues of the future life, an attitude of humility is indispensable, the instruments of her teaching have, in most cases, been chosen from the lowly in station, and the unlearned in schools of men. She has made these simple instruments the mouthpieces of the mighty messengers from Heaven. So far as my experience has gone, in personal privileges and in a long course of reading on the subject, Spiritualism has taught us that she has not come to pull down, but to build up the Church of Christ, in a strength hitherto unknown. As it is founded on Truth, the *truth* only will remain, and the various false doctrines will be uprooted as tares, and cast into flames of eternal fire. The angels are now busy with this great work. Let us all aid them, each in our small sphere of action, and with such gifts as the Father has apportioned to each.

Open Council.

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

CHRISTIAN SPIRITUALISM.

To the Editor of the Herald of Progress.

Dear Sir,—Being a constant reader of the *Herald of Progress*, and following up the articles "Christ a Reality," a few thoughts were suggested to my mind from the letter of your correspondent "A Jersey Christian Spiritualist," which I hope will not be out of place. I am glad to read of the stir those letters are making, and I have not the least doubt but that they will be found to be beneficial in drawing out the minds of your readers to think for themselves. He says—"All true friends of the Cause have to mourn over such articles as you publish from time to time." I think this is a wet blanket thrown over the bold and straightforward utterances of our seemingly noble worker Dr. H. When you read the articles by the good lady correspondent, she only deals with what the Doctor would very likely never deny; as for the "Reality of Christ," she only builds up a straw man, and knocks him down again when she insinuates that the Doctor denies his reality. It is a pity that our friend ought to mourn over those letters, because he ought to remember that the very articles which make him mourn, may make some one else rejoice, and those that rejoice be just as good and *true friends to the Cause* as those that mourn. Furthermore, are we to understand that the *true friends* of the Cause are those only that are willing to come under the category of Christian Spiritualists? If so—"Poor cause, dragged chariot, crippled institution," can't get along. Christianity says man has fallen, Spiritualism says man has risen; the one teaches the fall, the other the rise! Who can harmonize them? One says Redemption by the death of Christ, the other cannot see the need of it. Christianity teaches a Personal Devil, a Fiery Hell, a General Judgment; Spiritualism denies them all. Again, I ask, who can unite these extremes? Christian Spiritualists may, but a Modern Spiritualist cannot. If these harmonizers are the *true*

friends of the Cause, there is a host of stumbling-blocks standing in the way of the progress of the Divine Cause. But why narrow Spiritualism down to an appellation—Christian Spiritualism? We see and acknowledge Jesus taught great principles, but not without his superstitious notions; notions which he gathered from those immediately surrounding him. Spiritualism wants no Pope—no leader. "Its watchword," says Hudson Tuttle, "is—I am a man, you are another." We reverence Jesus as a mighty medium, powerful for good; we also reverence Confucius, Socrates, Pythagoras, and even Mohammed, who taught fearlessly "One God." But we will not bow down to their errors. "If," as M.A., (Oxon) says, "the mysteriously incarnated God gives way to the very man (as quoted by Mrs Nosworthy), then this man, as other men, would have his religious notions, and be only limited in his conceptions of spiritual truths," therefore when you term it Christian Spiritualism you cripple it; as well term it Confucian Spiritualism, Pythagorean Spiritualism, &c., or after any other great Spiritual Teacher. But is Spiritualism not far broader than all that? Aye, put all their philosophies together, and then "the half has not been told." Ah, Sir, whose example did Jesus follow? Whose dictation did he steer by? Is the Law of God not written in our souls? Is the God of Jesus dead? Did he listen to the intuition of his better nature, and attend to the guidance of his Spirit friends? Did Jesus do that? Then cannot we? Was all that the Spirit world can reveal given to him? I think not. Then why limit Spiritualism down to Christianity? Let it stand erect, based on the immovable fact that man is a Spiritual Being. Spiritualism, pure and simple, can stand alone; it needs no appendages, and requires no supports that Christianity or the religions of the dark ages can furnish. Therefore, let it stand unfettered and unencumbered by the errors of the benighted past; allow it to rise as the grand monument of progress—its base resting on the human plane, while its polished shaft of spiritual truth reaches high into the realms of spirit-life, thus blending the two worlds.—Yours, for truth,

G. SCOTT, Miner.

Ashington.

"CHRIST A REALITY."

To the Editor of the Herald of Progress.

Dear Sir,—If "Arminius" will refer to the "Bible for Young People," by Drs. Oort, Hooykaas, and Kuenen, published by Williams and Noyale, vol. vi., pages 408 and following, he will see that the "Gospel according to John" bears unmistakable impress of being the work of one who had adopted the Alexandrine philosophy. The opening words of the Fourth Gospel afford the clearest evidence of this; other plain indications are found, for instance, the doctrine of the Trinity, in which "the Alexandrian philosophy thenceforth dominated the whole doctrinal development of Christianity."

"We may well doubt whether John is really meant at all by the 'disciple whom Jesus loved.' At any rate, the true historical John, that narrow and violent Apostle, one of the two 'sons of thunder,' one of the three 'pillars' of the community at Jerusalem, cannot be intended. No doubt we have to do with an ideal disciple. If with John, then with a John so changed, enlightened, and purified, as to be no longer recognisable." p. 406, vol. vi. To any but the most casual and uncritical reader, the last chapter of St. John's Gospel must at once appear to be a subsequent addition. And, as upon this chapter all the argument adduced by orthodox commentators for John's authorship hinge, it will be seen upon how weak a prop they rely. Internal evidence is the safest guide in these vexed questions of authorship. Even granting *argumenti gratia*, that John wrote the book, that would not prevent him idealising, and so to a great extent transforming his Master. Even Plato idealised Socrates, and neither in the "Phædo" nor in St. John's Gospel does the calm historical student overlook the peculiar and unavoidable bias of their several writers. Both are none the less priceless records, and the world would be poorer without them. I do not wish to institute a comparison between things great and small; to the intense emotions which will ever be evoked as often as the "story of the cross" is told; those caused by the tale of Socrates' death are but feeble. Still, the accessories of the Crucifixion fall off largely when handled by criticism; not so the dying philosopher's words, which for the more part seem reasonable enough.

I should like to remind "Arminius" that though not absolutely "disproved," the testimony respecting Jesus, borne by the Synoptics, is not confirmed by contemporary documents. Notably, the passage relating to him in Josephus is a Christian interpolation. Tacitus and others refer to His crucifixion, and to the arising of the sect called Christians, but the earthquake, darkness, &c., on the day of crucifixion (and his Resurrection itself) are mentioned by no pagan historians. Professor F. W. Newman, in his suggestive little treatise "The Religious Weakness of Protestantism," hazards the idea that Jesus never suffered death at all on the cross, but was taken down by Pilate's order before death could occur. Certainly Pilate shewed the most remarkable solicitude for him. However this may be, and I only mention it in order to shew how little we do know. I think it a great pity that we as Spiritualists should say aught in depreciation of Jesus' character. Let us rather learn the great lessons of his life—sympathy with the suffering—hatred of sin—extending a helping hand to the fallen, if they will but forsake their sins—and a firm resolve to follow the behests of duty—in short, Love to God and man.—Yours in the Cause of Truth,

A. E. HUNTER.

REV. GEORGE MOLE AND SPIRITUALISM.

To the Editor of the "HERALD OF PROGRESS."

Sir,—The "Jottings," in your issue of the 1st inst., having placed me among able objectors, is not a little flattering. I hope my subsequent career may fully substantiate such an appellation, if only good can be accomplished.

Thanking you for these feathers to my cap, I beg, however, you will kindly, for the sake of your readers and friends of mine, allow me to shew first, my position in relation to Spiritualism to be somewhat different from what you have been led as yet to believe it is; secondly, that that which occurred at our religious meeting has not been correctly told; and thirdly, make a few remarks upon the two kinds of Spiritualism mentioned in the Bible, and the relation which "Modern Spiritualism" may sustain to either of them.

(1). My present position towards what is generally termed "Modern Spiritualism." I hold that all, or nearly all, of its phenomena manifested in seances have been, and can still be, accounted for by natural means, without attributing to any of them what may properly be called, supernatural.

While the above is my true position, I oftentimes remark:—"Admitting, for the sake of argument, its phenomena should prove inexplicable by natural causes, without allowing the supernatural thereof, it is still clear, from illoyalty to God, its origin must be of evil agency."

I do not very much patronise such expressions as diabolical, devilish, or eternal perdition—though I feel at perfect liberty to do so.

(2). As to what occurred at the cottage meeting a few miles out of Newcastle, I may say your active and zealous Spiritualist, Mr R., behaved better than to take exception to anything I said while the meeting lasted. It was a few minutes after its close he accused me of having ridiculed him and his friends. I did not wholly ignore this exception (if it may be called an exception), but denied having made use of the word Spiritualist or Spiritualism during the service, which he admitted, but still contended, however, I had ridiculed from beginning to end. In the course of a day or two I left a letter as you indicate, in reply to which I have one from your Hon. Secretary of twenty pages, in which he very kindly reminds me of many things with which I was quite familiar when a boy. Consequently, Sir, I am as far as ever from being convinced that Spiritualism (of your kind) is of Divine origin, or even worthy of countenance.

(3). I am perfectly cognizant of the two kinds of Spiritualism mentioned in the Bible; but, Sir, I am not convinced that your kind of manifestations would justify any man, should he attribute Modern Spiritualism even to the kind forbidden, and far less would he be justified were he to attribute it to the kind countenanced.

You call attention to the better kind as having communion with the angel world. Yes, Sir, but are not your dealings in seances more especially said to be with spirits of earthly friends departed? This being the case, art not all such experiments strictly forbidden by the Bible? If so, what can you expect

but that every man, woman, and child in the slightest measure loyal to God's commands, should ignore and stand aloof from both you and your phenomena?

I would shudder to occupy your position as Editor, Sir. While I say so, let me call your attention to the blasphemous assertions of a controller on page 350 (December No.). The doctrine of original sin is represented as a degradation to God; the merits of the unlettered Jesus Christ on behalf of other souls contrary to reason; and the personality of the Holy Ghost a fiction.

For people reading your *Herald of Progress*, and calling themselves Christians, unless they do so in order to expose error, I can only express heart-felt sorrow and astonishment.

Hoping you will insert the above for reasons indicated, I am, dear Sir, yours faithfully,

GEO. MOLE.

REMARKS ON THE FOREGOING.

We have given place to the "above for reasons stated," and also that we may chronicle the narrowness of thought even in this professedly liberal age. Spiritualists neither recognise the term "supernatural" nor entertain the opinion that the phenomena of Spiritualism are due to other than "natural causes." But a number of people, fancying themselves in possession of all knowledge, rush to the conclusion that they must be "supernatural" or beyond "natural causes," simply because they transcend their limited powers. For the first time, we learn from Mr Mole that Spiritualism is "illoyal to God." Would it not be sounder wisdom to say that Spiritualists are illoyal to the gross superstitions and fanaticism which to-day pass for religion? Spiritualism has done what all the preaching of the Churches has failed to do. It has proved that the soul is of Divine origin, and therefore indestructible; it has brought men and women from blank materialism to the recognition of a Divine Parent and a "Life beyond the Grave." It has purged men from dress, intemperance, and vice, and made them sober, intelligent, worthy citizens; it has robbed death of its terrors, made man a responsible being, and destroyed the fetters of an illogical, irrational creedalism; it has proved that the religion of God is fixed within the soul, and that even supposing the abandonment of all our cherished thoughts in religious matters, the divinity within us would incite us under favourable circumstances to the practice of morality and a worship of, and reverential regard for God, devoid no doubt of all those hollow shams, empty pretences, and hypocritical cant so freely indulged in our present day religions. It is evident that the "Devil is still alive," or Spiritualism could not be of "evil agency." Perhaps, and one would be led to think so, our friend has some connection with these powers since he speaks so authoritatively on the subject, for ourselves we confess to a total ignorance of the existence of "evil agencies," because we have not seen them. As to the remarks of "Shuddering for us in our position," let us say our friend need give himself no concern on that account. We are content to work out our own salvation. The rest of the remarks need no comment; their want of common reason is self-destructive. With a record as noble as ours, and the fruits visible on all sides, we can safely dismiss the fears of Mr Mole as to our illoyalty to God.—Ed. H. of P.

NEWCASTLE-UPON-TYNE SPIRITUAL EVIDENCE SOCIETY.

REPORT FOR THE PAST QUARTER.

Your Committee beg to submit the following report for the quarter ending 31st March, 1881.

The number of subscribing members is 159, life members 3, and honorary members 15.

The lectures have been held regularly as hitherto, and consisted of 22 trance and 4 normal addresses. Since the beginning of March the Sunday afternoon lectures have been discontinued, and morning seances have been held in their place, both attendance and collection have slightly increased since then, but it is too soon to say whether or not that be the cause.

The seances with Miss C. E. Wood have continued as hitherto, she has held 38 seances at which the attendance has been 517, being an increase of nearly one half of the preceding quarter. There has been a marked increase of the numbers and the amount of collections at the Sunday seances since they were changed to the afternoon, but whether due to that cause or to superior phenomena, there has not been time to determine.

In February the numbers were 34, collections 25/-, whilst in March the numbers were 67, collection 51/.

Your Committee elected Mr John Hare, who has so long been connected with the cause of Spiritualism, in the place of Mr W. C. Robson who declined to accept office as Vice-President, at the annual meeting.

It is with much regret that your Committee report the resignation of Mr H. A. Kersey who for five years has worked so willingly and arduously for the cause, and has so ably and efficiently filled the office of Honorary Secretary to the Society.

The Committee have filled up the vacancy by appointing Mr W. C. Robson to act as Honorary Corresponding Secretary.

To lessen the amount of work devolving upon the Corresponding Secretary, it is proposed to make certain alterations to Rule 3, such alterations will be submitted for the approval of this meeting, due notice of which has been given. Included in this notice there is a proposed addition of four Vice-Presidents, which, if carried, will make six in all.

Your Committee have not secured the services of Mr Morse owing to inability to come to terms, this matter will come before the meeting in another form.

Your Committee regret to report that the balance due treasurer is still increasing.

The Auditors have examined your Treasurer's accounts and report them as follows.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
To Collection at				By Balance due			
Lectures - - -	15	7	8	Treasurer - - -	38	3	5½
„Collection at Seances	9	18	2	„Lecturer's expenses	16	8	6
„Members subscrip- tion - - - - -	6	8	9	„Miss Wood's salary	13	0	0
„Donation - - -	0	16	6	„Rent - - - - -	5	0	0
„Literature - - -	0	14	6	„Coals - - - - -	0	7	1
„Balance due Treas- urer - - - - -	44	6	9	„Printing, Stamps, Stationery and Advertisement -	1	14	7½
				„Removing Organ and repairs - -	1	9	2
				„Sundries - - -	0	2	6
				„Repairs - - -	1	10	6
				„Housekeeping ex- penses - - - -	1	16	6
	£79	12	4		£79	12	4

The balance of £44 6s. 9d. due Treasurer, includes £8 6s. 8d, being Miss Wood's reserve fund,

Your Librarian reports that the Library now contains 257 volumes, of which 83 have been issued to members during the quarter, 49 volumes being at present in circulation, also that 48 members have had the loan of books during the same period.

QUARTERLY MEETING APRIL 20, 1881.

Mr JOHN MOULD, President, in the chair.

The Corresponding Secretary (Mr W. C. Robson) read the minutes of the preceding meeting, which were duly confirmed.

The Secretary also read the foregoing report, which was adopted after due discussion, on the motion of Messrs Kay and Maher.

It was resolved that the report be published in the *Herald of Progress*.

A letter was read from the B.N.A.S., inviting this Society to affiliate with them. It was resolved that we proceed with the next business, and the subject dropped.

The alteration suggested to Rule 3, that there should be three secretaries instead of two and an assistant secretary, was unanimously agreed to.

The suggested alteration of Rule 3, that four Vice-presidents be added to the two existing, was not adopted.

Mr Martin's motion *Re* re-engagement of Mr J. J. Morse, not being seconded, the motion of Mr Wilson, that the action of the Committee be confirmed, was unanimously adopted.

Messrs Martin, Burton, Dawson, and Maher then resigned their respective offices, which concluded the meeting.

This was the largest member's meeting that has been held for some time past, there being between 75 and 80 members present.

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. Cor. Sec.: MR. W. C. ROBSON, 8, Brandling Place, Newcastle-on-Tyne.

LECTURES.

Sunday, May 1.....Mr. J. G. Grey.....at 10:30 and 6:30.

" " 8.....Mr. W. H. Lambelle.....at 6:30.

" Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 2:30 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. [Adv.

Cardiff Spiritualist Society.

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

Birmingham Society of Spiritualists.

Pres., Mr R. Harper. Sec., Mr R. Groom. 200, St. Vincent Ladywood.
Meetings every Sunday evening at 6:30 in the Board Schools, Oozells St.

Birmingham Christian Spiritualist Society.

312, 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, May 1.....Mr. Brown, Manchester.

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, Ellesmere Street, Hulme, Manchester. Sec., W. T. Braham, 392, Stretford Road, Manchester.

Glasgow Association of Spiritualists.

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

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 161, Manor Place, Walworth Road, S.E. Sundays—Conferences, 11 a.m.; Lectures, 6:30 p.m.

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39 Lower Talbot Street, Nottingham
On Sunday morning at 10:45 a Circle for Development.
Sunday evening at 6:30, Public Trance and Normal Addresses are given
A Seance is also held on Thursday evening at 8 o'clock.

British National Association of Spiritualists.

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

Plymouth Free Spiritual Society.

Sec., Rev. C. Ware, 12, Stanley Terrace, Albert Road, Plymouth.
Sunday Services at 8, Octagon, Plymouth; morning at 10:45, evening at 6:30. Developing circle, Wednesday evenings at 7:30; strangers only admitted through a member.

Yorkshire District Committee.

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

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

Plan of Speakers for May.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street

1...Mrs. Illingworth, Bradford | 8...Mr. Armitage, Batley Carr

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

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

1...Mrs. Dobson, Batley Carr | 8...Mr. Dent, Hockmondwike

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.)

Sec., C. Poole, 28, Park Street.

1...Mr. Howell, 2:30; Local, 6 | 8...Local

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

1...Mr. Blackburn, Salterhebble | 8...Miss Harrison, Shipley

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

1...Mrs Butler, Bingley | 8...Mr. A. D. Wilson, Halifax

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

Sec., Mr. J. Armitage.

1...Mr. A. D. Wilson, Halifax | 8...Mrs. Dobson, Batley Carr

MORLEY.—Spiritual Mission Room, Church Street, at 6 p.m.

Sec., Mr John Hinchliff, Providence Buildings, Britannia Road,

Morley, near Leeds.

1...Mr. Armitage, Batley Carr | 8...Mr. Howell, Manchester

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

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

1...Local, 2:30; Mr. Howell, 6 | 8...Mrs. Illingworth, Bradford

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

1...Local | 8...Mrs. Tate, Bradford

KEIGHLEY.

1...Miss Harrison, Shipley | 8...Mrs. Scott and J. Wright, Keighley

LIVERPOOL.

Services are held every Sunday in the Concert Hall, Lord Nelson Street, at 2:30 and 7 p.m.; and Monday evenings at 11, Towerlands Street, at 8 p.m. H. Morris, 35, Cobden Street, Hon. Sec.

Heywood Spiritualists' Society.

Sec. 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, Pockham. President, Mr James

Kinnorsley Lewis. Meetings, Wednesdays, 8 p.m.; Sundays, 11 a.m. (for inquirers), 7 p.m. (select). For admission, &c., address Secretary, as above.

Marylebone Progressive Institute and Spiritual Evidence Society.

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale.

Sunday evenings, at 7; Service conducted by Mr Ivor 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. Joshua Gill, 6, Cottage Row, Old Shildon.

Sunday Services are held in the Gurney Villas Temperance Hall

at 2 and 6 p.m. [Adv.

Ladbroke Hall, Notting Hill, London, W.

Services every Sunday. General Meeting at 11:30 am. 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, Loes.

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, Hanwick, Willington, Durham.

The Spiritual Brotherhood,

15, Red Lion Street, Clarksdenwell, 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. Wed-

nesdays, 8 p.m., Developing Circle.

Hackney Primitive Christian Mission,

7, Ellingfort Road, Mare Street, Hackney, London, E. Every Sunday

evening at 6:30.

T. D. URWIN,
COMMERCIAL AND GENERAL PRINTER,
 38, BOTTLE BANK, GATESHEAD.

N.B.—M.S.S. appearing in THE HERALD OF PROGRESS can be reproduced in pamphlet form on the most reasonable terms. Full particulars will be supplied by the Editor of this Paper, to whom all enquiries should be addressed.

“WHAT MUST I DO TO BE SAVED?”

COL. INGERSOLL'S LATEST LECTURE. Corrected and Revised by himself.
 BIJOU EDITION. ANTIQUE. Price 3d.; Post free, 3½d.
J. J. MORSE,
 53, Sigdon Road,
 Dalston, London, E.

AGENTS FOR “THE HERALD OF PROGRESS”
 (TO THE TRADE)—

E. W. Allen, 11, Ave Maria Lane, London, E.C.
J. Heywood, Deansgate, Manchester.

LONDON :

Thomas Wilks, 299, New North Road.
J. M. Dale, 50, Crawford Street, Bryanston Square.
J. Woods, 103, Hackney Road, E.
W. J. Kerton, 5, Ebenezer Place, London Fields.

PROVINCES :

E. J. Blake, Grainger Street West, Newcastle-on-Tyne.
J. Ross, Side, Newcastle-on-Tyne.
T. Everett, Newgate Street, Newcastle-on-Tyne.
Mr. J. Bland, Chester-le-Street.
J. Bent, 1, Town Hall Lane, Leicester.
J. Hatch, Choppington Colliery.
W. Cooper, 14, Double Row, New Delaval, near Blyth.
G. Scott, Ashington Colliery, Northumberland.
W. Scott, Stable Row, North Seaton Colliery, Northumberland.
P. Russell, Wapping, by Benton, near Newcastle-on-Tyne.
Mr. J. B. Mellon, Grafton Street, Byker ”
Mr. J. Graham, Lynn Street, West Hartlepool.
W. R. Scott, High Northgate, Darlington.
J. Clayton, 63, Manchester Road, Bradford.
A. Cook, 48, Newgate Street, Bishop Auckland.
H. Portlock, 226, High Street, Cheltenham.

The Secretaries of the various Societies are also agents for the Sale of the HERALD. It may be ordered through any Bookseller. Contents Bills will be sent direct on application.

Other names will be inserted on receipt of the necessary particulars.

THE VOICE OF ANGELS.

A SEMI-MONTHLY PAPER. EDITED AND MANAGED BY SPIRITS.

Now in its 5th vol., enlarged from 8 to 12 pages. Will be issued as above at 5, DWIGHT STREET, BOSTON, MASSACHUSETTS. Price per year, in advance, 7/6, less time in proportion. Letters and matter for the paper must be addressed as above, to D. C. DENSMORE, Publisher.

Specimen copies free.

Subscriptions received at *Herald of Progress* office.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, May 22nd, Labroke Hall, evening at 7. Subject “A Forgotten God.”

NORTHAMPTON, May 29th
 KEIGHLEY, June 14th
 STAMFORD, July 24th

MR. E. W. WALLIS'S APPOINTMENTS.

(Farewell Visit.)

GOSWELL HALL, London, May 22nd at 11 a.m., Trance and Inspirational Mediumship Considered; 6.30 p.m. Three Phases of Spiritualism.

QUEBEC HALL, London, May 24th
 11, Antill Road, Bow, London, 25
 DALSTON ASSOCIATION, May 26th
 OLDHAM, May 29th

ROCHDALE, May 30th (probably)
 MANCHESTER, June 5th
 GLASGOW, June 12th and 13th
 NEWCASTLE, June 19th and 20th
 BARROW-IN-FURNESS, June 26th
 July 3rd and 10th, arrangements pending
 NOTTINGHAM, June 17th and 18th

MR. W. H. LAMBELLE'S APPOINTMENTS.

SOUTH SHIELDS, May 22nd.
 NEWCASTLE-ON-TYNE, June 5th.
 SOUTH SHIELDS, June 12th.

CHOPPINGTON, June 19th.
 SUNDERLAND, June 26th.

ADSHEAD'S DERBY CEMENT,

For Repairing Glass, China, Parian Marble, Papier Maché, Leather Ornaments, Cue Tips, Fancy Cabinet work, and for Setting Precious Stones.

The Derby Cement is the best ever offered to the Public for repairing Meerschaum Pipes. The Strongest and Quickest Setting Cement in the World, beautifully Transparent, and defies separation.

MEERSCHAUM PIPE TESTIMONIAL

45, CANDLERIGGS, GLASGOW, November 19, 1878.

Mr. ADSHEAD.

Dear Sir,—I had the misfortune some time ago to break my meerschaum pipe close to the bowl, and not being able to get it hooped, I was induced to try your Derby Cement. I am very happy to inform you that it made a very neat joint, and has stood the test of heat and moisture for six months, and is now, for all useful purposes, as good as ever. I am, yours truly, ROBERT WHYTE.

Important Testimonial from Mr. Haggitt, Photographic Artist, Market Place, South Shields.

October 8th, 1878.

I have put Adshead's Derby Cement to a most severe test. I had a negative picture on a sheet of glass, 12 inches by 10 inches, broken across which I mended with the Cement; and I am glad to say that, notwithstanding constant use and heavy pressure in the printing frame, the glass remains as strong as ever.

To Mr. JOHN NOBLE, Chemist, South Shields.

The Derby Cement is now Exported in large quantities to all parts of the World, and is everywhere pronounced the best article of the kind in use.

ADSHEAD'S DERBY PASTE,

For Cleansing Brass, Copper, Tin, and Britannia Metal,
In Tins at 1d., 2d., 3d., 6d., and 1s. each.

This article is the servants' true friend, enabling them with very little trouble to keep their Dish Covers, Metal Tea and Coffee Pots, Candlesticks, Door Plates and Handles in the most perfect condition. It will make Britannia Metal as bright as Silver, and Brass as bright as burnished Gold. It is free from objections which are sometimes urged against Polishing Articles, inasmuch as it is very clean in its application, and will retain its excellent qualities in any climate for any length of time. If the directions are attended to it will be found most economical in use.

THE DERBY PASTE

Is supplied in large quantities to the principal Railway and other companies in the kingdom; it is also extensively used by the Police, Military, and Volunteer Forces, while, according to a report from the Proprietor's Agent in Cape Town, the Derby Paste has been chosen for cleaning and keeping in a state of brilliancy the Reflectors in the Lighthouses on the African Coast.

ADSHEAD'S DERBY CREAM.

For Cleansing and Polishing all kinds of Cabinet Furniture, Oil Cloths, Papier Mache, and Varnished Goods.
In Bottles, at 1d., 2d., 3d., 4d., 6d., 1s., and 2s. each.

There is nothing more characteristic of the Englishwoman than the desire to see everything about her put on its best appearance. Thanks to chemistry, in every department of her household this may be accomplished with very little trouble and at a very small cost, for while by the aid of the Derby Paste she may make every article of metal as bright as a mirror, by using the Derby Cream she may likewise make the furniture of the drawing-room, parlour, and bed-room as beautiful as when it left the upholsterer's show-room. By gentle application it produces a hard, brilliant, and lasting polish, which exhibits to great advantage the rich grain of walnut, rosewood, and finer kinds of mahogany—while by frequent use it imparts to hard woods that have not been French polished a surprisingly bright surface. A trial will prove its excellence.

ADSHEAD'S SILVER SOAP.

For Cleansing Gold, Silver, and Electro-Plate.

A splendid preparation! A single trial will unquestionably secure for it precedence over every other article of the kind in use. *In tablets 3d. and 6d. each.*

PREPARED ONLY BY

W. P. ADSHEAD,
 MANUFACTURING CHEMIST, BELPER,
London Warehouse:—
 1 & 2, AUSTRALIAN AVENUE, JEWIN CRESCENT, E.C.

PROGRESSIVE LITERATURE AGENCY,

AND

EUROPEAN DEPOT OF MESSRS. COLBY & RICH,
BOSTON, U.S.A.,

J. J. MORSE,

53, SIGDON ROAD, DALSTON, LONDON, E.

Established 1878.

AMERICAN DEPARTMENT.

All works published by COLBY and RICH supplied, and each new work added to stock as soon as published. Any book not in stock procured for order without extra charge.

ALL BOOKS SENT POST FREE.

ABRIDGED LIST OF AMERICAN WORKS ISSUED BY COLBY & RICH on sale at the Agency. Complete Lists Post Free.

WORKS BY A. J. DAVIS.

Complete Sets, 29 vols.	152	6
Nature's Divine Revelations	15	0
Great Harmonia, 5 vols., per vol.	6	6
Death and the After Life	3	6
Views of our Heavenly Home—(Last New Work)	4	0

WORKS OF DR. J. M. PEBBLES.

Buddhism and Christianity	1	0
Christ, the Corner-stone of Spiritualism	0	6
Jesus: Myth, Man, or God	2	6
Parker Memorial Hall Lectures	1	0
Spiritual Harp—(Words and Music)	8	0
Our Immortal Homes—(last new work)	7	6

WORKS OF WILLIAM DENTON.

Soul of Things, vols. 1, 2, and 3—(per vol.)	6	6
Geology: The Past and Future of our Planet.	6	6
What was He? or, Jesus in the Light of the 19th Century	5	6
Common-sense Thoughts on the Bible	0	6
The Irreconcilable Records; or, Genesis and Geology	1	0
Life of William Denton	1	0
Is Spiritualism True?... ..	0	6

POEMS BY LIZZIE DOTEN.

Poems of Progress	6	6
Poems of the Inner Life	6	6

MISCELLANEOUS WRITERS.

The Bible of Bibles.—KERSEY GREAVES	8	6
The World's Sixteen Crucified Saviours	8	6
After Dogmatic Theology, What?—STEBBINS	3	6
Ghost Land	4	0

**NEW WORKS FROM THE PRESS OF COLBY & RICH,
BOSTON, U.S.**

Religion of Spiritualism.—DR. S. WATSON	6	0
The Scientific Basis of Spiritualism—EPES SARGENT	7	0
The Witchcraft of New England.—ALLEN PUTMAN	7	0

ENGLISH AGENT OF THE RELIGIO-PHILOSOPHICAL JOURNAL AND PUBLISHING HOUSE, CHICAGO, U.S.

All works issued by the above House sold or procured to order.

FOREIGN PERIODICALS DEPARTMENT.

Subscriptions received for

THE BANNER OF LIGHT,

The oldest Spiritual Journal in the world. Post free 15/ per year.

THE RELIGIO-PHILOSOPHICAL JOURNAL,

A wide-awake Radical Spiritual Paper. Post free, 15/ per year.

LIGHT FOR ALL,

Published in California. Eight pages. 6/ per year, post free.

MILLER'S PSYCHOMETRIC CIRCULAR,

Published in Brooklyn, New York, and devoted to the exposition of the wonderful science of Psychometry. 6/ per year, post free.

HARBINGER OF LIGHT,

Published in Melbourne, Australia. 7/ per year, post free.

This Journal delineates the progress of Spiritualism at the Antipodes.

Subscriptions received for all the Periodicals published in England
AGENT FOR THE HERALD OF PROGRESS.

Address all orders and communications to J. J. MORSE,
Progressive Literature Agency, 53, SIGDON ROAD, DALSTON,
LONDON, E. TERMS CASH. P.O.O.—LONDON, E.C.

THE TRADE SUPPLIED.—CATALOGUES POST FREE.

THIRD AND CHEAPER EDITION!

Just published, 592 pp., demy 8vo. Price 6s. Free by Post, 7s.

HAFED PRINCE OF PERSIA:

HIS EXPERIENCES IN EARTH LIFE AND SPIRIT LIFE

COMMUNICATED THROUGH THE MEDIUMSHIP OF

MR. DAVID DUGUID, THE GLASGOW TRANCE-PAINTING MEDIUM,
LONDON.—E. W. Allen, 11, Ave Maria Lane; J. Burns, 15, Southamp-
ton Row, W.C.; J. J. Morse, 53, Sigdon Road, Dalston, E.; T. Blyton
38, Great Russell, W.C.; and of E. W. Wallis, 338, Ann's Well Road
Nottingham; Hay Nisbet, Stockwell Street; J. Bowman, 65, Jamaica
Street, Glasgow; and all Booksellers.

Now Ready. New and Improved Edition.

THE GOSPEL OF SPIRITUALISM.

By REV. W. STODDART, B.A.

Price 2d.; by post, 2½d. One dozen sent post free.

Can be had of

H. A. KERSEY, 4, Eslington Terrace, Newcastle-on-Tyne.
J. J. MORSE, 53, Sigdon Road, Dalston, E. London.
E. W. WALLIS, 338, St. Ann's Well Road, Nottingham.
N.B.—Some second-hand copies of A. J. Davis' works on offer
at half-price; postage extra.—Apply to Mr Kersey, as above.

Just Published, Price 7s. 6d. Post Free.

**THE RELIGION OF JESUS COMPARED WITH THE
CHRISTIANITY OF TO-DAY.** By FREDERICK A. BINNEY.

OPINIONS OF THE PRESS.

"Well worthy of the attentive consideration of the clergy of all denominations, as showing in what direction a strong current of opinion is unmistakably setting in among a large class of earnest and thoughtful men. The author must be credited with a more than average share of candour, reasonableness, and love of truth."—The "Scotsman," May 26, 1877.

"He thanks Mr. Greg for a large portion of his iconoclasm, but when that fervid opponent of orthodoxy seeks to shatter the long-cherished hopes of immortality, Mr Binney gives him a powerful thrashing."—"Newcastle Daily Chronicle."

To be had at the office of this Paper.

THE BANNER OF LIGHT.

The oldest paper in the world devoted to the Spiritual Philosophy.

Issued weekly at 9, Montgomery Place, Boston, Mass.

COLBY and RICH, Publishers and Proprietors.

Terms of subscription, in advance, 15/ per year. Specimen copies free.

The *Banner* is a first-class Eight-Page Family Newspaper, containing 48 columns of interesting and instructive reading, embracing a Literary department, reports of Spiritual Lectures, Original Essays upon Spiritual, Philosophical, and Scientific subjects, Editorial department, Spirit-message department, Contributions by the most talented writers in the world, etc., etc.

Subscriptions received at the *Herald of Progress* office.

REVUE SPIRITE: Journal d'Etudes Psychologiques.
Monthly. Price per annum, France and Algiers, 10 francs;
Foreign, 14 francs.—Rue Neuves des Petits-Champs, PARIS.

LIFE BEYOND THE GRAVE.

DESCRIBED BY A SPIRIT THROUGH A WRITING MEDIUM.

This is an intensely interesting explanation of the immediate experiences after death of those persons (including the majority of mankind) who are not spiritually advanced enough to be qualified for the higher spirit spheres. It explains in a practical and intelligent manner many abstruse and mysterious questions touching the relationship between man and his spirit. Among other topics, it explains the process of death; the condition of the spirit during sleep; the influence and origin of good and evil thoughts; first experiences after death of good men, of bad men, drunkards, &c.; the true day of judgment; forgiveness of sins; how prayer is answered; happiness, and how to attain it; the physical aspect of the spirit world; spirit possession; the occupations of bad spirits; the spiritual value of scientific, theological, or political pursuits; the sufferings of the unapparently married in the next life; how to secure marital happiness; the doctrine of marital affinities; marriages in heaven; the future of married people; the power of will; chance, luck, and destiny; inspiration and genius explained. The "Newcastle Daily Chronicle" says of this book: "It is altogether a more creditably written book, and more likely to stimulate research on the subject, than many that have appeared." "There are many portions of the book that would interest anyone, whether a believer or an unbeliever."

Handsomely bound in Cloth, price 3s., post free; paper covers, 2s. to be had at the office of this Paper.

THE THEOSOPHIST,

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY,
HISTORY, PSYCHOLOGY, LITERATURE AND ART.

Conducted by H. P. BLAVATSKY.

Published at 108, Girgaum Back Road, Bombay. Subscription, £1 per Annum, Post free. P.O.O. to "The Proprietors of 'The Theosophist,'" at the above address.

MR. E. W. WALLIS,
 TRANCE MEDIUM AND LECTURER,
 For Terms and Dates address—
 18, LAKE STREET, FOREST SIDE, NOTTINGHAM.

MR. F. O. MATTHEWS,
 CLAIRVOYANT, -
 126, KENSINGTON PARK ROAD, LONDON, W.
 (Five minutes' walk from Notting Hill or Notting Hill Gate Stations).
 Public Seance every Tuesday and Thursday, at 8.30, for
 Spiritualists and Friends. Other Seances by arrangement.
 At Ladbrooke Hall every Sunday Evening, at 7 o'clock.

REMOVAL.
D. YOUNGER,
 MESMERIST AND MESMERIC HEALER,
 Has removed from Moscow House to 28, LEDBURY ROAD, Bayswater,
 W., four minutes' from Notting Hill Gate Station, where he continues
 to treat the most complicated diseases with marvellous success. He
 also gives Private Lessons in Mesmerism, and develops all kinds of
 Spiritual Gifts in Mediums.

At Home Daily, except Wednesdays and Saturdays, from
 2 till 6 p.m., or by appointment.
 Stamped directed envelope for reply.

J. COATES,
 PRACTICAL PHRENOLOGIST,
 (Lecturer on Anthropology, Hygiene, &c.),
 65, JAMAICA STREET, GLASGOW.
 Consultations Daily, from 10 to 8.
 Depot of Standard Works on Phrenology, Physiology, Psychology,
 Spiritualism, Mesmerism, Temperance, Hygiene, &c.

SOUTHPORT.—APARTMENTS.

MRS. DAVIES has REMOVED to 11, CORONATION
 WALK, overlooking WINTER GARDENS. Sea View.
 TERMS MODERATE.

CAROLINE PAWLEY,
 WRITING AND SPEAKING MEDIUM.
 Appointments (free of charge) to be made by letter only.
 Address, with stamped directed envelope for reply, to 43, EARL'S
 COURT ROAD, KENSINGTON, LONDON, W.

TEA, COFFEE, AND REFRESHMENT ROOM,
 218, NEW MARKET, NEWCASTLE-ON-TYNE.
J. HAYDOCK, Proprietor.

J. H. contracts for Pic-Nic Parties, Good Templars' Teas
 and Coffee Suppers on the most reasonable terms.
 EVERYTHING OF THE BEST QUALITY.

FOSTER AND WOOD'S
GREAT BOTANIC BEVERAGE!
 A Sparkling Palatable, Non-intoxicating Drink,
 Suitable for Temperance Hotels, Shops, and private families.
 Sold in cask.

Terms and particulars on application to
THOMAS DAWSON, AGENT, 2, HUTT ST., GATESHEAD.

TEA! TEA!! TEA!!!
COMMONWEALTH TEA STORES,
 PROVINCIAL AGENT,
E. W. WALLIS,
 13, LAKE ST., FOREST SIDE, NOTTINGHAM.

THE COMMONWEALTH TEA, BLACK, 2/8 PER LB.
 Superior Quality at 3/4 per lb.
 10 lb. Packages sent carriage free for.....27/-
 5 lb.14/-
 Address—**E. W. WALLIS,** Commonwealth Tea Stores,
 13, LAKE STREET, FOREST SIDE, NOTTINGHAM.
 P.O.O. on St. Ann's Well Road Post Office. Terms Cash.
 Purchasers in Newcastle and District can be supplied at "HERALD OF
 PROGRESS" Office



"NO EFFORT HOWEVER SMALL PUT FORTH FOR THE RIGHT CAUSE, FAILS OF ITS EFFECT. NO VOICE HOWEVER FEELER LIGHTED UP FOR TRUTH, BUT DIES AMIDST CONFUSED NOISES OF TIME. Through discords of sorrow, pain, and wrong, it rises a deathless melody, whose notes of living are hereafter to be changed to those of triumph, as they blend with the great Harmony of Reconciled Universe.
 With each bottle of ENO'S FRUIT SALT is given a large Illustrated Sheet, showing how to stamp out disease and premature death by natural means.

IN the race of this life ENO'S FRUIT SALT is an imperative hygienic and necessary adjunct; it keeps the blood pure, prevents fevers and acute inflammatory diseases, and removes the injurious effects arising from stimulants and catocics, such as alcohol, tobacco, tea, and coffee. By natural means it thus restores the nervous system to its normal condition, by preventing the great danger of poisoned blood and over cerebral activity, nervousness, irritability, worry, &c.

TO all LEAVING HOME FOR a CHANGE.—Bilious Attacks and Sea Sickness.—"I can seldom go to sea without being sick, and I can safely say ENO'S FRUIT SALT is the only thing that ever gave me relief, and I shall ever recommend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signman, H.M.S. Industry, May 24, 1880."

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

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

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

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

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

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

DRAWING an OVERDRAFT on the BANK of LIFE.—Late hours, fagged, or natural excitement, breathing impure air, too rich food, alcoholic drink, poisons, 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 overwrought—
 Excited, feverish, worn from laboured thought—
 Harassed by anxious care or sudden grief,
 I run to 'Eno' and obtain relief!"

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

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

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

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

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

PREPARED at ENO'S FRUIT SALT WORKS, Hatcham, London, S.E.11

J. O. ENO'S PATENT.

Printed for the Proprietors by THOMAS DAWSON URWIN, 28, Bottle Bank, Gateshead, and Published at 49, Blackett Street, Newcastle-on-Tyne.