

THE  
**Gerald of Progress**

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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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One Penny.

The Platform.

THE EXPERIENCES  
OF THE  
SPIRIT "THOMAS CARLYLE"

Through the Mediumship of Mr. J. C. WRIGHT,  
Liverpool.

[Specially recorded for the "Herald of Progress" by John Fowler.]

In venturing from the serene sphere of my spiritual home, I am beset with several difficulties. In the first place I have had no spiritualistic training to familiarize my mind with the method of control. I am a comparative stranger to the spirits I find composing your circle, and there is not a very strong compatibility between me and the medium, as far as cerebral organization goes, but, moreover, I feel a force drawing me to you that somewhat over-rides these difficulties. I cannot resist the temptation to congratulate the workers in the spiritual movement—under their load of public opprobrium and scorn—for the enlightenment and the development of Psychological Phenomena. I have been some time employed in cultivating a condition of control, but I must admit that in this matter I am deeply obligated to the guides of the medium for their spontaneous cordiality and good feeling. I must also make reference to the state of my mind before I came into the spiritual world. It will be generally admitted by those acquainted with my writings and those admitted to my friendship, that I entertained no belief in what is called the supernatural; that I was a gloomy philosopher; that I did not see the God of Modern Christianity; that I had powerful and irremovable doubts upon the problem of immortality. These doubts and fears and want of faith I put down in printer's ink repeatedly, so that immortality is an agreeable surprise—an inexhaustible pleasure—and reveals to me a grander ideal of nature, law, and life, than ever aspired to before. I have stood by the bed-side of dying fellow-creatures; I have seen the ghastly grin; I have seen the lingering light of intelligence flickering and pass away. Pain mixed with horror had me in thrall. It seemed to me a terrible struggle to die, horrible sensations and indescribable woe; but, now, I find that death is rather a pleasurable sensation, and that the horrible grimaces and facial contortions are but the result of mental and muscular relaxation of the spirit, oblivious of all the kind attentions of those ministering to me. I bade farewell to time-life in the repose of exhaustion, my spirit departed without a quiver or a shudder, the over-soul took up its work, and I

became a ghost-man. And here commences the most interesting phase of my conscious life; it is a transposition of conscious soul activity from a world in which I had completed my thinking, to a world in which I had to begin it. To my intense astonishment, my life opened in the spiritual world in company with dear friends and relatives gone before. I cannot speak of anything which gave me greater pleasure than the first moment I perceived and realized my spiritual surroundings. My father was there. A beautiful spirit, a grand soul presence, my darling wife was there; a superb spiritual power, and a mother's shining robe, radiated a mother's shining love. A host of spiritual intelligences illuminated the sphere with their joyful thoughts. I saw prominent in the distance before me a brilliant manifestation, consisting of a sparkling purple light; out of this luminous nebulae came the majestic soul of my dear friend Goethe. I had met him in his favourite home at Weimar; I had drunk deep of his philosophic thought. He had been a living god of radiating light to me. My articulation was largely an inspiration from him; the wild gusts of rhapsodical imaginings—mental tornadoes largely—were gusts sent out by him. I met him now in the Weimar of another world. The libations of his ecstatic joy raised my soul to the contemplation of wisdom in the highest, and God everywhere! His congratulations were intensely affecting. The thoughts of my father, the endearment of my mother, and the rapture of my dear wife are powerless for articulation. Words cannot bear the burthen of such exalted thought, they are messengers inarticulate. My sensations, of course, you will easily apprehend, were beyond my rhetoric to describe. My astonishment was not lessened by the real appearances of the spiritual world. On looking upon myself as a ghost-man—a man in every sense of the term limited in the range of my perception, moderate in my spiritual culture, but endowed with all the elasticity and nervous vigour of my best days. I was young again. I had found the Divine Elixir without Faust or Mephistopheles. Nature did, in her own order, what Science fails to conjecture. I am young at eighty-five. I have the buoyancy of early manhood under the weight almost of 100 years. I am starting a new life with the experiences of a previous one. I retain my learning and my culture, but this will not avail me in the highest work I have to do. I get back to my earthly life with difficulty, though I shall never lose my experiences; they are a part of my personality. Articulation of my physical experiences deteriorate my onward spiritual development. I, however, must recur to them to sustain the development of my judgment and enlarge the field of my spiritual perception. My power of perception is interior. My life is on the subjective plane of consciousness. The spirit-world is a thought world—a soul world—in which is found the highest activity of the Supreme Divinity—God! My life and thought are not barren, incomprehensible abstractions. I can enter into communion and felicities with

spirits on the same plane as myself. Mere intellectual greatness in itself does not confer high spiritual culture. I find myself in what I may call the controversial condition of spiritual existence. I feel the undulations of public opinion expressed on public questions in the physical world. I feel the vibrations of higher thoughts proceeding from beings in a superior spiritual condition, who, through much trial and tribulation—earthly and spiritual—have attained to great glory. I am poised between these two mighty influences—I have to receive from the one and impart to the other as a means of sustaining the spiritual equilibrium of soul culture. I have a spiritual home, too, the stones of which are my past deeds and conceptions—beggarly it looks, too, in some parts of it. I am heartily ashamed of some things in it. It is done, and I cannot eradicate the inevitable. If one could live life over again, and start with the wisdom of eighty years, there might be some chance of making a more pretentious development; but, as that is impossible, I must take it as it is. That wisdom which gave me the power to make it what it is, will not desert me in my future labours in the same line. My house and home is rich in the august grandeur of exalted poetry; I have scenery of the most exalted and sublime nature, in the horizon of my vision. I have flowers—which are thoughts; I have fountains, which are inspirations. Under the shadow of forest trees, I meet to talk philosophy with the great departed of the earth. I yearn now for a more interior vision; I am seeking now the interior spirit of law and harmony. The more I comprehend the spiritual law of development, the wider becomes the brilliant spectrum of my understanding. I cannot stand still, I must move forward. As I look the blue azure of soul-life is diversified with lights of different magnitude; which have contributed spiritual power to humanity for untold ages. The spiritual sense of justice and truth is universal. We venerate no creed, nor patronise any party. Spirits are universal philanthropists; they seek the eternal good of all, in that pure justice, which you feel not, and know not, in your idiotic and befooled world. I am told that all shall take rank with these in time to come; that all humanity is heir to an equal birthright in the interior spheres; that all will enter into the felicities of perfect life, and make the opening sentence in that nonsensical production, called "The Declaration of American Independence," that "all men are created equal;" you have no physical equality; some men are strong, some men are weak; a few men are wise, but intensely individual, and unequal; the compensation evolved in the law of progress, equalizes the power of the soul and spirit, until it becomes harmonious; then it can enter into the interior spiritual sphere. Man must depend upon the law of spiritual growth for this equality and happiness. There is no royal road, or short cut to these sublimer states; all have to plod up the hill, and experience the divine effort of work in the soul. Teachers are useful, while they can instruct. Education is always necessary, because it unfolds; Saviours never! Every man must be his own saviour. Preaching may be very good, but work is far better. Do good, strengthen right. To live right nobly is far more useful than mumbling creeds or counting beads on thy marrow-bones. It is solid, real hard work, which pays the best spiritual interest, and is the best negotiable paper known here. I am told that in the felicities of the superior states, the spirit-man loses all his individual idiosyncracies; that he is boiled down or refined into superior affinities. As yet, I have not tasted those luscious and liquifacient experiences, nor breathed those ambrosial airs. I am active, I said, in the controversial sphere. I act, and I am acted upon by men, and, therefore, have a closer relationship to the intellectual activities, inspirations, and speculations of mankind. Gradually I have to ascend, as a child climbing the spiritual standards. Recurring to my first impressions of spiritual life, I must express my surprise at the state in which I find the moral and spiritual growth of some men who filled proud niches in the pantheon of earthly honour; lawn sleeves, and a bishop's throne are not necessarily the most useful credentials of spiritual advancement. Poverty, in itself, is neither a virtue nor a vice; riches, in themselves, are neither a hindrance nor a help to spiritual progress; faith, dogma, church ceremonies, and the like, are only useful and good so long as they instruct. As matters of faith, apart from instruction, they are useless. From what we have said, it will be obvious that a man is estimated by what he is in himself; but he is in him-

self what circumstances largely make him. Mankind is developed upon clear laws of spiritual contact, which involve for their explicit definition a comprehensive knowledge of the entire history of the human family. No one life can be singled out and made responsible for all its deeds and thinkings, organization, food, and climatic influence, cerebral development, and physiological capabilities, which determine the strength of character and spiritual power. Man is the child of law in the interior as well as the exterior—the spiritual as well as the physical; the same law which unfolded the philosopher out of the uncultured child of a peasant; out of the rustic artizan will produce an archangel. Under this liberalising effect of spiritual culture, the modifying effects of circumstances, organization, and education will be eliminated. In the sphere of progress the doctrines of liberty, equality, and fraternity are possible as the interior spiritual life; but it will ever be mad sansculottism, eruptive, destructive, and revolutionary, the unstable and fickle supporter of the all-good in your world; but in the interior spirit the all-just emanation of the spirit becomes useful and possible. It is my purpose, and it should be your aim, to be and to do all the good we can; this will be real work, the phantasms and the fooleries of philosophy, inane speculation, and the like, are wasted power, and a vain challenge to tilt the windmill of inexorable nature. To be practical is to be progressive; the bulk of the work of the recluse and the philosopher may be swept out of the world and the world benefited by the riddance. The new spiritual gospel of salvation is earnest, honest toil; good-seeing, ripe, methodical, and beautiful effort. I must say before I conclude that I have entered into the felicity of ancestral companionship, and that my environments are such that I would not again wish to enter into earthly conditions and live life over again. I cannot realise the extent of my enthusiasm; which a life of immortality inspires; when the illustrious dynasty which rules the Anglo-Saxon race shall have passed away, I shall still be a personal conscious ghost-man; when the constitution of Europe, with its complex civilization, shall have passed away, I shall only be along with you in my spiritual infancy. I cannot measure my immortality. If my own existence be so suggestive of unattainable mystery, what must be the solution of the enigma of nature? I am deeply sensible of the difficulty you have in forming the slightest conception of this spiritual existence; all that I can say is I am working out my individuality in the order in which nature calls me to labour. Each and all have this same work, therefore, continue to scatter the droppings from a spiritual realm as the seed of future life, to sustain the perennial growth of the undying soul. May the spirit of peace, the illuminations of hope, and the generous reciprocity of love be with us for evermore.

—o—  
HISTORY  
OF THE

TRUE JESUS CHRIST--THE SUN GOD

BY W. OXLEY, ESQ.

(Continued from page 276.)

I have now to deal with a crucial part of my subject, viz., the actuality of these various so-called "personalities" as named above, and in doing this, I would remind the reader that *persons* are one thing, while *personations* are quite another. To *personify*, is to represent in the language of symbols, or allegories, spiritual-natural phenomena, and thus, for the purpose of manifesting some ideal, clothing the same with attributes, &c., which pertain to human beings. The lowest form of this is the manufacture of Images and Statues, which, when erected and associated with religious observances, exert such a spell on ignorant and untutored minds.

It formed a part in the ancient systems of religious creeds, that at certain astronomical periods, viz.: at the close of a cycle formed by the conjunction of the Sun and Moon in the same place in space, and which occurs only once in about every 600 years—which cycle is, or was, called a Neros, a Being was born into the world, under un-natural circumstances, and who, gifted with more than ordinary wisdom, taught new truths of an exalted character, and by the exhibition of an extraordinary purity of

morals and life, and the display of miraculous powers, proved his divine origin and descent, and thus became the founder of a new order of thought, and who, as time rolled on, became vested with superhuman qualities, and by his followers, was the object of their veneration and of their worship. In short, such have been Messiahs, Avatars, and Saviours, to the respective portions of the human race who became their votaries.

The Christian system is an outbirth of the same, and the Jesus of this, is one,—the last but one of a series, fitting in as to time, as may be known and tested by those who are willing to trace out the lineage, from the ancient Indian system. The key to this, is seen by reference to the cross in the pictorial chart heading this chapter, on which is inscribed the letters IHS., which is only another way of expressing 608. *Cyrus*, was the one before Jesus, whose appearance, as narrated in the Old Testament, was about 600 years B.C., and Mohammed was the last whose era was about 600 years A.D. *Cyrus* was the eighth, *Jesus*, the ninth, and *Mohammed*, the tenth.\*

It is not a little strange that Mohammed appears on the scene as one, and that the last of the messengers, or Avatars: but the thing becomes clear, when it is seen how intervenen is the Arabic and Hebrew, with the Greek language and literature.

I have shewn, in the previous chapter, that our present Canonical text of the Old Testament is taken from an Arabic, or Hebrew translation, of a work called the Septuagint, which was written in ancient Greek—all dead languages.

The Encyclopædia Britannica, even, admits that all known Hebrew MSS. are later than the Christian era: and that the Septuagint itself is probably (for this is mere guess work) about 150 years B.C. The New Testament MSS. down to say about 150 A.D. exist only in the most fragmentary form, and there is no historical notice of the existence of the New Testament, as such, prior to the supposed date of 150 A.D.

In dealing with dates, it is well to note, that the Babylonish, Greek, and Roman Chronologies, each and all commence with a date commencing about 750 B.C.

Tradition says, (for it is founded on little else) that the Christian Epoch was introduced into Italy in the 6th century A.D., by Dionysius the Little, a Roman Abbott.

The oldest known New Testament MSS. cannot be assigned a date further back than about 350 A.D., and the vast mass of them only date about the 10th century A.D. It is true that frequent quotations from the Gospels and Apostolic writings appear in the writings of Origen, Tertullian, Cyprian, Clement and others, of a date supposed to be anterior to the Grand Council of Nice in 325 A.D., but, as shown, this, as a date, is of no value, as it is simply a question of astro-masonic points and not of chronological dates at all. Even in the writings of these Ante-Nicene Fathers, there is not a single date to be found, and it is only by incidental reference to collateral history, that the date of their issue is surmised. What adds to the difficulty is, that even many of the names of these Fathers are evidently *nom de plumes*. Origen is derived from *Horus*, an Egyptian Deity: and the Heretic *Arius*, is a derivative from the constellated *Aries*, and remembering that the subject of contention in the convocation of Nice, was the Arian heresy, it is very easy to see the astronomical reference.

This fact would seem to shew, that like the chief writings, on the meaning and application of which the later contentions arose, the authors followed the example of the original authors; for, as has been shewn, the reputed names of the authors, Matthew, Mark, Luke and John, do not apply to persons, but to positions: and the names of Patriarchs, Apostles, Disciples, are not of men, but of the 12 signs of the Zodiac. Even *Paul*, the central figure in the Christian system and epistolary writings, was *Saul*, and *Saul* is *Sol*, or the Sun.

Strange it is, yet in the whole of the writings of the Ante-Nicene Fatherhood, there is no attempt to prove the actuality of the Man-God Jesus, otherwise than by reference to the Gospels themselves; and what is much to the point is, that Origen himself wrote for the very purpose of expounding the allegorical meaning of the Bible as then known; like *Philo* (which means a philosopher) who did the same for the Old Testament.

The presidency of the Grand Council of Nice, by the Emperor

Constantine, who did for Pagan Rome, what our own Henry VIII. did for Catholic England, and the actuality of the Council itself vanishes, when the test of chronological history is applied. The contentions and squabbles of mundane Bishops at said Council, resolve themselves into a controversy respecting an epoch of time, and the fixity of a certain system in human history. That result was, the fitting in of Solar and planetary phenomena with the ancient systems, and the final acceptance of the first point of *Aries*, as data, to calculate and tabulate, not only astronomical phenomena, but also human history, and which data, as a fixed point, is used in astronomical science to this day.

My readers need hardly be told, that there is no such thing as an absolute fixed point, either in *Aries*, or elsewhere in nature, for, though man may artificially make one for the purpose of tabulating planetary, solar, and sidereal motions, and historical earthly events, yet, the "Stars" bow to no such decision, but hold on in their courses, just the same, irrespective of human ordinances.

The 325 A.D. in which the supposed Council of Nice was held, fixes the commencement of the Christian Epoch at a time in which Jesus the Saviour and Messiah appeared, and which was made for the very purpose of associating him with the Saviours and Messiahs of the ancient system already alluded to. But, how and when A.D. came into use is unknown. This much is known, that when A.D. was supposed to commence, time was divided by *Olympiads*, i.e., periods or cycles of four years each, and that this was in use in the Roman Empire (or the remains of it) down to 440 A.D. Along with this system there was another in use known as *Indices*, or periods of 15 years, which was introduced in 312 A.D. as they dated from that period.

The Romans were the first to adopt the 1st of January as the commencement of the new year: prior to them, the new year commenced with the vernal equinox: but even this was not in general use even in Europe, for it was not until the year 1564 that France adopted January 1st as the commencement of the year.

There was only one Calendar in use till 1582, when Pope Gregory issued a new one, as it was found that the seasons and festivals dependent thereon, were not in agreement with each other. From that date, commenced what is called New Style, in use at present day, which was altered by making the 5th into the 15th October. But it was not until the year 1752 that Great Britain adopted it, in order (so runs the Act of Parliament) that the vernal equinox might become the same as it was in 325, at the Council of Nice, viz., the 21st of March.

All this concerning dates, chronology, and the like are introduced for shewing the unreliability of Biblical chronology, and also at the same time of Biblical History, for, it is unquestionable that the one is astronomical and the other intellectual and spiritual. The very symbol of Christianity is the *Cross*; as the *Crescent* is of Mohammedanism; but, this symbol itself indicates the four Cardinal points, between which are the four seasons of the year, and also mystically separates day from night, or the Celestial and Infernal regions. The Greek equivalents of IHS are found upon the ancient altars of *Bacchus*, long before the advent of Jesus; and both mean the same thing, and which I have already explained.

It is now generally admitted by all who have made this branch of science their study, that Ancient India was the cradle in which this system was nursed, and all other religious systems are the outgrowths from that, varied and adapted from time to time according to the genius of the peoples who adopted it. This brings me to notice their *Christna* (the Indian Christ), who was the latest of their Sun-Saviours, or Incarnations of God. This carries us back to at least 2000 years before the Christian Christ, and in reading the history of *Christna*, the parallelism between the two is too close to admit of any doubt but that they are the various renderings of one and the same thing. The history of *Osiris*, the Egyptian Christ, is very similar; but space will not permit me to notice this at length. But *Osiris* was born on 25th December and put to death, or rather gave himself up to death on March 21st, and afterwards ascended up into Heaven, where he became the Judge of the quick and the dead.

The Apocryphal Indian Books, like the Apocryphal Christian Books, contain the incidents of the early history of the Sun-Saviour, which does not appear in the Canonical or received ver-

\*The full list will be found in Higgins' "Anacalypsis."

sion of the Sacred Texts, and strange to relate, many of the Christian Apocryphal Books are written in Arabic, another proof of the close and intimate relationship of this class of writings, for, how comes it that the early Christian Fathers quote from Arabic writings centuries before Arabic literature come into being?

Like all the 16 Crucified Saviours\* (all more ancient than the Christian one), *Christna* was born at midnight (25th of December), and his mother was Devaki (same as Diva-Maria, the mother of Jesus), who conceived by a God, or put in ecclesiastical language, it was an immaculate conception. Before she gave birth, she was visited by angels who told her that that which she had within her was of God, and then she was saluted by a choir of Angels (see Luke II. 13 v.) Immediately after his birth, or about the time, a general massacre of infants was ordered by a Tyrant King, so that he should be involved in destruction. This supposed episode in the life of *Christna* is sculptured in the ancient Rock Temple of Elephanta, in the Bay of Bombay in India, where a multitude of male children are pictured as being massacred. The age of this stupendous Rock excavated Temple is lost in the night of antiquity, but we are quite safe in saying it was ages before the Christian era. The same is related of *Moses* who, in order to be saved from the massacre of Pharaoh, the Egyptian Tyrant King, was put in a wicker basket and floated on the Nile, from whence he was rescued by the King's daughter who brought him up as her own child.

*Christna* was taken for safety to Matura, a city on the banks of the river Jumna, where he was brought up and educated amongst cowherds. (Moses was a tender of sheep.) The astronomical reference to the sign Aries—the ram or sheep, is here clearly seen. Taurus, the bull, was the prior sign, hence *Christna* was amongst kine and not sheep. At an early age he shewed great wisdom and even miraculous powers, and conversing with the sages upon the character of worship, they were silenced, and, first wondering at his wisdom, they then recognised him as a God and worshipped him. Like Jesus, who was descended from King David, so *Christna* was of royal lineage; and at his birth his mother was visited by the Prophet Narad, who pronounced the celestial origin of the child.

As John, the cousin of Jesus, preceded and prepared the way of the Lord, so *Christna* was preceded by his elder brother Rama, who acted as pioneer and assistant in the reformatory work instituted by *Christna*; who, when he came to man's estate, commenced his mission. His first miracle (recorded) was the cure of a leper; and on his head a woman poured a costly incense (see Matthew XXI. and 9). Just before his death, he confided his mother and family to the care of his loved disciple *Arjuna*, the Indian John. (See John XIX. and 26.)

In the later Books, *Vishnu Puranas*, *Christna* is said to have met his death by the accidental discharge of an arrow which entered his foot, who the archer was may be seen by reference to the pictured Zodiac, where Sagittarius is shewn in the very act of discharging an arrow from his bow, and this is the month prior to that in which he met his death. The homicide, perceiving the mishap, came up to the dying God, and craved his forgiveness, to whom *Christna* replied, "Go forth, for through my mercy thou shalt go to heaven, the abode of the Gods;" having said which he drew together his spirit and then abandoned his mortal body. (See Luke XXIII. and 43.) Before the later *Puranas* which give the above account, *Christna* was represented as meeting his death by crucifixion; and he is so shewn in one of the ancient Temples erected to his worship at Punderpore in India, where under the appellation of Wittoba, there is an image of *Christna* with nail holes in the hands and feet and a hole in his side, and a crown or halo around his head. In many of the ancient temples, *Christna* is seen combating with a gigantic serpent which he slays, and then plants his foot on the head of the monster. This contention between the promised Messiah of the Old Testament, the seed of the woman and the serpent, is in *Christna* actually described and illustrated; and yet, strange to say, this episode does not come in in the Life of Jesus.

The *Puranas* are the Indian Apocryphal works, but in the Canonical work, as the *Bhagavat Gita*, *Christna* is represented as the Great Teacher, and, as in my late version, I have shewn that the moral and spiritual teachings in idea (and in many in-

stances the identical phraseology is used), are anticipated by the long anterior Indian Christ.

The limits of this article forbid me to go into details respecting the incidents in the lives and their teachings of the many Messiahs or Men-Gods, but the similitarity is remarkably striking, and, amidst all the conflicting and competing Messiahs of the various religions, the question naturally arises, which is the genuine one? Each section claims their own as the true Messiah, and that all others are false Christs. Why the Christian Man-God, and he only the last and youngest of all, should be claimed as the True one, is admissible only by Christians, and when the claim is carried to other nations, who are already in possession of a similar Messiah, no wonder that arguments, contentions, and dissensions should result.

Of all so-called religious systems, none has a history of development so cruel, so remorseless, and so gory, as the Christian system, and in its mediæval age, human ingenuity was taxed to its utmost, to invent tortures, physical pain, and sufferings upon the persons of those who, from any cause, became the object of displeasure to its leaders; the mere recital of the horrors of the Christian Inquisition would cause the flesh to creep, and make the perpetrators thereof not men but incarnated Infernals. Thanks to those who flinched not in the day of trial for human freedom, the spirit of the present age will no longer tolerate or allow the rack, thumbscrew, and faggot to be employed against such as dare to question the rights of ecclesiastics to dominate over the minds and bodies of men. But the spirit which engendered such action in past days still lingers, and it is only the balance of power being so equally divided between the Christian sects, that permits the free expression of progressive thought to be given forth; and he or she who even now enters on this path must be prepared to meet social, or ecclesiastical, or sectarian ostracism. Heresy is a crime, which the self-constituted church in all its sections, regards as unpardonable.

According to the church's teachings, all sins against moral law may be forgiven, if repented of, even at the 11-59th hour; and even Salaried Ecclesiastics are employed to preach to murderers a forgiveness by God, which is denied and refused by man; but, no sect or ecclesiasticism has ever pity for heresy; for, who ever heard of mercy for a heretic?

But the time is rapidly approaching when all this will be a thing of the past, and when intellectual and spiritual manhood is attained, men will wonder why humanity has borne this intolerable yoke so long.

If my researches and thoughts, theories, if the word is better suited, are of any value, they are not given forth as from an iconoclast, who would violently uproot and destroy present institutions; and if they appear to militate against the cherished opinions of the many, and take away the actuality or reality (as they choose to think) of their special Avatar or Saviour; it is that they may have a higher and more universal perception of Truth, which is the same yesterday, to-day, and forever. The perception of this Truth will raise its recipients above all partialities, above all sects and externalities of ecclesiastical observances, and enable them to see that the True Saviour is to be found, not outside, not in the person of a historical being, but in themselves and in every human being, thus linking all humanity in one universal brotherhood, manifesting in its various degrees, one life, in which the human is allied to the divine.

I write, not to destroy, but to infill with a new thought, which is, that nature is the externality of spirit, and that the heavens above and the earth beneath are alike the outwork of an Infinite Intelligence and Love, manifested in the Stellar, Solar, and Planetary universe, and thus revealed by these ancient systems in their esoteric meaning and application; but now, a further light is thrown upon this wondrous phenomenon, viz., that these are all in harmony with true science, true philosophy, and true religion, which work according to law, and, given the knowledge of the Law, all is resolvable, by correspondence, into the history of embodied and disembodied human spirit atoms of life, both in the individual and the whole of humanity.

My next and concluding chapter will treat of the same Scriptural allegories, from a more interior or spiritual view, and, as interpreted by this Law of Correspondences, to show the beautiful harmony existing in, and running through all these systems when released from their outward or literal surroundings.

I am not yet prepared to venture an opinion as to the authorship of the Bible, nor yet as to the time when they were pub-

\* The Sixteen Crucified Saviours of the world, by Kersey Graves.

lished: but, so far as my present researches go, I think they are of much more modern date than generally credited. The index seems to strongly point to the Eclectic School of thought, and which, I opine, cannot be much before the 4th century of our era. There was a remarkable eclipse in 4710 Julian period, answering to the year *one* of our era, and also a conjunction of the sun and moon in the same year, just 600 years after the birth of *Cyrus* (a Messianic period). In 542 A.D. three of the planets were in perihelion; but at a future time I may obtain more knowledge on these matters, and if so, will give them forth.

## 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.

### CLAIRAUDIANT SCENE:

#### AND A CONTROL BY A BERMONDSEY TANNER WITH A PRACTICAL TREATISE ON TANNERY.

April 15th, 1881.

The medium in trance spoke as follows: "A fast day. Well it is, as you remarked, a fast day in a double sense. Placarded on many church doors is the untruthful assertion 'that this day commemorates the death of the Son of God; that it is a day set apart by the church for meditation, and it is expected that Christians will not make it a day of pleasure.' Early this morning youthful voices were joining in harmony, proclaiming as a fact, that has no basis in truth, that Jesus the Son of God died, and that this day commemorates his death. The words as the Sensitive passed the church, were these—

Hear how he moans forsaken by earth and heaven;  
Hear his long agony of suffering burst;  
Mountains are by earthquakes riven;  
At Jesus's cry of thirst.

And as I passed I thought how different in words and spirit this is to one verse that crossed my mind, one that belongs to our Spiritual creed, in which it says that—

Life is real, life is earnest,  
And the grave is not its goal,  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

And this death was not possible, if life itself is real—if life is earnest; the tears, the agony, and the moans may have been through pain; the crown of thorns might have caused the bloody drops to fall at his feet; the soldier's spear might have entered his side. His cry might have been 'It is finished,' but when his lips uttered these words, it was the exclamation of a released soul; the reverse of death—a liberated life. And then there came in my walk a spirit to my side, one whom I could both see and hear in the early morning; and who said to me—'What are your thoughts?' And I answered 'Of the day;' and he said—'Let the day take care of itself; your thoughts should dwell on labour; and when your mind is contented—and labour brings the truest contentment—then you will be in a fitting condition, by precept and example, of doing good to your own class; and you are also used for the purpose of doing good to a higher class than either I or you belong to; but that does not depend on yourself so much as on the surrounding of one other; and it is the thought of this morning's meeting with him that enables me to be seen and heard by you. How do I appear before you, he asked? In the ordinary garb of a living man, was my answer. And he said I am belonging to the earth, but lately severed from the body, watching with a keen interest the settlement of my affairs since my release. I asked him why two or three had turned round to look at us? and whether he was seen by others? and he answered—I do not

think it possible that I am seen; for your nervous frame has had such training, that I do not suppose any in this light except yourself could see me despite the fact that I am so realistic; therefore, others seeing me is not the reason why they turn round to observe us; but it is that your lips keep moving when you answer me; this is a sure sign that I am of the earth spheres still; consequently, they only look on you as one that is muttering over his own thoughts. And I asked him why he had joined me: I said that it was more pleasurable for me to meet those that were enquiring for the purpose of realising spiritual truths, and he said: 'I am drawn here towards you to divert your thoughts from that which is impossible—I mean the death of a being; that is one reason. The second reason being that on this early morn none expect you to take your journey, and, therefore, there is no likelihood of your being joined by any other than myself.' I asked this spirit 'Why I only met with these things when coming to a sitting or going from a sitting; these strangers are never near me, either material or spiritual, unless it is that I am either going to or coming from a sitting; and between these times, in the interval, I become again an ordinary individual—most lamentably ordinary say some;' and he said 'that is because you have not yet reaped the fruits of healthy labour; and it is more than a dream of him who has been so kind to you, and whose kindness will never languish as long as you hold fast to honest faithful truth. He has said that the future is opening for you, but just opening; others meet with their destiny earlier in life, but your *kismet*\* has come within these last few days, and it is within your own power of Will to bring yourself to the front.' 'Who are you?' I asked, 'or what were you on earth?' 'On earth,' he said, 'I was a large tanner in the same district in which you are now placed. Thinking I had better prove my right to this title, as I am the first spirit of Bermondsey that has ever controlled; and all that will control from thence will, by more means than trance addresses, prove their personal identity. I shall be with you often; not to lead you into higher spirit walks; for those are lessons that I cannot give you; but this, and for this only, I am sent to teach you to make your purchases with practical judgment, therefore, it will be necessary to be with you: it will further be necessary to advise you; and to that task I have committed myself. Remember, my trade is one of the oldest arts of any, for man in his earliest stages needed clothing to protect him from the inclement changes of the climate, and man's first natural thought was to clothe himself from the skins of the wild beasts which they slew in the chase; and man's experience proved that, without some tanning process, such garments of our earlier ancestors would have been disagreeable to wear, disagreeable to bear. You passed, on your way to purchase leather, a warehouse, in which was piled a quantity of nuts foreign to your knowledge; they had somewhat the appearance to you of a nutmeg.' (I asked whether they were Myrobolans), and he said yes, they are largely used for the purposes of our trade; and with juices named kino and catechu, also shumac and the wortle-berry; in fact, any astringent is useful. You also passed through the market, and there you saw thousands of skins of animals heaped up, and some part of them were disagreeable to sight and smell; but the first process with these skins is not, as you suppose, to dry them, but to thoroughly wash them and cleanse them in water, in which they are left to soak for many days. Those pits that you passed in coming from the station adjoining your place going to the City, are the lime pits with their different solutions, varying in strength; and they are placed, after cleansing, first in the pit which is the weakest in solution. You have wondered how it is that the skin increases in thickness in the process of tanning, and it is no myth that the human skin has been tanned, and has presented, after the completion of the process, a very fair sample of leather, thick enough to use for shoe soles. This process in the trade is called *pouring* or *raising*, and is done to facilitate the after process of tanning. The liquor that the skin is immersed in is acid in its quality, barley flour in water, which produces an acid after fermentation, is used. Some use acids direct, such as the sulphuric acid or oil of vitriol, but such a process deteriorates the quality of the leather. This country's famed old oaks produce the best vegetable matter that can be used for the purpose of our trade; stripped off from the tree about this time of year, and piled up the same as you see those huge piles of timber at the docks close to

\* Arabic for fate.

here. It is so stacked that the air can pass right through the whole of the stack, every part being exposed to the free circulation of the air, and then, when dry, it is conveyed to us, and when delivered, nearly fit to be ground. As a lad you know you have often looked through the gratings that have divided the pits from the public road, and that you have seen a horse at either end of the building going round and round at the end of a long beam. They were preparing the bark for the pits by grinding it, to make what is called the ooze for tanning. Then again they are taken from the lime pits after the hair has been got off from the hides, and they are subjected to the raising process. They are next immersed in the weakest solution of ooze; the only process then to observe is to frequently handle the hides, that is (as you have observed when a boy) hooking them out of the pit and piling them up, and then again introducing them to a stronger solution. In the preparation of the leather used in soling boots after these various processes, when they have become half tanned, they are laid one by one in a dry pit with layers of bark between each hide—alternate layers of hide and bark, and when nearly full, the pit is almost filled up with the weakest ooze; and as the bark soaks the ooze in, so it is made good by further additions of pure bark. This is called the *prest* tanning, and the hide becomes of that colour which you would describe as nutmeg brown; it is then removed from the pit and dried; it is then stretched on wooden beams, and then rolled between two immense iron rollers or cylinders. Now, this is a description of English tanned leather, and the whole process absorbs a vast amount of time. The lighter skins are not subjected to the gradual absorption of pure bark ooze, which process is only observed for the thicker leather; they take but two or three months; whereas your sole leather takes between two or three years. It is the practice of continental nations to use other vegetable materials, or the extracts of vegetable matter, and by the use of ingredients they produce a quicker prepared leather; but a far inferior one. In your purchases, to make this your lesson useful, I will point out the distinctions between sole leathers. Distinctions formed by the various modes of tanning; so marked are they, that when once pointed out, they can never be forgotten. It is a trade secret, and which is duly observed all round; and the shorter process of tanning has only been advocated by the trade; because it became necessary in consequence of the foreign competition; but no country under the sun can bear the palm against ours; for our English tanned hides, at fair prices, command a market all over the world. There is also great judgment needed in buying foreign hides; they all look very similar in appearance, although they vary very considerably in value, and these differences, it will be for me to point out to you, to make known to you and stamp on your memory, so that I may fulfill the trust that has been placed in me. I said, I do not want your services yet, for the largest purchase I ever made is my late one, amounting to nearly seven pounds ten shillings. He said to me calmly 'That was your last purchase, and I was not sent to speak of the past, but to advise and instruct in the future. It was there, that I came within your influence, and at that last purchase it was by impression that you were directed there. He looked surprised when you gave him your own name as a purchaser; for your name is his name; at one time he was a large leather broker; and he is now one of the largest public auctioneers of leather in the kingdom, and the trusted consignee of all up-country consignments. The leather purchased astonished you; you never before handled such leather; neither did you ever expect to obtain such wax-dressed kips at such a price. The distinction was so marked that it was the opinion of the wife that accompanied you that it was fully sevenpence per pound cheaper, then if you had gone to the retail market. It has grievously troubled you, that such a great dip should be made in that which was advanced to you; but it is idle to go to a firm like that, and expect anything of a parcel under a cwt. of any one special thing, which at 1s. 4d. per pound, gives you the alarming total of £7 9s 4d.; but in the future you will smile at your alarm at the first cwt. parcel ever purchased by yourself. Work! work! It is for that I am sent to you. Work on without troubling yourself; get your patterns out; put your knife cheerfully into the parcel; get your various sizes cut out that you will want for stock; you cannot take down the shutters of your new shop with an empty window. The most saleable part of your goods are made by yourself. How then could you be better employed than by preparing for that day when you will open it. They do not want

you to take your goods round, selling your work to others to your own disadvantage. With careful labour and economy that parcel of leather should produce 150 pairs of tops; very well, and I said what, so many? and he answered me, yes, with judicious cutting; I have been down to your home, and I find that with judicious cutting this will produce one hundred and fifty pairs of tops. You have a good parcel of English cropped bellies, and, by careful cutting, that will give you one hundred and fifty pairs of inner soles. In that large bag is contained waste Millband pieces weighing over ninety pounds, and this will do more than produce one hundred and fifty pair of middle soles and heel liftings. Now, so far we have proceeded until we get to the soles, and we, or those that have sent me, tell you not to be troubled about this sole stuff; for when your tops are ready clicked out and closed and sorted in sizes, then he that governs us has said—He, the Angel of Change, has promised that after that work, the money will be forthcoming for a roll of hides. That will be half-a-dozen butts, and for your class of work they must be foreign butts, which I myself will choose. Now, you have a good four or five weeks work in cutting out and closing this one hundred and fifty pairs of tops, so instead of *grizing* (sic) and tormenting yourself in lamentations respecting the spending of the lion's share of that with which you were entrusted, I am sent to tell you to direct your mind to work, and to leave the future in more able hands and more able minds than yours; for those that are above me have work far too precious that eight or ten pounds should mar or hinder it. It is not alone the desire of him that has helped you that you should belabouring and working, but at the same time there is the desire, that we that labour there, should have your mind's perfect enjoyment and no *grizing*. And I said to him, 'I like you, for you seem to know so much about me,' and he answered, 'Think you that he to whom you are going is not as far advanced? He can speak of your weaknesses as easily as he can detect them.' [Here I asked for a rest, and the Sensitive then went under the control of this friendly Bermondsey tanner.] He said, "Rest, you had better take your rest." He then went up to the picture of Faithful W. O. and said, "I saw this done, and had I have had the power, I would have stopped the artist from using this varnish; this is a spirit varnish, consequently it comes through." [During my rest, I had a long talk with him about one or two persons that I used formerly to know in the Bermondsey leather trade. We also had a talk about the oak bark from Hampshire, and the large stacks of it at Redbridge. If the words came out of the medium's lips, they did not issue from his mind. After I had had my rest, he said, "Now that I myself have controlled, I must tell you this—that during the recital of what I said to him on the road, I was at his elbow, Sir; and when you were tired and wished for rest, I at once took control, knowing that I could better direct the aura of his body so as to give you relief. I, in controlling this body, most fully agree with you, Sir, that labour means a stock of reserved health. Labour is the body's enjoyment, and the body can receive no greater help than by labour. What is the body? It is but a system of tubes and glands, pipes and strainers, bowels, tendons, veins, and arteries representing but matter under continual changing conditions; as the skins that are soaking in the ooze want continually handling, so the body wants continually moving; plenty of good healthful agitation to mix and digest the juices contained in its nourishment. What better for this, dear sir, than labour? It is, like the foreigners' acid, it ferments the humour of redundancy thoroughly, and becomes great Nature's hand maid. I admire you for your love of work; I admire you for your love of exercise; and I admire you for your steadfastness of purpose. You have asked me to be with you, and give you some strength of oratory, in the same way as I used to put strength in my ooze, and I promise you, that all that a plain man can do, I will do. I was a plain man on earth. I liked things in order, and I loved regularity. I liked a good speaker, and I hated vulgarity. The man whose conversation was larded with proverbial expressions and trite sayings, was the man I shunned. If there was anything that I enjoyed more than anything else, it was something original; and in the company where good sense and good nature, and a little self-denial for the sake of others abounded, there was I in the possession of an enjoyable frame of mind, and I passed in such company the spare hours I could devote from my trade. My highest boast was the little I had made by the labours of my hands, and the consolation that I find now is, that there is every chance that that little will be increased by the

industry and frugality of those to whom I have entrusted it; for, Sir, I would not bequeath a penny, if I thought that that penny would lead to idleness or an unpardonable want of energy. Like you, Sir, I was a very broad thinker; nearly, in fact, a free thinker. When on earth I divided thinkers into three classes. How far I was right I do not know. First, the minds that understand of themselves; secondly, the minds that understand as much as is shown to them; and thirdly, the minds that, not themselves understanding, do not understand what is shown to them. And to-day there are far too many of the second and third class, who are slaves to the errors of others; who are the victims of intrigues; who indulge in speculative principles under the fear of the charge of eccentricity or heterodoxy. Realising these thoughts I tried to belong to the first order of mind.

In reference to next Sunday, it will not be to give you eloquence. You have no need of that help, for labouring as you are in a great and noble work, the very faculty that gives you this steadfastness is the faculty most needed to make an eloquent orator; for eloquence and obedient services go hand in hand together, and I shall attend more for the purpose of throwing in an idea on which you can dilate, and which I know, for I shall endeavour to ascertain, will be acceptable to your hearers. Go on, dear Sir, in your work; it is the work of your life's strength, as he of yesterday was saying. Your life's labour has sprung from your brain nerve force, and thought is your labour, and has been the labour of your life, and whilst you continue to keep that well oiled and going, handling it well, like the tanner handles his skins, so long will good health abide with you; so long will you be enabled to carry out the task, a task for which you have been chosen; the task of making God and the soul's immortality known. You may perhaps ask me, 'Why it is that I am still of the earth?' It is not long since I passed away from time into eternity; and in my spiritual state I like in spirit form to stand again on earth, and gaze on these bright and glorious lights in space, which in my higher state still astonish my soul for the same hand that bids them act with perfect constancy in their rapid motions has bestowed the gift of immortality on me; and not on me alone, but on all whom I can call brother and sister; and, consequently, having just passed over, there are many interests of earth, that still mix their grosser influence, filling with material atoms my spirit-form; but this I know, that prepared by me in time, and given to me by the Lord of heaven is that Home, that home which shall be mine; getting brighter and brighter throughout eternity; and eternity is part of your great mission to explain. You are to tell men that eternity is near to them; that the hereafter is an everlasting mercy. Excuse me, I must bid you good morning. I shall be with you, and shall make myself known to you before the week's end."

Here is a sound practical control; a spirit lately from earth, whilst he is of earth, trying to help a hard-working man in his calling; cheering him up in his labour, and giving useful advice. Since this control, I have been for the bale of foreign sole leather. As far as I am concerned, this great work shall not be stopped for a pound or two. One-and-a-half cwt. of sole leather is now being cut up for the 150 pairs of soles, and will in due course appear in the shop window, to be from thence, I trust, turned into cash, and again a purchase, and so on. My more advanced spiritual friend, W. O., says this flight to Bermondsey has more meaning than meets my eye; I begin to feel that it has. The hide as the external must be gone through to get at the internal.

#### MATERIALIZATION SEANCES.

MISS C. E. WOOD, MEDIUM.

April 28th, 1881.

There were 18 sitters present. A moderate light. The medium was secured in gauze closet by one of the strangers present. Almost immediately after the seance commenced, the box outside of the closet and within the curtains, was moved, and the contents played with. The first form that appeared purported to be a friend of one of the sitters. "Pocha" next appeared, followed by a taller form, but none of these forms got far from the cabinet. The closet door was then unsecured, and the screws thrown into the room; the medium and chair were then pushed beyond the curtains, but the form was unable to shew itself apart from the medium.

Sunday, May 1st.

The circle consisted of 15 persons. There was the usual degree of light. Miss Wood having entered the closet, the door was secured by a stranger in full gas-light. A noise was heard, apparently proceeding from a tool-box outside of the cabinet being moved. A bell was taken from this box and rung; it was carried about within the curtains ringing all the time, and was also knocked against the ceiling. It was then held out from between the curtains about three-fourths of the distance from floor to ceiling. A form came out into the circle and was weighed. The first weigh registered 6st. 7lb., and at each succeeding weigh it gradually diminished in weight until it only registered 9½lbs. "Pocha" next appeared, and after allowing several sitters to touch her, she apparently dematerialised, but the matter did not disperse as well as on a former occasion which I witnessed. At this time it seemed to go back to the cabinet more in a body, it was scarcely a complete dematerialization. Another form came out and unloosed the door, pushed medium and chair outside of the curtains, and was seen two or three times whilst the medium was seen at the same time. The writer also saw this form within the curtains standing in front of medium.

W. C. ROBSON.

8, Brandling Place, Newcastle.

Sunday, May 8th.

On Sunday at 2:30. the circle for materialization was well attended and the phenomena very good. Five distinct forms were seen and some were pretty fully recognised by two or three of the sitters. "Pocha" was visible for some time, and before retiring stood at the entrance of the curtains—the larger portion of her drapery was taken from her and on the curtains closing a tall form instantly emerged from a different opening, making a wonderful contrast in size and bulk and a most satisfactory test to the whole of the circle.

J. HARE.

"Harry Tarleton" will be resumed in our next:

The Committee of the Newcastle Spiritual Evidence Society acknowledge with thanks the receipt of a pamphlet entitled "Psychological Notes," being an extract from an address by Hon. Percy Wyndham, M.P.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.—At the Fortnightly Discussion meeting in the rooms of the above, Mr Morse, will read a paper entitled "Mediumship in Relation to Health" on Monday evening next at 8. The importance of the subject is worthy the attention of all students of Spiritualism, and our Metropolitan friends are cordially invited to attend.

BATLEY CARR.—A public tea, concert and entertainment will be held at the Spiritualists Meeting Room, Batley Carr, on Saturday the 14th inst. Mr Howell, Mrs Dobson, and others will be present. The whole is given by the choir. All are invited. It is intended to be the best they have had. Tea at five o'clock. Tickets 9d each.

MANCHESTER.—Home Circles.—For the convenience and better development of our "home gatherings," we have arranged to divide them into districts, viz:—Circle A will meet every Wednesday alternatively, at eight o'clock, at Mr Brown's, 33, Downing Street; at Mr Braham's, 302, Stretford Road; and at Mr Dawson's, 27, Ellesmere Street, Moss Side. Circle B will meet every Thursday alternatively, at eight o'clock, at Mr Thompson's, Trinity Coffee Tavern, 83, Chapel Street, Salford; at Mr Greenwood's, Auctioneer, Windsor Bridge, Chapel Street, Salford; and at Mr Taylor's, 48, Harrison Street, Pendleton. Circle C will meet every Friday alternatively, at eight o'clock, at Mr Gidlow's, 21, Great George Street (back of St. Luke's Church), Miles Platting. Due notice will be given as other circles and districts are opened. We have had no remarkable manifestations worthy to report, but our meetings have been most harmonious and genial. All have felt them to be seasons of spirit refreshings; a deeper interest and stimulus is shown, and a greater desire is manifested to develop our *own gifts*, and to live more in harmony with the spirit world. Several new mediums are developing, and for their special advancement we are forming a select circle. Thus we hope the good work is begun in our midst, and soon to see a band of earnest workers going out as missionaries in the cause of truth and progression.—Yours truly,  
J. CAMPION.

# The Herald of Progress.

FRIDAY, MAY 13, 1881.

## JOTTINGS.

The phenomena lately witnessed at Weir's Court, Newcastle-on-Tyne, through the mediumship of Miss Wood, have been of a very satisfactory character. For some time past there has been little to record in this direction, but we are glad to notice that improvement has set in and seems likely to continue.

Opinions have been divided as to the cause of this temporary cessation or partial withdrawal of the psychic forces. It seems quite reasonable to suppose that the recent events in the Law Courts, and the notoriously unjust and abusive articles in the newspapers have done much to lessen the confidence existing between mediums and sitters. With this essential restored and the mental atmosphere once more in its usual state we may hopefully look forward to still greater results in the near future.

It is sometimes asked why don't we have greater force displayed in the physical phenomena? It is argued that the manifestations are the same as they were 20 years ago, and that with this lapse of time some advance ought to have been made. It is also argued that the inspirational utterances are in nowise improved, if, in some instances, they are not inferior to those given forth in the earlier history of the movement. Here there is evidently misconception. Those objectors forget that the mass of those who are at present investigating the physical phenomena have notions equally as crude as those who did the same twenty years ago, hence the same results are necessary to produce conviction. If any advances were made in the manifestations they would tend rather to obscure than to simplify what is already above the ordinary conceptions of the mind.

The same is true in inspirational or trance speaking. The continual influx of strangers to the movement has a tendency to prevent the higher flights of soul; besides this, in the vast majority of cases our mediums have been selected from the humbler grades of society, where the privileges and benefits which education confers are almost totally unknown. When those disadvantages are enumerated, and their influence estimated, they would indicate great power possessed by the invisibles to produce even the imperfect results of to-day. Where the same circle of sitters have met regularly with the same medium results prove that great advances have been made, and those who desire the superior gifts of the spirit must earnestly strive for them, and present conditions favourable to their growth.

Spirit Communion is not merely the evidence of continued existence beyond the present. It has other purposes to serve. One of those purposes we conceive to be the development of individuality by strengthening the Will. Experience also shews that we invariably receive what we most stand in need of, though at the time we may have thought the communications made to us meaningless and aimless.

The Control and record of Clairaudient Scene to be found on another page are remarkable in illustration of this point. The medium, entering on a new line of business, which, by the way, has been taught him by his spirit friends, is occupied with the thought of how he shall best succeed. This thought attracted the attention of one thoroughly competent to advise and instruct him, the result is the promise of co-operation and instruction. Here is one answer to the *Cui Bono* question.

Those Records are becoming of deep interest, and are creating quite a sensation in certain circles. In answer to a request for an additional MS., so as to have one always in type in case of accident or miscarriage in the post, the Recorder made reply, "I can only send them when I am ordered;" which means, that the guides of the Recorder see where there is most commotion and most likelihood of doing good work, and make a selection from many dozens of records and recommend its publication. This accounts for the variety.

"Great credit is due to A. T. T. P. for his persistency of character and his untiring endeavours to spread a knowledge of Spiritualism;" these words represent the general feeling of our readers. To this we say—Amen.

On our front page will be found an excellent report of "Experiences of Thomas Carlyle," through the mediumship of Mr Wright. The manner is peculiarly that of the well-known writer, and the language and style are as different from that of the medium's own as the difference between Thomas Carlyle and J. C. Wright.

Now is the time for holding open-air meetings, and we urge upon our friends to make arrangements for holding a regular series during the season. It is a fact that there are thousands who would in the open air and sunshine listen to addresses that could not be persuaded to enter a hall or meeting room, and by a few well chosen speakers and short pithy addresses, the seeds of awakening thought may be sown which will eventually bring forth good fruit.

There need be no difficulty in arranging for meetings of this kind nor yet for the securing of speakers. Every Society has amongst its members those able to tell an unvarnished story of their own experiences, with occasional reference to the influence for good Spiritualism is calculated to exert. We have had too much philosophy and large talk, we must humble ourselves and speak to the soul as well as to the understanding. For until the Spirit of Spiritualism is evolved, and its power of appeal to the emotional nature of man, as well as his intellectual, is more fully developed, our cause will not rise to that position, nor exert that power for good, which it is pre-eminently calculated to produce, and which is the earnest of all well-wishers of Humanity.

HEYWOOD.—We held our quarterly meeting at the house of Mr Wild, Queen Street, on Tuesday week, and I am happy to say that the cause is progressing very satisfactorily here. After meeting all expenses, we have a respectable balance in hand, and although two have gone to America and three have resigned, we have an increase of six paying members over last quarter, and a good prospect of adding more to our ranks. I may say that the cause is receiving quite an impetus through the wonderful clairvoyant tests given by Mrs Yarwood, she having possessed this gift from childhood, but was only understood by Mr Yarwood and herself two weeks before Christmas last. If other societies will take courage by the mighty work which is now going on in different parts of the country, and practically organise with less theory than truth and justice must triumph in the end.—E.E.



## JOHN HODGE, DARLINGTON.

Another champion of the cause of Spiritualism has gone over to the great majority, and left a void which will not easily be filled. It is only when men like John Hodge leave us that we feel something like envy. We almost grudge them the "advancement of their going," and are only consoled by remembering that the earthly loss entailed by their departure is more than balanced by the spiritual gain which lies cradled in the future. We offer no apology for drawing attention specially to the earth-death of our dear brother Hodge. His life was a continued record of goodness; and what we have to say of him, though interesting and instructive, is but a poor tribute to a genuine life of love.

John Hodge reached the other shore on the 19th of April, 1881—the very day on which England mourned the loss of one of her most gifted statesmen. As a Spiritualist, Mr Hodge occupied what might be described as a position of unobtrusive prominence. In this, as in everything else, he was "powerful in his silence; a giant in a strength he seldom shewed." Born at West Linton, Peebleshire, N.B., there is ample proof that from childhood he had the power of "second sight." His early religious training was, of course, orthodox—sixty years ago, heterodoxy was in its infancy. But the young man was not made of metal so pliable as to be moulded by the tyrant hand of tradition. He claimed and exercised the right to think for himself, and we find him at an early age investigating and ultimately accepting Robert Owen's theories. An examination of the Secularistic Philosophy followed as a natural sequence—his mind being thus gradually prepared for the ultimate acceptance of the grand truths of Modern Spiritualism, with which we find him first identified in 1853. In that year, the pioneers of Spiritualism made their *debut* in Darlington in the Teetotal Hall. Four lectures were delivered, followed by four *seances* in full light, the lectures being given and the *seances* conducted by Mr David Richmond, at that time recently arrived from America, and at present resident in Darlington. Mr Hodge's perseverance came prominently to the front in the matter of Spiritualism. Too shrewd to be suddenly enthusiastic, and too truthful to be either stubborn or sceptical where *fact* prevailed, he was sufficiently cautious to constitute himself a successful investigator. The result was that in 1865, he was one of the most active and ardent advocates of Spiritualism in Great Britain, and was the principal promoter and president of the National Conference held that year at Darlington—a Conference which ultimately led to the establishment of the Spiritual Institute in London, and the publishing of the *Medium* by Mr James Burns. Mr Hodge was appointed President of the British National Association for the ensuing year. At the Convention held in 1866 he was again appointed President—the same honour being conferred upon him in connection with the Conference held in London in 1867-8. From that time he even more than previously devoted his time and attention to the advocacy of Spiritualism at home. John Hodge was not the man to shrink from declaring "at Jerusalem" the convictions he upheld abroad, and the entire force of his character was brought into play to educate the people in the truths of the "Gospel of Spiritualism." From 1868 to 1872, his life was one continued sacrifice to the cause he had espoused. So prominent, valuable, and successful were his labours, that in the last-named year he was again urged to accept the presidential chair. For reasons which to him were satisfactory, he declined in favour of Mr Kilburn, of Bishop Auckland. Ambition had no place in Mr Hodge's character, and as one of the rank-and-file he was as faithful and energetic as ever. Love was the motor-power of his every action, and in nothing, perhaps, was this more strongly exhibited than in the fact that when, through hard times and other causes, the Darlington Spiritualists found themselves homeless, John Hodge threw open his own door to the "faithful few." Did space permit, many interesting and well-authenticated proofs could be given of most convincing "manifestations," experienced under this good man's roof. As a Spiritualist, Mr Hodge reasoned *from*, and laboured for the highest platform. He only accepted phenomena as a proof of the basis, an instalment of the greater good. To him, they were indications that the spiritual structure was founded on a rock; but he refused to accept them as the Alpha and Omega of his faith; he declined to see in them either the building itself or the purpose for which the edifice existed. He saw something in Spiritualism higher, purer, and holier than the mere "manifes-

tations," which, otherwise, he thankfully accepted. He believed in the *moral mission* of Spiritualism, and

Lived a life of lessons  
Which he to others taught.

By his removal from our midst, Spiritualism has lost a doughty champion, and society a peculiar and rare ornament. "Though dead, he speaketh."

From what we have said, it will readily be believed that Mr Hodge was of too active a temperament to be a man of one idea, or to give his allegiance to anything which involved a retrograde or a stand-still policy. It is, therefore, no matter of surprise that, in politics, he was a Radical of the most pronounced type in his younger days, and, to his departure, remained a staunch and consistent adherent of the Liberal party. In the advocacy of his political views he was (as he was in everything) faithful and fearless. With the Chartist movement he was in full sympathy, and when, in 1869, advanced Liberalism lost one of its heroes in Ernest Jones, Mr Hodge paid homage to his "first love" by delivering an address on the departed lawyer and politician. Locally, his fidelity to principle was shown by the earnest support which he gave to Mr H. K. Spark's candidature in 1868. He departed as he had lived, the firm friend of political progress and independence.

The most gentle view of Mr Hodge's character and life could be obtained through the rhyme in which he frequently indulged. When so expressing his thoughts, he occasionally soared above his power of expression, and presented (in a crude form) the seeds for a field of thought, while ignoring the rigid rules to which even poets' license is supposed to give allegiance. This trait of Mr Hodge's mental constitution might have been omitted had it not been for one thing—the significant purity of style which characterises the last lines he ever wrote, and which a very dear friend (to whom they were given) has called "On the Brink." These lines will be found elsewhere, and commend themselves. Written so shortly before he passed away, his spiritualistic friends will not fail to note the premonition of approaching departure which permeates the closing portion; while no one will have any difficulty in tracing throughout the whole the story of an earth-life tinged with sorrow, and an unflinching faith in a happier life beyond.

In private life John Hodge was a man amongst men. He was one of nature's specialities. In thought, action, and expression he stood so far aloof from "the common crowd" as to justify the opinion of some that he was slightly "eccentric." If being benevolent, sympathetic, just, and independent is the essential oil of eccentricity, the sooner the mantle of John Hodge falls on a few the better it will be for the world. Conventionalism was his abhorrence; doing the greatest good for the greatest number was his life-work. While here he had his share of earth's sorrow. A frequent visitor at the grave-side, he had

Felt the passing pang  
Of giving to the clammy soil  
The forms he loved;  
Though never yielding to the blind despair  
Of hopeless loss.

But not even the ruthless sickle of the Reaper daunted his courage, any more than did the tricks of fickle Fortune chill his nature or change his ever open heart.

He still struggled on, happy and hopeful. To the last his firm confidence in the faith he had espoused remained unshaken.

Through years of toil and trouble it had been his comfort, and calm in that comfort he went home. Our loss is his gain. Around his grave fellow-workers and fellow-thinkers gathered in love; and that in their departed brother they had for a short time "lost the presence of an earnest soul;" and yet joyful in knowing that after they, too, had stood "upon the brink," and passed over, they would meet again. John Hodge leaves behind him many friends and few foes. But he leaves us also the precious legacy of a life of manliness and goodness. May we profit by it.

## ON THE BRINK.

Tell me why I dwell upon the past  
And seek the joys entombed beneath its shade;  
Say why I hear a voice in every blast,  
Awaking griefs that I had thought allayed.

Tell me why mem'ry doth at times invade  
The shrouded forms of the unconscious dead;  
Say why reviving features long decayed,  
Now kindle smiles that seemed for ever fled.

Tell me, why pause 'midst care's incessant strife,  
And mark the bygone years in dim array;  
Why stand they—phantoms of a wasted life—  
Mocking me sometimes as they fade away?  
Tell me why they return, as if to obey  
The conjurations of my moody mind;  
Are they renewing scenes of yesterday,  
That vividly remain impressed behind?

Or is there something in these moods that tells  
That life is *not* a vain, deceitful dream,  
For in the retrospect life-beauty dwells.  
As hope and pleasure in my youth did seem.  
Say, is it sunshine on the flowing stream,  
When heavy clouds o'ertook me when I stray'd,  
And dimm'd the lustre of my youthful dream,  
While fortune lured me on and then betray'd.

Or, midst the dearth of life's best joys,  
My deathless dreaming, my undying soul;  
And does my muse respond to electric voice,  
As quiv'ring needle vibrates to the pole.  
Then let the years for ever onward roll,  
And gently pass away into the past,  
While still I struggle for the immortal goal,  
To reach my spirit-throne at last.

Darlington, 5th April, 1881.

JOHN HODGE.

## General News.

Several replies to Mr Jones have been received, and will appear in our next.

Several copies of "The Infidel Pulpit" containing discourses by Rev. Geo. Chainey delivered in Paine Memorial Hall, Boston, U.S.A., have reached us. We shall have some remarks to make in regard to the same in a future No.

The collection for an afflicted Spiritualist at the Hackney Primitive Christian Mission, on Sunday last, amounted to 10/6. Any further sums from those unavoidably absent will be gratefully received by the secretary.

Mr T. M. Brown will leave Consett to-day (Friday May 13th,) for Gateshead and Chester-le-street districts. Address up to Tuesday next, care of Mr E. J. Blake, Grainger Street, Newcastle-on-Tyne. Mr Brown expects to journey South about the beginning of June.

ASHINGTON DISTRICT.—On Saturday evening last, Mr. E. W. Wallis delivered an excellent discourse in the Schoolroom, Cambois, to a rather large and attentive audience. This is the first public lecture on Spiritualism in this colliery village. On Sunday, Mr Wallis also spoke at Ashington and was greeted by fair attendances. The addresses are said to have been excellent, and gave great satisfaction.

DR. PEEBLES, writing to the *Banner of Light* recently, remarked that he had "lectured forty-seven evenings in succession, with the exception of two, and was very much fatigued." Now we learn, says the same journal, through the secretary of the Van Wert Society, that he has had an "attack of the hemorrhage of the lungs, accompanied with a severe cough." Dr. Peebles has been invited to visit Australia, but is undecided as yet. With the *Banner* we say "May rest, warm weather, and the good spirits help him to soon recover."

NEWCASTLE-ON-TYNE.—On Sunday morning, May 8th, the platform was occupied by Mr Horsely, who was controlled by an advanced Unitarian friend, and gave a glowing description of his experience in the spiritual existence, finding there a real brotherhood, and discovering a unity naturally developed, which he felt impelled to strive and transplant into the souls of men. Hence he came back to earth to seek to speak through the organism of this medium. Mr Horsely was followed by Mr Gibson, who was controlled by an Indian spirit, and gave two or three descriptions of spirits present, which were recognised, besides a variety of practical utterances. The meeting was very harmonious, and the varied character of the trance phenomena highly pleasing to the congregation, both youth and age being

satisfied. The evening lecture by Mr Lambelle, being the continuation of a course on "Life," was characterised by much force. The logical arrangement and orderly method of delivery to the audience in popular form of a really scientific lecture calculated to induce a truer knowledge of life and obedience to its laws, were truly marvellous in the absence of any preparation or study previously. Members and friends are particularly invited to support the morning lectures. J. H.

LADBROKE HALL.—On Sunday last, the attendances in the above Hall were not so large, owing, no doubt to the fine weather. The meetings however, were very good though the evening lecturer was compelled to cease speaking before his subject was completed in consequence of ill-health. The "Herald" is looked forward to with much interest by the frequenters of the above hall, especially the articles by Mr Oxley and A.T.T.P. The singing is much improved. On Sunday next, the usual morning meeting will be held at 11:30. In the evening Mr W. H. Harrison (Editor of *Spiritualist*) will deliver a discourse, to be followed with clairvoyance by Mr Matthews. Service to commence at 7 p.m.

QUEBEC HALL.—The audience that assembled on Tuesday evening, the 3rd inst., was delighted at the lecture delivered on the "First Crusade," by Mr James Veitch. The lecturer handled the subject in a most praiseworthy manner, showing very clearly of what portion of society this crusade was composed, and dealing with the causes that led to these Holy Wars, in a manner at once clear and satisfactory. He is only a young man, but still any one cannot fail to perceive in him the necessary parts that constitute an effective lecturer. On Sunday evening last, Mr MacDonnell delivered an interesting discourse on "Religion in Business." He showed the general hypocrisy that characterises the commercial world, how gentlemen are ever ready to give a donation to some church or institution, and at the same time selling an inferior article for a superior one. He maintained it was possible for trade to be conducted upon the moral precepts taught and expounded by Jesus of Nazareth. A friendly interchange of thought followed which strengthened his position. On Sunday, May 15th, at 7 p.m. prompt, Mr C. J. Hunt will discourse on "The Spiritualist, his Last Sickness and Death." This will be a treat. On Tuesday, at 8:30, Mr J. Veitch on "Martin Luther."

NOTTINGHAM.—On Sunday evening last, our secretary, Mr W. Yates, gave a most impressive address on the subject, "What must I do to be saved." He showed the multiplicity of beliefs and creeds of the present day. He also contrasted the belief of many churches to-day with their belief twenty-five and thirty years ago, and how they had progressed. He stated that the theology, as founded on the Scripture, was constantly changing, which is a strong proof against the Bible containing the whole of God's revealed will. The Spiritualist generally, he said, had no sympathy with the belief that the death and sacrifice of Jesus was for man's sin, but that if man did wrong, he must necessarily suffer for such wrong done, thereby "work out his own salvation." He also stated that nowhere in the Scripture is it recorded that Jesus himself said that his death was a sacrifice to God for the sin of the world. But when the young man came to him to ask what good thing he must do to inherit eternal life, Jesus at once said, "Keep the commandments." The guides of Mrs Wallis controlled, and spoke of the impressive manner in which the address had been delivered, and how important it was that men should understand the question, "What must I do to be saved;" that the life in the future depended upon the life of now. Next Sunday evening the platform will be occupied by Mr S. Hancock. Subject, "The Scientific evidences of Spiritualism."

### A GRAND AMATEUR CONCERT.

Will be held in the Central Hall, Hood Street, Newcastle-on-Tyne, on Monday evening next, May 16th, for the benefit of Mr John Smith, who for some months past has been unable to follow his employment through loss of sight. Mr Smith was an earnest member of the Newcastle Society, and took great interest in Spiritualism. The Concert has been promoted by his fellow workmen, who have secured an excellent array of talent for the occasion. It is hoped that all those who sympathize with Mr Smith in his affliction will attend. Ticket 2s. 1s. and 6d. Concert to commence at 7:30.

## A NUT FOR MATERIALISTS TO CRACK.

The *Christian Life* tells this anecdote: "A devout minister was once asked by a sceptic if he followed preaching to save souls, and on replying that he did, the caviller rejoined, 'Did you ever see a soul?' 'No.' 'Did you ever hear a soul?' 'No.' 'Did you ever taste a soul?' 'No.' 'Did you ever smell a soul?' 'No.' 'Did you ever feel a soul?' 'Yes, thank God,' said the preacher, 'Well,' said the cavilling doctor, 'there are four out of five senses against one that there is a soul.' So the matter might have dropped, but the preacher, as subtle in understanding as he was pious in heart turned the tables upon the cavilling doctor, and, being informed that he was a doctor of medicine, asked, 'Did you ever see a pain?' 'No,' was the reply. 'Did you ever hear a pain?' 'No.' 'Did you ever taste a pain?' 'No.' 'Did you ever smell a pain?' 'No.' 'Did you ever feel a pain?' 'Yes,' said the doctor. 'Well then,' rejoined the preacher, 'there are you see, also four senses against one to prove that there is no such thing as pain; and yet, sir, you know that there is such a thing as pain, and I know that there is a soul.—*R. P. Journal.*

## IMPORTANT TO MEDICAL MEN AND OTHERS.

Will you allow me to ask, through your columns, if there is any medical man who believes in clairvoyance, who will entertain the following proposal:—I know a clairvoyant healing medium who possesses a marvellous power of curing diseases. His treatment is to prescribe herbs. I have known him effect some wonderful cures, and my object in writing is to aid in placing him in a position where his great gift can be rendered more available for the good of mankind, which also is his own wish. At present he is obliged to follow an uncongenial occupation, which takes nearly all his time. Thus valuable time which might be better devoted to healing diseases is taken up in the struggle for a livelihood, and only a few hours in the evening can be devoted to healing. His spare time is now largely given to prescribing for persons at a distance, who send him locks of hair, &c. Many of them do not even pay the postage on their letters, and few offer to pay anything. Many persons whom he has relieved of apparently incurable diseases, and who have beforehand offered him £5 or £10 to cure them, have not had the gratitude to pay anything whatever, when once they were well again. The clairvoyant in question is thoroughly honest and disinterested, and does not think at all about making money by his gift. At the same time no one can support a wife and family without pecuniary resources, and I have, therefore, advised him to engage himself at a salary to some enlightened medical man, and thus be able to place his whole time at the disposal of the sick.

I believe the assistance of such a coadjutor would make the future of any medical man who had wit enough to avail himself of his services, and if there are, amongst your readers, any medical men who are disposed to entertain this idea, they can hear further particulars by communicating with—*F. A. B.*

24, St. Ann's Square, Manchester.

**GOSWELL HALL.**—On Sunday evening last, Mr J. J. Morse, again most kindly occupied the platform of this Hall. The subject chosen by his guides was "A New Nobility" on which a most eloquent and practical discourse was delivered. I need hardly say the nobility current at the present time received a most critical analysis and exposure, and the necessity of a nobility of Heart, Soul, and Purpose most clearly demonstrated in place of the phantom nobility which has been bequeathed from Sire to Son in his high sounding title and his extensive acreage of forest and land. We enjoyed quite a treat in conjunction with the above in the most able manner, in which Mr Denman presided at the Organ; and we hope in time to have quite an efficient choir, that is to say if these meetings are still to be carried on. I was sorry to hear the statement of Mr Swindon to the effect that if the friends were not more liberal in their contributions, they would be compelled to close the hall. Mr Morse followed, and made an earnest appeal to the friends to rally round the committee and support the Sunday Services, also suggested that the matter be brought to the notice of our more affluent friends, who would perhaps assist them with the needful, and thus keep this most central place open for the propagation of our Grand Philosophy. With me the wonder is not that

they are speaking of closing now, but that they were not closed long ago, for I have seen most ridiculously small sums collected out of large audiences, which had to pay both hall and lecturer and should the hall be closed on this account, I most unreservedly say that it will be a lasting disgrace to the Metropolitan Spiritualists. I think it would do them good to take a turn round the secular halls and see how they support their meetings at all of which a charge is made for admission. If you are not there half-an-hour before the time announced for doors to open your chance of a seat is small. Spiritualists of London read this carefully and think of it seriously for there is more involved than the simple closing of Goswell Hall. Show by your future actions that no enemy shall triumph over the supporters of truth.

## TRANSITIONAL MAN, OR A SPECIES OF EXTINCT CREATURES.

[Extracted and translated from a mediumistic communication entitled "*The Soul of Man in his Past and Future Career*," obtained by the late medium, W. N. Rose, architect, and learned and very distinguished Fleming, and published in *Revue Spirite* for March.]

We have now reached the limit of the animal reign, and we ought now to pass to that period comprehended between the animal and the human. As we are unable to give a complete description, we cannot refrain from giving a rapid sketch. This communication is necessary, because the creatures of this species, though they have lived upon this earth, were already extinct in pre-historic times, or to express ourselves better, they were extirpated by the men who lived at that period.

The men who were contemporaneous with these creatures—the which were no longer animals, but who could not yet be termed men—were themselves little advanced, and not much more civilized than the savages described by travellers.

They designated these transitional men by the name of "Agénères," or demons of the wood. The ancient Germans gave them the name of Wrangas. They lived in the forests of Europe and Asia; of great size and robust constitution, having nearly all the body covered with hair. They went about nearly naked. They were always at war with man, and frequently between themselves. Their arms consisted of heavy maces and of stones. They lived in caves and miserable huts, in little groups, and often changed their encampments. Fine family ties did not exist with these tribes, so much so that for the most part they knew not their own parents. Interrogated on the point by men, their general statement was that they had none. It is no doubt from this that the appellation of Agénères (not begotten) was given them. They were very troublesome neighbours; they murdered men and did violence to women. Their perpetual aim was stealing cattle and other goods, and murder was the only means to attain their ends. Unfortunately, want too often drove them to this; highway robbery, because they had learned from men the enjoyment of the necessities of life, but not the means to procure them; thus, they knew well how to keep up fire from wood, but they did not know how to light it; they knew the use of pottery and earthen vessels, but they were ignorant of the manufacture thereof. When these things were wanting, they united in great numbers, and marched generally during the night to surprise men, who most often became their victims. These latter had better arms—lances, javalins, slings, and arrows—but their adversaries were stronger, and, upon the whole, much more numerous. These retarded human population for a long time.

But, in proportion as man progressed, he found other means of defence, invented new schemes, and persevered in a war without intermission, in which all the means were good for the destruction of the Wrangas. Men profited above all by the wars which the Wrangas waged amongst themselves. They allied themselves then with one of these parties, and frequently, by this alliance, were victorious in the battle, which was carried on in the most ferocious manner.

It was not a rare event for the Wrangas to feed upon human flesh. That happened also with the men of this period, but not so frequently; and it was the custom for a fearful massacre to be followed by an abominable repast. Already in those times so far back men had learned to prepare intoxicating drinks; the Wrangas were ignorant of the art, but they were foolishly taken by the products, and these became a new temptation of theft and pillage, and they could then regale themselves to their heart's

content, which ended in complete inebriation. The Wrangas did not suspect that they were watched by the men, who only waited the propitious moment to surprise them. They were scarcely stupefied by sleep before men rushed out of their hiding places and slaughtered them without pity. In this fashion they were murdered by thousands, and, in the end, were entirely exterminated; but, although they have disappeared from the earth, they still exist in other planets.

As amongst men, there are several races of these creatures; these races are even more numerous, and differ much more amongst themselves than the human races. Those on the last rung of the ladder do not differ much from the most developed species of quadrupeds, and the most progressed amongst them approach very near our savages. But on those planets where the inhabitants are much more advanced than those on earth in intelligence and moral development, the difference between the Wrangas and a man is so great that they have been able to tame and domesticate them, and to employ them in useful labours. But these races of Wrangas are, however, far advanced, so much so that they approach man, and constitute a particular species.

The Wrangas who lived in Europe were much inferior to them, and between them and men the difference was sufficiently great.

They were differently formed; they had short legs; their feet were defective, approaching to the hands of the monkey; they could not, therefore, run so fast as men, but they knew much better how to climb; they had long arms, big hands, flat faces, with a large nose, much detached, round nostrils open in the front; a flat forehead, sloping back; beard and moustache short, hard, and bristling; hair ragged and coarse, rarely falling below the shoulders, but surrounded the head almost like a lion's mane; their face was of a yellowish flesh colour; their eyes were rounder than those of men, not oblique, and placed at a convenient distance one from the other.

The reason why these creatures were not men did not arise solely from their bodily form; it consisted in the impossibility to produce by the union of the two species a new race. The children proceeding from these unions died young, or they remained sterile, rarely reaching a second generation. It may also be that it was caused by the natural antipathy that was cherished between one and the other. Whatever it may be, never nor anywhere upon this earth, or on any other planet, has a union of these species produced a new race! More than that, the difference in the qualities of the soul were important.

(To be continued).

## 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.

### "CHRIST A REALITY."

To the Editor of the Herald of Progress.

Sir,—The offensive epithets Dr. Hitchman hurls at me I ignore; they touch me as little as they strengthen his position and argument. That Dr. H. is "an unpaid lecturer," does not exempt him from giving proofs for his assertions when called upon to do so; besides, with Dr. H. as "an unpaid lecturer" I have nothing to do; the questions I asked him, relate to a letter of his in the *Herald* of March the 25th. There the Doctor says that "the gospel attributed to Matthew,—those glad tidings of great joy," were written in the Hebrew tongue—and not in Greek at all?" The proof for this Dr. H. gives in last week's *Herald* in the following words:—"The first gospel was originally written in Hebrew, in the opinion of the best Biblical critics of Germany and Holland in 1881." Leaving aside altogether that in 1881 no work either in Holland or Germany has been published upon this question, Dr. H. mistakes the "*Hebraer-Evangelium* for *hebraisches Evangelium*." There was a gospel written for the Hebrews, but not in Hebrew. It was written in Aramaic even according to Renan, whom Dr. H. quotes on his side. That this Aramaic gospel is not identical with the gospel according to Matthew has been shown by many Biblical critics of high standing, among whom are *Erasmus, Schleiermacher, Ebrard, De Wette, Tischendorf, &c.* I must refer Dr. H. for further information to *De Wette Einleitung ins*

*N.T.*, p. 154 f.f., and p. 196 f.f.; also, to Tischendorf's, "*Wann wurden unsere Ev. geschr.*," p. 40 f.f., and *Ohlshausen Com. Einl.*, p. 12 f.f. De Wette treats the whole question in a very full manner, giving the arguments (very copious) *pro* and *con*. Tischendorf's authority, as that of a man who spent his life in researches concerning the gospels, is simply unassailable. If I mistake not, sir, the above works may be found in English translation in "Clark's Theological Library," which the Doctor quotes on his side.

Concerning the fourth gospel, Dr. H. says in his letter March 25—That "some Platonic Jew of Alexandria wrote" it. Being asked by me for proof, he says "In respect to the fourth (gospel), I protest that its genuineness is so problematical, that I decline to accept it as a record of historic fact," &c. (the italics are mine). I need not add anything, I think, to these quotations. But as Dr. H. gives the name of Renan as that of a critic adverse to my opinions, allow me to say that it must be a long time since he read Renan's "*Life of Jesus*," or he would have remembered that Renan believes John to be the author of the fourth gospel, having been instigated to dictate it by jealousy as regards Peter, and hatred as regards Judas. In the French, the Doctor will find the passages p. 27, and in the English translation (cheap edition) pp. 14 and 15 of the introduction. Another statement I asked the Doctor to substantiate is contained in the words "such a Christ as the ideal personage evolved from the consciousness or comparative Thaumaturgy of some Platonic Jew of Alexandria." (Italics mine.) In answer to my question, Dr. H. says, "that the absurdly yclept Johannine writings almost literally reproduce each form of speculatively beautiful Philonic thought," &c. If the fourth gospel is "an almost literal" reproduction of Philo, what room is there for evolving it from a Jew's consciousness? What need for Thaumaturgy? Is it so wonderful that the *Logos* of the fourth gospel bears resemblance to the *Logos* of Philo, seeing that the latter is based upon the *Mabuch-Jehovah* or *Elohim* of the Pentateuch and the *Sophia* and *Logos* of Jesus Sirach as well as upon the *Idea* of Plato! Is it quite impossible that the *Logos* of the fourth gospel should be based upon the Old Testament independent altogether of Philo? Has Wallace copied from Darwin? Dr. H.'s reasoning would force one to say that he has. Yet each made the same discoveries independent of the other. And if Thaumaturgy comes in play at all in the compilation of the fourth gospel, why can't it have been John's seeing that his gospel was widely known in the year 150? Why must it be the Thaumaturgy of "some Platonic Jew in Alexandria?" I beg to refer Dr. H. to *Dorner*, one of "the best Biblical critics of Germany"—*Entwickelungs-geschichte d. Lehre von d. Person Christi.*" *Einl.* vol. I., where he will find the reasons fully set forth against the supposition that the fourth gospel is copied from Philo.

Now, as to Jesus having been a rebel against the authority of Rome. Dr. H. couples the names of Tacitus and Suetonius. Tacitus does not accuse Jesus of having been a rebel, and as to Suetonius, who says that the Emperor Claudius—52 A.D.—drove the Jews from Rome because *Christus* had instigated them to rebellion. ("*Judeos impulsore Chresto assidue tumultantes Roma expulit.*") Does Dr. H. really believe that? And what about Plinius, whom Dr. H. does not mention, and whose reputation he must acknowledge. He did not accuse Christ of having been a rebel, and he took some trouble to learn all about Jesus and his followers (Epist. x) As to "the brilliant Lucian," he says, "that Christ was crucified for introducing these new doctrines, viz., the extraordinary philosophy of the Christians, into the world." Who told Dr. H. that Lucian wrote against Christ and the Christian? "In my opinion, Philo Judaeus *advisedly* ignored Jesus," says Dr. H. I believe so too, but he would not have done so if Jesus had been a rebel, nor has Josephus told us so, and he is, as Dr. H. will allow, of as good standing as a historian as either Tacitus or Suetonius. Having regard to your space, Sir, I conclude, although much more might be said on the subject. I trust that I have succeeded to show your readers a little of the other side of the question. Only, in conclusion, allow me to say that, when Dr. Hitchman abuses Christianity and the Christ of Christianity, let him do it in his own name, i.e., let him state his own opinions as such, and not speak in that dogmatic way which would lead people to believe that when Dr. H. has spoken, Philosophy and Science have themselves uttered their decrees.—Yours truly,

"ARMINIUS."

Sunderland, April 25.

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.

LECTURES.

Sunday, May 15 ..... Mr. Hopper ..... at 6-30.  
" " 22 ..... Mr. J. A. Rowe ..... 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. [Advt.]

Gateshead Spiritual Society.

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

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

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

West Pelton Spiritualists' Association.

President, Mr F. Walker. Vice-President, Mr W. Dodds. Secretary, Mr T. Alderson, 20, Edward-street, West Pelton.

Cardiff Spiritualist Society.

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

Birmingham Society of Spiritualists.

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

Birmingham Christian Spiritualist Society.

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.  
May 15...Mrs Braham, Manchester. | May 22 ..... Mr Gallagher

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.

May 15.....Mr Wright, | May 22 ..... Mr Tetlow.

Glasgow Association of Spiritualists.

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

Goswell Hall (London) Sunday Services.

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

Nottingham Association of Spiritualists.

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

British National Association of Spiritualists.

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

Plymouth Free Spiritual Society.

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

Yorkshire District Committee.

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

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

Plan of Speakers for May.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2-30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street  
15..... Miss Harrison, Shipley | 22 ..... Miss Hance, Shipley  
(Wade's Meeting Room, Bowling, at 2-30 and 6 p.m.)  
Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.

15..... Mr Morrell, Keighley | 22 ..... Mrs. Tate, Bradford  
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2-30 & 6 p.m.)  
15..... Mr J. Wright, Keighley | 22 ..... Mrs Illingworth, Bradford  
Sec., C. Poole, 28, Park Street.

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2-30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.  
15..... Mr Holmes, Leicester | 22 ..... Mr Armitage, 2-30; Mr Blackburn, 6

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6-30. Sec., Mr W. Walker, 46, Conway Street, Halifax.  
15..... Mr Dent, Heckmondwike | 22 ..... Mr Armitage, Batley Carr

BATLEY CARR.—Batley Carr Association, Town Street, at 6-30 p.m. Sec., Mr. J. Armitage.  
15..... Mr Armitage, Batley Carr | 22 ..... Mrs Butler, Bingley

MORLEY.—Spiritual Mission Room, Church Street, at 6 p.m. Sec., Mr John Hinchliff, Providence Buildings, Britannia Road, Morley, near Leeds.  
15..... Local | 22 ..... Mrs. Dobson, Batley Carr

BINGLEY.—Intelligence Hall, Russell Street, at 2-30 and 6 p.m. Sec., Mr Amos Howgate, Crosslata, near Bingley.  
15..... Local, 2-30; Mr. Gray, 6 | 22 ..... Miss Harrison, Shipley

OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.  
15..... Mrs. Dobson, Batley Carr | 22 ..... Mr. A. D. Wilson, Halifax

KEIGHLEY.

15..... Miss Hance, Shipley | Mr Shackleton & Mr Morrell, 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, 130, Manchester Road, Heywood. Sunday, 2-30 and 6. Private meetings during the week; particulars from Secretary.

South London Spiritual Society.

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

Marylebone Progressive Institute and Spiritual Evidence Society.

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

South Durham District Association.

Secretary: Mr. Joshua Gill, 6, Cottage Row, Old Shildon. Sunday Services are held in the Gurney Villas Temperance Hall, at 2 and 6 p.m.

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, Lees.

North Seaton Spiritualists' Society.

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

Darlington Lyceum of Psychology.

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

Howden-le-Wear Spiritual Society.

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

The Spiritual Brotherhood.

15, Red Lion Street, Clarksenwell, 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. Wednesdays, 8 p.m., Developing Circle.

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LIVERPOOL, Sunday, May 15th, Concert Hall, Lord Nelson Street, 2-30 p.m.—"Spiritualism, a Religious Solvent;" 7 p.m.—"From Earth to Heaven."

LONDON, May 22nd

KEIGHLEY, June 19th.

NORTHAMPTON, May 29th

STAMFORD, July 24th

**MR. E. W. WALLIS'S APPOINTMENTS.**

(Farewell Visit.)

LEICESTER, Silver Street, May 15th  
 GOSWELL HALL, London, May 22nd  
 QUEBEC HALL, London, May 24th  
 11, Antill Road, Bow, London, 25th  
 OLDHAM, May 29th  
 NOTTINGHAM, June 5th and 6th  
 GLASGOW, June 12th and 13th  
 NEWCASTLE, June 19th and 20th  
 BARROW-IN-FURNESS, June 26th

Friends desiring to secure Mr. Wallis's services had better write him at once, as by present arrangements he intends leaving the country early in August for a lecturing tour in the United States.

**MR. W. H. LAMBELLE'S APPOINTMENTS.**

SEGHILL, May 15th.

SOUTH SHIELDS, June 12th.

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"NO EFFORT HOWEVER SMALL  
 PUT FORTH FOR THE RIGHT  
 CAUSE, FAILS OF ITS EFFECT  
 NO VOICE HOWEVER FEELER  
 LIGHTED UP FOR TRUTH, EVER  
 DIES AMIDST CONFUSED NOISES  
 OF TIME. Through discords of sin,  
 sorrow, pain, and wrong, it rises a  
 deathless melody, whose notes of wail  
 ing 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 need or  
 necessary adjunct; it keeps the blood pure, prevents fevers and acute infla-  
 matory diseases, and removes the injurious effects arising from stimulants and nar-  
 cotics, 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 po-  
 soned blood and over cerebral activity, nervousness, irritability, worry, &c.

TO all LEAVING HOME FOR A CHANGE.—Bilious Attacks and Sea Sick-  
 ness.—"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 recom-  
 mend it to all who suffer from sea sickness.—I am, yours truly, W. Boye, Signa-  
 man, H.M.S. Industry, May 24, 1880."

HOW TO AVOID THE INJURIOUS EFFECTS OF STIMULANTS.—The present  
 system of living, partaking of too rich foods, as pastry, saccharine and fatty  
 substances, alcoholic drinks, and an insufficient amount of exercise, frequently  
 derange the liver. I would advise all bilious people, unless they are careful to keep  
 the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid  
 sugar, and always dilute largely with water. Experience shows that port, mild  
 ale, port wine, dark sherris, sweet champagne, liqueurs, and brandies are all very  
 apt to disagree; while light white wines, and gin or old w 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 pur-  
 chased 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 York-  
 mouth; at the same time, I feel it a duty to state the above facts, of which you can  
 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.

S. 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, un-  
 natural excitement, breathing impure air, too rich food, alcoholic drink, gout,  
 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 fourscore.

USE ENO'S FRUIT SALT.

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

ANY EMERGENCY.

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

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

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J. C. ENO'S PATENT.

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