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

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The Platform.

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COSMIC THEISM.

A Discourse by the guides of Mr J. C. WRIGHT.

The supreme question in the minds of the thinking part of the community—scientific and religious—at the present time, is the existence of a personal self-conscious Being as the Creator of all things. The two elements of Faith and Science are struggling against each other; to which side ultimate victory will fall, the steady current of historical facts for the last 200 years will show. The marvellous triumphs of science have added many intrinsic discoveries to human knowledge in the wide domain of nature and life, and have led to vast and important changes in sociology, commerce, and religion. Modern thought has hardly anything in common with the systems of belief and experience, existing at the dawn of the Protestant Reformation, either in religion, or politics. A retrospective view and a panoramic analysis will disclose rapid strides of progress towards a more liberal philosophy attained by the advanced thinkers of the present time.

Pious Christians are not now fighting against the proud claims of the Church of Rome to universal authority, not that the aspirations of Roman sacerdotalism are less arrogant and unjust, but that a mighty change has come over the face of Protestantism. Since the opening struggle of the Reformation, the vigorous offshoots of Nonconformity have taken their rise and become consolidated and strong. The great controversies, to which their growth and independence gave rise, absorbed all the energy and intellectual power of their leaders; but, notwithstanding this great interior and exterior absorption of religious effort in the great controversies of the times, some few devoted a little attention to side issues of vast importance to the permanent interest of humanity, as a kind of relaxation from the more bitter and angry disputes reigning in the religious world. These side issues led to a more liberal definition of political duty and responsibility, which served for the foundations upon which the subsequent changes in the constitution of the Kingdom were erected. Great questions fettered the attention of theologians. Intellectual giants fought the battle of the Church, against the philosophical deism of the 17th and 18th centuries. Warburton and Butler bore the palm of culture and forensic renown—real gladiators—that cut with pungent satire, using the weapons of an unscrupulous logic. The student of religious history must contemplate with satisfaction the disappearance from amongst us of the zeal of party bigotry and unscrupulous party selfishness. Improvement marks every successive decade. New phases of religious thought contend, first, to be admitted, and then for

supremacy. At first all forms of opposition and malignity are directed to crush the new truth; by its innate force it becomes respectable, and then popular. So soon as a belief becomes popular it lays aside its purely aggressive character and enjoys, for a time, undisputed supremacy, and the last and most melancholy stage of its existence is its conservative struggle against more vigorous and later radical forms of thought, which, in their turn, sustain the same parts in the great law of moral evolution. The despotism of ecclesiastical authority is the last evil we have to bemoan and is the last, for free-thought will have to kill. It is a tyranny of form, more than a despotic thought. It is based in reverence and credulity, and must fall before a more scientific and enlightened culture. No single force acting upon society, has accomplished so much to liberalize and emancipate the mind from the chains of mediæval superstition than the freedom of the press. It has created a power stronger than swords and bayonets, and more indestructible than monarchy. Before the bar of public opinion, it will, with freedom, discuss all questions affecting the welfare of the human race. While kings and governments held their hands tightly upon the mouth of literature, public opinion obtained but a feeble and insufficient force, and afforded no strong obstacle to the ambition of the monarch, nor the aggrandizement of the Church. With it, came the spirit of a noble independence, that is daily becoming more formidable and compact; and amongst the many important questions in which the Church and philosophy are deeply interested, is the question of the existence of God.

This question is, in the highest sense, the most important to a religious community that can be entertained. Upon the affirmation—"God exists," all theology is based, and from which all religious developments have sprung. Around this mysterious problem all the jarring creeds of the world lie clustered. It is the centre from which all forms and ceremonies radiate, and towards which the longings and aspirations of humanity gravitate. To attack a proposition so vital, requires a degree of courage and ability of no ordinary character; but there are fallacies as widely diffused, having their origin in ignorance, and which are as dear to mankind as the universal character of this proposition, that have been tested by the light of science, and have dropped from the sphere of human approbation. Theology claims to know of the existence of a personal God apart from the universe. It says, "this God has in very early times declared Himself to mankind by a supernatural revelation, which is complete and infallible." Emphatic intellectual resignation to its demands, and a humble acceptance of faith are its stern realities and claims.

But, unfortunately, there are too many "sacred books" which are full of contradictory statements about Himself, that we doubt whether He has been consulted at all in their production. As no revelation can claim a deific

source unless attested by supernatural phenomena, each and all of them claim to have been supported by miracles. But as supernatural phenomena, or miracles have ceased, and do not occur in these times, there remains no satisfactory evidence that they ever did occur; there exists no evidence, at any rate, that would acquit a man of superstition in believing them to be genuine. Each believer denies the value and the genuineness of all miracles, save those in support of his own special system of revelation. As all have the same weight of evidence—human testimony—they are all equally entitled to credence, but, as they are self-contradictory, the testimony is worthless, and rational belief impossible. Then there is the great gulf, in which no evidence exists that the God of any one of the supposed revelations is the author of Nature. Without evidence there can be no proof, and belief, without proof, is superstition. It is surprising to note how long mankind can be kept in bondage to creeds, forms, and ceremonies, by the sheer force of education and association.

As Revelation has elucidated nothing in relation to the existence of an Independent, Personal, Intelligent Cause, we will turn for guidance and instruction to science. Science is that amount of knowledge we possess of the regular operation of nature, obtained by methodical study. The magnitude and distances of the stars are treated of by astronomy; the order and formation of rocks and mineral deposits are enumerated by geology; the structural organization of the human body,—organic and functional—by physiology; and the elemental affinities and qualities of matter by chemistry. Have these sciences anything to say upon the problem raised by theology?

The nearest answer science can make is, that the highest notion is conscious intelligence expressed in man and in the physical world. The unanswered problems of science are Life and Intelligence: Are they modes of one substance? and in nature, force without organization, atoms adhere to each other, the planets hold their own orbits in space, and chemical solution and crystallization respond to inherent force; force becomes life under different conditions; centres of force develop organization, at first simple, and then, complex—simple, in the protoplasmic state, and complex, in the vegetable kingdom. Force becomes intelligence under more advanced conditions, which admit of a brain. Force in one state of molecular activity is a material inorganic development; in another degree of molecular activity, we have produced organic substances, and in another degree of molecular activity, we have consciousness. Consciousness, is the attainment of personality, and preception of phenomena in time and place. The difference between a tree and a stone is in the arrangement of the molecules; the difference between one thing and another,—of man and the rest of all other organic formations—is in the arrangement of the molecules. The force remains one and the same. We have no objection to call this force God, but God without any individuality of conscious or intelligent purpose. This force occupies no locality, but is everywhere. The truth evolved out of one square inch of space will be characteristic of every other square inch of space. That which can be predicated of a part can be predicated of the whole. Every mode of substance will change by the operation of the force which produced them, and the elemental condition re-combined into other modes. Nothing created and nothing destroyed but phenomena, substance being eternal.

It follows from this position that intelligence is the highest expression of force or God. The Pantheistic being the only reasonable and tenable position that can be taken upon the subject.

We opine, it will be clear to all, that the positions here taken show that the material conditions of nature existed for an undefinable period before the development of intelligence. First, for many dark and formless ages, the rugged anatomy of the world only stood forth inhabited by no living creature; the hills were shapeless formations of rock, unclad by the soft and verdant green, as they are seen to day. The valleys, which now present scenes of life and activity, would be the abode of silence and desolation. The earth would be a mere ugly development of rock and water. The time occupied to develop a vegetable clothing is the despair of science. It cannot be measured; but gradually, through a different arrangement of the molecules, vegetable life makes its appearance upon the earth, first manifesting only one form, and by long progressive stages developing all the numerous varieties that are grouped under grass, herb, and tree; and, then, by another re-arrangement of the molecules,

animal-life is formed. In the beginning would be developed those animals with the most simple organisms, whose manner of life require little activity, and little protection from the weather, and other destructive causes. After a great lapse of time, other and more elaborate forms of organic life would be developed—the more perfect the organization, the more advanced would be the intelligence expressed, until personal consciousness was reached. By what fortuitous combination of molecules is consciousness produced? Here the biologist and the anthropologist are stopped in their inquiries. A particular arrangement of molecules make a moral sentiment; another combination make a sensation of form and locality; sensations of pleasure and pain are positive and negative states of molecular action. Thought is a product of force; that force which produced the field nettle, produced "English Bards and Scotch Reviewers," with a change in molecular activity. The cause of Irish discontent is some peculiar arrangement of the molecules of the brain, loyalty and contentment being an opposite condition. Tories, radicals, and republicans, are produced by physiological combinations of molecules. If the "Foreign Missionary Society" could, by some means, produce a physical result upon the molecular activity of the brain of the heathen, a moral result would be attained in his complete conversion.

Whatever the cause may be that produces the change in the action and combination of the molecules, we know not. It lies for solution in the yet "unknown domain" outside of science. The mystery is complete. Intelligence is a problem unsolved and unsolvable. It cannot be touched, weighed, nor measured; but is the power that lies as the origin of all phenomena, and in which the conscious "I am" must have a place.

Individually, we may say, "I am a thinking being, and can soar and fly to the ends of the earth; I know phenomena, I know nothing beyond. I am a prisoner in my cell of nature, flapping my bat-like wings in my blindness against the walls, trying to find my way to the light of day—to see a life and a cause for all. My environments are too strong, the walls impenetrable, and the flight of my imagination and ideal too imperfect. Something there must be that predetermines the order of evolution in the arrangement of the molecules; hence, I must advance to a seeing force to—a 'determining something' that thinks out all order, and supplies the wants of development; that is present in, and is the essence of all things." The position here taken may be well illustrated by a billiard table, the balls are in position, with a complete knowledge of the nature of the blow from the cue and of the laws of motion, the position into which the balls would settle could be determined with the utmost accuracy. If the balls settled in the form of a square, as representing molecules, they shall be supposed to produce the first types of animal life. Now the question arises, by what force or agency do the balls change into the oval or round forms which shall represent animal and human intelligence respectively? Are we not warranted in concluding that an intelligent principle is involved in this force? We think so. But the billiard balls arrange themselves according to the laws of motion, the determining power is in the motion itself, even so the controlling law, or intelligence of force is identical with the force itself. Hence, those forces which are so intricate, infinitesimal, and elaborated, that control the molecules of consciousness are regulated and guided by the laws of the force itself, and become intelligent in phenomena. Force and phenomena, cause and effect, involve one another, you cannot have the one without the other. When an effect ceases, so does the cause. When a cause ceases, the effect is no longer observable. The totality of phenomena or matter has always existed. There never was a time when nothing existed, because there would have been nothing now. There must have always been an intelligent something or an intelligent something could not now exist. But intelligence exists upon molecular conditions, its expression is dependent upon anterior force, the nature of its expression is infinitely various. This force is substance, and embraces everything, and is eternal, but continually changing the modes of its expression.

If consciousness be the result of suitable molecular combinations, then it must cease when any interruption occurs to the healthy action of the brain. Death will destroy consciousness, and end all continuity of conscious experience. If the problem of consciousness involved nothing more than what is here stated, it would be quite correct to say "Death ends all." It is true,

in general experience, to say that we have no manifestations of intelligence without brain, and, in true proportion, according to temperaments, conditions, and weight of brain, will be the measure of a man's capacity. Never do we find intelligence in any animal with brain. Having once been produced, it can and must be continued. Consciousness is independent, and is detached from every other consciousness; it is a world in itself, and the law of evolution having attained that stage will not lose it. At death, the molecules of consciousness, or the billiard balls, change places, and consciousness attains another mode of expression. The intelligent principle continues its consciousness, but alters the nature of experience, and adapts itself to the new conditions by which its existence is regulated and modified. Physical visibility ceases, and a new world of phenomena becomes visible. Memory, if sensations alone keep up the identity—memory can never lose its native power of illumination. Hence, identity will never be destroyed. That self-same law which made memory will develop it, and will continue to do so for ever.

It may here be asked "How do you explain the continuity of molecular consciousness after death?" We cannot do so yet. We cannot explain how material force becomes vegetable force, nor how vegetable force becomes animal force, nor how animal force becomes consciousness. A soul or spiritual state is only another unaccountable mystery in the scale of nature coming in its own order.

It is an old mythological idea that the soul of man had a prior personal existence before it became formed in man, but, like a great many other dreams, has no natural truth in it. The soul is a production of law—of evolution—that continues alike through all the forms of animated nature, and becomes such in man, and retains it as the basis of still higher formations, organized upon a different order of sensation. Soul-life is diffused and propagated by sexual law, and the conscious force is an offshoot from parental sympathy and power. In the development of the individual members of the species, Nature has always followed this law,—it is the same in the animalculæ as it is in man. Recent researches through the microscope have, however, disclosed a form of Bacteria called *Bacillus*, in formation like rods, but inconceivably small, which are seen to propagate their kind by breaking in the middle and sailing away from one another. They seem to be generated by putrefaction, and assume various shapes according to conditions. Nature has not stuck with infallibility to the male and female conditions as necessary to the diffusion and propagation of the kind. In the development of higher and more elaborate animal forms the two conditions are introduced and maintained. Consciousness, in the spiritual state retains its perfect sexual expression—male and female spirits.

These spiritual intelligences impinge upon the line of human sensation, through most extraordinary phenomena, with which the great bulk of mankind have but small familiarity. Though invisible to mortal eye in its normal state, forms of transcending beauty are continually hovering around us as guardian spirits. They can throw an influence upon the human mind, and influence it for good or evil. They can stimulate the normal action of the intellect by vivid inspiration, and, in trances, can turn back again into a sense of phenomenal sensation, and deliver themselves of thoughts and facts bearing upon past and contemporary events and experiences. They can aid man in the study of the future—the non-cognizable states of life—but veritable development out of states below. They are engaged in purely moral and intellectual avocations, their efforts are mainly directed towards the improvement of man in the human state, and the uplifting of undeveloped spirits that have failed in the true accomplishment of life's real work. Their enjoyments arise from association and the emulation of self-culture. Numbers are employed in the study of the infinite variety of conditions modifying human life and spiritual power. They are seeking the true ideal of life, and worship is the assimilation of the highest ideal of duty and love into their souls.

Intelligent spirits have outgrown the idea of worship as a mere inflation of praise addressed to the self-love of an imaginary deity. God, the power of good, is within and, as cause and effect, both determines by law the inevitable and unchanging operations of nature. His divine approbation or condemnation, is the power of conscience. The soul is both judge and executive authority. Deeds involving moral injustice deprive the soul of the serene joy which accompanies a state of moral rectitude.

Deeds which involve an infraction of the physical laws of nature entail immediate punishment. Any disobedience or defiance of the laws of the social contract brings down the bolts and bars of the State prison. So nature faithfully carries out her own laws and administers her own punishments.

This view of the nature of God and causation may alarm many, and turn others again to the "flesh-pots of Egypt," or to an orthodox creed, the development of Asiatic mythology; yet we must not "fear to deliver our message," though some may desert the standard, and run on with the thoughtless stream. There are a discerning few who can read the arcana and realise some of the secrets of life. It is in the study of nature, and in the perfection of individual power and character, that God will display Himself to men. His highest utterances will be the expression of wisdom, justice, and truth, in the universal public opinion of all worlds—"Vox populi, vox dei." The voice of the people is the voice of God.

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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.

SESOSTRIS.

1st Visit.—27th October, 1880.

The medium, in trance, said: "I see a form; how stately; how king-like in appearance, and yet how lowly in mien; how humble is his mien. How he looks on both of us; of what is he thinking? I remember seeing him attended by many, the same in colour with himself, in my own home; he was then addressed by his surroundings as the Mighty Ruler—the King of Kings—Sesostris. A pure tiara of light is around his brow, brighter than sparkling gems, but their brightness even pales before the brightening of his eyes. He is going to speak of a forgotten lore; he is going to speak, not the opinions of all, but the unexpressed opinion of many, more especially the opinions of those surrounding you. They have not hitherto expressed them, nor have they permitted the expression of them by others, but Sesostris, he that approaches, he that gazes on us, is fit to judge, and knows the accorded permission of controlling and its limits. Then, therefore, let him speak; I, for one, shall stay; it is not often that I do stay; for when released from my body, I continue my weary search for my father, faintly, expectantly hovering over his earthly grave; but I shall stay, that I may listen to those things whereof Sesostris is anxious to speak. It requires explanation, why I should stay. It is because I recognise him as being of the same earthly formation as myself, and that when he dwelt in earth-life he was neither on earth nor in the heavens, but time formed only one continuing sleep, with only brief intervals of awakening; but in the name of that God who hath endowed with both Will and Reason all His creatures, I bid him enter on no ill-digested Thesis, but to speak of those things only, which I know, he knows. He comes from a land teeming with mystery centuries past, and of that land he was the mighty despotic ruler. See, I remember him—I remember him." [Here the medium went under the control of Sesostris, and spoke as follows:—]"This is a miserable day, changing seasons—a strange planet, the planet of my birth; Sesostris gives you greeting. Do you remember what tradition says of me? Mightiest amongst Egyptian rulers, yet but a child in knowledge, and my teacher was one of God's unseen, or, as they were known and spoken of in those days of mine on earth, as supernatural genii. There were more on earth, who held conversation with those, than there are now; men who were nothing loath to speak to them face to face; men who feared not to meet them anywhere or anywhere. When he, my genius, appeared before me, I spoke to him as I would to one of my equals; saying, 'from whence comest thou?'"

'From a world that contains all worlds,' was his answer. 'Call it by what name your mortal lips may choose, but it is the home from whence I have proceeded.' I said 'speak to me of your purpose on this visit.' He said: 'Answer me, most mighty Sesostri, what think you of death?' 'I have never thought of it,' was my answer, as I gazed throughout my gilded halls, and surveyed my servile followers. 'Think of it and answer me,' were his words; 'for I abide here only for your answer.' 'Give me time to think of my reply,' I asked, and his answer came back to me 'You have reached and passed man's usual prime, and consequently, must have dwelt on death in thought. Answer me, and tell me the result of your cogitations,' and I answered tremblingly, 'I fear this which men call death; I fear to be taken away from all that I rightfully possess, and therefore, when my thoughts would have dwelt upon it, I have forcibly turned them on something else.' He then said, 'I will tell you, death is not to be feared. I will go further and prove it. Death is no termination, but a change—rapid, thorough, and complete. Men do not—they cannot—die; they but experience a metamorphosis—a change, and I am here a living, breathing proof of my assertion, for, Sesostri, I am Jacobi—he that has spoken, when on earth, face to face with the Angel of God.' 'What think you,' was his next question—'What think you of the religion of this land? What think you of this worship given to beast and bird?' And I answered 'Such a mode of worship has a deep and secret signification, only known to the priesthood, and not to the profane.' A scornful laugh was the answer I received from my guide Jacobi. His next question was 'I have asked you of death, and received from you no reply. Answer me what you think of birth?' And I answered—'These questions are too subtle. I can govern a kingdom; but I cannot answer you.' And he then said 'Sesostri, as Death is but a change, so is birth but a change; as death is not an ending, so is birth not a beginning; as death leads but to change, so birth is not a beginning; it is but a consequence. To die is no termination of existence; to be born is not to begin to live, but to continue a prior existence. There is no such a thing as birth or death for any of God's children; for they are all eternal—from everlasting to everlasting; proceeding from the eternal and continuing the journey for ever towards Him. Journeying in this journey one continuous chain of existence, of which your religion is typical; an existence extending from this the visible world, through space, up to the throne of Jehovah Himself; but more of these things hereafter, Sesostri; I must first educate your soul, so that it may grasp and hold fast to that which is true—and he left me to awaken and gaze with amazement on those that had hastened near me, who were thinking that some ill had befallen their master and their lord; they having watched me gazing on space, and talking in inaudible conversation. Then came my next visit from Jacobi. He stood in all his splendid glory before me as I lay on my couch, saying, 'Arise, Sesostri, from thy couch, whilst I take thee from this small world to another greater one, so that thou mayst the better comprehend the ordering of the Supreme One in the universe; for I would train thy soul, and enlarge it, so that I may give you a better idea of the worlds above, around, and beneath you, than any of your subjects realise.' And I answered, 'What world is greater than the world I know, the world that gave us both birth?' Taking my hand, he led me to an embrasure, and looking out on the heavens, he bid me to look on other moving worlds; he showed and explained to me those planets that belonged to our system. He pointed out to me the difference between the stars fixed and the stars moveable, and told me that our orb of day was like these immovable stars above us; and he gave to each star a number, and those that he has numbered have now got names. And he told me that we would journey from the earth to the nearest of these worlds, and he bade me to notice well the number of inhabitants there, compared to what I had considered my crowded nation, and I tremblingly promised all that he asked from me; and I felt then, as he gazed on me, that he was tearing me from my body, until I stood side by side with him in form like unto myself, and in colour like my own; and this form I realised was recognisable by touch, having solidity, differing only from my own, which lay motionless before me, with the exception that the form that was then mine had a tendency to rise upward. My own earthly form was diminished considerably in bulk, yet retaining its similarity. We are standing, said he, after long journeying

on world number one; let us fleet rapidly through its various portions; let us listen to the conversations of its various peoples. See, in their language they speak of day like the inhabitants of the world which we have left; and, according to their conversation, their days are nearly of co-equal length with those of earth, and yet, according to their division of time, if you are noticing their speech, you will find that their year is considerably abridged, for they speak of a changing season every fifty-seven days, consequently, their year cannot be as long as eight months of earth time. Note their seasons, for their seasons changed as often as did those of this earth. Here, I got into some mental confusion, as to season and year. I did not say a word, but it was felt by the controlling spirit, who said, Mark that interpellation as a question arising from yourself. And pointing upwards to the atmosphere of that world which we were visiting, he bade me note the passing clouds, which must necessitate falls of rain which formed the glorious seas and rivers which came within our view, and then he bade me return and give life to my sleeping body. I will now give another description of another visit, and I am done. I said, I hope you are not going. No, I am not going, but I mean that my first visit to another world, was succeeded by a second one, our visit to number two. The modern name of the world I have described to you as number one is Venus, and that of number two world is Mars, the visit to which I am now about to describe. But, before proceeding, as you seemed in doubt respecting what I meant, I will explain the difference of time. Twenty-three hours twenty-one minutes forming a day in world number one as against twenty-three hours fifty minutes and four seconds here on earth; the year lasting in world number one according to the conversation, heard two hundred and twenty-three days, fourteen hours, and forty-seven minutes, against three hundred and sixty-five days and five hours of this earth-time. In world number two I could detect but little difference existing in the conversation of the inhabitants of my own experience, or in the climatological conditions; noticing alone, that the world number two differed vastly in bulk from our own earth, and considerably from world number one, and there I found but very little difference existing between the inhabitants of the earth and world number two, either in form, in feature, in the power of language, or the expression of Will. I will not allude to the difference in civilisation, or in the mode of worship; for neither on the earth, nor in either of the worlds I had visited, was the true God known. I am now done with my visiting other worlds, adding merely, that these journeys extended in my absence from my body from one hour to four days, and faint remembrances of these journeys continued with me sufficient to warn my slaves—my servants, that burial rites were not to be performed until decomposition had unmistakably taken place in my body. Worlds of immeasurable distance from the sun, the central fixed star of our system or planets of millions—some of nearly three hundred millions—of miles distant, and this distance liable to the freedom of great change; worlds, whose days and whose nights are of co-equal length of time, computing them from the absence from my body of four of our days and four of our nights. In some of these worlds when the day had changed to night, they received the light of attendant moons, co-equal in light with the retiring sun; nights equal to the day in brightness, and God's children on them in uncountable numbers. Had I no reason to be thankful for Jacobi's visits? There used to be intervals between one visit to one world and another visit to another world, in which Jacobi, my loving guide, would sit face to face with me, and would speak to me as an apt pupil. I have never controlled before; I have never spoken through lips of flesh; I have seen all the worlds in this our system, but have not been permitted to wander beyond it into other systems; but I have found in all the worlds I have visited the same order and conditions of the Supreme Almighty existing in each and all. I have found the germ of life and its fulness as advanced from the meanest reptile to the God-like form of man. And he has often spoken to me; for I have learned to be a questioner to Jacobi, and I bade him tell me the secret of the soul; from whence it came, and when it came, and how it came from the hands of the Almighty God? I asked him whether my soul, as a germ, was given as a blank and unwritten sheet of paper to me; given to me from the hands of God, even in my mother's womb, or whether it was when my little form first came into the world that I did then breathe? Was it then that its germ—this soul germ—was given to me? I bid you mark his answer, for the time has come to venture to give to some the opinion of

Jacobi—of him the spirit-guide of myself, Sesostri; he that has spoken face to face with the Angel of God; and let He that ruleth all worlds; He that is Great—so great that we cannot imagine His Supremacy—be my witness, that I repeat faithfully the words of Jacobi; but, in doing so, I also repeat that which was my opinion, not authorised by any authority superior to my own. What were originally childish objects of my pursuits settled into a firm, and, as I believe, an unchangeable opinion, and I will call this description of my belief and of my opinion as taught to me by Jacobi, the 'origin of the soul and its career from the hands of the living God until its tabernacling as flesh and blood known as human.' [I here asked for a little rest, and this had the effect of bringing the control to an earlier end than I desired. He went on to say,] "I will not only give you rest, but would to God that I could bestow on you an everlasting and never ending peace, for your labours are blessed and bear the imprint of God's approving countenance and the approval of angels. Forget not, then, at the next visit of this remarkable body, that Sesostri will speak to you of the origin of the soul, and, until then, may his love abide with you. Farewell."

2nd Visit—Oct. 29th, 1880.

Atmospheric conditions were not by any means good; but I had one of those high and mighty spirits who are far removed from all earthly conditions, and can control when they like, independent of atmospheric conditions. The medium, almost immediately after entering the room, went under control, and spoke as follows:—"Growing and progressing; all is growing and progressing: the world changes; the world has been ever-changing: ever progressing. It is a big and mighty world to the soul possessing a human form and a material body. The world with its granite rocks springing from the original germ, and with centuries for its growth; the world, with its coal and its chalk; with its precious metals—its gold, its silver, and iron; with its glittering and carefully hidden diamonds; all growing; all progressing; all changing. Millions of years ago, not thousands; taking a long time during its term of progression, ere the perfect creation of God, *Man*, was formed. Books may inform the enquiring mind that but a few thousands of years have passed since the fiat of the Almighty Creator was given and the world was made; but thousands of years must be changed into millions, for all things of the earth have acted during their change in obedience to God's law of progressive change. So, in contrast to the change in the world of matter, does the soul progressively change its state; aspiring, progressing upwards, nearer in its every stage to reason—nearer to God. The origin of the soul: what tongue can trace its wanderings? The soul is not transmitted from the hands of God direct to the human form; for if so, every birth would be a miracle—a direct intervention of His direct eternal law. But the soul germ—the life principle—commences its education in the most rudimentary type of life, until it strengthens and ameliorates its condition by the expansion of its different faculties. It may be asked: What tongue can tell how the transmission occurs? from what form does it come? and to what form does the escaped soul or life arrive? Who can classify them? No tongue can truthfully do so: but with intelligence, man can mark off, with nearly zoological accuracy, the different stages of the soul towards its ultimate goal. Reason on it. This migration of life from one form to another will be seen to be in direct accordance with the laws which were observed at the time of creation; meaning, that the generally received opinion respecting the imaginary line drawn between the reason of the human being, and the instinct, so termed, existing in the animal kingdom, is not a true one. The timid and the conventional may be satisfied with their notions of instinct, but the line is so fine between the instinct of the animal, and the reason of the human being, that the greatest minds have bowed in acquiescence to the fact, that animals do *reason* and think and act conclusively; and that this reason is not confined to the big, heavy, and unwieldy animals, but is extended also to the insect species; the difference existing actually shows that it is evidence only of a lower development. The soul's germ is there, and it is a soul's germ, that has explained itself; that has been through the preparatory training that it has undergone in attaining a suitable degree of perfection and necessary elaboration, in order to incarnate itself in the body of a newly-formed child of the human form. There is no memory remaining of its migra-

tion; you cannot ask for the memory of the child of the time that it was in its mother's womb; but the perfected soul-germ is there: escaped from what? From some animal, whose intelligence, docility, kindness, and good qualities plainly proclaimed that its title to that proud position of being the last in lower form and containing the soul germ destined to immortality. Strange as may be these assertions, they are given in good faith, in humbleness of heart by me, believing that a complete soul is formed by successive change, ere it enters into the human form. That soul, in its first form, exists in the Mollusca, and there, also, is the first evidence (slight but still traceable) of Will; and, then, in its next step amongst articulated animals, we have sensibility added to Will; and acts, denoting reason, deliberation, and action are at every moment recurring—proving intelligence. Actively smart as the working, yet wondrous mechanic—the little bee;—yet nothing is small or great in nature in obedience to God's law; the elephant, as well as the invisible gnat, are provided for co-equally. Looking, then, on their labours, the conviction must of necessity force itself on the mind, that there is reason undeveloped; but still it is true, reason and will are guiding these animals. The next progressive link in the chain is to the fish, the reptile, and the bird. Intelligence becoming more manifest, marching at an immense rate of progression from the fish to the reptile, and from the reptile to the bird, and then from them to the next chain of progression. We started from the zoophyte, where the soul, as a germ, originated, which we have traced out, and from it to the fish, to the reptile, to the bird, and with perfected faculties, the result of progressive change, it enters on its next change, entering the body of one of the mammifera: and that prepares the soul again for another change; to pass from the dense atmosphere peculiar to matter and to enter a world provided with all things necessary to support another body. The soul finds, then, that it enters on its new tenement with superior intelligence, with superior morality. And there are those who can speak and prove the next change; but what tongue can dwell on that which is prepared for the soul in eternity. It is enough, that we have traced it from the zoophyte in the body of the animal, where it has strengthened and ameliorated itself; where it has grasped the most rudimentary faculties, and where this germ soul is soaring through the air in the form of bird, and then, for the first time, it realises that there is a spiritual element, a world outside a world. There are many who speak glibly of the expectation of the soul hereafter, who utter no explanation of the origin of that soul, and who will look on this my opinion with utter scorn. Be it so, then, and with a marked and censoring severity; but let these be asked, ere their anger misleads them, to explain why the orb of day gives life and heat, and has done so for millions of years. Heat and light as much in power now as in the beginning of all worlds; what answer can they give? How will they explain that heat and light-giving principle, not destroying itself, but always acting in relationship with God's created worlds; keeping up for millions of years an unbroken chain, giving forth bright and glorious emanating beams; keeping life; giving life, not alone in this world, but in all the worlds of this planetary system? Life descending on the earth from the beginning; producing first plants, and then sensitive life, and then the soul germ, placed first at the bottom of the ladder of progress, becoming perfected by slow degrees, and finishing by incarnation into a human body, and from the human body springing forth from that shell, into a world of unimaginable beauty, without restraint of space, for it is boundless; entering, after its various transmigrations, into a world where happiness dwells, and where abide the truly intellectual and moral. Those are they that, with marked severity, put aside this my opinion and yet they will allow the expected claim from this condition to a better, but will not allow a gradual growth of the soul germ. Who can realise the mystery of the Godhead? His Law abides unchangeable for ever; He Wills—and His work is perfected. Philosophers may glance towards the orb of day; astronomers may speculate on the intense heat prevailing there, and ask whether it proceeds from the sun itself or from the atmosphere surrounding it; for such heat, says one of the professors of to-day, could not maintain itself from a world in flames; for it would be self-consumed ere four thousand years had passed, yet, for millions of years light and heat had come. Astronomers and scientific philosophers are ready enough with treatises and hypotheses; but there is no vitality in their given causes, and the vanity of their theories is but too plainly perceived. It

is useless for me to enter upon these various hypotheses of this heat and light continually emanating from the sun; they are many and various, and all are unsatisfactory and delusive, for which—neither in astronomy, nor in scientific philosophy, nor in physical science, can a good and sufficient reason be given whence this intense heat, constantly in activity, emanates. That it must be unceasingly fed is the belief of all, but science stops there, and where science is stopped on earth, so we, in our boundless spheres, are stayed. For we cannot enter there; but this, I know, that those that are the purest are the nearest to that blazing orb. I have stood within this room, and I have seen your guide with his glory on him—the glory emanating from that wondrous orb of light—the sun, that rules the day, and seen his mighty efforts in his residence now which is many thousands of miles nearer to the same circle in the heavenly spheres than formerly and those from the highest, those of the star circle, have spoken through lips on earth. But in my opinion the time will come when the spirit spheres shall have revealed to them the *Sun soul* or the perfected soul. If men now could gaze on such a soul, they would be withered up by its dazzling brightness; but there are those preparing to receive this sun's soul; those whose raiments are as bright as light itself; and what are these sun's souls? They live in the last home of the soul when it reigns over principalities and kingdoms, and, like Gods, are Creators, whose glory gives from their spiritual kingdom in that circle the life-giving principle here on earth. They are servants of God, accessory Creators, and this brightness—this life-giving principle is perfected soul, perfected from all the systems of the universe. Each sun provides a special kingdom for perfected souls, and in this our system those that are the greatest amongst spiritual guides and counsellors are those that more nearly approach the world of perfected soul; and from every attendant planet that rotates, pure soul is transmitted, re-invigorating that world that gives the life-principle to all; meaning (for it is well to be plain, and not to deal in mystical subtleties, but to clothe my opinion in plain words) the sun of this planet system, the source of the life-giving principle in times past and in time for the future; creators of motion, sensation, and life; not alone to this world; but to all its attendant worlds, as the final sojourn of purified perfected soul, is entirely divested of material halo, and is pure, holy, and undefiled; dwelling in the midst of that blazing orb, amidst those burning mountains—a fitting home for purity undefiled. From their kingdoms in that orb they view with complacency the suns revolving through space, or what was once their spiritual world. In the centre of this mighty sun, dwell those who are then fit for their next progressive change, but to what? They are realising the change in possession of perfect happiness, of absolute wisdom, of illimitable knowledge, yet they have not reached unto the sun world's centre, and from thence to where the spirit suns are preparing for those bright holy and pure of God; and simultaneously with the teaching of the chosen guides; simultaneously with their entry into the spirit worlds to counsel and advise, so shall the trumpet of change sound on earth, and then all men shall bow before his name and praise Him; not alone with the tongue, but with their whole hearts. Who can fathom the secrets of Godhead? and what tongue can utter all that is prepared for the immortal soul? we pray the Almighty to hasten this change, so that this mocking negation of all that is true may no longer exist; and that this earth may be changed, and that no longer may dwell on its surface the adulterer, the thief, and assassin; that no longer acts of wickedness and sin may be committed against the living God. For he shall become a mockery amongst men that enters the road that leads to defilement—to immorality. May God, in His wisdom, hasten this change, for the earth travails in agony, in groans and in distress; for the soul in the human form, through misguided reason, through the force of untrammelled Will has not progressed, and is not progressing. We thank God earnestly that a band of chosen ones have indeed been formed by the labours of your self and others, who form a Brotherhood, who point the road to all men of a higher religious life; who offer a home and loving hearts to those who, disgusted with the religious systems and institutions springing from these systems, but who have retained their belief in Thee, O Father God. Shelter this band; prepare them for these great events. Be Thy Name ever honoured amongst angels, amongst disembodied souls, and amongst men. Sesostris has given you these opinions; dwell on them; think of them; and if they are to be refuted, let it be reasonably done, not irritably argued on,

or scornfully rejected; for these are my thoughts; they have long been mine, century has followed century of earth time, and the thought of mine in the beginning, is my opinion still, and remains yet unchanged. May the Unchangeable, the common Father of all, the Supreme Creator, bless and keep you, so that the soul destined for eternity, may be prepared, through your labours, for their next progressive change, which will as surely come as the changes that have succeeded each other, ere the soul became what it is at present. Finis.

Sesostris was supposed to have lived about 1500 years before our era; in his day, Egypt must have had an extended empire; Sesostris is said to have marched his armies as far east as the Ganges and as far west and north as Macedonia. Egyptologists give him a much earlier day than B.C. 1500. I append a valuable

NOTE BY W. O.

Sesostris is the Greek appellation of Egyptian Monarchy, and like *Rameses* or *Moses*, and *Jacobi* (Latinised) apply to the *Sun*—incomprehensible, except to the initiated in ancient astrology. In the present instance, I take "*Sesostris*," as the personification of the inner Light and Life of the ancient Egyptian system. The name, as I take it, is the *nom de plume* assumed by a high and exalted spirit, who, in earth life, was versed in the mysteries of the Egyptian System. (Because, names do not apply to spirits and angels, for these are not distinguished from each other by names, but *qualities*.) The subjects mentioned,—as, the numbering and naming of the stars, &c., evidently point to the times when the Sun's journey through the Zodiac formed the base of spiritual teachings and systems. The doctrines unfolded in these two remarkable controls are the *Divinity in Man*—the prior existence of spirits—and the past, present and future eternity of soul—or, in plain words, the non-commencement and the non-ending of the human soul. The soul of man is—the finite God! Birth and Death, are terms applicable to the entrance and exit of another state of conscious existence. This "*Revelation*," shows that the soul is not made, or put into a body made for its reception, but that it is the Creator and Formor of its own envelope and environments.

The whole unfolds, according to the law of evolution, the means used whereby the human soul, becomes a "*Microcosm*," i.e., self-centred and self-contained, in the form of—man!—not, (as I take it) that the soul itself is differentiated, but, that in the organised form of *man*, we have the appearance of individuality, as if we were separate and distinct one from another—whereas the grand truth is, that, "*all that is*," is but the expression of the *One Life*, as dependent on, and connected with each other, as are the various component parts forming one complete human organism, itself ever-changing and forming the base for the inflow and outflow of the life-principle. From this, it is easy to see, how and where the animal, vegetable and mineral kingdoms came from, all the life of these kingdoms, are undeveloped forms, which are crowned by the majestic king—in outer nature—*man*—the highest form of Life, and from *man*, are evolved still higher forms of life, of spiritual and angelic nature—and these evolve the forms, that we conceive of as *God*! and others, again beyond this, for which no words can apply, and of which mortal man cannot conceive. The "*Star*" circle, refer to those spirits who are now communicating inner truths to mortals, and express "*Intelligence*," on which reason can be engaged. The *Sun* circle, as yet, is only shadowed forth, but which will follow in due course.

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HARRY TARLETON:

A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

CHAPTER II.

I have already observed that Harry was an ardent admirer of beauty, and many a pretty face has he been smitten with. All his new fancies in this direction he used to tell me of, and from their number I guessed that he was not likely easily to attach himself to anyone in particular. However, about this time I had reason to believe that he had at last been seriously caught. He told me so much about his love affairs—for we were quite friendly on all other topics but Spiritualism, which we now avoided by tacit consent—that I can give his experiences almost entirely in his own words.

First, however, I must premise by saying that occasionally during the summer he and I used to run down to the sea-side from Saturday to Monday—our favourite watering place being Llandudno in North Wales, where pure mountain air, a fine bay, deep blue sea and magnificent headlands conspired to render the contrast from murky grimy Millhampton, most enjoyable and exhilarating. Here we made it our first business to have a delicious plunge into the briny deep from the end of the wooden pier, which in those days projected from the foot of the gigantic mountain headland, called the Great Ormes Head—at one end of the bay—forming a delightful promenade for the lover and a ramble for the tourist.

One fine summer's eve we found ourselves promenading up and down the beach at Llandudno, listening to the strain of the local band, drinking in the pure mountain air, and admiring the pretty faces of the fair promenaders who passed to and fro. Harry was in his element. Pretty faces always, put him in good spirits, and he was unusually gay and lively. Amongst other comments upon the various beauties of the place, I heard him draw my attention in particular to one fair charmer, who appeared to have taken his fancy rather more than usual. "By Jove," I heard him say, "is not that a charming girl? I've been admiring her for some time—every time we here met her—and she knows it, too! Did you see her smile just now as she passed? I would give worlds for an introduction."

The girl in question was a fine well grown English lassie; ladylike and refined in dress and demeanour, with a pair of merry blue eyes, and a bewitching smile that was sufficient to set the sensitive heart of my friend throbbing.

She was by no means forward; on the contrary; though evidently a high spirited unsophisticated girl—fond of innocent fun—she was quiet and modest in manner. Her hair was golden brown, and waved in massy ringlets down her back, whilst a becoming blue veil wound round her white straw hat, set off her lovely face and pure joyous expression most becomingly.

Harry, I perceived, was smitten, and no wonder. She evidently liked his appearance, and was not ashamed to shew it.

The next day, being Sunday, we met her again on the promenade, this time accompanied by a mild looking youth, but beyond a pleasant smile as she passed us, of course, she dare not take any further notice of us. Harry, being naturally impulsive and impatient, felt chagrined at his tantalizing position. To be in love with a girl you do not know and cannot speak to, and yet to know—as he surely did—that she also cared for him, was certainly a trying situation. "Why not go up and speak to her, and introduce yourself?" suggested I. "She evidently likes you and would not object to know you, and what matters it, after all, if there does not happen to be somebody standing by to mutter 'Mr Tarleton—Miss Smith, Miss Smith—Mr Tarleton,'" "Yes," was his reply, "I quite agree with that; but I confess I have not the self-confidence necessary for such an exploit. Supposing she were afraid, and did not respond. What a fool I should look, stammering and mumbling, and she perhaps afraid of the encouragement she had given me, and half inclined to cut me?"

The result of our meditations was that Harry followed at a respectful distance, to see where she went to, and having ascertained the precise number of the house, we seated ourselves on a bench in view of the house, and endeavoured, by the aid of the visitors' list, to see who the occupants of the abode were. This was a large four-storied bow-windowed house, the usual style of lodging-house, of which a formidable crescent-shaped terrace skirted the bay.

Harry thought it would be some consolation to know his fair charmer's name; but behold, to his disappointment, the visitors' list disclosed the names of half-a-dozen maiden ladies, all residing in the same house, each one of whom might be the fair maid in question. "No. 10, Wentworth House, Mrs Edgecombe; Mrs Hall and Family, Twickenham; Mrs Corbett and the Misses Corbett, Ham Green, Staffordshire; The Misses Lathbury, Chaddesley Court, Warwickshire; Miss Le Gros, Jersey; Miss Baker, Ealing," &c., &c.

To add to our mortification, we suddenly perceived that Harry's fair charmer was observing our proceedings with a mischievous smile from behind the window curtain. Here was a puzzle! We were fain to give it up, however, though Harry was not to be thwarted. Stimulated by the knowledge that his lady-love approved of his admiration, he did not at all feel disposed to return to his monotonous labours in gloomy Mill-

hampton, and leave such a sunny face behind, without at least, making one desperate effort to find out who she was, and, if possible, get an introduction. We puzzled a long time over it, but at last were fain to give it up, and retire to our hotels, and the next morning, with a heavy heart, Harry was obliged to return with me by train to our duties. The thought that he might never see her again; that the only sunny face that had ever smiled on him so sweetly as she had done, should pass away and be seen no more; all because a miserable sense of false shame prevented each of them from going up and shaking hands, and being as friendly as the natural promptings of their hearts demanded, was too galling, and he could bear it no longer. He determined, therefore, that since he could not get a verbal introduction, he would at least have a written one, and if she did pass on without knowing more of him, it should not be for want of a sign from him. So he indited a letter on his return, which he shewed me, and which he read up with great glee. It ran as follows:—

Dear Miss—Upon the principle of "nothing venture, nothing win," I have hazarded the possibility of incurring your resentment, by adopting this extraordinary and unconventional mode of obtaining an introduction to a young lady, whose personal charms have inspired me with feelings of interest and admiration. Need I add, that the lady in question is yourself! Unfortunately, however, as I am unacquainted even with your name, I have been somewhat puzzled how to communicate with you, and have therefore risked this letter to the tender mercies of your landlady, who may, or may not deliver it to the right owner. I am well aware that my writing to you in this manner may be construed as a piece of impertinence, but I have determined to risk that for two reasons, which I hope you will leniently consider. Firstly, a verbal introduction is impossible, owing to my knowing none of your friends; and secondly, (shall I say it?) I have the assurance to suppose—from certain manifestations of interest on your part, of themselves, perhaps, not sufficient to warrant this intrusion—that in case a regular introduction had taken place, you would not have objected very much to my making your acquaintance!

Whether my motives will be rightly appreciated, and whether you will pardon my thus addressing a perfect stranger are questions I am content to leave to yourself. I have stated my reasons, and if they are not satisfactory, I suppose you need only put my letter in the fire, and there will be an end of the matter.

Should you, however, feel yourself sufficiently untrammelled by the conventionalities of society, to act according to the dictates of your own conscience, in a case which writers on etiquette have probably not anticipated, I shall live in hopes of being allowed an introduction by letter. Should I be favoured with a reply, and you assure me that my confidence will not be abused, I will explain who I am, and then you can please yourself what you think proper to communicate regarding yourself.

At present, I will only add, that I am a member of the legal profession, and as I think my personal appearance is already known to you, I dare say you will not be in much doubt about my identity.

Trusting to receive an encouraging response, I beg to subscribe myself with respect and admiration,

H. T., Post-office, Millhampton.

"There you are," said Harry, triumphantly, as he concluded the perusal of his epistle; "what do you think of that for a love letter? Don't you think it will bring forth something by way of answer?"

"Well," said I, "I think it should do. It sounds respectful and gentlemanly; but it all depends upon the girl. If she is a prudish young Miss, she will show it to her Mamma, and there will be a scene."

"Yes," said Harry, "that is what I have endeavoured to guard against. It may be misunderstood. They may think I am some sneaking fortune-hunter, some counter-jumper, on the look out for an heiress, and, of course, they would naturally take steps to give me a good hiding, which, whether successful or not, would be disagreeable in any view of the matter. However, one must risk something; so 'here goes.' I shall post the letter and let you know the result." The letter was accordingly sent to the landlady of the boarding-house, with a polite note, requesting her to hand it to the young lady for whom it was intended, and of whom a written description was enclosed.

In the course of a few days, I was startled by Harry bouncing joyously into my rooms with a letter in his hand. It was a neatly-written lady's note, and evidently betokened a favourable reply. "Hurrah! old fellow—Got a reply. Read that. I've been wonderfully lucky, haven't I?"

(To be continued.)

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

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The Herald of Progress.

FRIDAY, JANUARY 21, 1881.

JOTTINGS.

A little observation of our contents, week by week, will disclose the remarkable fact that each issue seems to take up some particular theme which serves as the basis of the whole contents. This week our theme is the origin of the soul.

"Sesostris," as recorded by A. T. T. P., takes a very firm position regarding the origin of the soul. According to the theory propounded, the soul has been developed through gradual and successive stages, from the lowest forms of life to its relative perfection in God-like man.

It is, perhaps, not a little singular that side by side with the opinions of this exalted spirit, we should be favoured with the utterances of Mr Wright's guides upon the same subject. In both instances, it is asserted that the soul is the product of a law operating through all the forms of animated nature.

Much may be said *pro* and *con* for such an opinion. But we venture to say that the theory expressed by "Sesostris," and enumerated by the guides of Mr Wright, is more satisfactory, to the intelligent mind, than the older doctrine which proclaims a separate act of creation at every birth. The theory of growth or unfoldment contravenes no law of reason, destroys no system of logic, nor yet implies any unnatural process; but is at once agreeable to all that we know of the Divine methods of operation, and is in strict accordance with all the "known laws of Nature."

The note appended to the control of "Sesostris," by W. O., is replete with thought and information, and illustrates, in an eminent degree, the utterances of that Ancient Ruler. Our correspondent, W. O., is thoroughly versed in this ancient lore; and being an apt and diligent student of Spiritual Science, his opinions and comments are consequently of great value.

"Spirit Messages" which, we regret to say, have been held over for some weeks past are highly suggestive. These messages were obtained through writing mediumship, and breathe an exalted atmosphere. Read along with the excellent discourse by Mr Wright, and the extraordinary communications by "Sesostris," they show that death worketh no change in the man proper; that the individual is the same after the transition as before it, and that all, invariably, retain their thoughts and express them after the manner in which they were accustomed to do while encased in flesh.

Who is A. T. T. P.? has repeatedly been asked us of late. Without infringing upon that gentleman's legitimate rights, we may offer the following reply:—A. T. T. P. is a retired Barrister, who, for some considerable time, held a Judgeship in one of the Supreme Courts of India. He is, therefore, practically acquainted with the laws of evidence, and from his long and varied professional career, he is well able to detect fraud or imposture. On an average, he has three seances per week, the proceedings of which he records in shorthand, and transcribes them afterwards, a task which occupies nearly seventy hours weekly. When this labour is voluntarily undertaken by a gentleman of means and honourable reputation, with no other object than the propagation of the principles that have conferred so much benefit upon himself, we have strong reasons for assuming the genuineness of the manifestations and the accuracy of what is recorded.

The attention of the "Scientific Investigators" is directed to the communication headed "To the Quintette of Investigators," to be found on another page.

As a system of ethics, it would be difficult to find a more excellent code than those taught in the *Bhagavat Gita*, or, "The Lay of the Holy One." Certain it is that none of the present systems of religion inculcate a deeper tone of piety nor enjoin a stricter devotion to the principles of a living, saving faith, than those initiated in the Chapter on "The Philosophy of Spirit," to be found on the opposite page. And if Spiritualists would but endeavour to follow the advice of *Krishna* to *Arjuna*, our ranks would at once show signs of vital activity and spiritual consciousness that would revolutionise the world.

The Editor purposes visiting the leading centres of the movement during the year to urge the claims of the "HERALD" and to advocate the principles of Spiritualism. Societies wishful to second these efforts should communicate during the present month, so that arrangements may be made

The complete set forming Vol. I. of this paper may be had direct from this office, post free 2s. 6d.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER XXI.—THE ANCIENT WISDOM OF INDIA (*continued*)

THE BHAGAVAT GITA.—SCENE XVII.

Subject: The Three Faiths.

ARJUN.

What is the guiding principle, *O Krishna!* that doth actuate
The worship of those men, who are imbued with faith, yet
worship not
According to the Institutes, which are prescribed in Holy Writ?
To which of these does it pertain,—to Brightness, Impulse,
Darkness—which?

KRISHNA.

The faith, which mortals actuate, is threefold in its principle,
It accords with the quality, which human atoms manifest,
And is in harmony with Brightness, Impulse, or the Darkness
states.

As is the quality, so is the faith of each, *O Bhārata!*

The faith which animates humanity, partakes of nature, like
The Being is presumed to have, in whom the trust for help con-
fides.

All those of Brightness quality, adore and love—The Mighty
One!

And those who are by Impulse led,—to Angels, Spirits, worship
pay;

While those in states of Darkness, seek the Demon Spectres to
invoke.

And know that those are by Infernal Spirits led, who instigate
The men that practice torture, by the maiming of their outward
forms,

—(The *Shastras* nowhere speak of this), but, self-deceived and
full of pride,

These foolish and misguided ones, their bodies uselessly torment,
And Me also, the vital principle of life within their frames.

The food which is most pleasing to the taste of those in each
degree

Is triune in its kind; as worship, abstinence, and offered gifts,
Are likewise, each, threefold in kind. Now, hear what these
distinctions are!

Concerning Food—the food most suited to the taste of mortals,
who

The State of Brightness illustrate, conduces to longevity,
To health, and strength, and happiness, ensuring freedom from
disease.

The food which those most dearly prize who, states of Impulse
manifest,

Is bitter, acid, salt, unripe and pungent, for it stimulates;

And is productive of uneasiness, disease, and also pain.

While food, which those who, States of Darkness manifest, like
the best,

Is tasteless, putrid, and impure; these take what others have
refused.

Now as to worship and its votaries. Those of the Brightness
state,

Perform their worship with the heart sincere; they look not for
reward,

But offer up adoring praise, convinced that so to do is right.

And these conform to precepts, and the forms which Law divine
enjoins.

The worship of Impulsive ones is offered up for sake of gain,
They look for recompense, and such affect an outward show of
zeal,

But these are self-deceived, and hypocrites. *O best of Bhāratas!*
But, forms of worship as performed by those who are in Dark-
ness States,

Is destitute of faith; these disregard the precepts of the Law,
They ne'er distribute food, engage in prayer, or give to priests
their due.

Now, as to Abstinence. That which is shewn by reverence most
profound,

To Deity, and Angels, and to those who wisdom's knowledge
teach,

Combined with life of purity, integrity, and innocence,
And, acting out the sacred vow, is called—External Abstinence.

That Abstinence, as shewn by using words of speech which ne'er
excites

To anger or to lewd desires, but which is truthful and sincere,
And, by perusal of the Word, is called—Internal Abstinence.
While that which yields to its possessor calmness to the inner
mind,

And shewn by silence, gentleness,—by subjugation of all lusts,
Combined with purity of heart, is called—the Inmost Abstinence.
That Abstinence, combining all the three degrees, as here
pourtayed,

And practised by the men, who are sustained by faith, that
nought disturbs,

Who look not for reward in after life, is from the Brightness
State.

But, that performed, by hypocrites, so that they may be well
received,

And treated with respectful due, and homage have from other
men,

Is here declared, to be from Impulse State, 'tis plastic and
unfixed.

While, Abstinence performed by men, who cut and maim their
outer forms,

Misguided by false notions of the power which Abstinence confers,
—Who wish to use it for another's harm,* is that,—of Darkness
State.

Concerning three fold kind of Charity. A gift bestowed by
those,

Who give to such as are unable to return the gift again,
Convinced that it is right to give to needy and deserving ones,

And, if such gifts are given with due regard to fitting time and
place,

Betokens that such charity, is of the state, where Brightness is.
But, if a gift should be bestowed, in hope that it may be returned,

Or for the sake of future recompense, and with reluctance given,
Then know, that such betokens states, where Impulse is the
ruling power.

And, if a gift should be bestowed, without regard to time or
place,

On such as are unworthy of the same, or with contemptuous
mien,

It shows that such a gift proceeds from those who are by Dark-
ness swayed.

Three mystic syllables are used, to designate—The Mighty One!
By whom, in ages now long passed away, the Sacred Institutes,

Of Brotherhoods,—who seek to know the secret of creative
power;

Of Revelations,—which impart the wisdom of celestial spheres;
Of Worship,—which, engaging in, will fill the soul with heavenly
joys;

The threefold sounds of Om Tat Sat, express the Great
Supreme in all.

And hence it is the first, named—Om, is always audibly pro-
nounced,

By those, whose office is to lead, and then expound the Sacred
Word,

Before commencing rites of worship, abstinence, and offering
gifts.

The second—Tat, is first pronounced, before engaging in the
rites,

By those, who are convinced, The Mighty One is All in All,
—Who long to enter into rest, awaiting in the Great Beyond,

—Who seek not this as recompense, for any merit of their own.
The third, called Sat, applies to all of goodness and of truth.

And Sat is likewise used for all good actions done, *O Pritha's*
Son!

And also for internal states, in which the spirit is at rest,
Requiring not the outer forms of worship, abstinence, and gifts:

As well as to external states, for which these outward forms are
right.

But, Asat, is the term applied, to action of whatever kind,
Be it, of worship, abstinence, bestowing gifts of charity,

If such is done, and entered on, without true faith, *O Pritha's*
Son!

It, worthless is, for present life, also, in that which is to come.

* This refers to magical arts, and powers, in order that revenge may
be wreaked upon such as are inimical to the possessor of such power,
and who can exert its malignant influence without being recognised.

It is called black magic. It is still represented in the remains of
witchcraft.

General News.

SALFORD.—The platform of the Manchester and Salford Spiritualist Society will be occupied by a local speaker on Sunday next, and following Sunday (Jan. 30) by Mr Rodgers of Macclesfield.

BATLEY CARR.—A tea party and entertainment will be held in the rooms of the Association, Town Street, on Saturday Jan. 29th, Mr Howell and other friends will take part. Tea on the table at 4.30. Tickets 9d. each.

We understand that the Queen has notified her intention to grant a pension of £200 a year from the Civil List to Mr Alfred Russell Wallace, the eminent naturalist, and author of "Miracles and Modern Spiritualism."

Read the advertisement of Mr Wallis's tea agency. The majority of Spiritualists use tea, and if they were to procure it from Mr Wallis, they would enable that earnest worker to be of greater use to our cause.

BURY.—On Sunday, January 23rd, two Services will be held in the Temperance Hall, Bury, at 2.30. and 6. when Mr W. Johnson, of Hyde, will give addresses. All are invited. Questions answered. Discussion invited.

Mr T. M. Brown will remain in Malton until the week end. Address up to Saturday—care of Dr Douthwaite, Saville Street, Malton, Yorks. After Saturday, and up to Tuesday next, care of Mr George Parrott, Westfield, Selby. Leeds and Manchester to follow.

ROCHDALE.—On Sunday next, January 23rd, Miss E. A. Hall, of Manchester, will deliver two addresses in the Spiritualists' Meeting Room. This being her last visit to Rochdale before her departure to America, friends are respectfully invited to attend. On Sunday, January 30th, Mr W. Johnson, of Hyde, will deliver two trance addresses at 2.30. and 6. Subjects to be chosen by the audience. Questions answered. Discussion invited.

An elegant silver tea service has been presented to Mr T. P. Barkas, subscribed for by a few members of the Central Exchange Newsroom and Art Gallery, Newcastle, as a compliment, not only to his able and satisfactory management of that establishment, (in conjunction with Mr. Tweedy), but out of respect for and admiration of his character and abilities as a man—*Newcastle Weekly Chronicle*, January 1st, 1881.

NEWCASTLE-ON-TYNE.—On Sunday and Monday last, Mr E. W. Wallis occupied the platform of the Society of this town, and delivered three very interesting and instructive discourses. It is due to Mr Wallis to say that he, very considerably, gave his services for his travelling expenses from Glasgow to Newcastle, and, though labouring under a severe cold, his utterances were pronounced excellent.

SPIRITUAL MESSAGE CONCERNING SOUTH AFRICA.—In the last number of the HERALD appeared a paragraph relating to the progress of the cause at Cape Town. It may interest some of your readers to quote the following extract from a message written automatically by a young lady who is in process of development in this town. The control is an Indian spirit named "Big Light," by his spirit friends, but who names himself "Chippewaw," and sometimes the "Chief," as indicating his position as leader of a band of our invisible friends in this locality. Let me premise that he informed us he had been at a new circle in London on Sunday, had then gone to the Cape, and returned to be present at our sitting on Monday night. Amongst other matters, he said:—"At the Cape, Spiritualism has made rapid progress in a short time, and the day is not far distant when the cause shall be known all through the interior parts of the colony. The people are of an eager disposition, and will not let it alone until they know what the true teaching means. They want a number of our educated friends (Spiritualists) to go there to instruct them, and they wish to be able to get papers on the subject. The people are intelligent, but must be instructed by some of our friends from England. It is our earnest desire that some of our mediums may look at this field of love, and go there to teach the people the truth of this grand cause." Regarding Miss Brown, as to whose labours I put some questions, he said:—"She is a very good lady, but not sufficient for the people; there must be more from England who know what Spiritualism really means, and who can show the truth of it; then the people will become enlightened, and will see more clearly what is the meaning of it."—W. A.

We beg to acknowledge the following with many thanks:—Dear Mr Mould,—Your application so early after launching your small steamer is rather unexpected, but as a few coals may be a means of getting up more steam to float you into mid-ocean without further help I enclose you £5, but I shan't continue it, as you know I at Christmas have withdrawn from the movement. I merely do this to encourage you to pursue the practice of the weighing of the spirit forms at every available opportunity, and give it publicity, for I know your readers, who do not visit seances, will feel great interest scientifically in such information, and reporting weekly seances.—Truly yours, CHARLES BLACKBURN, Parkfield, Didabury.

WALSALL.—On Monday January 3rd, the Walsall Spiritual Society held their annual meeting. The balance sheet showed a deficiency of a few pounds, but it was resolved to make an extra effort to clear off the debt so as to be able to sustain the public work and engage speakers as the funds will permit. To liquidate the debt, it has been decided to hold an entertainment on Monday, January 24th, in the Upper Room, Exchange Buildings, High Street, for which an excellent programme has been arranged. Tickets 3d. and 6d. each. Concert to commence at 8. A fancy fair will also be held and contributions are urgently solicited.

Mr W. J. Colville held a grand Party in the Parlours, Pembroke Street, Boston, on Christmas Eve, consisting of vocal and instrumental music, and an appropriate address and poem by Mr Colville. During the course of the evening Mr Bigelow in a highly complimentary speech presented Mr Colville with a purse of gold amounting to 326 dollars, made up by the congregation of Berkeley Hall. The recipient in a feeling speech acknowledged the great kindness of his congregation between whom and himself the most harmonious relations continue to exist. After the presentation, the company adjourned to the dining-room where all regaled themselves with the good cheer a committee of ladies had provided.—*Banner of Light*.

QUEBEC HALL.—On Sunday evening next, January 23rd, at 7 prompt, Mr C. J. Hurst will deliver an address on Materialists v. Spiritualists. On Tuesday evening, January 25th, at 8.30, an extraordinary meeting of members of this Society and friends of the cause will be held to discuss the best means of promoting, the great and grand truth, and extending its sphere of usefulness to humanity. All interested in the cause are invited. Every Friday evening at 8.30, a meeting for the discussion of various subjects relative to human happiness. Seance every Saturday at 8. For particulars apply to Secretary, 50, Crawford Street, W., or to Mr Hancock, at the hall half an hour previous to seance, 25, Great Quebec Street, London, W.—J. M. DALE, Hon. Sec.

BISHOP AUCKLAND.—On Sunday last, the South Durham District Association held a Conference in the Temperance Hall of this town. Mr Hills president of the Association presiding. From the report of the Secretary (Mr J. Dunn,) it appeared that the operations of the Association have been most successful and encouraging, resulting in imparting energy and spirit to existing circles and opening out new ground. A discussion followed as to whether the South Durham friends were in a position to take up the public advocacy of Spiritualism, and during this various speakers related their experiences and the benefits they had derived from an acquaintance with Spiritualism. A resolution was adopted, pledging support to the Association. In the evening a large company assembled to hear an address by the Editor of this paper, which was well received.

The Newcastle "Progress Circle," Herber Tower, Bath lane, held the first meeting of their Mutual Improvement Class on Friday, January 7th, when Mr H. Burton delivered an excellent inaugural address. His subject "Progress" was handled in his usual original and energetic style, and well merited the hearty vote of thanks he received at the close. The second meeting was held on Wednesday, January 12th, when Mr Mc Colvin lectured on "Man Physiologically and Psychologically considered." He held that the soul was the true man, the body being only the outward instrument necessary for the soul to manifest through; and said that the body, even in its most minute particulars, corresponds exactly with the soul, and that every peculiar configuration of the body denotes figuratively, some state of the soul or mind. These views were freely criticised. The meeting terminated with the usual vote of thanks.

TO THE QUINTETTE OF INVESTIGATORS.

A WORD OF ADVICE FROM THE RECORDER.

All your sayings and doings and waitings for the medium are all duly recorded. The stranger who presented the packet to the scientist; the conversation between the Divine and the medium; and also that between the president and the medium, are, and have been since twenty-four hours after the events, duly recorded; the saying of the investigators of the records of the City Guilds and the notes that he had concerning the Stationers' C. in his breast-pocket, have not been omitted; and the contents of a letter and the place to which the answer was to be sent, and the offer made, and the lecture, which, at the time of my recording had not been posted, are all known. My advice is: "do not be in a hurry;" "do not force the hand of those surrounding you. I have been peremptorily ordered not to force your hands; otherwise, I believe I could have had proof positive of "who you are." I have my impressions; but I wait until the pear is ripe, and I ask you to do the same. Why put before a needy man a tempting bait, which, did he accept, might ruin him! All in good time. Recorder, investigator, and medium will be brought together, and a rich treat it will be. "*Festina lente.*"—Yours truly,

A. T. T. P.

PASSED ON.

The Spiritualists of Heywood have this week, been following the beautiful example of our Durham friends. Rosa, the daughter of Mr E. Ellis, passed to the higher life, January 8th, 1881, and was interred in the Heywood cemetery, January 12th. The body was beautifully adorned in the coffin with pink paper tastefully arranged and white muslin; and the coffin plate bore the inscription, "passed away" instead of the usual word "died" significant of Spiritualistic faith.

Before leaving the house of Mr E. the guides of Mr Tetlow, delivered a very impressive invocation. The friends then proceeded to the cemetery where they were met by friends from Rochdale, amongst whom was Mr Parsons, President of the Rochdale Society, also Mr and Mrs Brearley. The corpse was taken into the Dissenter's place of worship by Mr Brooks and Mr Brearley. The beautiful service which followed consisted of singing 29th Hymn in Spiritual Songster—"We do not die—we cannot die," an invocation, and an address on philosophy of Death, by the guides of Mr Tetlow. Then proceeding to the grave another hymn 42nd Spiritual Songster was sung,—"*It is a faith sublime and sure.*" Again the guides of Mr Tetlow poured forth their clear solemn and impressive eloquence holding all spell-bound. The address on the Philosophy of Death was remarkable for its richness of thought, and beauty of conception, but the one at the grave was still more grand, bringing the Roman Catholic mourners from their worship, leaving the dead to take care of itself while they listened to the stirring words of the entranced medium, even the grave digger forgot his labours to watch the unusual proceedings.

We hope these spiritualistic funerals will be taken advantage of, where ever it is convenient, to let the world see what our faith is. The evening was spent agreeably in singing sweet hymns and listening to the controlling intelligences of various local mediums. A lady clairvoyantly saw the child—whose body had that day been interred—amusing itself in the room where they all sat apparently cheerful and contented.

T.

MISS WOOD'S SEANCES.

I had the pleasure of attending a seance last Sunday morning at the rooms of the society, and thinking that a record of the phenomena which occurred might be of interest to your readers, I send you the following brief account of what took place:—

The morning being very cold, only two gentlemen were present (exclusive of the seance managers), consequently it was not thought worth while to hold a seance.

But the room being comfortable and warm, it was suggested that we might sit for a short time in order to try the effect of a new lamp of stained glass which has been presented to the society by Mr H. A. Kersey. Miss Wood was secured in the cabinet in the usual manner, and almost immediately was controlled by "Pocka," who informed us that everything was so

comfortable, we might probably have some good manifestations.

In a few minutes, a box, outside of the cabinet, containing some toys, was opened, and the contents noised about, and simultaneously knockings were heard on the opposite wall—a distance of about six or seven feet. Very soon a "form" was seen at the aperture of the curtains; it came out, and signalled for the light to be lowered, which was done, but sufficient was left to enable everything in the room to be distinctly seen. This "form" touched all the sitters, and allowed one gentleman to stand up shoulder to shoulder with it for the purpose of comparing height. The head of the "form" reached the gentleman's ear—about five feet six inches. After this "form" retired, "Pocka" came out, and allowed her hands and feet to be felt, and also distributed sweets to the sitters. Another "form" appeared, who, after touching all those present, stood up against the wall for the purpose of ascertaining the height, which was five feet nine inches. It was asked to de-materialise outside of the curtains, which it did by gradually diminishing in size, until only a small dim speck was left. This as gradually increased again in size, until another "form" was complete, but not quite so tall as the previous one, then walked round the circle, and finally passed within the curtains, unscrewed the cabinet door, and pushed the medium—seated in the chair—out into the circle.

All through the sitting the light was better than ever I had seen it before, and the ruby-coloured lamp gave a fine mellow light, which no doubt added materially to the success of the sitting.

J. CAMERON.

Newcastle-on-Tyne.

SPIRIT MESSAGES.

(Continued from page 335 Vol. I.)

Received through the writing mediumship of "F. J. T.," Authoress of "Bob and I," "Heaven Opened," &c., &c. They will be found instructive, and illustrative, not only of the difficulties spirits have to encounter in communicating, and of the mode of transmitting their thoughts through a medium, but also of the influence of former opinions and of the diversity of thought prevailing in the Spirit Land.

(Present, Mr and Mrs T.; "F. J. T." Medium.)

Mr T.—asked if our friend—"L. S." was present.

Spirit "L" yes, dear friend, T. of course I take this chance of a chat with you. Anything which tends to raise the mind Heaven-wards, is precious. I am growing in knowledge, I rejoice to say, most consciously; and indeed exult in the opening power of the immortal spirit. A Spirit so crushed, and thwarted in its aspirations while on earth, in a frail weak body I am already thinking how delightful it will be, to renew our converse in the spirit-land. What vast expanse of subject will present itself! What amazing strides has even your earth taken since I was with you! You cannot see, as we see, how this movement of Spiritualism has opened up a wide arena of spiritual insight. We see that even in its infancy, and lowest developments, the ultimate end and use is incalculable.

The seed of the knowledge of both good and evil, is now scattered broad-cast. We see the black dense cloud of evil arise, and spread; but also, in like manner, we see the golden threads of good, which glance across the cloud of evil, even as lightning in the storm.

Light shall dispel darkness. God, and good, shall scatter the clouds of evil, for they are but clouds. Evil is not substantial, in the same degree that good is. I am still studying, the mystery of evil. It is wonderful! I can but feel that the fight between good and evil leads on to the highest good. A good that can only be attained by the conquest of evil. And that is all I can convey to you (upon this subject) through this medium. I think, even if I could talk to you direct, I could not say more.

Behold how the life of Christ shining out from the darkness which surrounded him on earth, has illumined the whole world! Had Christ *not* endured this struggle, this evil persecution, this contact with, and contest against evil, we may almost,—but, with deep reverence,—enquire, could his work have been so fully accomplished? or rather—*so well begun*. For the end of Christ's work is not complete until the powers of darkness shall be overcome, and the good reign supreme over the universe. This

time is yet afar off. But the germ of Spiritualism now spreading, is destined to be the opening up of the supernatural."

Mr T. If you read our minds, you will know they have been exercised to-day, upon the mystery of suffering; more especially in suffering innocence?

Spirit "L." Was not Christ innocent? How did he suffer! In his incarnation is revealed, to the spiritual world, the Law of Sacrifice, so deep, so wonderful! but running throughout all history in its symbolism. Whilst all on earth are so united—by the bonds of love,—as well as of evil;—it is inseparably established, that the innocent must suffer with the guilty. Good and evil, re-acts upon each other. And as you know well, the evil to one, is the good to another! The recompense to the innocent sufferers is given three fold, when in his spirit-home, and the tangled web of life is unravelled."

Mr T. Am I to understand that whenever I think of you, and endeavour to realize your presence, you are with me? and the same with any spirit with whom I was in sympathy here?

Spirit "L." Yes. I believe always. But of this I can only judge because of my knowledge of magnetic attraction. Frequently my presence at your side, brought by some note of sympathy between us, is the signal to you to wish for me, at other times your desire for me brings me. This holds good in all spiritual communication, and explains most naturally, why—as a rule—those wishing intercourse with any especial spirit, can gain it. *Any desire produces rapport.*"

FEBRUARY 20TH, 1876.

"Let all your desires tend heaven-ward; then, and then only will your spiritual intercourse be profitable. Let it not be mixed up too much with the worldly interests."

F. J. T.—"Here remarked—mentally—you do not mean you must not help us in such thing?"

Spirit.—"No, I do not mean that, neither does that remark apply to you personally,—but it is rather a criticism upon the scientific and sceptical researches now going on. People rush into Spiritualism in a spirit of curiosity, rather than of reverence. They may find scientific proof of the existence of an intelligence outside nature, around them,—but not until they reach from nature, to Nature's God,—and from the physical to the spiritual, will their path be smooth and helpful to their inner spirit life."

We, as ministering spirits, rejoice as much (in its way and place,) to help you in your mundane affairs, to the best of our ability, because whilst in the body—the surroundings belonging to the earthly mundane matters are inseparably connected with your spiritual nature; and where the jars consequent upon the former state can be softened, or even harmonized, the spiritual can be better attained. Nevertheless, the trials of earth, tend to purify the spirit, if received as chastening from a Loving Father, one who is as much your Father, whilst you are in the body, and subject to its trials, as He will be your everlasting Father throughout all ages. * * *

Mr T.—"Had been saying how very little we could get from the spirits."

Spirit.—"We cannot use the medium powers beyond a certain point; and when you think we teach you so little, you must not judge by the few words that come—so feebly—at a time,—but at the life influence that the knowledge of spiritual presences brings to you. The influence it exerts to make you reach out your own powers, and thereby gain insight into matters that would otherwise be hidden in gross darkness. Each medium, taken separately, may be but (as a gimblet hole, to let the glory through.)—but there are mediums rising on every side and the multitudinous (gimblet holes,) let in a vast abundance of light, which taken separately could not be given."

This was a new and unlooked for control, purporting to be an uncle of Mr T's. We had been wishing for intercourse with "L. T." The reason why he did not come was explained on the 22nd inst., as follows, on taking the pencil.

"Yes, I am coming to-night. I your friend "L." I gave way to the spirit on Sunday night, for several reasons. I knew you expected me, and "M. J." So the spirit who did write was unexpected; not the result of your own mind you see! But I have, as usual, much to say. So many things are occurring in which we, as spirits, watching the progress of the world's history, are deeply interested.

Fear nothing from the vast amount of deception that is coming to light.

The good predominates, and will conquer. * * *

Remarks were here made with reference to the different religious teachings, coming through various spirits, especially with regard to a book just published.

Spirit.—"I believe, as far as the control was obtained, the report as given in the book is truthful: but much must be taken as allegorical, or symbolical. The religious teachings were strictly confined to the power of the medium's mind. This must always be. It is, of course, a hindrance, in one way, for each individual mind is as limited in its receptive powers, as the medial powers are limited. So that, dear friend, T. even if we could, as you so wish, pour through any medium, such floods of spiritual wisdom as you long for, it would go for nothing; for the mind of the receiver could only receive up to its limits. Do you see what I mean? Of course, the more expansive the mind, the better we can teach; but it is limited. You must wait to get freed from your body, before you can attain to high spiritual knowledge. Even if we give as much as we can through any medium,—"F. J. T." for instance, I think, what I say through her will germinate, and grow up in your mind, and bring wider range of teaching than at first appears. This is, in a small degree, illustrated by your own acknowledged experience; and this is universal,—that spiritual messages increase in beauty and depth of meaning the oftener they are read. This is the result of inspiration, or, breathing into, and revealing. All good books are inspired, in a certain degree, but there are degrees of, and differences in inspiration or influence. These two words are distinct, and yet synonymous. They are, so to speak, the positive and the negative in the mental nature of man. Inspiration comes from the outer; influence, springs from the inner. The combination of the two brings the perfection of revelation. One is not complete without the other. This, you must think of."

Mr T.—"It is stated in "Hafed," that a single man will come shortly, who will revolutionise the world?"

Spirit.—"I do not myself understand that any individual man will come in the form thus spoken of; but I believe it does refer to Christ's personal, or spiritual reign. . . . In this there is the error arising, from the difficulty of finding suitable words in the medium's mind. The one man here predicted, I believe to be a vast influx, universal and . . ."

No! I cannot find the word. I mean, instead of man, as an individual, use the term spirit, is more diffusive. Thus, the Christ spirit will come, as One man, symbolically, but not positively."

Mr T.—Are you interested in visiting? and can you easily visit other worlds beyond the planetary system?"

Spirit.—"It is not much in my line, as you may suppose. I am much more interested in theological discussions, and deeper spiritual philosophies, of which I can but give you the smallest hint.

I prefer the philosophies of the mind, interiorly, to the sciences which refer to the exterior. The time will come for me to travel and explore. . . . I do not care for it yet. I like best to come to your earth, and compare its germs of philosophy with the broad expanse presented here; and this, if I could, I would show you."

Mr T.—Is Christ's work, in life and death, applicable to the inhabitants of other worlds?

Spirit.—"It was universal. He was, and is, God; His work, thus, is not limited; it has ever been—it ever will be. He is unchangeable, immutable—the Prince of Heaven and Hell, too!"

When I use that word, it is but to shew, how He, the God, is God over all—evil and good.

You know I never did believe in the old Theological Hell; and now I know that it is a state induced by people's own actions.

If it is a state, it must of necessity be a place, because individuals make the place, and supplies the state; and as like goes to like, all who are passing through the trials—the fire of purification, would be in the same, or relatively the same spheres.

State, place, and sphere—three words synonymous, yet distinct. We could preach a sermon upon each word."

Mr T.—We have been hearing about being in Christ doing his work; what is meant by being clothed upon with Christ's righteousness?

Spirit.—"I should like to answer this question more fully than I can now, as the power is nearly gone."

LIST OF SOCIETIES.

The following list of societies are inserted *free of charge* for the convenience of Spiritualists visiting other towns. And that it may be useful and reliable, we request Secretaries and others to furnish us with their names and addresses, and to notify us of any alteration being made of Secretaries or places of meeting:—

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

President: Mr. JOHN MURDO, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: Mr. H. A. KERSEY, 4, Eslington Terrace, Newcastle.
Sunday, January 23...Mr W. C. Robson...Address...at 6:30 p.m.
Sunday " 30...Mr J. C. Wright...Trance Address...at 2:30 and 6:30 p.m.
Monday " 31...Do. do. at 8 p.m.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10:30 a.m...."Form Manifestations," Miss C. E. Wood
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
Wednesday, 8 p.m....Class for Aspirational and Devotional Spiritualism
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.

Gateshead Spiritual Society.

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

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr. G. Hall, Choppington Colliery. Circle Meetings every Monday and Thursday, at 7 p.m.

West Pelton Spiritualists' Association.

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

Cardiff Spiritual 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. **Vice-Pres.,** Mr. R. Groom. **Sec.,** Mr. J. Kennedy
Oozells Street Board School. 6:30 p.m.

Birmingham Christian Spiritualist Society.

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

Leicester Spiritualists' Society.

Sec., Mr. Wightman, 56, Cranbourne-street, Leicester. Sundays, Public Services, 11 a.m. and 6 p.m. Thursdays, for Members only, 8 p.m.

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford. Manchester. **Hon. Sec.,** Mr. R. A. Brown, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6:30.

Walsall Spiritual Society.

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

Islington Spiritual Society.

70, High-street, Islington, N. **Hon. Sec.,** Mr. Hugh Hutchinson.
Public Circle, Thursdays, at 8:15 p.m. prompt. Mr. W. Wallace (Pioneer Medium) attends. Other evenings members only, except country visitors with recommendations from secretaries.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. **Pres.,** Mr. R. Pitton, 44, Walnut-st., Cheetham, Manchester. **Sec.,** W. T. Braham, 392, Stretford-rd, Manchester
January 23...Mr Tetlow | January 30...Miss Hall

Glasgow Association of Spiritualists.

164, Trongate. **Pres.,** J. Walker, Esq. **Vice Pres.,** Mr. J. Robertson.
Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill.
Children's Lyceum, conducted by Mr. Robertson, every Sunday at 2 p.m.

South London Spiritual Society.

164, Ferndale Road, Brixton, S.W. Seances are held at the above address on Tuesdays, 8 p.m.; Sundays, 7 p.m. Punctual attendance desired.

Great Yarmouth Association of Investigators into Spiritualism.

Sec., Mr. R. R. Dale, 3, Waterpark-ter., Southtown-rd., Gt. Yarmouth
Sundays.—Instructive Seances, at which Discourses are delivered
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Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for January.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. **Sec.,** R. Jarvis, 20, Paisley Street
January 23...Mrs Illingworth, Bradford | January 30...Mr A. D. Wilson

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

Sec., Mr. Smith, 17, Scott Street, Butler Street, Bradford.
January 23... | January 30...Mr John Wright, Keighley

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.
Sec., C. Poole, 28, Park Street
January 23...Mr Armitage, Batley Carr | January 30...Local

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. **Sec.,** Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.
January 23...Mr John Wright, Keighley | January 30...Mrs Illingworth, Bradford

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. **Sec.,** Mr. W. Walker, 46, Conway Street, Halifax.
January 23...Mr Pell, Morley | January 30...Local

BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m.
Sec., Mr. J. Armitage.
January 23...Mr A. D. Wilson, Halifax | January 30...Mrs Dobson, Batley Carr

MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.
Sec., Mr. John Hinchliff, Providence Buildings, Britannia Road, Morley, near Leeds.

January 23...Mrs Dobson, Batley Carr | January 30...Mr Armitage, " "

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

Sec., Mr. Amos Howgate, Crosslats, near Bingley.
January 23...Miss Harrison, Shipley | January 30...Mr Wallis, Nottingham
" 31...Mr Wallis, Nottingham

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

January 23...Local | January 30...Mr Pell, Morley

KEIGHLEY.

January 23...Mr Shackleton and Mr. | January 30...Mrs Jarvis, Bradford
Morrell, Keighley

Liverpool.

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January 23...Mr J. C. Wright, 11 & 6:30 | January 24...Do. 8:0

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7, Ellingford-road, Mare-st., Hackney, E. Seances—Sunday mornings, 11, Spiritualists and members only; 7 p.m., Spiritualists only. Tuesdays and Thursdays, 8 p.m. Other evenings, prior arrangements
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South London Spiritual Society.

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

Marglebone Progressive Institute and Spiritual Evidence Society.

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

British National Association of Spiritualists.

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

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