

THE

Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 29.—Vol. II.

FRIDAY, JANUARY 28, 1881.

One Penny.

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HARRY TARLETON: A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

I read as follows, in a neatly-written lady's hand:—

"Wentworth House.

To Mr H. T.

I received your letter this morning, and was much amused at your novel mode of procuring an introduction; but I shall be happy to make your acquaintance, for the whole affair is so out of the common that it amuses me intensely, and I have a good laugh each time I think of it. You must find your own method of making yourself known, for I shall be too much ashamed to look at you after writing this. In haste, from

GRACE LOTHBURY."

Harry was, of course, delighted, and at once set about writing out a reply—

"Dear Miss Lothbury,

I think I ought to thank you for your ready compliance with my novel request, and I am delighted to think that you are more amused than offended at me for my impertinence.

You must, doubtless, have sympathised with me in my difficulties in making out your identity, when you saw me poring over the Llandudno Directory whilst seated on the bench in front of your lodgings. It was only by strategy that I succeeded in discovering your habitation, and then only to learn that there were several young ladies in the house, each of whom might have been yourself. However, I can only guess that the letter reached its right destination, as I had then no other clue to your identity, but the description of the 'tall young lady with the blue veil, light grey jacket, and black silk dress.' I can, therefore, easily imagine that my escapade has caused you some amusement, but I protest against the necessity for your being ashamed to look at me, after writing such a proper reply, and shall hope to argue out of that delusion when I next have the pleasure of 'catching your eye.' If you should still be in Llandudno next Saturday, I will endeavour to act on your hint, that I must find my own way of making myself known. Although I may have assurance enough to introduce myself where I am favoured, I fear I have not impudence enough to do so when strangers are present, and I, of course, assume that you have not made confidants of your friends in this highly romantic affair! In the latter case, you would naturally object to my rushing into your presence whilst engaged in earnest conversation with the young gentleman who last week did the honours of the promenade so agreeably; much less, when you are seated in the bosom of your family!

If then, you should so far be able to assist me over the style, as to state 'when, where, and how,' after seven o'clock on Saturday next, either alone or accompanied by the smallest of small boys, you will accidentally happen to be going to the post, or the pier; why, of

course, nothing would be easier than for me to be—by singular coincidence—turning my steps in the same direction. Awaiting your early reply, I remain, yours sincerely,

HARRY TARLETON."

Miss Lothbury's reply to this reached Harry the morning of his departure. He gleefully showed it me—a short pencil note—and I read as follows:—

Dear Mr Tarleton,

I quite agree with you that it would not do for you to speak to me when I am with any of my relatives or friends; for I should never hear the last of it, if you did; but as you propose the pier, I think it would be the best place, for I often sit and read there, when I have nothing else to do. If nothing prevents, I will be out about seven with my little brother or maid, or, if I cannot get either, I suppose it would not be very wicked to go alone. At all events I will do my best. The young gentleman who did the honours of the promenade, has left, so you need not mind him, but my Cousin is coming to stay with us from Saturday to Monday, so that if I should, by any possibility, be detained, you will understand the reason. If you should write again you can still address to Wentworth House, for my letters are quite private, in fact, I am my own mistress for I have no mother, and papa is not here (I am staying with my aunt and cousins.) I have only a little brother here. I hope you will be able to read this scribble, but I am writing it on the cliff, and of course have no ink.

I have not time for more now, as I have spent half in laughing; so that my brother cannot imagine what is the matter.—Believe me, yours truly,

GRACE LOTHBURY.

P.S.—I almost feel as if I knew you. I suppose from your amusing letters.

Harry could not stay to say more, so I saw no more of him until his return, when he turned up as usual at my lodgings, in high spirits, looking very happy and proceeded to tell me, all about it.

"On my arrival at Llandudno, I found that it was raining; however I proceeded at the appointed time to the place of meeting, where I had not been waiting long before I espied the fair object of my thoughts coming towards me, enveloped in a long grey waterproof and carrying an umbrella. She was accompanied by her maid. Certainly, the conditions under which we met were not romantic. However, I was in a state of delightful excitement. The novelty of the whole affair was so very attractive, with a tinge of romance about it, that I had never felt so happy and proud before as I did when I saw this sweet girl coming smiling towards me, looking so charmingly shy and embarrassed withal, and yet with a merry twinkle of sly humour in her honest blue eye, and to feel that a week ago I was in despair of ever knowing her. Now we felt like old friends already, and after just the slightest awkwardness over the first handshaking, before we had fairly made up our minds how we should open the conversation, we soon felt quite at ease and supremely happy—umbrellas and rain notwithstanding. The up-

shot of our little talk was that she could not stay out any longer that evening, but the next morning, being Sunday, she arranged to have a head-ache which would prevent her going to church (very wicked, wasn't it?) and instead of that she would contrive to give her friends the slip and join me for a walk. Thus we parted on Saturday and I returned to my hotel and dreamt about her all evening and all night. The next morning was a lovely sunny day, and as the merry church bells of this fashionable watering place summoned its well-dressed crowd of visitors to morning service, I might have been descried carefully observing—from a respectable distance—the front door of No. 10, from which I counted the exit of sundry parties of church goers, amongst none of them of whom did I see any signs of my lovely Grace. When the bells at length were at rest and all good people were supposed to be quiet, the fair invalid at last made her appearance, looking very graceful and ladylike. I could not help admiring her well-grown figure, so nicely set off by her simple and yet tasteful attire as she came smiling towards me. We turned in the direction of the Great Ormes Head, the giant sentinel which bounds the end of the narrow promontory on which Llandudno is built, and towering upwards in a precipitous ascent from the sea, affords such charming true lover's walks and extensive sea views to those who care to explore its surface. We cared little about the scenery. All we desired was to get as far away from other people as we could, so we sauntered along the mountain footpath, which, rising gradually from the water's edge, encircles the whole huge headland, and affords several glorious sea and land views, the latter comprising the adjacent Welsh mountain scenery in magnificent expanse. Here we found a quiet sheltered corner, where seats were provided for those who chose to avail themselves of the opportunity for resting. We sat down here and passed a delightful two hours all alone, with the sheep browsing along the precipitous face of the cliff, the deep blue sea 500 feet below us, and a glorious expanse of clear blue sky overhead, all set off by the warm sunshine of a peaceful Sunday morning. The whole situation was so novel and romantic to my mind, such thoroughly enjoyable surroundings and a pretty girl, half shy and yet quite familiar, seated by my side, telling me all about herself and her family and digging holes in the cliff with her parasol all the time in a state of amused embarrassment, that I could scarcely realize it myself how I could have been so fortunate. Her mere presence gave me a delicious sense of perfect happiness, as if my whole frame were imbibing from her a stream of magnetism so that I began to think I at last knew what it was to be in love. At the same time I was too shy and respectful to think of indulging in the slightest familiarity, I did not even venture to sit quite close to her, but worshipped at a little distance.

Some one has said that a sure sign of two people being in love is when their conversation is personal, and if that be a true criterion, it only proves the more how completely I was overcome, since we talked about nothing but our two selves the whole morning, and the time slipped away so rapidly that it was necessary to think of returning before we had begun to notice where we were or how we got there. She told me much to my astonishment that she was *only* eighteen, and had just come from school, though, in personal appearance, she had all the charms of a fully grown woman. She did not lose interest in my eyes on that account, but I confess I felt rather guilty; as if, in short, I had to some extent taken advantage of the ingenuousness and romantic notions of a mere school girl. My conscience however, did not reproach me. My motives were honourable. I loved her, and she liked me, and that was enough for both of us.

(To be continued).

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

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Dr Maurice Davies in the Kensington News for October 16th, says of "Bob and I, or Forget me Nots from God's Garden," "This quaint title is prefixed to one of the most beautiful little stories I have ever read, a trifle weird and spiritual, perhaps on that account calculated to interest grown-up children, as well as immature ones. It reminds one of "Gates Ajar," but is still thoroughly original. It is by F. J. Theobald, author of "Leaven Opened." (Published by Jas. Clarke, Fleet Street, price 1/6.)

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.

LONG DICK—A DRUNKEN SAILOR.

Jan. 11, 1881.

Have "Historical Controls" come so low as to record controls by spirits who never had, nor ever are likely to have, a history of any sort? A few weeks ago, you gave us the history of a poor miner, of whom nobody knew or cared about; and the only thing famous in history about him was the fact of his being killed in a colliery explosion. And you are now about to give a few of the incidents of the life history of Long Dick, a drunken sailor in Ratcliffe Highway, who, no doubt in his day, was well known in the haunts of sailors and crimps, and who, in all probability, left more marks in the police cells than in his country's history. But all controls are acceptable to me, the Recorder; they all have a history of their own, which, to my mind, is both instructive and amusing.

On the present occasion, I felt that I should not have one of those high controls that have visited me of late; neither the weather nor my own state of feelings were propitious. I had been much disturbed with matters known only in my own skeleton chamber; and whenever that is the case, I know full well my visitors from the other world are those who stick to earth and earth's memories; but all are nevertheless carrying out a great purpose, and that is the proving how near the life beyond is to the life on this side; all classes must be got at, whether in this or the spirit world. I know full well none come but who are permitted by my surroundings—be they high or low. The medium at once went under control, and in a strong hoarse voice, said— "Well, 'Skipper,' I suppose it will be all right, but I cannot exactly make out where I am." [Here, he took up my pocket-handkerchief, and, after examining it, said] "my old governor had one like that, he used to call it a Bendanna; I do not know what business I have here, but they tell me that one who was on board one of those long ironclads would be here; not the officer, who not only believes in these hore things, but who does his best to make the hands for'ard believe them also; a tough task I daresay you think; but you do not know them as well as I know them; although, mind you, I'll give in to you as far as this; they are very much altered now from your time. Lord, there 'aint the men-of-war's-men about now in these floating metal mines, as there was in my day; they have got the same spirit, 'Skipper,' if they 'aint got the same sort of stage under their feet. Now, you can tell them that I mean coming to them, and I have only got to mention the name of Hardy, although, if he were speaking to me, he would say I have got a handle to my name. I will go and see what I can do. They don't get much as yet 'Skipper.' It won't do to be always feeding 'em on sop, or they'll give the thing over, that is what they will do if they get too much of that. I ought to do something now, 'Skipper,' for I did very little when on your side—too little, in fact, by far. I remember one Parson chap saying to me, 'the longer you delay repenting, and making a clean breast of it, the harder it is.' Now, if he had stopped there he would have done the right thing, but he went on, 'Skipper,' and he said 'If you don't repent in this world; you never can repent in the next; and that was a confounded stinging lie. He used to be like me, only he did not have the same errand as I had; I was all for boozing and good company; he was all for preaching. He took to me very kindly, although he would never drink with me, and never, that I can remember, offered to stand treat. That was afore I went into the service—that was when I was out of one ship and into another; I used to be called 'Big Dick,'—some of them called me 'Carrotty Top's,' for my hair was bushy and red. But none of them could ever call me 'thief.' I might booze." [I here asked—Well, Dick, did you never steal a drop

of grog? Did you never tap the monkey?] "Ah, 'Skipper,' I have stolen many a one, but what I mean is this, I was not of those scoundrels, that live on the women of Ratcliffe Highway, and rob drunken sailors. How many times have I seen the fledglings just off their first voyage, with a pound or two in their pockets, come reeling along on the Highway as big as if all belonged to them; and then alongside of them were some of the wenches that delight in short petticoats, coloured stockings, and fancy boots, that like to show a full form forward, or, as sailors would say, good catheads; and then there would be a little joking and chucking under the chin, and then I have seen one of those thieves, that hang about come up and say, 'What are you a doing of a speaking to my wife; because I gets an honest living ashore, and because you have got a pound or two in your pockets you think you can do as you like,' and by and by there would be a crowd come all round, and then the youngsters would be a little fidgetty, and then begin to talk about whether a crown or three halves would satisfy his aggrieved honour. How they would sheer off when they see'd Big Dick acoming along. I have taken them up, 'Skipper,' and shook two of them together till they scarcely 'ad any life left in 'em. I could not play bully for all the greenhorns; but I did for a good few.' It is a funny thing why I should dwell on that, aint it, 'Skipper?' But it seems, of all things that I can remember, to bring the greatest satisfaction to me. I felt for them; I always used to take the part of sailors; you know that I used to forget that they got drunk; because I got drunk so often myself; I knew sometimes, that the drink they had in them was the first beginning of the job; but I used not to think of that; I used to say to myself 'Why, they have been like me, shut up among themselves, perhaps, for two long years, and hero they are and have not been ashore as many hours. I daresay, and I know it, many of them were full-pocketed, and with more imprudence than children, and just as little thought. Now, you know, 'Skipper,' down in a place like that, where so many get a living out of poor Jack, there ought not to be the dens there are. Why, in some of them houses were perhaps eight or nine bed-rooms, and they kept a bouncing servant lass for each room. No wonder that a change has now come over these places. You would not think to look at some of the houses now; you would not think what dens they used to be. Many of the youngster's live's were in danger, and many a foreign Jack never saw daylight after entering them, if they thought that he was not known. Why, I have met under one roof in Ratcliffe Highway, and smoked and drank with Jacks of every nation under the sun, and all a talking together in a broken sort of doggerel. Frenchmen, Spaniards, Greeks, Italians, and Big Dick and some of his countrymen with him; and as for the 'Boss' of the house, they did not know whether he was Jew or Gentile, or what country he belonged to, or anything about him. The Frenchmen used to say he was a countryman of theirs, and the Germans when they came in, and the Italians also, grasped him by the hand and thought they had got a pal from their own home; when he spoke to me, I could have sworn that he was a Cockney. Now, this was a respectable sort of place. The 'Boss' did not allow more than one servant to the place, and I could not swear whether she had a tooth remaining in her head or not. His charge was sixteen shillings a week board and lodging; and I used to put up at that place 'cause I liked it. I was not always easy out of it. I could not pass every night away from there, and as I used to look around amongst those who were my countrymen, I used to think these 'ere lads know how to take care of themselves better than me, drunken Dick, and I used to bring my long body out stooping under the doorway, bringing my long body out into the Highway. But you must not think, 'Skipper,' because I had a long body, that I was not shapeable-like. I know that some of the fellows—swells—as met me told me I need not go on the sea for my bread, but that I ought to get recommendations printed from one artist to another. That would not have suited me; I should have got drunk on my way from one to another, and I knew better than the swell as told me. I knew that the only safe place for me was the ship, and surrounded by water, and that I could not walk on shore; because I knew my failing. Well, I am getting out of my yarn. Well, I was a telling you that I used to carry myself out into the street, thinking that perhaps there were some lads that would like to have Big Dick near them; I never brought one out of a scuffle and drank with him afterwards; never once, else they would have

said Big Dick made himself a bully, looking out for boozing. I remember a young Scotch lad, who had started away from Glasgow. He got away to the South, and he had come back again; and it made my heart bleed when I see'd them long narrow foreheaded thieves in the rear of him. That was touch and go with big drunken Dick, and if ever villainy was stamped on two men's faces, it was on theirs. The 'Lure' was one of the usual class, you know. High-lacquered blue boots, a short sleeved dress, looped up with coloured ribbons, and he followed her. He was rather drunk, talking about his 'puir mither.' I stood where they could not see me; I had to stoop down or they would have seen my head and shoulders over the compartment, and they would have sheered clean off, 'Skipper,' and waited for the lad another time. I wish I had shown myself. I wish I had; but before I could get round the corner and enter the other apartment, they went across to a house that even I, Big Dick, did not care much about entering. It was not particularly a sailor's lodge at all, it belonged to the thieves and their women. I went in; they shuffled and made room for me, and the master and his assistants relieved each other. There was the poor Scotch lad seated in the corner; two on 'em were keeping guard at the door by which he, as well as I, entered. These six or seven villains that were there, pretended to be unconcerned; I could see through it, 'Skipper,' it sobered me. I could see their fingers were a little nervous and their faces pale, and a whisper I caught from one of the two bosses is 'Bully Dick going to do us out of the thirty-two cutters? He has made a mistake.' 'But he has not boozed yet,' said the other; 'will you drink?' he said, coming towards me, 'and you need not part, only I do not want a row,' and I laughed in his face and said to him 'My prince of bullies, I am as often drunk as other people are sober, but I never drink out of a stranger's bottle or a soldier's cup; what drink I gets down my throat is what I pays for, I do not come here for a row.' That is what I said, 'Skipper,' and I said 'But if you two, or these seven or eight, or these squalling wenches cross me, I shall not be satisfied with hiding the lot of you, but I'll pull the house about your ears, before I leave it.' I could have done it; it would have been an easy matter, 'Skipper,' it was a tumble-down miserable shanty. I pulled out, whilst the lad was laying on the form with his legs cocked up, my six shooter. I never was without it. The 'Boss,' turned up the white of his eyes, and I said, 'I shall not shoot until I am interfered with, but if I do,' I said, fixing him, 'you are my first mark,' and I followed him as he laughed it off, and went to the fire. 'I knew I should have my own way. There was such a lot of whispering round the room. They did not like to start or push Big Dick. I sat there, the boy was comfortable enough, and I knew that if I had interfered with him, that he would have been one of the first to tell me of it, and to mind my own business; but when they would have shoved the drink into him, I gave the 'Boss' a wicked look, and when they began to hustle me, I said to the 'Boss,' 'Suppose me and the boy starts and with all he has got.' And then I stood up, and as I looked around on the faces there, I felt as if I could have taken up the form and smashed them as they sat there; and I said 'come, youngster, wake up, you have had caution enough to keep your hands in your trousers pockets; your good sound sense has told you you are amongst tramps, thieves, prostitutes, and crimps,' and as I named each of them, for I knew all that were there 'Skipper,' had they kicked against it, I would have crushed them as easily as I have, in earth-life, smashed cocoa nuts in my hands. I said to the lad, 'there is only one amongst the lot that has got any feeling, and that is myself, and God knows, I am bad enough. You have not spent any money here, and in the morning you would have had none to spend elsewhere.' And you know, 'Skipper,' my talk seemed to sober him, and he said, 'I am coming with you,' and as he looked round on the faces there, for he had not troubled himself before, he said more decidedly 'I am coming with you,' and I brought my man safe away. Aye, 'Skipper,' it don't seem much to be comfortable about. I have been in street scuffles and fights through the same cause, and I have had them as busy round me as a swarm of bees, and I made my heavy water boots acquainted with their shins and their ribs, for if it were only a case of turning (I mean two on me), I should not have lifted my feet, but when there is a swarm of them, why, 'Skipper,' you know, you have to do the best you can. I have been, as every sailor must have been aloft, and out on the yards in the hardest gales of wind, and I

did a little fighting during the civil war in the States; but in all those situations, I do not think, I was nearer death than there. I should have called it death then, and shall call it death, now, 'Skipper,' for some of the chaps will understand that better even now; well, never was I nearer death, nor in greater danger than when, 'Skipper' I brought that lad out of that den; no, never, as I remembers. Tell Hardy, Big Dick will be there, and if he can do anything he will, and it will be a rum thing to me if he do not. I heard some of the chaps speaking of it. They kick on flour barrels; but it is not a very loud kick, as I hear some of them say; but it shall be loud enough if I have anything to do with it. Well, tell them I shall be there, and if they will only give me half a chance, I will let them hear the sweet tones of the flute that I used to give them when I was not drunk. [Here the medium began whistling in a most extraordinary manner; had it been outside I should have thought it was some one playing a fife] and, now, 'Skipper,' I seem as if I could rest better like in myself, since I made up my mind to go to them. Tell them I shall go afloat with them, and bring some chaps with me as they knew as shipmates, some who went down in one of those floating iron mines. I will give—God bless you 'Skipper.'

Humble as the controlling spirit was, I have seldom felt greater pleasure at any seance, than what I felt when my friend long Dick was recounting his life experiences in the purlieus of Gravel Lane and Ratcliffe Highway. In my earlier days, I knew those places, and I do not believe long Dick's yarn is at all exaggerated. I recollect in my early days, a fine old salt passing away, and the skipper was, to the best of his ability, administering religious consolation to the dying man, who turned round in his hammock and said, "well, there is One aloft who knows what is what, and He will not be too hard on a poor beggar like me," and I may say the same of long Dick, who has his work to do in spirit life the same as the highest individuality that ever passed from human body. If long Dick's head was wrong in the matter of drink; his heart was in the right place; and he could feel for a shipmate in distress. I am sure that his rescue of the young Scotchman from that den of thieves will be carried to his credit, and balance or strike off a good many acts both of omission and commission. Convinced as I am of the fact of spirit communication and conscious immortality, I can see how God worketh His way on man in the body, through the spirits of man out of the body, and that like must play on like. Long Dick's mission is not to be an idle one; he has an earnest spirit that will work on those who are doing on earth now what he did when in the body. If there were a real hell as a locality; there would not be found in it many like poor long Dick. The heart that can feel for another is not the one that fights against God's laws, even if it be not perfect in other respects. I doubt not that long Dick did feel himself "better like" when earth's remembrances of good deeds came back to him in spirit. I do not say, let him rest in peace, but let him be up and stirring. He can do as much good in the spirit as he did in the body; he can rescue many a poor Jack from mischief, even if he be unseen, he will not be unfelt. May God speed him on his errand.

Open Council.

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

TO THE READERS OF "THE HERALD OF PROGRESS."

Knowing, as we do, that the "HERALD" is not yet in that happy state of independence when it can be said that it pays its way, it strikes me that an easy method of assisting the paper might be adopted by societies, viz., to pay a trifle weekly for the insertion of notices—say, threepence per line (longer notices at a reduction). Thus, a society occupying three lines would pay ninepence per week—less or more, according to the space required. I find that the notice page is full, and contains about 150 lines. If 100 lines were paid for at the above rate, 25s per week would thus be raised towards the support of the paper, and on a principle of co-operation so easy that no one would feel it. Suppose, friends, we try it? I mean all the societies now represented in the notice page. I will answer

for Liverpool, and I feel sure if the officers of other societies would lay the matter before their friends and members, that the thing would be done. Of course, this suggestion is equally applicable to other papers. But as the "HERALD" has not yet made any public appeal for help, I feel all the more confidence in asking the friends of progress in general, and of the "HERALD" in particular, to give the matter their kind consideration. I need hardly add that the dissemination of sound literature in connection with our movement is of the first importance. I may further say that this letter is unsolicited by any one connected with the "HERALD."

JOHN LAMONT.

45, Prescot Street, Liverpool.

[We are obliged to our worthy friend for the above suggestions, and knowing that the principles upon which we publish the "HERALD" are, of themselves, a sufficient safeguard against self-emolument, we take pleasure in giving publicity to Mr Lamont's letter,—Ed.]

MR F. O. MATTHEWS.

To the Editor of the *Herald of Progress*.

Sir.—My attention has been called to the fact that in your issue of the 24th of last month, you publish a letter as though from me, regarding Mr F. O. Matthews. I beg to state that, although Mr Matthews was at liberty to make any use he choose of my letter, no motion was made in our society by us for the publication of our resolution on account of our want of unanimity.—Yours sincerely,

F. A. SIBLY,

Secretary of the Cambridge University Society for Psychological Investigation.
St. John's College, Cambridge, Jan. 21, 1881.

THE HALL TESTIMONIAL.

To the Editor of the *Herald of Progress*.

Dear Sir.—Just a few lines to state that Mr A. Hall and family will leave these shores sooner than expected, viz., on the 9th of next month; therefore, whatever sums are collected for the "Hall Testimonial," must be handed in on or before the 6th of February, that date being the last time they will be present at our meeting in Grosvenor Street, when Miss Hall, and probably Mr Tetlow, will occupy the platform, which will form a fitting opportunity for presenting the testimonial, as an expression of our sympathy and esteem.

The following sums are promised:—Mr R. Fitton, £1; Miss Blundell, £1; Miss H. Blundell, £1.—Yours truly,

RICHARD FITTON.

44, Walnut Street, Cheetham, Manchester.

VEGETARIANISM AND DIETETIC REFORM.

To the Editor of the *Herald of Progress*.

Dear Sir.—Having carefully read C. G. Oyston's statement of the reasons which induced him to forego the further practice of Vegetarianism, perhaps you will kindly allow one who experienced somewhat similar disabilities, which he trusts he has now surmounted, to give his testimony in the opposite direction. About five months after becoming an actual vegetarian, (the quantity of animal food having been gradually reduced until entirely discontinued,) the writer had serious running sores arise especially on the left foot, leg and thigh. It was full two months before they were finally staunched. The suffering and inconvenience were not small; but the vegetarian diet was persisted in. The writer charges this ailment upon neglect of the laws of health, in this case being too sedentary life, and insufficient attention to keeping the pores of the skin well open. The writer never felt better than at the present time after nine months' trial of the vegetarian system. His belief is that no mere abstinence from any particular kind of food can of itself ensure perfect health unless all the other laws of nature be studied and obeyed. "The proper study of mankind is man," and as a Spiritualist, the writer thinks, that man considered physically, as well as morally and spiritually, should by no means be allowed to escape our attention. The possessor of adequate knowledge of man in his triple relations will be enabled to regulate his diet and all his other habits aright. Mental health, and spiritual develop-

ment will then go hand in hand with a "sound body." It is well to remember that the aim of the Vegetarian Society is, to use its President's own words "not to found a sect but to influence a nation." That C. G. Oyston's failure was due in large measure to insufficient acquaintance with the wide subject of human dietetics and with the still wider subject of human physiology, I would venture to humbly submit. I do not write this in any censorious spirit, for I have acknowledged that I was myself involved in what might have proved a similar "failure." There are still many lessons for me to learn. I only claim to have learnt this by the foregoing experience that sickness "*post hoc, ergo propter hoc*" "after and therefore because of" a comparatively recent change of diet is an unsafe method of reasoning.]

A. E. H.

SUGGESTED TESTS FOR CABINET SEANCES.

To the Editor of the "Herald of Progress."

Sir,—Notwithstanding the crusade against cabinet manifestations, they seem to flourish as much as ever. As the recourse to dark seances with a mixed circle, is equally, if not more objectionable, may I suggest a test for a cabinet seance, which would be cheap, simple, and effective, giving the medium little or no discomfort. Supposing the cabinet to only consist of a curtain suspended across the corner of a room, obtain a net about half an inch mesh (sack-shape) either of twine or silk; at the closed end within the cabinet, place an arm-chair, the opening of the net or entrance to be about five or six feet outside the curtains. When the medium comes, all that she (or he) has to do, while the net is being held out, is simply to walk in and take a comfortable seat. Any objections by investigators as to the construction of the net would receive their quietus by allowing them perfect liberty to bring and use their own.—Fraternally yours,

C. R. WILLIAMS.

7, Ellington Road, Hackney, London, E.

P.S.—I am adverting, of course, to the obtaining of materialisations under these conditions.

SPIRITUALISM IN RELATION TO ORGANIZATION.

To the Editor of the "Herald of Progress."

Sir,—The question "Can Spiritualism become a power in the land best by an organization or without one?" has come prominently to the front. Some people seem to think that Spiritualism cannot live in an organised atmosphere; that organization has a tendency to deterioration—morally and spiritually considered. From such views I differ. The cry of the age politically is—"Organise! organise!" And if in the world political the greatest power can be wielded by organization, then, by parity of reasoning, we should say that Spiritualism can wield its mightiest influences by an organization of power. But, say some, organization tends to the benefit of the few at the expense of the many. But that depends upon the organization, how it is constructed, and the people who are influenced by the organization. Demosthenes said "that an orator was what his audience made him." Just so, an organization is what the people make it if they are free. If they are ignorant, idle, and indifferent to their true interests, then an organization may be used for the advantage of the few at the expense of the many; but if the power behind the organization is greater than the organization, and that power is wise, watchful, and true to itself, then the organization becomes wonderfully powerful for good. But where will you find a people so careful and watchful? If they are not in existence, we must educate them. If Spiritualism means anything it means progress, unfoldment, a bettering of the conditions of life—physically, mentally, and spiritually. I have hope of man, the past proclaims: the future, the chasm between barbarism and man's present culture, proclaim what the potencies of man are, and are an earnest of far higher attainments.

Organization must be upon a broad basis. The history of the English franchise has been one of constant extension, and as it has been extended so the nation has become prosperous. Its basis has been liberty with power. So the organization which must be built up for the propagation of Spiritualism must have the same motto—"Liberty with Power!" But how is this to be attained? Not by a centralisation of power in any execu-

tive; not by making a suit of clothes to put upon every society whether it will fit or not; but by allowing every society the freedom to act, and to create a condition of things that will harmonise best with the surrounding circumstances. Every society should have power to create its own rules, engage its own speakers, and no Central Executive should make a plan of speakers for the whole district. But all Societies in any given district could bind themselves together in name and make contributions to a common fund for the purpose of extending or sustaining existing societies; such contributions to be regulated by a Committee delegated by the amalgamated societies, and such Committee to be formed by delegates, these to be in number in proportion to the numerical strength of a society.

If a constitution was formed on this basis, I am satisfied it would meet the motto "Liberty with power," as each society would be enabled to exercise its own freedom, and yet the whole would be bound together, ready to act for any local district or national purpose. Under such a constitution, instead of there being, as at present, two or three public speaking mediums, earning a precarious livelihood, I think there might be, before long, a goodly number employed by the various District Committees passing from one district to another, fully employed at a fair remuneration. If our mediums are to exercise their highest medial powers it will be by devoting themselves wholly to the cause.

These suggestions are made to me by my spirit guides, hoping they will merit your consideration.—I am, yours truly,

JAMES B. TETLOW.

59, Manchester Road, Heywood.

ANCIENT RELIGIONS.

To the Editor of "THE HERALD OF PROGRESS."

Mr J. Ennmore Jones evidently knows little of the more Ancient Religions, else he would not write of The Vedas in the dogmatic tone he has adopted. Any one acquainted with the mode in which our sacred and historical chronologies have been fixed, must perceive that as to actual point of date they are entirely unreliable. In "Veritas" on "Astro-Masonry," it is stated that the dates given in English History before the reign of Charles the First are not to be relied upon (how much less, then, are those of more remote epochs?) because that during the dark ages much that had been known was forgotten and lost, except to the initiated in the recondite studies of Astro-Masonry. Other authors who have made these topics the study of their lives, say the same, and tell us that the world's history has yet to be written, and that that must be done according to the principles of chronological science, not from exceptional dates, assumed to be correct by the translators of the Hebrew Scriptures. Mr Jones accepts the age of the Great Pyramid (viz., 4,100 years) and its builder's faith in One God, as it would appear from astronomical data, merely inferential of course, as no mention of it is made in the Hebrew Scriptures. Now, the same rule applies to the data deducible from astronomical observations as recorded in the ancient Sacred Books of India—"The Vedas." The position of some of the constellations, we are told, is entirely changed since those books were written. Some, which were then in the Northern Hemisphere are now discernible in the Southern Hemisphere. The length of time necessary for such evolutions, according to the scientists of our day, would reach back to a period long antecedent of the "6150 years of Enoch." Adam, Mr Jones states, believed in One God only, whereas, before he was created, the Elohim, or dual God, is represented as saying "let us make man in our own image" ("male and female created he them"). The Unity of God, although that Unity be composed of many and different attributes as pourtrayed in the Vedas, is not more difficult to comprehend than is the Elohim of the second chapter of Genesis. When once it is realised that there is but one life which permeates all other lives, and that all lives are progressive and destined ultimately to attain to that Deific State in which to each, as a whole acting as one, the creative principles of the Universe are common—personality will then cease to exist in the exclusive sense. The Theology which would limit the Infinite Life to a sole and single Impersonation of Excellence (a central figure) must give place to a theory which is more universal and grander in its conceptions of Deity.

It would not be difficult to adduce corroborative testimony to prove that the divine truths, allegorical or otherwise, taught in the Hebraic Scriptures, the illustrative personages, such as *A-Brahm, Enoch, &c.*, were merely representations of an older religious faith. Monumental evidences exist, which go to prove that an occult knowledge—a faith and doctrine—obtained long before the advent of letters as far as known by us at the present day. Pyramids of older date than the Great Pyramid of Egypt existed in Europe and America.

A-brahm, or Abraham (the Father of the Faithful) was simply a representative character, implying the resuscitation of the declining Eberite form of religious culte, some traces of which still remain in Mexico and Peru (although in its corrupted form). When the Spanish took possession of the country, the Spanish priests are reported to have said that it must have been the Devil who taught them to counterfeit the doctrines and ceremonies (circumcision, &c.) of the Jewish religion—a hypothesis quite as plausible as that of Mr Jones' when he makes the presumed Biblical personages colporteurs to nations which existed and were in their decline ages before their day and generation.

We must realise that there are times and seasons allotted to the duration of religious cultes and dispensations in the great cycle of eternity, as there are in the birth, youth, maturity, and old age of man corresponding to the four seasons of the year. These cycles are ever progressing eternally. The Christian dispensation cannot be an exception to this universal law—its consummation must ultimate as did that of the Hebraic dispensation. St. Paul, 1st Cor. xv. 24, says: "Then cometh the end when He shall have delivered up the Kingdom to the Father," &c. In this light, any effort to graft Spiritualism on an effete phase of Christianity which it has outgrown, must prove abortive.

W. Y.

—o— NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

REPORT FOR THE PAST QUARTER.

Your Committee begs to submit the following report for the quarter ending December 31st, 1880.

The number of subscribing members is 115, life members 3, and honorary members 15.

The lectures during the quarter have consisted of 21 trance and 4 normal addresses; they have all been most excellent and are as popular as hitherto; your committee are pleased to announce that they have gladly accepted the kind offer of Mr W. H. Lambelle to give voluntarily a series of inspirational addresses on "Life: its nature, and progressive unfoldment," and trust that they will prove as interesting as the importance of the subject warrants.

The seances with Miss. C. E. Wood have been continued as hitherto; she has held 33 seances, at which the attendance was 347, being a decrease of one half that of the previous quarter. The phenomena have been extremely variable, and, judging from the attendance, this class of mediumship seems to be under a passing cloud. It is to be hoped that the interest will speedily revive, as it is these facts which give the philosophy of the subject so firm a base.

Regret has been sometimes expressed that the ladies did not take a more public position in the movement in Newcastle, but surely when we recall the splendid results of the Bazaar, as well as other movements initiated by them, these regrets must vanish into thin air for if the ladies do not care to mount the rostrum or to hold office in your executive, the brilliant results of their efforts eclipse those of our own, and demonstrate that their love and thankfulness for the outpourings from the angel-world are as ardent as ours, perchance more so, and if these do not find expression in tongue or pen, they are equally potent in those directions in which they feel best able to work. Your Committee desire again to chronicle their gratitude to the various ladies and their friends, who, by their efforts at the recent teas and concerts, raised a handsome sum towards the reduction of our debt, and also to those ladies who have re-decorated your Lecture Hall at their own expense and with such excellent taste; whenever we appear to flag or be a little disheartened at the prospect before us, they go to work, the sky enlarges, the sky brightens, and we are stimulated to renew the race by their opportune exertions.

The Secretary of the Building Fund reports that with the results of the Prize Drawing and interest on money invested, she has been enabled to invest another £20. during the year for this fund, and has still a small balance in hand. The funds stands now at £130, which is invested in the Preference Shares of a good Permanent Building Society at five per cent per annum.

The movement on Tyneside, and this Society in particular, has experienced a loss in the "passing onward" of Henry Norris, an earnest and true worker, who, although ripening towards immortality, threw himself into the movement with all the ardour of youth. His efforts were characterised with such zeal and devotion that they expressed how deep his soul had drank of that spiritual joy which comes alone of communion with the angel hosts, a true friend to the cause here we are assured he will not leave it the less "over there."

Mr Geo. Wilson who has charge of the distribution of literature department reports that but few good opportunities for distributing literature to advantage have presented themselves during the year, and consequently the quantity disposed of is small; at the recent visit of Revd. Joseph Cook the major portion were given to the audience at the doors of the Town Hall.

The Auditors have examined your Treasurer's accounts, and certify them as follows:—

Dr.	£	s.	d.	Cr.	£	s.	d.		
To Collections at Lectures	-	14	5	1	By Balance due Treasurer last qtr.	-	32	2	0½
" Collections at Seances	-	7	15	11½	" Lecturer's expenses	17	15	0	
" Member's subscriptions	-	6	14	0	" Miss Wood's salary	13	0	0	
" Donation from shorthand class	-	0	10	0	" Rent and Rates	6	2	8	
" Tea and Concert in Nov.	-	6	16	6	" Gas, &c and Coals	0	15	4	
" Tea and Concert in Dec.	-	15	11	2½	" Printing	-	0	6	0
" Balance due to Treasurer	-	29	16	9½	" Tuning Organ	-	1	5	0
					" Sundries	-	0	19	10
					" Tea and Concert in Nov.	-	1	0	6
					" Tea and Concert in Dec.	-	-	5	0
					" Housekeeping expenses	-	2	14	7
					" Stamps and Stationery	-	0	7	11
									£81 9 6½
									£81 9 6½

Outstanding liabilities; Joiner for repairs, Plumber for same, Nicholson for moving Organ, and Miss Wood's share of balance.

Your Librarian reports that the Library now contains 255 vols., of which 90 have been issued to members during the quarter, and 40 vols. are in circulation at present, also that 50 members have had the loan of books during the same period. The Librarian also states that 49 vols. have been added to the Library during the past year the majority of which were purchased second-hand and in good condition, it was an opportunity which might not again present itself therefore he embraced it even though it placed the balance of the Library funds on the wrong side, trusting the members would assist in liquidating it when they knew the circumstances; the balance against him being only 14s. 7½d. and he has some promises towards this amount.

Your Committee retire from office on the expiration of their term, and it will be your duty this evening to elect another executive. In conclusion then, they beg to thank all, both mortal and immortal, who have co-operated with them, and assisted in bringing another year's work to a successful issue.

ANNUAL MEETING.—Jan. 24th, 1881.

Mr. John Mould, President, in the chair.

Secretary read the minutes of the previous meeting which were confirmed on the motion of Messrs Gibson and Haydock.

Secretary read the foregoing report, the adoption of which was moved by Mr N. Martin, seconded by Mr J. Swanson, and after due discussion was carried unanimously.

Messrs Mahar and Swanson moved that the report be sent to the "Herald of Progress" for publication, carried unanimously.

The result of the Election of the Executive for the ensuing year was as follows;—President, John Mould, Vice Presidents,

Joseph Urwin and W. C. Robson; Treasurer, William Hunter; Corresponding Secretary, H. A. Kersey; Financial Secretary, Fenwick Pickup; Assistant-Secretary, Thos. Dawson; Auditors, E. J. Blake and Hy. Burton; Librarian, T. D. Smedley; Committee, Messrs H. A. Kay, John Coltman, J. Haydock, J. Pickering, N. Martin, J. Gibson, E. Mahar, and Robt. Scud.

Plans and projects for the future were discussed, and some were adopted as a general direction to the executive.

A cordial vote of thanks was passed to Mr James Cameron, for his passed services as Assistant-Secretary, and good wishes for his success in his new sphere as Secretary to the "Herald of Progress."

General News.

WANTED, a Clairvoyant Test Medium from anywhere within twelve miles of Bolton, for a private circle. References can be given to the previous (lady) medium. Address "K.A.H." at the office of this paper.

ROCHDALE—On Sunday, Jan. 30, 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.

OSSETT.—A tea party and entertainment will be held in the rooms of the Spiritual Institute, Queen Street, on Saturday February 5th, tea on the tables at 4:30. Tickets 9d. each. Friends in the surrounding districts are kindly invited.

LIVERPOOL.—Dr W. Hitchman will deliver two lectures on Sunday next January 30th, under the auspices of the Liverpool Society, in Perth Hall, at 11 and 6:30. Subject for the evening—"Not creed but character."

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.

The question of organization is avowedly of paramount importance in the present condition of our movement. To those who are engaging their minds with the solution of this question, we commend the practical and timely thoughts on "Organization" by Mr J. B. Tetlow.

Mr D. C. Densmore, Editor and Publisher of the *Voice of Angels* had lately joined the majority. Mr Densmore was a hard working and enthusiastic Spiritualist, and entered on the publication of the *Voice of Angels* at the request of his spirit friends who used him as their amanuensis. He has entered on the realization of those truths he so earnestly advocated.

Mr T. M. Brown will be in Manchester from Friday until Tuesday next. All letters between those days to be addressed General Post Office, Manchester. For the following week, address him to the care of Mr A. Bodell, 4, Chapel Street, Belper, Derbyshire. Mr Brown intends visiting Derby, Nottingham, and Peterborough.

NEWCASTLE-ON-TYNE.—On Sunday evening last Mr W. C. Robson delivered a lecture in the hall of the Society, Weir's Court. The substance of the lecture being a translation of an article which appeared in the *Revue Spiritique* by Mr Armand Gresley, "On the Importance and consequences of Spiritualism." There was a fair attendance, and the lecture was well received.

WALSALL.—The Walsall Spiritual Society will hold their anniversary meeting on February 14th, on which occasion a coffee supper will be held, to be followed by innocent and amusing games and dancing. Tickets 1s. each. As this meeting is promoted for the purpose of raising funds for sustaining public work, it is hoped the friends in the district will assemble in large numbers.

LEICESTER.—Mr James Holmes, of Leicester, Freethought Lecturer, will, by request, give a Lecture in the Temperance Hall, on Monday evening, January 31. Subject: "The result of my investigations, with other unbelievers, into the Phenomena of Spiritualism. Does man live after the change called Death?" Chair to be taken at 8 o'clock by the Rev. J. Page Hopkins. Discussion at the close invited. Admission, front seats, 6d; back seats, 3d.

QUEBEC HALL.—On Sunday evening, Jan. 30, at 7 prompt, Mr MacDonnell will, by special request, resume his discourse on the "Origin of the Devil," and invites all the friends of the Devil to be present. On Friday, Feb. 4th, at 8:30 p.m., a discussion will be opened by Mr Dunnage, "Was the Jesus of the Gospels an historical character," postponed on account of inclement weather.

ROCHDALE.—On Sunday, Feb. 6th, a conference of Lancashire Spiritualists will be held at two o'clock, when a few veteran workers are expected to be present. Mr J. Lamont, of Liverpool, will preside. At six o'clock, an address will be given through some of the instruments then present. All who are interested in propagating the Truths of Spiritualism are kindly invited.

Read the report of the Anti-Vaccination Congress lately held in Paris. We are glad to notice that the prevailing sentiment with many is that Vaccination is useless and injurious, while the opinion of all true and liberal-hearted men, even those who accept the theory of "freedom from contagion," is that compulsory vaccination is a public wrong, and that the freedom of our land should confer on the individual the liberty to adopt or reject the practice as he may be persuaded in his own mind.

A correspondent, after referring to the want of information observable on the truths of Spiritualism, thus writes:—"Dont you think that if the well to do believers, those who rejoice in the new light were to club together and collect spiritual literature and distribute it among their immediate acquaintance the cause would soon become popular. For instance, if everyone might get a supply of the "Herald of Progress" and distribute them in railway carriages, steamboats, &c., and in that way England would soon be revolutionised. Should such project be realised, I would be glad to contribute my mite, say with one pound per annum." We commend the suggestion of our friend and respectfully ask others to imitate his good example.

DARLINGTON.—Mr T. M. Brown has been visiting this town. I had not the opportunity of attending any of his meetings except that on Sunday night, which was held in a room kindly lent by Mr Hodge. The subject of his address, chosen by one of the company present, was "The influence a father had over the Will of his Child;" and I must say that this was handled in such a manner as rendered it very interesting, instructive, and impressive. I do hope the Spiritualists will soon feel the necessity for adopting such means as will bring not only Mr Brown, but all such servants of the spirits, more to the front, and oftener on the public platform.—Yours, W. S.

SOUTH DURHAM DISTRICT ASSOCIATION.—The usual monthly meeting of this association was held on Sunday, January 23rd, at the house of Mr Rule, Gurney Villas. At 2 p.m., the business of the society and reports from the different centres were taken, after which, at 6 p.m., a public meeting was held and addressed by Messrs Mensforth, Hopwood, Eales, Mansfield, and Dunn, and a most enjoyable evening was spent. The two worlds seemed blended in one, and at the close all felt that it had been a precious time. The interest awakened by the efforts of the Association still continues, and no doubt the seed sown will ultimately bring forth fruit abundantly.—J. D.

Ask any popular minister, in one of the predominant sects, for the man most marked for piety, and he will not show you the men with the power of business who do the work of life,—the upright mechanic, merchant, or farmer, not the men with the power of thought, of justice, or of love. No, he will show you some men who are always a dawdling over their souls, going back to the baby-jumpers and nursery rhymes of their early days, and everlastingly coming to the church to fire themselves up, calling themselves "miserable offenders," and saying "save us, good Lord." If a man thinks himself a miserable offender, let him away from the offence, and be done with the complaint at once and for ever. It is dangerous to reiterate so sad a cry.—*Theodore Parker*.

The fishing schooner Slyboots, of Brixham, has been run down off Torbay, and her captain and crew of five persons perished. The night was fine, and one hundred fishing boats were trawling within short distance, when the American steamer Compton, as her captain reports, ran into "something," but after steaming round the spot for an hour, failed to find any wreckage. That this was the Slyboots now admits of no doubt. It is a strange but well authenticated fact, that that night the captain's wife dreamed that her husband's vessel had been run into and sunk, and woke up screaming, "Richard, save my boy," her son as well as her husband being on board. Early next morning her eldest son came into her room and said he had heard his father come home in the night and go upstairs with his sea-boots on. They told these dreams to the neighbours in the morning, but they ridiculed their fears, which, however, now prove to have been too well founded.—*Manchester Guardian*, January 11th, 1881.

TERMS OF SUBSCRIPTION

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SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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

PUBLISHING OFFICES—

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

The Herald of Progress.

FRIDAY, JANUARY 28, 1881.

J O T T I N G S .

If Spiritualism taught us no more than the bare fact of a continued existence after the destruction of the material organism, we might dispense with its services, since there are teachers of all shades of opinion who are daily inculcating the doctrine of the immortality of the soul. But it is evident to all who carefully seek to know the precise meaning and object of Spiritualism that there are other and more important truths which lie strewn about the path of the diligent observer; and that the comprehension and adoption of these truths would add incalculably to our stores of knowledge, besides affording a rational interpretation for the many perplexing problems associated with our Being.

One of those truths is most prominently brought into view in the narrative supplied by "Long Dick," and recorded by A.T.T.P., to be found on another page.

In this brief narration of the life-incidents of an intemperate sailor, living, while on shore, in the scenes and haunts of vice, it will be clearly seen that the individual named "Long Dick" was possessed of a most remarkable power of Will, which, when excited by the nobler impulses, was sufficient to overawe the thieving proclivities of those who subsisted by such means, and to snatch the prey from their remorseless hands.

But earth's experiences only afforded means for the development of one part of the nature of "Long Dick." There must, therefore, be other means available on the other side of existence for the unfoldment of the remaining parts. The life and

character of "Long Dick," however, is not an isolated instance of the limits of terrestrial existence; for, look where we may, or analyse any of the characters whose lives are engraved on the pages of history, and this fact will stand boldly to the front, that they accomplished so much and no more, and when that was attained they left this scene to enter on wider domains of thought and action, where more extended facilities would enable them to rise in the scale of perfection.

Like the rest and most worthy of earth's children, "Long Dick" played his part in the drama of life. And, notwithstanding his intemperance, he performed a work that many more gifted ones might have failed in doing. Though he did not attain to moral excellency as we understand that term, (which is merely a relative expression), he acted up to the extent of the light within him, and the most refined and elevated amongst mankind can do no more.

Spirit communion is based on a great Law in Nature. It is not instituted for the noble, the pious, and the reformer only. If true, it must afford a passage for the thoughts of all classes from the highest to the lowest. And intercourse cannot be carried on without effecting some nobler purpose; if such effects are not visible in us, they may be in those with whom we communicate. The laws of spirit communion are reciprocal in action. This fact, once realised, increases the value, as well as the solemnity and responsibility, of intercourse with the world of souls.

What is the object of life? Is it to found a name, to establish a fame, or amass wealth? Surely not. What then? To gain a knowledge by experience, and to communicate that knowledge to others. And as sure as we fail to do this in our present condition, so sure shall we find it imperatively necessary in that life which is to follow. We all have a duty to perform. From this law none are exempt. May we ask how are we doing our duty? Are we doing it in a manner that shall merit Heaven's approving smile? or are we incurring expenses which must be paid from the stock of happiness hereafter?

The secret power of Spiritualism lies in its religious elements; not in its scientific or philosophical sense, but in its ability to raise a hope, to impart to life an aim, and to wield that sovereign influence which shall redeem the character of our population, and make them God-like in every particular.

Our correspondent, Mr Oxley, who has supplied the series of articles on "The Philosophy of Spirit," and a new version to "The Bhagavat Gita," has now completed the series in MSS. The first part of the last scene will appear next week, the rest to follow in due course. We can promise our readers a rich intellectual treat, as the last Scene is the key to the whole, and treats of Adeptsiphip. When this is finished, another chapter will follow entitled "The Microcosm," illustrated by an engraving shewing the first appearance of the human spirit atom in the materialised conditions, from which the author traces the development up to the full human Being, from a Spiritual standpoint, in contradistinction to the materialistic scientific theories of the day. As this paper will be of surpassing interest, we wish to make a Special Number, and request subscribers and friends to make an extra effort so that it may have a wide circulation. Mr Oxley is also preparing articles of great interest, to be likewise illustrated by engravings, due notice of which will be given.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE XVII.

Subject: The Three Faiths.

COMMENTS.

The present Scene, is a dissertation on the three kinds of faith, which is the impelling principle that moves mankind to engage in worship. Without that which is here designated faith, man would be but little removed from the animal, which seeks no other or higher enjoyment than that which is impelled by instinct, and which pertains to the preservation of its physical life. But, faith is a human quality, allied to the faculty called intelligence, by the use of which man is able, not only to command and subjugate his animal instincts, but to look forward to another and future state of being, in which he shall continue to be himself, yet with conditions that shall unfold vaster powers, and surroundings that shall conduce to greater enjoyments, and happiness, and powers, of which, as yet, he forms but vague and indefinite ideas.

The faith, of which the Revelator treats in this Scene, is something vastly more than a mere creedal belief, it is, a principle,—a germ of intelligence, buried deep down in the human organism, but which has a capacity for development under favourable conditions, until it enables its possessor, not only to scale the ramparts of futurity, but, even while in present conditions of existence, to peer into the mysteries of that yet unexperienced state where physical and material things are *non est*. Such is the nature of Faith, but, as mankind in the complex and in the individual has three degrees, or three states, in which the life flow is more or less consciously received, (for, the human organism is a receptacle of life from unseen, and in the most of cases unknown sources, and consequently, when the life flow ceases, then it is dissolved, and, as such, ceases to be) it follows, that the expression of this faith must be in accordance with the state of life development in which the individual and complex is, for the time being.

In the former chapter, or scene, these three degrees of receptive life were explained, shewing that destiny, or, as I would prefer to call it, the outworking of the one Infinite and Eternal Life principle, manifesting itself in the myriad forms, is the Master Power, which makes all things—in all states,—in all universes, subservient to Itself; and thus, as the Parade, or going forth of this Central or first Life Principle is three-fold in its expression, therefore, the image of this trinity is universally maintained. In the Sanscrit language, the three human states of receptivity are called *guons*, (or qualities),—the *Satva-goom*, which I have rendered as Brightness; the *R-ja-goom*, or Impulse; and *Jama-goom*, or Darkness.

Brightness is the state of spiritual clairvoyance, in which the spirit senses that which is pure (not apparent) truth, and clearly distinguishes the cause as distinct from effects. Impulse, is an intermediate state, in which light predominates at times and at others darkness, and is as the evening twilight, consequently the outer expression is changeable and uncertain. Darkness, is the state of spiritual ignorance, in which the truth assumes appearances that are inverted or the opposite of what is clear and transparent to the inmost spiritual sight.

Faith is the motor power, or active principle, that works in all these states, or characters, and is manifested in a manner corresponding to the qualities which each human atom is destined or made to assume in the role of the grand drama of existence. It is the life outcome of this principle working through these three qualities which is pourtrayed in this Scene.

I cannot conceive of any illustrations which could more clearly elucidate the doctrine of degrees, and the action of the great Law of Correspondences, of which I have so copiously spoken in previous chapters. This Law is simply the manifestation of cause and effect, as is the cause, as to its origin and character, so will be the effect, that is, one is in accord with the other, and the manifestation, or effect, is in correspondence with its

cause, as for instance, if the plane of consciousness is open in the inmost degree, the life flow to that degree is from the inmost Heaven inhabited by angels who are perfected in Love and Wisdom; hence, the outcome, or outward expression of human life developed to that degree, must, of necessity, be purity, honesty, veracity, and all that goes to make up a perfect character in human estimation. And so on with the other degrees, which are more external, the manifestation of the life quality corresponds with the States of those Spheres from whence the life flow is received. The universe of outer Nature is to the universe of humanity, what that universe is to the Spiritual, Angelic, and Deific Universe: and, given the knowledge of the one, the wisdom and power of the other may be appreciated, and, in part, known and enjoyed.

The questioning thought, which supplies matter for this Scene, and in effect asks for illumination concerning the states of those men who, though they never engage in temple worship, and take no part in rites and ceremonies, like other good (but less instructed) people, yet evidence a life of purity, which, to the others, is incomprehensible. This state of bewilderment is anything but uncommon in the present day. Let a man outgrow the use of formalism, and dissociate himself from engaging in outward forms of so-called worship, he is looked upon with suspicion, and charged with heresy. What this means, let the history of all religious systems, not excepting Christianity, answer for itself. But *Ajum* represents, not those who condemn, but those who, crediting the non-associates with right motives and advanced wisdom, ask for knowledge in order that they may attain to the same. The answer is clear and unmistakeable, it is the outcome of interior enlightenment, which enables its possessor to dispense with external aids, and rely upon his internal intuitions and knowledge of Truth; and, as this becomes more generally developed, all external systems, as at present in vogue, will pass away, and be superseded by other forms of government, more in accordance with the requirements of an advanced state of intellectuality and morality.

A few words on the triune sound of *Om-Tat-Sat*. It must not be supposed that this triune word is the name of the Great Being, which humanity, in its state of ignorance, thinks of as—God, and which *name* distinguishes this Personal God from all other Beings. As in previous chapters I shewed, or tried to shew, that Personal Gods are no Gods, i.e., that such conceptions are malformations, and have no objective reality, but are the creators of states of mentality, which pass away when the pure truth is manifested and approached, this triune term is the same as its later Hebrew equivalent *Je-ho-vah*, or, abbreviated IEU. It refers to Life and Being, and means that which was, and is, and is to come. *Om*, refers to the sole or self-existent One—or, in plain English, to the Source of Life or Life itself: *Tat*, refers to the presence or universality of that Life, in all that exists; and *Sat*, refers to that which exists, and which is real, as distinguished from phenomenal, inasmuch, as the phenomenal is illusory because of its continual change, that which is the active factor in the formation of matter or phenomena is abiding, and thus real, actual, and self-living.

The Sacred Institutes that are spoken of in the two English translations of this Ancient Work are rendered, Brahmins, Vedas and Sacrifice (or religion), but I have adopted three other terms—Brotherhood, Revelations, and Worship, which I conceive to express a truer, because a more spiritual meaning, the reason for which will appear in what follows.

“Brahmans,” to ordinary minds, would mean the worshippers of a God called “Brahma,” the first of the so-called Hindu Triune Godhead: but, no outsider, or any initiated into the transcendental philosophy of the Ancients, is able to form any conception of what Brahma means. One Sanscrit scholar and interpreter,* says “In the ante-mythological age this was probably nothing more but a name for the Sun, considered as producer, vivifier and pervader.” This is precisely its true application, and is true in the past, present and future. But, instead of referring to the Solar Orb, the central Orb of our planetary universe, that orb, is used as a symbol (which it really is), to express, by correspondence, the creative, sustaining and

*Mr Cockburn Thompson, who has published the Bhagavat Gita in English, and which, in part, forms the base for this new version that I have the privilege of introducing to the English reader.

preserving power, which power, in its totality of expression, is called—*Brahma!* The *Metrator*, or Solar Angel of our planetary system, is nearer to the conception of ordinary minds as—God; but, the adept, or Hierophant, although he may personify for the sake of instruction, yet himself never confounds a person with personification; and I have studied and written in vain, unless the idea of a Personal God in a unitary form, vested in thought with human mundane qualities, has not been shewn to be the myth. The True God—Eternal and Infinite Life—is no myth, but the myths of the present and past ages are the fallacious imaginings of undeveloped minds, who must have somewhat to lean upon, and, consequently, as explained by the Revelator in this Scene, that somewhat takes form in agreement with the states or qualities that distinguish the human mortal forms of life.

It is startling to find in this Ancient Work, a reference to what still lingers in the so-called uneducated classes of this and other Christian Countries, viz.—Witchcraft, or, Black Magic. We are now taught that such has no reality, but, that it is the remnant of superstition, exploded by scientific knowledge and education. Methinks it would be truer to say, dissipated by scientific and educational ignorance, which believes nothing, acknowledges nothing, trusts in nothing, but what is tangible to external sense. There is such a power,—witness the phenomenon of mesmerism, which can be exercised by the strong over the weak, and in the hands of wicked and unscrupulous persons, it becomes a danger to good morals and even to personal freedom and happiness, and those who have plunged into the mysteries of occult lore, have abundant testimony to the truth of the fact. Hence the ancient Brotherhoods, or Orders, who studied the occult sciences were careful to test the purity and morality of those who presented themselves as candidates for admission. This brings me to the elucidation of that which forms the key to the whole.

This work, the Bhagavat Gita, (as will be seen by those who can read between the lines) forms the text book of the philosophy, discipline, and practice of that which is called—*Yoginism*. It is written for the express purpose of defining, so far as language can do so, the wisdom, and powers to which the human being may attain, even while in embodied conditions.

These powers could only be attained by a long and painful course of discipline, which tested the power of endurance and purity of motive on the part of the neophyte: and only those who could survive the ordeal, and master the secrets by study and experience, could pass to the inner degrees of adeptship and become “A Yogi of the Yogins.”

Indian Yoginship was perpetuated in what is known as Rosacrucianism, and if certain statements can be credited, there are in our midst a few who are possessed with these powers, known to each other by tokens, unknown even to Freemasonry, and unknown and unrecognised by those amongst whom they dwell.

Bereft of the mystery in which the Ancient and Modern Secret Orders, or Brotherhoods, are shrouded, it would appear that the human being, even while embodied, is able to ascend into certain spiritual states, and attain certain powers, whereby they consciously experience, that which even to the best, and so-called spiritual-minded people are only prophetic, and which such never dream of attaining in earth life. Where can be found even one, amongst the Christian Sects, who can lay claim to have put the world and the things of the world under foot, and actually live independent of earth's enjoyments and engagements? And yet, the ancient Yoga—religion, shall I say!—offered this as a result of conformity to its teachings and discipline, and, without a doubt, it was equal to its profession.

For the purpose of attaining a state of spiritual exaltation, it was needful to combine a physical discipline, spoken of in the Bhagavat Gita, but set forth at length in other and older works. (For a fuller elucidation of this interesting subject, I would refer the reader to *The Theosophist* for September and following numbers for 1880. And from which I take the following.

“The Yoga treats of various processes, by which the Hindu Ecstatici acquire the power of abstaining from eating and breathing for a long time, and of becoming insensible to all external impressions.

The various stages are delineated as follows, which succeed the preparatory disciplinary processes,

- 1st. A stage of self-trance, which is characterised by profuse perspiration, tremblings and a sense of lightness.
- 2nd. Stage of self-trance, in which the functions of the senses are suspended.
- 3rd. Stage is, when sensibility and voluntary motion are suspended, and the body is capable of retaining any given posture, the mind being said to be quiescent.
- 4th. Stage in which, the Ecstatic is surrounded by flashes of electric light—and here clairvoyance ensues.
- 5th. Stage, the power of supporting the abstraction of atmospheric air and the privation of food and drink.”

It is affirmed that in the ultimate stage, that the adept, a perfect Yogi could die, or expire at will, and revive again. How much of literal truth there is in such an affirmation I am not able to say, or whether it refers to a state beyond physical dissolution, in which the emancipated spirit can return at will and materialise a form, so as to be recognised by mortals, is a question upon which further light will be thrown. But one thing is certain, and that is, that the wisdom and knowledge possessed by the ancients, of a far back antiquity, is about to be revealed, and if these can be adapted in a new form suited to the present state of humanity, and especially to the Western mind, then we may confidently predict a higher standard of morality and a gradual declension of that intense individual egotism and selfishness which is characteristic of modern times, and possibly the disintegration of systems and communities, both national, social and ecclesiastical, are the very means, by which conditions are prepared for the advent of the New Life Force, which, in its manifestation and outworking, is nothing more and nothing less, than—a New Dispensation.

LONDON CORRESPONDENCE.

Wednesday Morning.

The Metropolis is no more successful in dealing with the financial aspect of societary work than are the provinces. How much the lack of money for needed disbursements for labour done is due to wilful holding back, and how much may be due to the pressure of the times, are questions that must be left to the consciences of the supporters (?) of Spiritualism. Though it would not be inexact if it was asserted that in the largest city of the world, and the head quarters of Spiritualism, there cannot be found a society that meets its expenses legitimately from fees of subscribing members, or congregational offertories. Provincial Societies, I hear, fare no better—nor much worse. Alas, it is still true that the many have got to learn the propriety of rendering an equivalent for good received through the labours of others.

The Marylebone and Goswell Hall meetings are the two most flourishing of associative efforts here; and the voluntary services of speakers are the means by which they are very largely indebted to their ability to keep their doors open. The time was when London had its Free Gospel meetings well attended, but those meetings have died. No doubt their directors were disgusted at the little financial help accorded.

It is with profound regret the retirement from public work must be chronicled of the Rev. W. Stainton Moses, from causes he himself details in a letter published here, and which have excited universal sympathy on his behalf. Surely Spiritualism has room for differences of opinion and action, without the need of acrimony, that would disgrace ignorant people, being introduced!

The B. N. A. S. regular Discussion meeting was held on Monday week at which an excellent paper was discussed, the subject thereof being “The proper attitude of Spiritualists towards public paid mediumship?”—the author, Mr E. D. Rogers, presented his subject fairly, generously and justly. A good discussion followed. Having an hour to spare I dropped into the Cavendish Rooms on the occasion of the soiree for Mr Burns' Institution, and an excellent programme there was. Mr Freeman generously did all that could be done to ensure success, but I understand he himself is a loser by it, as the receipts did not cover expenses. A fine night, and excellent advertisements in the organ of the Institution ought to have ensured better results.

Spiritualists repudiate Priestcraft, therefore I cannot better close my parcel than by quoting from the London *Echo* the following item,

"Canon Farrar uttered in Westminster Abbey an eloquent and glowing protest against Sacerdotalism. The Prayer Book continually calls such officials as Canon Farrar by the name of priest, but Canon Farrar himself declares that 'the name of priest is none so immaculate and none so beneficent in the world's history as to make us regret that the New Testament knows nothing of any more human priests, except among the Pagans and among the Jews.' The central idea of the Ritualistic clergy is sacerdotal; the church in which they officiate is not a synagogue, but a temple—they exalt the altar above the pulpit. Ecclesiastics of this school can hardly read Canon Farrar's utterances without indignation. He asks:—'Who ridiculed Isaiah? The insulting priests of Judah. Who smote Jeremiah? The priest Pashur. Who threatened Amos? The priest Amaziah. Who would have torn Paul in pieces? The priests of Jerusalem. Who killed St. James? The priest Annas. Who crucified Christ? The priests Annas and Caiaphas?—lawful priests observe and act in spiritual tribunals.' With merciless historical knowledge Canon Farrar grapples the demand of the Ritualists for what they call Spiritual Courts, and shows from the examples of the Sanhedrim of Jerusalem, the Synod of Ephesus, the Inquisition of Spain, the Consistory of Geneva, and the High Commission Court of London, how prone are courts composed of priests to indulge in cruelty, injustice, and persecution. It is fortunate for Canon Farrar that he is not in fear of any Court of Ecclesiastics who are imbued with sacerdotal ideas."

LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Sunday, Jan. 16th, Mr John Lamont occupied the platform morning and evening. The subject in the morning was "The Utility derived from a Knowledge of Spiritualism;" showing how a knowledge of man in his moral, religious and social character gave him power to deal with his spiritual surroundings, and prompted him to higher and more elevated thoughts of God and a hereafter. He showed the difference between those who understood the nature of Spiritualism and others who did not, illustrating it by a tale which Judge Edmonds used to tell, where a young man who had never learned to read, when he first went to school, the master placed before him the letter A. The young man asked "What is that dumb thing? he could see no meaning in it." Table-tilting was the first alphabet in Spiritualism, and while some saw nothing in it, millions had learned through it some of the finest truths ever taught to man. After this short address, Mr Lamont invited others to give testimony to its teachings by their experience. Mr Chapman (the writer) thought that its teachings had done away with rewards and punishments theologically understood, and had placed man under natural laws, where there were no rewards nor punishments to gratify or frighten people to moral action. If he ate his food and enjoyed it, that was the only reward that God or nature would ever give him, and if, after that, his table was duly filled with all the dainties of this life, what benefit would it be to him. There was no enjoyment beyond his own sensations, which were not from any outside source, but kept within him. Gratified within was the highest and greatest reward that man would ever attain either in this or the life to come. Mr W. Blythe said he was not a Spiritualist, but he had sat for some time under their teachings, and he found that what he had heard was in harmony with reason and common sense. There was no praising God with up-lifted hand for the murder and death of the man Christ Jesus, while with the other they denounced it as a wicked act and deed. Such teaching was revolting to his feelings and derogatory to his reason and common sense. And, as for immortality, he thought to be transported into far distant spheres, beyond sun, moon, and stars, was unnatural to those social cravings which he felt ever burning in his nature, where, from his babyhood, he had grown up and formed attachments to place and present surroundings. Was it not reasonable that he should by some means visit and dwell in the place of his birth, even among tables and chairs, and have social communion with dear friends and those he loved in the sphere in which he now lived? Miss Jones was entranced, and gave some good advice upon circles, which was said ought to be formed in private, and with sympathising and trusting friends, and promised to give clairvoyant tests to a sceptic in the audience at some suitable opportunity. In the evening, Mr Lamont continued the morning subject for some time, when he was taken possession of by some spirit, and gave utterance to a lengthy discourse upon what he himself had said, approving some of the utterances and disapproving others. On Tuesday following, a short concert took place, in which Messrs Clavis, Chatham, Charlton, Mr and Mrs Winter took part.

J. C.

TRANSITION OF EPES SARGENT.

Just after going to press with our last issue we received the *Banner of Light* of January 8th, containing an account of the demise of Mr Epes Sargent the well-known author which took place on December 30th, at his residence in Boston. U.S.A

Mr Sargent was born in Gloucester, Mass. September 27th 1812. He was educated at Harwood College and for some time was connected with the daily press of Boston. He also edited the *Weekly Mirror* and *The World* which were published in New York. Retiring from these posts he prepared a number of school "Readers" and "Speakers" which passed through many editions, and won for their author warm commendations. He wrote several successful plays and novels, and his works "Planehette or the Despair of Science," "Proof Palpable of Immortality," and his latest "The Scientific Basis of Spiritualism" which was only published in December of last year, show at once the genius and ability of that friend of every friend of humanity whose pen now lies idle but whose intellectual vigour can only be strengthened by the change he has undergone.

For upwards of two years past Mr Sargent has been occupied upon a Biographical Dictionary of Poetry for Harper Brothers, which he completed but a short time before the close of his mortal career. In addition to all his mental labour Mr Sargent has ever been a ready writer and defender of Spiritualism which filled his whole soul with a genuine enthusiasm and with an energy untiring.

As M. Sargent lived—a consistent Spiritualist so he parted, in the firm conviction that a future of ceaseless activity awaited him, when he should still be able to work for the uplifting of his fellows. Mr James O. Sargent, his brother, stated that on Sunday, December 26th, he saw the deceased for the last time. On that occasion, while the shadows of death were even then closing around him, the patient endeavoured to express a few words to his brother, and succeeded, but imperfectly, in enunciating "I wish I could tell you my thoughts." The brothers clasped hands, and then with a sad face the one turned from the bedside of the dying man to go his way, but as he was about leaving the house he was called back to the sick room by the nurse, who exhibited to him a paper whereon Mr Sargent (touched by the evident sorrow of his relative, and desirous of informing him that he had no doubts for the future) had written a sentence to explain the meaning he had been unable orally to convey: "I meant merry thoughts not sad ones!" In such a frame of mind did our brother and co-worker take leave of the material and enter on the Spiritual condition of Being. But he did not leave the world of matter before he had accomplished his work therein. It may be well to speak of a man with a herculean frame, able to execute his work, but there is a Providence that worketh in all things and ordereth all things, and whether we call it fate or destiny, this much is evident that a man is supported until his work is accomplished, and having no further need of him, he is removed to other scenes of activity where extended facilities shall serve to lift him higher and still higher, "Nearer my God to Thee."

We mourn the departure of our friend, but not as formerly; for now we are assured that the immortal within him, and which constitutes the *real* man, will be more active now than ever in promoting the "Proof Palpable" to millions who are hungering for the bread of life.

Since his transition Mr Sargent has manifested his presence at a circle in Boston, and though unable to speak he wrote through the hand of Miss Shelhamer, the medium of the *Banner of Light* Free Circle, a few short sentences said to be quite characteristic of Mr Sargent.

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VACCINATION QUESTION.

THE PARIS INTERNATIONAL CONGRESS.

The first Congress of delegates from the various Anti-Vaccination Leagues and Societies, has just terminated its sittings at the Salle des Conférences, Boulevard de Capucines Paris. The delegates present included some of the oldest leaders and ablest writers identified with the movement, amongst whom may be mentioned Dr A. Oidtmann, of Linnich; Professor Adolf Vogt, of Berne; Mr George S. Gibbs of Darlington; Dr Hubert

Boens, of Charleroi; Professor Haedemaker, D. D.; Mr President Hory, and Professor Fabius, of the University, Amsterdam; Dr H. Schroppe, of Bonn. The States represented were Belgium, England, Germany, Switzerland, Holland, France, and the United States. Letters expressing sympathy with the objects of the Congress, and the most ardent desire of the writers for its success, and in aiding the wide-spread revolt against the interference of the State in enforcing medical theories upon an unwilling people, were received from Emeritus Professor Newman; Dr Reichens, of the Reichstag, Berlin; Mr P. A. Taylor, M. P.; Mr C. H. Hopwood, Q. C., M. P.; Dr T. Garth Wilkinson; Dr Alexander Wilder, Professor of Physiology in the United States University of New York; Herr Born, and others. Mr Herbert Spencer showed his interest in getting rid of compulsory vaccination by sending a contribution towards the expenses of the Congress. Amongst the English reporters present were those of the *Times*, whose telegraphic notices of a most important kind appeared in that journal on the 13th and 14th inst. The reading of Mr Taylor's and Professor F. W. Newman's letters was received with loud demonstrations of applause. Dr Hubert Boens, member of the Belgian Medical Society, and corresponding member of the French Academy of Medicine, was elected president, and delivered an eloquent address in which the whole case against vaccination was presented with consummate ability. He showed the empirical origin of vaccine; the unscientific methods of investigation pursued; traced its growth to Oriental fear of personal disfigurement, and its maintenance to the capitalisation of the practice by the States; showed the calamitous results in the introduction of maladies with the vaccine virus, and the confirmation of all he had said by quoting from the Municipal and Parliamentary Mortality Returns; concluding by asking if at the positions he had taken up were logically demonstrated, the delegates and friends would persevere in the work of the Congress, and prophesied, as a result, the early downfall of this false system of so-called preventive medicine.—Valuable papers were read and presented, and addresses delivered by Dr Oidtmann, Professor Fabius, Dr W. J. Collins, Dr E. Hartington, M. P. A. Sjostrom (of Stockholm), Mr H. D. Dudgeon, Dr Schoppe, Professor Hoechmeyer, Dr T. L. Nicholls, Professor A. Vogt, Mr Thomas Baker (barrister-at-law), Mr T. Labboe, Herr Born, Mr G. S. Gibbs, and others. —The delegates were courteously received by M. Duhamel, principal Secretary to the Republic, and by the Minister of Commerce and Agriculture, and the Minister of the Interior, to whom addresses were delivered as to the objects of the deputations—one of these being to prevent the indirect compulsion of vaccination in the schools and army of France being made universal, as threatened by M. Lerville and his medical co-agitators.—I had the honour of presenting to the two last named Ministers an analysis of the recent English Parliamentary Returns and called their attention to some of the important facts which official documents revealed, as demonstrating the malignant results of vaccination. M. Constans said, in the course of a reply (the text of which will be published), that he should make known the interesting and important facts to which his attention had been directed, and added that he did not think the Chambers would sanction any further interference with the liberties of the citizen on this question.—M. Girerd, the Minister of Commerce, introduced Mr E. W. Gibbs to one of the secretaries, for further conferences as to the results of the official reporters of the French Academy of Medicine (which Mr Gibbs had translated) on small-pox and vaccination, and which demonstrated the inutility of the practice—(1) Its evil consequences, so painfully apparent to every unprejudiced mind in England, had been confirmed by the official testimony of every one of those represented nationalities; (2) The result of that important gathering could not fail to animate every delegate, and through him the people he represented, with fresh zeal for the continuance of the righteous agitation against the tyranny of compulsory vaccination.

An International A. C. V. Committee of anti-vaccinators, representing France, Austria, Germany, Switzerland, Sweden, Russia, Belgium, the United States and England, was elected by the Congress to assist in carrying on the agitation, and for the purpose of arranging to hold another International Congress next year.

WILLIAM WEBB,

London Society for the Abolition of Compulsory Vaccination, Gray's Inn Chambers, London, W. C.—*Walter Hasker, Esq., Hon. Sec.*

THE CASE AGAINST COMPULSORY VACCINATION.

BY F. W. NEWMAN, EMERITUS PROFESSOR.

Dear Sir,—Thanks for your letter of information. The medical vaccinationist men, either ignorantly or basely, always neglect to notice:

1. Our arguments from Moral Right;
 2. Our arguments from Constitutional Right;
 3. Our arguments of a decisive character from their own statistics. Under the last I specify—
- (a) Years of prevalent small-pox are not years of increased mortality. This one fact settles the controversy against them;
 - (b) Illness and Death by small-pox has increased since they made Vaccination compulsory;
 - (c) Vaccination, so-called, induces other diseases, and they are helpless to prevent it;
 - (d) They, themselves, recommend vaccination to be repeated, and cannot tell how often it is needed, for their own statistics force them to admit that its preventive force may not stand out against an Epidemic next year. When to this we add
 - (e) That they refuse even to experiment the methods of treating small-pox, which are alleged by actual trial to make the disease *very tractable* by certain herbs, by hot baths of water, or by hot air, persisting themselves in the old methods, which lead them to believe small-pox to be an awful danger instead of a salutary vent of evil;
 - (f) They take no means to investigate the *vera causa* of small-pox with a view to prevent it in the only common-sense way;
 - (g) That their predecessors who spread small-pox by Inoculation, and Jenner, who believed that small-pox after vaccination was impossible, have alike been proved wrong by fact.

My belief is that the present Parliament will condemn compulsion if the whole case be laid before it.

We must refuse all compromise. I enclose a cheque of £1 1s, as contribution of Paris International Anti-Vaccination Convention.—Signed,

F. W. NEWMAN.
To William Tebb, Esq., Dec. 25th, 1880.

AGENTS FOR "THE HERALD OF PROGRESS"

(TO THE TRADE)—

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

LONDON :

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

PROVINCES :

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

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

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

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, WEIN'S COURT, NEWGATE STREET.

President: Mr. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: Mr. H. A. KERSEY, 4, Eslington Terrace, Newcastle.
Sunday, January 30... Mr. J. C. Wright...Trance Address...at 2:30 and 6:30 p.m.
Monday 31.... Do. do. at 8 p.m.
Sunday, February 6... Mr. J. J. Morse...Trance Address...at 2:30 and 6:30 p.m.
Monday 7.... 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 Brewis, 27, Greenfield 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, 83, Downing Street, Manchester. Public Meetings every Sunday evening at 6:30. **January 30...** Mr Rodgers, of Macclesfield, 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. Soc., 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. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W.T. Braham, 392, Stretford-rd, Manchester. **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
Tuesdays—Investigators' Seance. Thursdays—Development Seance

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Auditor: Mr. Owen, Leeds.

Secretary: Mr. C. Poole, 28, Park Street, Barkend 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 30... Mr A. D. Wilson | February 6...Mrs Illingworth, Bradford

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

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

January 30... Mr John Wright, Keighley | Feb. 6 Mr A. D. Wilson, Halifax.

(Spiritual Lyceum, Top of Head Lane, Tennyson Place, at 2:30 & 6 p.m. Sec., C. Poole, 28, Park Street
January 30... Local | February 6...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 30... Mrs Illingworth, Bradford | Feb. 6...Mr Armitage, Batley Carr

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

January 30... Local | February 6...Local

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

January 30... Mrs Dobson, Batley Carr | February 6...Miss Hance, Shipley

MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.

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

Morley, near Leeds.

January 30... Mr Armitage, Batley Carr | February 6...Local

A Tea and Entertainment will be held on Saturday, Feb. 19th, at 4:30. Tickets Ninepence each.

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

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

January 30... Mr Wallis, Nottingham | February 6...Mrs Butler, Bingley

" 31...Mr Wallis, Nottingham | February 6...Local

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

January 30... Mr Pelt, Morley | February 6...Mrs Dobson, Batley Carr

KEIGHLEY.

January 30... Mrs Jarvis, Bradford | February 6...Mr Blackburn, Salterhebble Liverpool.

Perth Hall, Perth-street, West Derby-road. Services every Sunday—Morning, 11 o'clock; Evening 6:30. Monday Evenings, 8 o'clock. H. Morris, Hon. Sec., 35, Cobden-street, Everton-road.

January 30... | February 6...

Heywood.

Sec., Mr Wilde, Queen-st., off Market-place. 10:30 and 2:30.

Heywood Spiritualists' Society.

10, Clive-st.—Seance every Tuesday evening at 7:30

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Hackney Christian Spiritual Evidence Society.

7, Ellington-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 Miss Barnes, Medium.

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 1, Albert Terrace, Barnsbury Road, N. Sundays—Conferences, 11 a.m.; Lectures, 6:30 p.m.

South London Spiritual Society.

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

Marylebone Progressive Institute and Spiritual Evidence Society.

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

British National Association of Spiritualists.

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

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39 Lower Talbot Street, Nottingham On Sunday morning at 10:45 a Circle for Development.

Sunday evening at 6:30, Public Trance and Normal Addresses are given A Seance is also held on Thursday evening at 8 o'clock.

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Printed for the Proprietors by THOMAS DAWSON URWIN, 38, Bottle Bank, Gateshead, and Published by W. H. LAMERLIE, 29, Blackett Street, Newcastle-on-Tyne.