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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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One Penny.

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HARRY TARLETON:
 A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

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(Continued from page 50.)

Her father, she told me, was a Colonel in the army now stationed at Colchester, and she and her little brother were on a visit to their aunt, who, with her daughters, was spending the summer holidays at Llandudno. Her mother was dead, and so she was her own mistress. She was going to keep house for her father; but the best news of all was that she believed her father's regiment was under orders to change its quarters, and she understood, but was not sure, that its next destination would be Millhampton. This, of course, set my heart bounding with joy, and I pictured to myself such delightful meetings in the future, in all of which plans she entered with enthusiasm. Her father would of course have to be won over to my knowing her, before I could hope to see anything of her in Millhampton, but she told me I need not have much fear of him, she was sure he would like me, and he was so kind and good, and so indulgent to her that she felt certain he would not object to her knowing me.

In the evening, we met again, on the promenade this time, in company with two cousins, one male and the other female. The former I was at first rather afraid of, as I imagined he would wonder where I sprang from, and probably regard me with some suspicion. However, I found that he was a very shy young man, and, in reality, much more embarrassed than I was, so that all passed off smoothly enough.

We enjoyed a delightful walk up and down the beach, though the privacy of the mornings' walk was somewhat conspicuously absent. At last, however, came the parting. I told her I must return to Millhampton in the morning; business engagements preventing my staying longer, and so, we were fain to say, good bye! We exchanged photographs under the light of a gas lamp and shook hands—I was too shy, and indeed too respectful in my love, to presume to think of stealing a kiss—and so I left her at the door-step, promising to write soon, and came away next morning, and here I am."

Such was Harry's story, and whatever was likely to come of it, I perceived that it had afforded him much happiness. He carried her photograph and letters about with him for a long time, and seemed to be never tired of pulling them out to gaze at and read over. He kept up a regular correspondence with his lady love for a long time afterwards into all the sweet contents of which I was not permitted to pry, and therefore cannot say more on that subject.

Suffice it to say, that in the course of a few months her father's regiment did actually move to Millhampton, and sweet Grace Lothbury became an actual resident in the same town as Harry. I believe it lent an additional charm to the place in his eyes, and in place of his former abuse of the ugliness of its streets, the dinginess of its smoky atmosphere and its damp, gloomy skies, he spoke rather affectionately of some of its corners notably of that semi-aristocratic suburb on the South side of the city which is generally colonized by the military element for the time being located in this unattractive centre of commerce. Here were a few acres of public garden, laid out with flower beds, and boasting long ranges of conservatory, where once a week the rank and fashion (or those who conceived themselves to be such) streamed out of the grimy scenes of their week's toil, and enjoyed the balmy breezes of Millington, (as this suburb of Millhampton was named), and the society of their friends to the enlivening strains of a military band.

The resident officers of the two regiments for the time being stationed in the town usually came here too, with their wives and daughters, and helped to lend an air of aristocratic gentility to the otherwise too mercantile society of the place. Here Harry was now a regular Saturday attendant, with an object in view which sufficiently accounted for his presence. That object, it is needless to say was pretty Grace Lothbury who, with her father—a tall fine looking slenderly built man, of aristocratic bearing and finely chiselled features, set off by a handsome military moustache and a bronzed weather beaten complexion—might regularly be seen there with his lovely daughter and pretty little boy. Grace was always the centre of a crowd of young officers, whose presence Harry regarded with no particular favour. When Grace first saw Harry in the crowd, she came towards him, blushing sweetly and extending her hand in a frank unaffected manner that set him quite at his ease. Turning, at the same time to her father, she introduced him as "Mr Tarleton, papa, whom we met at Llandudno." Of course, the Colonel never suspected how the acquaintance had come about, assuming probably that he had been a friend of the aunt. Be that as it may, he asked no questions, and we did not care to enlighten him. Harry soon ingratiated himself with the old gentleman, who invited him to come and see him; whilst I talked to Grace and much enjoyed a few allusions to our first meeting at Llandudno. Shortly after this, Harry and I were invited to dinner, and spent a delightful evening in the society of the gallant old Colonel and lovely daughter. Grace, in evening dress and by gas light, looked lovelier than ever. She wore a silk dress of a tender shade of blue, with a bit of black velvet round the neck, open sleeves, which displayed a pair of beautifully moulded arms, also an open throat, where a fringe of creamy lace modestly concealed more hidden beauties. I saw that Harry was more than ever in love, and no wonder. Colonel Lothbury seemed much pleased with Harry, and I thought was not at all indisposed to encourage hi

acquaintance. Over our wine, he became wonderfully communicative, and seemed never tired of firing off jokes and telling stories of his Indian campaigns. Afterwards, in the drawing room, Grace and Harry talked music and looked unutterable things in the neighbourhood of the piano, whilst I entertained the old gentleman by the fire. Thus the merry time of love passed pleasantly by, and Harry became more and more enamoured, and sensibly happier, and more elated.

All these experiences had somewhat drawn away his mind from the subject of Spiritualism, and he had alluded less to it than formerly. When, however, he began to look his position more seriously in the face, and to ask himself how it would affect his relationship towards Grace, he seemed less easy in his mind, for, as he became more familiar with her father, we could not help noticing that the old gentleman was a man of strong conservative learnings and rather narrow religious views, and I feared that sooner or later there would be a difference between him and Harry.

Living, as he did, entirely in a military circle, and being a stranger in the place, Colonel Lothbury could not of course hear much about Harry's peculiar weakness. That he was a young man of unimpeachable character and thoroughly honest and straightforward in bearing, besides being handsome and high spirited, was obvious to all who knew him, but beyond the fact that he was well connected and his uncle's family was known to the Colonel, the latter knew nothing.

At length Harry's natural enthusiasm betrayed him into an admission of his religious opinions, which shocked the Colonel's prejudices very considerably. A dinner party was given at his house, to which Harry and I were invited. Amongst the guests were several of our hosts' brother officers, notably one conceited young man, with his hair parted in the middle, and wearing an eye glass which appeared to grow, as it were, out of his nose. This puppy was Harry's special aversion, since he affected to be an ardent admirer of Grace, much to the latter's amusement, for she was never tired of poking fun at him, at the same time glancing a sly and mischievous look towards Harry.

Amongst other after dinner subjects of discussion it, so happened, as ill-luck would have it, that table-rapping and the Davenport brothers, then causing considerable stir, came up for discussion, and Captain De Roos (the dandy in question) drew out that "for his pawt he could not compwehend how anyone could believe in such demned nonsense as Spiwitwalism. He always thought such people were either wogues or fools!" I glanced deprecatingly towards Harry as this remark was uttered, as I expected he would fire up, and wished to restrain him, but I saw that it was too late. His eyes flashed scornfully across the table towards De Roos, on whom he fixed a glance of withering contempt. He managed, however, to restrain himself sufficiently to speak with cold civility, as he sarcastically observed, "I suppose, Captain De Roos, can hardly know much of Spiritualism or he would not speak so lightly of so serious a subject. For my part, I don't see where the nonsense is or why those who believe it should come under the category of fools or rogues. I may be one of the fools, but at any rate, I believe I have brains enough to form a sensible opinion on the subject, and I see no nonsense in it. Furthermore, many of my dearest friends are Spiritualists, and I cannot submit to hear them calumniated in that way. If you knew anything at all of the subject you ought to know that it cannot be stifled by abuse, and you would give some sensible reason for your opinions, rather than denounce all who believe in it as fools or rogues. I am a Spiritualist myself, and I am not ashamed to own it."

As Harry said this, his voice rose and his excitement increased.

(To be continued).

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

Mankind, always progressive, revolutionizes constitution, changes and changes, seeking to come close to the ideal justice, the divine and immutable law of the world, to whom we all are fealty, swear how we will.—*Theodore Parker.*

"Justice has feet of wool, no man hears her step, "but her hands are of iron," and where she lays them down, only God can uplift and unclasp. It is vain to trust in wrong. As much of evil so much of loss, is the formula of human history.—*Theodore Parker.*

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

The Recorder of these 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.

SIR HUMPHREY DAVY.

Jan. 23rd, 1881.

The medium at once went under control, and spoke as follows:—"Yes, miserable, dead, and desolate; why have they sent soldiers down to the collieries? It is seldom that rifles and bayonets are successful in satisfying the passions of men. They are on strike *en masse* against what they consider a great wrong, but, in my judgment, I consider that other means might have been undertaken, than those adopted. I, Sir Humphrey, give you greeting once more; for I cannot say how deeply I felt interested when on earth in everything that affected the collier's welfare. Those on the side of law and order will claim a right for their action, where law and order are broken. I will accede to this right; but in the right meaning of the Proverb, *audi alteram partem*. They, the colliers, have a right to be heard, and have claims to argue, that law is on their side in respect to the Employers' Liability Bill. God knows that the passing of that Act especially affects them, and if that Act is to advance the interests of any particular class, it is that of the collier; for what class of labouring men are so specially liable to come within its provisions as them. For, but a few days ago, many were hurried from time into eternity by what is known amongst them as flooding; and the terrific race had to be run between human lives and rushing waters; and I beg those in power to direct their attention to the many succeeding calamities that have befallen them from time to time. They are considered rude and ignorant; their calling making them so; but is this conclusion logical? for amongst the majority, there are possessors of well appointed homes; and many of those labouring in the bowels of the earth can be classed as thinkers, who have thought on the many deplorable accidents that have so lately succeeded each other, attended with so many fatalities. I have listened by the side of many, Sir. I have listened to their prayers, addressed to the living God, and there has been no power on earth or in the heavens to prevent these prayers ascending from the prayerful heart to the throne of God. Listen! and I will tell you one of the many prayers that came from the heart of him who was the last of those in whom I am interested greatly; I remember David Lloyd, the old lampan at Pen y craig. I have seen him, when he has been brought from the bowels of the earth to the surface, his day shift faithfully performed, with his faggot of wood on his shoulder, and the coal owners gift of a piece of coal under his arm, trudging his way homeward, respected and loved amongst his mates; I have seen him arrive at his home, and I have seen him, after washing, retire to his humble bed-room, and, ere going to bed, kneel, and placing his hands reverently together, thus address his God: 'O Almighty Father, into Thy love receive the widow and fatherless children of the mates that have gone; I thank Thee that none of my mates perish without the world receiving the knowledge. I have sorrowed, O God, when a young man, that the world never knew of our sufferings, and no jury, no coroner, ever enquired into the cause of the death of many; the coffin and the grave was the quick and ready conclusion. I have lived to see great changes promoted through Thy mercy, O God, and dreadful as the loss has been of life, yet it is a consolation to me to know that the world is cognizant of our dangers.' Who, dear sir, can tell the horrors that existed before this honest man's time on earth? Who, dear sir, can realise the horrors of a collier's life before my invention, and before the publication of newspapers bold enough to make the world realise what should be the colliery owner's responsibility? Think you, dear sir, that what governs the soul on earth, is not followed in eternity; you do not think so; but there are millions who recognise the

possibility of immortality, and yet who think that the world and its pursuits end in the grave. It is not so. I have been more often in the pit in spirit-life than when I was in the body; I have seen them grouped together at their meals, and I have heard honest David Lloyd's voice raised in protest, when any of his fellow miners opened the lamp of my invention with forbidden private keys; laying his hand on his shoulders, I have heard him say, 'Nay, nay, lad, it is not your own life that you risk only, but the lives of all your mates, and that consideration ought to have more weight than the regulation you are breaking; for unless we learn to help ourselves, how can we expect others to help us.' God bless him; he was indeed a humble teacher of his class; for he would say—and in the words of the good Book—'Let us reason together.' 'We are all more or less travellers from one part to another, and to many parts we have been visitors. Now I ask you to remember how few pits we have worked in or visited, that has not in its annals some dire calamity recorded; we are living now in better times. I am an old man, and from a boy I can claim the experience of a coal pit from the earliest introduction of my labour to the present time; the lamps are particularly my property, and I pray God that you may learn not to abuse their usefulness; we are living in good times—in altered times—and with every calamity we have sympathisers, from the Queen down to her meanest subjects; but how can they sympathise at a great calamity, when it has occurred through our indifference to the use of the Davy lamp; the carelessness in its use or the obstinacy that impels the rude hand to break it open, thus exposing the tiny light to the gases that prevail. They may indeed pity the widow or orphan; they may indeed pity the innocent; but they will indeed condemn those that are guilty of such thoughtless acts. And then individualising those around him among his hearers, he would point to each and say: 'You, "Dick," knew well what caused the explosion at Rotherham, for you were there as a boy; and you, "Frank," remember well what caused the explosion at Wigan; and how many that are listening to me could have given a better solution to many of the explosions than what were made public. I myself remember the explosion at Barnsley,' and he continued, 'I, as a visitor, had warned those who were making free with their lamps, and I told them they were playing with their lives. Oh men, men, why not let us form a band of helpers ourselves; for, be advised, God helps those that help themselves. The world knows not what a pitman's life really is. Do they know that we descend in early morn, ere daylight has fairly come, returning again to the surface when daylight has departed, so that the light of the sun is strange to our eyes for weeks together? Do they know that we work with bare breast and bare arms in cramped, dark, and desolate headings, inhaling unhealthy gases, bent double as we wield our picks, by the dim glimmering of a caged light? Do they know that such is our lot? And shall we give to the world an account of our own carelessness? God forbid: if we do, what will the world think of us? they will think of us as other than themselves; not like them in affection; not like them in feeling. But we know, you all know, what makes that their love and their hope the same as our hope and our love: if they love the comfort of a fireside, so do we; if they have mothers, wives, and sweethearts, so have we; and the comforts of home joys are ours as well as theirs; and as I look round I know that there are many mates among us that are book learned; and some members of the home circle can make the joy of home more complete, when the day's toil is over for the bread-winner, by singing some beautiful hymn to God, accompanied by the tones—the sweet tones—of a well-deserved and hardly-earned pianoforte. The clothes of the bread-winner may be covered with dust; his hands and face may be as black as the coal midst which he works; but, as I again look round you, I know that many are possessors of clean and comfortable cottages, where dust and dirt is conspicuous by its absence, and whose only pride is in the accuracy of the marble time-piece, and whose wardrobe and chest of drawers prove the claim to steadfast frugality and sobriety. Those that are thinkers are amongst the last to infringe the rules made for the protection of human life; and those that are so ready to put the black pipe into their mouths directly they have swallowed their food, opening their protective lamp for that iniquitous purpose, are not amongst those bands of thinkers; not the happy possessors of a comfortable home and contented household. Nay, you need not glower at me, for you know I am right. Hours pass away ere the coal dust is removed from either face or hand, and some-

times the next shift sees you unwashed. The public-house receives you, and the wife regrets that you are not amongst those good men that get home from their work. But there is no reason why you should belong to them, and if a word of advice will do you any good, I am the man to speak it for your good. Your manhood forbids you to strike me, so you need not glance at me, you that are smoking; you know that I should be the last to open my lips to any in power, but the first to tell you on it myself.' [I here asked for a rest, and I got into a general conversation. I said with regard to this Act as to employers' liability, there were two sides to the question, and that what he had just been telling was the best proof of how unfair such a Bill would be, if amongst themselves they played the tricks described above, and, I said, if colliers did not chose to work they had no right to act as they had been doing in Lancashire; people had a right to be protected, and that if soldiers were necessary they must be employed to protect life and limb. He said I shall have something further to say on this point further on. He then turned the subject, and said: "You have had the president of the five riding with the sensitive in the omnibus." I said, I fancy I know who he is, and I named the person I suspected. He said: "I am not yet allowed to say who it is or who it is not; they are not yet sufficiently advanced to come to a decided conclusion, and when things seem to be going on the best, something crops up—some fraud or deception in alleged spiritual communications, and throws them back again." We then had a conversation on tricky mediums and foolish sitters; I said, as far as I could judge, as long as there were weak foolish sitters and grasping mediums, suitable spirits would be found to play on the weak for the benefit of the sensitive; I said that all these things, so far from weakening the truth of the fact of spirit communications, were, to my mind, the strongest proofs of it. I said I considered these exposures were part of a great plan, that Spiritualism should not be allowed to develop fully without the dangers as well as the advantages being known; otherwise, mediums would become a dangerous power. I said, for my part, I looked on a medium as I did on the object glass of a telescope, as a means of getting at what I otherwise could not, and the control said "that this is exactly the position of a sensitive is beyond contradiction; he is guided by surrounding conditions, and a sensitive is but a way to communicate; of no power of itself; but depending on those souls in sympathy with him, or that are surrounding him or her, conditions become absolutely a *sine qua non*, and your opinion which amounts, in reality, to *velute in speculum*, sufficiently explains all. I think that was the meaning you attached to the position of a sensitive, and that is seen as in a mirror, and that the position of a sensitive, by himself, is really of no importance, and that a sensitive without sympathy is really without power; and that the sympathy is alone *Deo jurante fivente et volente* and without this favouring, without this helping, without this Willing, no sensitive can receive the sympathy of others; and unless this sympathy exists, dear Sir, then the communications cannot be relied on; cannot be trusted; and do not afford any useful satisfaction; without this sympathy, all is failure; and all this sufficiently accounts for the lying communications that have been received; so much emanating from the sitter's mind un-sympathetic, is taken as proceeding from the spirit world; the most successful communications are those in which the closest union is felt and recognised, so that we can, therefore, well understand the promise that when "two or three are gathered together, there shall immortality be proved." But to return to the subject from which I first started, and putting aside our pleasing conversation; dwelling with pleasure on our union of opinion, I will recommence:—] "I say that there will soon be, in my opinion, means adopted for satisfying the wants of these toilers in our pits. Believe me, dear Sir, I do not now like the idea of armed soldiers being sent amongst these simple-minded and, in many cases, ignorant men; for they are not used to the world's ways; they are separated from the world so many hours of the day, and if none will plead for them, then I will; for I have seen heroes amongst their number, both men and boys, who feared not what is known as death, meeting it with a smile; and in pleading for them, it becomes a duty of mine to shadow forth another and better mode, than sending armed men in their midst. The masters, for a long time, combated the idea of a large union—a trades union; but, in my opinion, union is strength, for good or, it may be said, for evil; there are these

trades unions under official government supervision. Now these rules should, in my opinion, be added, so that every miner should become a detective of wilful wrong committed by his companion and fellow labourer; one added rule should be to enforce a strict observance of the Government inspectors' regulations amongst themselves, and the punishment of non-observance to be dismissal from the Union, and also to bind themselves to strictly observe their working, and, in return for the same, compliance on the part of the mine owner for due supervision, ventilation, and regulations. You referred in our conversation to the Act of Parliament which the dire calamity at Hartley called into existence, which to-day, amongst colliers, is known as the single shaft calamity; one that brought such dire sorrow and trouble to many Northumbrian homes. You also referred to the addition of more than two shafts to a working pit; and to this I fully agree, knowing that the workings in some pits extend for miles, and often an explosion occurs in one part of a pit, that is not felt in another. The last lamentable flooding calamity, which happened but a few days ago, would have been less fatal in its results had there been an additional shaft. Then another suggestion that I would make would be an enactment by Act of Parliament, or, otherwise, that shafts should be sunk according to length of workings, and the distances, if possible, made co-equal. There is, indeed, plenty of room for thoughtful legislation for the collier, whose every hour at work is an hour of imminent danger, and I do not think that sending armed soldiers is the mode to be adopted, but that those in authority should converse with the owners and instruct them in truthful facts, should teach them that the Act surely bears on them, and that the only mode to lessen their responsibility is to make good their faulty shafts; to make firm their brattice work; to well ventilate their workings, and engage intelligent inspectors; and it is better by far for them to adopt these remedies, than to seek to dwarf the pitman's legal rights. For they have been hurried into unlawful acts; but so many of them have been in dangers; so many of them have met death in every form, and I tell those in power, that this one act of lawlessness does not prove their lawlessness, —the law is with them. For no wonder the pitman is aroused; he knows that it is black December for him all the year round; no sunshine during his toiling hours, no moon sheds its light; all is dark with a faint glimmer above; yet his soul at his toil can dwell on the accuracy of mathematics or on the beauty of that nature of which he sees so little. As a rule, their meetings, and they have been many and in vast numbers, have been decorous; and I proclaim that there is a deeper feeling amongst pitmen than among any other class of toilers; and many thoughts of many souls will be directed to the colliers, to where the present Government has sent its armed servants; and many prayers will be offered, that these acts of lawlessness will not be again repeated; but that the help which they need will be granted to them, and that the provisions in the Act for their benefit may be settled without the chance of their bartering their legal rights away. In the course of conversation, you mentioned that of which I was well aware, namely, your own interest in this matter, and therefore I ask you *experto crede*, and in this matter I advise you, that I am indeed experienced. Then I tell you, that real saving, real self-interest is to keep the pit in thorough order, and the employed officials should be appointed according to their efficiency; and I pray to God, dear Sir, that my words may not, like the seed that fell on stony ground, be wasted; but I trust that many like yourself, who have a far extended interest in man's welfare, may dwell on this record, and bear in mind, that *fama semper eiret*; that they live, not in the world alone to obtain a good name, but that according to their soul's action on earth, so shall their names shine for ever. This record *imprimatur* by all means; according to your promise, let it be printed; let it go forth; let him, that is a fellow-worker, see it, that he, too, may judge of its utility. I am speaking of W. O.; and I am speaking to you, and I tell you, that thousands on thousands, who have communicated, join with me in this opinion; that you form together *par nobile fratrium*, and I pray to God that your efforts to give light to your fellow creatures do not pass unnoticed. Dwell on the fact, that *labor omnia vincit*, and that true steadfastness, earnestness, and labour shall gain a glorious eternity for you both. May God have you in his keeping, fellow-labourer. May God have you in his love. *Finis.*

Immediately Sir Humphrey Davy had ceased controlling my or, or faithful attendant "C. H. L." controlled, and, in a jocular way,

said in all probability the soul of the body through which I am speaking crammed this up for the occasion with all these picked Latin quotations. Now I will give you an instance of the extent of the knowledge of the sensitive in his natural state. The other day one of the learned five, who are going thoroughly into this matter of spiritual communication, gave a test as to his general knowledge, and asked him in his normal state, whether he knew what a "posthumous child" was, and he turned round sharply and said, "of course I do." "Well, what is it," asked the gentleman? "Why a bastard child to be sure." I did not require to be told that the sensitive's powers in his normal state were equal to what they are, either under control or in trance. I have had too many proofs to the contrary; but still, occasionally, not so often as before, has the word "cram" been suggested; I therefore mention this little incident although given under control.

The pear is not yet ripe; but I feel satisfied, that sooner or later, Recorder, investigators, and medium will be brought together, and that the doubts of the reality of these controls being, what they allege they are at present, and which are entertained by the investigators, will be removed, and the truth of Spiritualism will be the more strongly established by reason of the exhaustive process of examination which it is now undergoing at the hands of the learned five.

Comment or remark on the control of Sir Humphrey Davy is unnecessary—it speaks for itself. It covers a wide field, and if it does not spare the pitman for his shortcomings, it shadows forth the duties incumbent on colliery owners. Let us hope that neither one or the other will lose sight of their obligations.

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.

"HISTORICAL CONTROLS."

To the Editor of the "Herald of Progress."

DEAR SIR,—A.T.T.P., in his report of control in your paper of the 7th inst., makes what to me seems a very contradictory statement. The spirit is describing his visit to one home in which the head of the family has received an accident. "There has been no medical adviser in the house during his accident of eight weeks standing, although his children have been carefully nursed through the measles by the patient wife and mother. He thinks, with all the brightness of hope, that the worst has passed." But "Dr. Wm. Harvey bent his head over the clasped hand of the poor sufferer, and viewed the healing wound," and knew "the worst was still to come, for amputation yet is to be performed. Dr Harvey knew it, although the doctors had hidden this from the man until afterwards, so as not to mar the mockery of Christmas happiness." How could the doctors hide this from the man when there had been no medical adviser in the house during his accident? These two statements certainly need an explanation, that no shadow of doubt may rest on the minds of the readers of these reports, relative to their truth.—I am, yours faithfully,
Wm. STRAKER.

Widdrington Colliery.

WHAT ARE WE TO BELIEVE?

To the Editor of "THE HERALD OF PROGRESS."

In the very interesting control in your paper of the 21st Jan., "Sesostria" informs us that our sun is the spot where the purified souls emanating from this and other planets, congregate for the purposes of diffusing the life-giving principle into our solar-system. On this statement, a theory could be supported, that our sun is the centre of the highest individualized Soul-Essence evolved from our solar-system, and specifically involved in certain organizations.

The theory that Davi the Seer, teaches in his Divine Revelations, is somewhat different. The Soul, embodied in the various planets in our solar-system, is being involved to a state of perfection on those planets furthest away from our sun, and he implies perfection existing on those planets.

Mrs Tappan Richmond (who, I am given to understand, lectures under *pure inspiration*), in some lectures delivered to "The Inner Circle," at her residence, a short time before her departure last November, teaches the theory somewhat according to Davi. She mentions nothing whatever about our sun being the destination of such God-like souls as stated by "Sesostrie." Rather the reverse.

Her teachings reveal that perfection (at least so far as what man understands by this term) is attainable when the dual counterparts of spirit have become sufficiently developed through the various embodiments on the planets in our solar-system, (the planets being, as it were, the progressive steps in the spiritual ladder) join to make the angel-form or Soul, when the progression continues in the perfected dual-state in those more distant planets of our system as yet undiscovered by man, which the future will reveal.

We can only theorize and speculate blindly on these hidden laws I should however be more inclined to put some faith on the two latter statements, which nearly coincide, and be very cautious to accept a statement enunciated by a spirit who owns a *nom de plume* as "Sesostrie" evidently deceal, and which opinion may after all be but one of the many un-male theories believed in and perhaps taught during the Egyptian epochs.

ERNEST A. TIETKENS.

18, Oakley Square, N.W.

THE CASE OF MR MENSFORTH, SHILDON.

To the Editor of the "Herald of Progress."

Sir,—In your issue for January 14th, reference is made to the sad case of Mr Mensforth. Mr Thompson has inadvertently made two or three errors, which I now hasten to correct. When Mr Mensforth was ordered to give up the meetings or remove, he chose the latter course because he felt it his duty so to do; and having become possessed of a truth, he thought that other people should know the benefits which Spiritualism had conferred upon his family. At that time he had a small amount deposited in the "Onward Building Society," so the idea occurred to him that if he became possessed of a house, that a permanent meeting place would thus be secured. Unfortunately, the houses had been built without securing the coal beneath the property, of which the buyers were ignorant until it was too late, as they never saw the Deed of Conveyance. The Colliery Owners then began to take out the coal, (not the same Owners for whom Mr Mensforth worked), and in a short while the houses were wrecked, our friend's and another's being rendered utterly uninhabitable.

The repayment of capital and interest to the Society was to be by weekly instalments, but how could a man, 65 years of age, (not 75) both find another house and continue to fulfil the other engagement at the same time. Mr Mensforth offered the property to the Society, willing to lose the amount he had paid, and thus give up all claims, which offer was refused and ultimately he was cast into prison.

It is true Mrs Mensforth is broken-hearted because her husband can be continually sent to prison as long as the Society thinks proper.

Mr Mensforth is not absolutely without means of support, for if he could be kept free from imprisonment, he has a situation as checkweighman at the Colliery, but which he must give up, should he still be subject to these persecutions.

There is but one way in which this can be avoided, and that is by restoring the house so that it can be once more inhabited which will cost £40 or £50. And as Mr Mensforth has lost his all, we must appeal to the Spiritualists of this country to come forward and assist our unfortunate brother. The sum is not a large one, and as it is a very deserving case. I hope that the friends will rally round and support the efforts that are being made to release our brother, and thus be the means of making a happy home for them in their declining years.

Any sums remitted to me will be thankfully received and acknowledged in the columns of the *Herald*. Trusting this appeal shall not be made in vain.—I beg to remain, yours fraternally,

JAMES DUNN,

8, Co-operative Street, Old Shildon.

THE PROGRESS OF "THE HERALD."

A SUGGESTION.

Dear Sir,—It is extremely gratifying and encouraging to all concerned to observe the interest springing up on all sides in behalf of the *Herald of Progress*, and if wishes are an augury of success, the *Herald* bids fair to become a valuable journal in promoting the truths of modern Spiritualism. But, Sir, this little journal has not been launched afloat without the necessary equipments to ensure a measure of safety, and the equipments have only been obtained through the instrumentality of pounds, shillings, and pence; and on this point my letter hinges.

As a well-wisher of the *Herald*, I should be glad to feel assured that every one of your readers knew of the manner of its conduct, and of the voluntary principle which prevails. I am acquainted with a few facts that redound to your credit, and which prove the self-sacrificing character of your labours in behalf of Modern Spiritualism, and the maintenance of this journal. If the public were to fully realise the fact that your pecuniary remuneration is not equal to that of an ordinary mechanic, and that you have, for love of the cause, declined offers of a more alluring character (speaking from a worldly point of view), and further, that except the printing expenses, there is no additional disbursement of money in any direction whatever, they will not fail to perceive the voluntary nature of this effort, and, perceiving it, they will, I am sure, fully appreciate the work.

But though so far successful, it is highly desirable to extend the usefulness of the *Herald*, and this can be done by increasing its dimensions and its circulation. To accomplish the latter, we must do all we can to introduce it to the notice of enquirers, and then let it stand or fall on its merits. I for one am so much concerned about Spiritualism that I say—Perish the *Herald*, if by its inherent power it is unequal to the task of satisfying the mental and spiritual cravings of the readers of spiritualistic literature. But whilst wishing the greatest measure of success to that paper most qualified to instruct and guide, I am forced to the conviction that if the *Herald* were strong enough, finally to expand in bulk, it would soon become second in worth to no paper published in Europe or America. I am aware that much valuable correspondence is now crushed out of existence owing to want of space, and for one very much regret this. I regret that our acknowledged assailants, the materialists and churchmen, have not sufficient room to wage with us a chivalrous warfare. Let us fight earnestly for truth, and in a loving manner if by an effort of will we can subdue the impetuosity of our feelings. Fight by all means, so that truth and right may become revealed by the shock of battle, but let us fight generously.

What a blessing though it must be to have that patience which nothing can overcome—a patience that forgets present persecution and the assaults of Ignorance, in the knowledge that the future will show them how sadly they have erred. Would that I were one of these gifted souls. "Though," said Paul, "I give my body to be burned and have not charity (patience with other's shortcomings) it profiteth me nothing." Aye! my friends, we have much to learn and much to conquer. Verily we are a trinity in unity, and, as Plato has said, whilst one steed cleaves the air in his flight toward heaven's purest light, the other steed to which we are yoked ties us to the bitter dust: but to the point. We wish to make the *Herald of Progress* a welcome messenger to every hall and cottage throughout the land—and so we will! How is it to be done? Well sir, our much esteemed friend and brother Mr John Lamont has thrown out one very good suggestion—one which I hope will be received in the generous spirit in which it is offered. I have no doubt that others will offer equally useful suggestions, and with your permission I will venture the following.

Let an appeal be made to the readers of the *Herald* to hold special meetings in its behalf throughout the country on the 30th March next this being the anniversary of what is now generally called, the birth of Modern Spiritualism. Let there be from far and near a joyous influx of truth-seekers from the outlying districts to their nearest centres. Let powerful and beloved speakers devote their gifts that day to the point we are now discussing; and let ladies and gentlemen who may not be orators but who nevertheless, exercise a great power for good on the movement by reason of their goodness of heart, and superior culture—let those honour the meetings with their presence and give in dignity what they receive in enthusiasm; and let all assemble in singleness of heart and sweet accord. If this be done who can say that a spiritual outpouring will not take place and a *Second Feast of*

Pentecost become a fact in history. For discourse that day I would suggest "The Blessedness of Modern Spiritualism and the Progress of its Literature," and a special number of the *Herald* might be prepared for the occasion. Let us for once forget the outer-world and meet together as loving friends seeking the communion and guidance of the Holy Spirits.—I am, Sir, yours in brotherly affection,

THE CORNISH EXILE.

MR. ALLEN HALL'S REMOVAL FROM MANCHESTER.

Finding that our honoured workers Mr Hall and his family are about leaving the shores of Old England somewhat sooner than was anticipated, the idea was somewhat forcibly impressed upon two or three friends to invite them to a social re-union on the eve of their departure. The proprietor of the Trinity Coffee Tavern, 83, Chapel Street, Salford, has very generously consented to the free use of the Concert Room for the occasion, and several friends have come forward, willingly contributing trays, in order that the entire proceeds may be handed over as a parting gift to one of our most untiring, unselfish, and willing workers in this corner of Spiritual usefulness. The room is only limited, still we trust our friends will rally round the festive board, and as a parting entertainment let us try and make it a success. Price of tea is one shilling each, and the order of the evening will be to try and be as agreeable as possible ourselves, endeavouring at the same time to make others equally so. The tea meeting will be held on Monday next, February 7th. Tea on the tables at 6.30.

General News.

Mr E. W. Wallis will deliver two trance discourses on Sunday next, in the Exchange Buildings, Walsall. Services at 11 and 6.30.

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.

OSSET.—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.

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.

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.

MANCHESTER.—On Sunday, the 6th February, Miss E. A. Hall will deliver her farewell address prior to leaving for America. Mr., Mrs., and Miss Hall have done a very great and noble work in the cause of Spiritualism, and we hope to see a very large number on the above occasion. We also hope as many as possible will contribute towards the testimonial that is being raised on their behalf. Mr Fitton, 44, Walnut Street, Cheetham, Manchester (President), will be happy to receive donations, and acknowledge the same in the "HERALD OF PROGRESS."

Dr. B. Cyriax, a homœopathic physician of many years practice in this city, and a well-known medium and trance speaker, sails on Saturday, Jan. 15th, on the steamsip Oler, of the North German Lloyd Line, from New York to Bremen; from thence he goes to Leipzig, on invitation of the Society there to deliver a course of lectures on Philosophical Spiritualism, to fill the demand caused by the phenomena as presented through Dr. Slade and others. The doctor will be absent some time, and will speak probably in all the principle cities of Europe. His address will be—care of Wm. Besser, publisher, Leipzig, Germany.—T. Lees in *Banner of Light*.

GOSWELL HALL.—On Sunday evening next, Mr R. Pearce will deliver his third lecture on "The Egyptian Pyramids," in the above Hall. Service to commence at 6.30.

GATESHEAD.—Mr Gibson, of Newcastle, will deliver a trance address in the Temperance Hall, High Street, on Sunday evening next.

THE HALL TESTIMONIAL.—Received with thanks from Miss Blundell, £1; Miss H. Blundell, £1; A Friend, £2; Mr Nixon, 2 6; R. Fitton, £1. Total £5 2s 6d.

Wanted a housekeeper for a working man with a family of four, youngest being 7 years old. Age from 35 to 45 years. A comfortable home. Spiritualist preferred. Apply to the Editor of this paper.

A post card has reached us asking to forward *Herald* in future to Doddington, Wooler, Northumberland, but the writer has omitted his name. The requisite information will oblige.

WALSALL.—An entertainment was held on Monday evening, January 24th, but owing to the unfavourable state of the weather the attendance was not large. The programme was well sustained and the several performers heartily applauded. A fancy fair referred to in our issue for January 21st, will be held during the Summer, and contributions are solicited.

Henry Ward Beecher's bold assertions of what he regards as truth, in opposition to what old creeds say and old dogmas affirm, do not lessen the strength of his hold on the pulpit. The pews in his church were sold last week, for the coming year, for over 42,000 dollars, a gain of 2,000 dollars over last year.—*Banner of Light*.

We have received a verbatim report of Dr Hitchman's discourse "Not Creed but Character," delivered before the Liverpool Psychological Society on Sunday evening last. Like the rest of Dr Hitchman's utterances it is bold, clear, and concise, and sparkles with deep and original thought. We will publish this discourse in our next, and beg that our friends will make our intention known so as to give it a wide circulation.

Mr Howell continues his labours in Yorkshire, and from all parts that he has visited we have received the most satisfactory accounts of the results of his work. Arrangements are being made, we hear, whereby the services of Mr Howell may be wholly retained for the Yorkshire District Committee—a step in the right direction. It must be very pleasing to Mr Howell to know that his efforts are being so widely appreciated, and we wish him that success his self-denying labours entitle him to.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—On Sunday, January 23rd, Mr Wright purported to be controlled by the spirit of the famous novelist "George Elliott." In a striking manner the control depicted her entrance into and impressions of the spiritual world. In the evening, the control claimed to be the departed shade of the Protestant hero—"William, Prince of Orange" The control dealt with the events of the great revolution which drove the last of the Stuarts from the English throne. He entered into the causes, deep party motives and ambitions of the Romish and Protestant parties. Two impromptu poems were given at the close.

GOSWELL HALL.—On Sunday evening last, Mr J. Burns occupied this platform and delivered a most interesting and instructive lecture on "The Influence of Alcohol on Man's Immortal Being," at the close of which a hearty vote of thanks was accorded him. The next item was a question by Mr Yeates asking for an explanation of certain erroneous statements which appeared in the *Medium* affecting the Goswell Hall audiences, and their musical abilities, the termination of which read, "The meeting as a result separated in the usual state of inharmonious disjointedness." Mr Burns in reply held to his report as it stood, refusing any other explanation than what it contained: upon which Mr Greenwell rose and most severely commented on the illogical and hostile position taken up by Mr Burns and another gentleman who supported him, who was bold enough to declare he was a musician and that he would have attended our meetings much oftener only our singing had such a jarring effect on his trained ear. However my object in writing this is to give an emphatic denial to the statement that the Goswell Hall audiences are inharmonious. I do this by desire of a large number of regular attenders at the above services, who do not wish to be pointed at from all quarters of the Kingdom as a most inharmonious lot of creatures.

J. N. GREENWELL,

We beg to remind our half-yearly subscribers that their subscriptions are now due, and would feel obliged for a renewal of the same.

Mr T. M. Brown will be in Belper, during next week. Address him to care of Mr A. Bodell, 4, Chapel Street, Belper, Derbyshire. Derby and Nottingham to follow.

A complimentary soiree will be given to Mr Morse, in Goswell Hall, on February 24th. The arrangements are under the direction of Mr Freeman.

MARRIED.—On Thursday, January 27th, 1881, Mr Towers, Secretary of the Dalton-in-Furness (Spiritualistic Investigation Society), to Miss Annie Heath, member of the Barrow-in-Furness Spiritualist Church.

The report of half-yearly meeting of the Board of Consultation appointed to conduct the affairs of this journal, must again stand over in consequence of auditor's neglect to return the books to adjourned meeting. Will appear in our next.

LADBROKE HALL.—Mr Matthews will deliver a trance address and give tests of Spirit power in the above hall, on Sunday next, at 7. p.m. Mr F. Knight Smith will sing "Then shall the Righteous." Mr Smith is anxious to form a choir, and requests friends to come forward and assist in the singing.

The introduction of "Postal Notes" affords an easy and economical way for our friends to remit their amounts to us. The poundage is small, and we recommend the adoption of these new facilities for the transmission of small amounts. Postage Stamps (half-penny) may be remitted for sums under 5s., above that sum by P. O. or Postal Notes.

LADBROKE HALL.—A series of services have been commenced in this hall by Mr Matthews and several friends interested in the promotion of Spiritualism in the West End of London. The opening services were held on January 23rd. The service consists of Trance Addresses and tests through the clairvoyant powers of Mr Matthews. The singing is conducted by Mr F. Knight Smith, late leader of the City Temple, who takes an active interest in the services. On Sunday last a large company assembled and the meeting and tests were said to be very good.

QUEBEC HALL.—On Sunday evening last, Mr. I. MacDonnell resumed, by special request, the subject of the "Devil," and by the very rational reasoning of his discourse, and his friendly remarks of persons present, although not all favouring the views of Mr MacDonnell, yet strengthening, to my mind, the same. I think the Devil and his friends will not care to come in the vicinity of Quebec Hall to have their portraits painted. On Sunday next, Mr MacDonnell will discourse on "Knowledge and Religion," at seven o'clock prompt. It is needful now to be early to get a seat. On Tuesday, at 8.30, a meeting of members, special. On Friday, a discussion at 8.30, opened by Mr Dunngge, "Was Jesus of the Gospels an Historical Character."

J. M. DALE, Hon. Sec.

WHITWORTH SOCIETY OF SPIRITUALISTS.—This Society has only been formed a few months; previously we held our meetings in private house occasionally. We have now obtained a suitable room and we hold meetings on the second and fourth Sundays each month; not being in a position to engage a medium every Sunday. We intend holding a tea party and entertainment on Saturday the 19th of February, 1881, in our room, uestry Street, Facit. Tea on the tables at 4.30 p.m. Tickets each. All friends from surrounding Towns are respectfully invited to assist us in our object, all will be heartily welcome. Train leaves Rochdale for Facit at 4.15 p.m., and leaves Facit Rochdale at 10.30 p.m. About 3 minutes walk from station.

E. CLEGG, PRES.

BATLEY CARR.—The Spiritualists of this place and their friends held a tea party and entertainment on Saturday last, which was the most successful meeting of the kind held since 1830. About 80 persons sat down to an excellent tea, after which a most varied programme was presented and the several performers were rewarded with well-merited applause. The room was occupied by Mr J. Armitage, the indefatigable Secretary. Amongst those who contributed to the harmony and success of the evening were Mr Kitson, who rendered three songs on the violin, Mrs Goodhall, reading; Mr Gulline, a speech; Mr Howell, who sang his famous medley. The meeting was addressed by friends from Morley, Ossett, &c., &c.

SUNDERLAND.—In response to an invitation from the Free Associate Church of Sunderland, we visited that place on Sunday last. The congregation of this Church is composed of all shades of belief and non-belief, their platform and articles of membership being so broad as to admit all classes of opinion. The place of meeting—the Assembly Rooms, Nile Street—is capable of accommodating from 300 to 400 people, and on the occasion of our visit, there would probably be close upon 200 persons present. The service is quite unique in its way and we commend the form to others who are aiming at the construction of an order of proceedings that would be agreeable to all and repugnant to none. The president of the Church (Mr W. Brockie, a distinguished linguist and philologist and author of several works,) opened the meeting by asking all to join in singing a hymn (slips containing the hymns to be sung having been freely circulated among the congregation) free from all offensiveness, and partaking of nothing of a Sectarian character. A reading succeeded the hymn which was followed with *four minutes silence*. There was no prayer nor invocation audibly expressed, but a perfect stillness reigned, and those who chose to allow their thoughts to go heavenward did so, and perhaps more effectually than if the air had been rent by loud exclamations. The subject of address—"Spiritualism as a theory of religion"—having been announced by the president, he briefly introduced the speaker for the evening (W. H. Lambelle). The address was frequently applauded, and on its conclusion several questions were asked relevant to subject of address, and the meeting concluded with another hymn. Thus ended a most interesting service. We cannot speak too highly of the work of the Free Associate Church, nor allude in terms to convey the estimate of the good thus accomplished. But the secret power of the Church lies in the classes that meet regularly for instruction in Sociology, Physiography, Ethics, Jurisprudence, &c., &c., all superintended by able teachers and yielding a rich harvest of knowledge.

THE VACCINATION QUESTION.

LORD CLIFTON TO MR GLADSTONE.

This is what we want you, the cleverest man in England, to prove to the Queen and the country, that it is logically impossible to *prove* the benefits of vaccination. *Post hoc, ergo propter hoc*; that is the sum total of the vaccinationist logic. Fewer deaths from small-pox occur in proportion to the population since the introduction of vaccination, therefore vaccination has produced this result. Unvaccinated persons have taken small-pox therefore vaccination would have protected them. Unvaccinated small-pox patients die in a greater proportion than the vaccinated, therefore vaccination has prevented the vaccinated from dying.

It is difficult to argue with persons whose notions of logic are so rudimentary as this. They never dream of the necessity of excluding all other causes before ascribing an effect to a cause entirely and solely—according to their logic and statistics, the battle of Waterloo, the Revolution of 1830, and the repeal of the Corn Laws must all have decreased small-pox, for a progressive diminution is said to have taken place since the beginning of the century. Persons might also be produced who have worn amulets round their necks, and have not taken small-pox, therefore the amulets have protected them. It is obvious that this sort of logic cuts two ways. If unvaccinated persons can be produced who have taken small-pox, so also can unvaccinated persons who have not. Therefore, according to this school-boy logic, it must have been their non-vaccination which protected them. Thus, while vaccinated persons exist in abundance who have never had small-pox, so also can many vaccinated persons be found who have taken small-pox. Where, then, is the basis for a logical induction? There is no certainty anywhere, and it can neither be shown that an unvaccinated person succumbs to the disease solely from non-protection, nor that a vaccinated person is saved solely by his "protection." We are unable to discern the *nexus* between cause and effect in such cases as these. A vaccinated infant may die (perhaps as a direct result of the "common septic poison" contained in vaccine) before he has a chance to catch small-pox. On the other hand, you must watch your man all his life before you can be sure of his "immunity" from small-pox. Where proof is so tardy it cannot be certain.—*From a Letter to the RIGHT HON. W. E. GLADSTONE BY EDWARD BLIGH, LORD CLIFTON, 21st August, 1880.*

TERMS OF SUBSCRIPTION

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1½d. post free.

ANNUAL SUBSCRIPTION, 6s 6d IN ADVANCE.

RATES FOR ADVERTISING.

Advertisements will be inserted at the rate of 2s. per inch of five lines per insertion. For a series of insertions, considerable reduction will be made.

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

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

SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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

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The Herald of Progress.

FRIDAY, FEBRUARY 4, 1881.

JOTTINGS.

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

The suggestive letter by "The Cornish Exile," to be found on another page, is worthy the serious consideration of all true Spiritualists.

The anniversary of the introduction of the modern phase of spiritual phenomena is to the Spiritualist a season for rejoicing, and an event specially claiming his grateful recognition of the blessings which the knowledge of Spiritualism has unfolded.

"The Cornish Exile" suggests that meetings be held throughout the country to commemorate the advent of Spiritualism; and that such meetings should form, in addition to the efforts to disseminate our principles, a means whereby we may sink all differences of opinion, and seek that unity of thought so essential to the welfare of our movement.

From our point of view, such a series of meetings are not only desirable, but highly necessary, especially in our present disjointed and distracted state, and we can see no solid objection that could be raised against the suggested celebration of the anniversary of Modern Spiritualism.

That the season is worthy of being commemorated the majority of Spiritualists will perhaps agree. But it has occurred to us that one of the most practical ways to mark our appreciation of the benefits conferred by Spiritualism would be to make it a means for strengthening the hands of the Directorate of the *Herald of Progress* and enable them to extend the usefulness of their charge.

To this end we suggest that all those Societies who feel identified with us in our work should, on "Commemoration Day," make special collections in aid of our publishing funds. An effort of this kind would materially lighten the burden resting upon the Directorate, and while it would not tax the abilities of any one unduly it would afford a chance to all our readers to contribute their part towards our sustentation. We should be happy to receive responses to these suggestions and would gladly assist in carrying them out to a practical issue.

It is often asked "What is the nature of our future employments." To which it may be briefly replied—"Our employments in the future will be in perfect accord with our tastes, desires, and inclinations." A clearer illustration of this answer could scarcely be given than that contained in "Sir Humphry Davy." The intense interest manifested by Sir Humphry in our miners during his earthly career has not yet expended itself, and his remarks to A.T.T.P. upon their present condition and the necessary improvements in mines, with hints to legislators, are worthy of close attention.

We are glad to notice that another effort is being made to provide for the spiritual necessities of those living in the West End of London by Mr F. O. Matthews. This energetic worker has engaged Ladbroke Hall, situate in the Ladbroke Grove Road, Notting Hill, immediately opposite to the Notting Hill Station, Metropolitan Railway, where he intends to carry on a series of Sunday services. To Spiritualists living at Hammersmith, Bayswater, Paddington, and Notting Hill, these services will supply a long felt want; and we hope our brother Matthews will receive such encouragement and support as will enable him to sustain a series of meetings that must prove acceptable and profitable to West End Spiritualists and inquirers.

A few evenings ago while visiting at the house of a friend, voice, clear and distinct, gently spoke in our ear the following significant lines.

"Be thou like the first apostles,
Never fear thou shalt not fall;
If a free thought seek expression
Speak it boldly, speak it all.
Face thine enemies, accusers,
Scorn the prison, rack, or rod,
And if thou hast Truth to utter,
Speak, and leave the rest to God."

We do not think the above lines are original, doubtless they are familiar to many of our readers; but we quote them in this place because of the principle embodied—"As thy day so shall thy strength be," and of the encouragement and consolation they impart to all engaged in the work of Moral Reform,

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

CHAPTER XXII.—THE ANCIENT WISDOM OF INDIA (continued)
THE BHAGAVAT GITA.—SCENE XVIII.

Subject: Adeptship.

ARJUN.

I wish to comprehend, O Conquering One! the difference that exists

Between the States, of *Sannyas*; and that which is *Tyaga* called;

And pray that Thou would speak of each at length, O Slayer of *Keshin!**

* *Keshin* is the name applied to the constellation of the Great Dragon. See Comments.

KRISHNA.

The wise ones know that *Sannyas*, is that Adeptship which ensues

From no external discipline, but is developed from within.

And those who are enlightened know, that *Tyaga* is Adeptship, Which is attained by outward aids, by those who practice discipline.

Some Sages teach, that outward works are things, like crimes, and should be shunned:

While others say, external works, such as, the discipline enjoined; The gifts prescribed; and abstinence; are things which ought to be performed.

Now, hear from me, what is the *Tyaga*, O Chief of *Bharatas!*

And know, that even this, is of three qualities, O best of Men! All these external works, which are the practice of the discipline; The gifts prescribed; and abstinence; are those which ought to be performed,

By those, who, wisdom have to see, that these are means to purify;

But, these should not be practised till all thoughts of Self-aggrandizement,

And all the hopes that spring therefrom, have been discarded from the mind,

Now this, my doctrine is, and worthy of belief, O *Pritha's Son!* It is improper to renounce, the needful practice of the works:

For thus to leave undone, the discipline, which ought to be performed,

Is foolish and doth shew the presence of the *Darkness* quality.

And, to abandon discipline, because it is both difficult

And painful too, doth shew the presence of the *Impulse* quality: Those who, from such a cause refrain, will ne'er attain the Adept state.

It is the doing of these works, according to the rules prescribed, Because, they know 'tis right, that such should be performed, Arjun! by those

Who cherish no ambitious aims, that shew the *Brightness* quality.

The *Tyaga*, who is of *Brightness* quality, performs the works, And ne'er complains, should failure come; nor yet exults, should he succeed,

His mind with doubts, is ne'er perplexed; and judgment clear, marks all his acts.

Adeptship of external kind, without these works, can not be gained;

And, he is called a *Tyagi*, whose motives pure, while doing them. These three results are consequent, upon performance of these works

By those who strive for Adept state, for sake of power, which this confers.

They get what they desire; what not desired; and what partakes of both:

But these do not apply to those, who, Adepts are, without these means.

Now, learn from me, O *Valiant One!* what are the five essential things,

That are required to gain Adeptship by external discipline; And which are found described at length, in Sacred Books, that treat of them.

These are,—the Discipline described;—the Neophyte, who uses it;

—Advancement through successive steps;—the Knowledge of what each unfolds;

—And fifthly, that o'erruling Power, that guides the Neophyte through all.

These five essentials are required, by every one who undertakes, To enter on this outward discipline of works: it matters not, What'er his attitude may be, in thought or speech, if pure or not. And he, who judging from appearances, and unenlightened mind,

Opines that he himself, the only actor is, knows not the truth.

But, he is right and true, who does not overestimate himself;

His Intellect is clear, and though he should a host of pleasures loose,

He knows no real sacrifice is made, and these do not concern.

This triad forms the motive which incites the one to do these works,

Desire to know;—the things to be made known:—and that which seeks to know.

Another triad forms the requisite to ultimate the same,

In outward and external use, for both, the work requires; these are

Perceptive power;—the Discipline prescribed; the Neophyte himself.

And each of these, shall be portrayed, according to the principle.

Now, listen, as each one is shewn in order by the principle!

Perceptive Power, which clearly sees, one Principle of Life, alone, In all existent forms of life; and though it is, in changing forms, Yet sees that it remains unchanged: is of the *Brightness* quality.

But that Perceptive Power which thinks it sees, as many principles,

Of life, as there are forms, by which it is expressed, and judges this,

Because of their variety; is of the *Impulse* quality.

While that Perceptive Power which, to attain one end, devotes its aims,

As if that simple object sought, were all for which the life was given,

Is ignorant of that for which existent forms of life are made,

And knows not truth: it is, of *Darkness* quality.

The Discipline, which, as prescribed, is undertaken and performed,

By one, who all ambitious aims ignores, and seeks not praise from men;

With no turmoil, or anxious care, partakes of *Brightness* quality.

But Discipline which is performed, by one, who great exertion makes;

Who does it for the sake of honour, and the pleasures thence derived;

Inflated by his own self-will; partakes of *Impulse* quality.

While, Discipline, which is performed, by one, who rashly does the work;

Without regard to consequence; or of the harm that may ensue; And thinks not of the strength required; partakes of *Darkness* quality.

The Neophyte, who enters on the work, with no self-interest,

And is possessed of constancy, and fortitude; and is unmoved

Should failure or success, result, is of the *Brightness* quality.

The Neophyte, who, by self-will is swayed, and who, for honour looks;

And, who is avaricious, or vindictive, or impure in thought;

And yields to pleasure or to pain, is of the *Impulse* quality.

The Neophyte, who indiscreetly enters on this discipline,

And is unable to perform the same; and who, rebellious is;

Despondent; slothful; or morose; is of the *Darkness* quality.

Now, hear explained; the threefold kinds of Intellect and Power of Will;

O *Wealth Despiser!* in detail, according to the principles.

The Intellect, which can determine when 'tis opportune and right, To enter on this discipline; and when the time has come to cease;

Which knows what ought to be performed, and that which should be left undone;

Which knows what is involved therein; and what results to be attained;

—The Adept State! is of the *Brightness* quality; O *Pritha's Son!*

The Intellect, which is confused, and knows not if 'tis right or wrong,

To undertake this discipline ; nor yet, what parts should be performed,
 And what should not ; is of the Impulse quality ; *O Pritha's Son !*
 The Intellect, beclouded by fallacious thoughts, mistaking that
 For truth, which, error is ; and views all things as opposite to
 what
 They really are ; is of the Darkness quality ; *O Pritha's Son !*
 The Power of Will, that perseveres, until the end desired is
 gained ;
 And which has full command, to hold the breath, when 'tis
 inspired :
 Which can control all wandering thoughts ; and suffers not
 external things
 To turn his course ; is of the Brightness quality ; *O Pritha's
 Son !*
 The Power of Will, which doth incite, to undertake this dis-
 cipline,
 For sake of outward honour and renown ; also, to gratify
 His vanity ; or, as a means, whereby one may accumulate
 The wealth of earth ; is of the Impulse quality ; *O Pritha's Son !*
 That Power of Will, inciting one to undertake this discipline,
 Without due thought, which fails to gain the end desired, and is
 o'ercome,
 By idleness ; and yielding to his fears, give way ; and then
 allows
 Despondent thoughts to come, and thinks that he will not succeed,
 to which
 He doth succumb ; is of the Darkness quality ; *O Pritha's Son !*
 Now hear the three Delights explained by me, *O Chief of
 Bharatas !*
 Delight, which springs from careful practice of the works pre-
 scribed ; by which
 An end to suffering is attained ; and which at first like worm-
 wood is,
 But afterward is sweet, and like unto the living waters taste ;
 Is of the Brightness quality ; and this is called—The State of
 Rest ;
 Delight, which springs from joys derived, because external
 power is gained,
 The end, which had been most desired ; and which at first, to
 taste is sweet,
 But in the end, is wormwood like ; is of the Impulse quality.
 Delight, which doth intoxicate, or, cause bewilderment of mind,
 Both at commencement and at end ; produced by langour ;
 carelessness ;
 As well as rashness in the work ; is of the Darkness quality.
 There is not one existent form of life on earth ; *O Pritha's Son !*
 Nor yet in Spirit Spheres ; nor yet among Angelic Forms in
 Heaven ;
 But manifests the three degrees, which are beheld in Nature's
 realm.
 The presence of these principles, *O Vicer of Thy foes !* is seen
 Amongst the *Brahmans* ; *Kshatriyas* ; the *Vaishyas* ; *Shudras*,
 too ; and these
 Are seen, according to the mode in which they each their use
 perform.

(To be continued.)

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FOR CONSCIENCE'S SAKE.

The days of suffering for the truth's sake have not passed yet, and there still live men and women who are of the same kidney as the martyrs of old. An instance, illustrative of this fact, recently came to my knowledge in Northumberland. Mr Graves had been a local preacher as a Primitive for 46 years, when hearing of Spiritualism, he investigated and found it to be true. As a consequence, he was compelled to give up a life-long work simply on account of his adhesion to Spiritualism.

Spiritualists are usually reformers and active workers in every possible field of good. Mr Chapman, of Stamford, a most ardent worker in the temperance, food-reform, and other movements, also a consistent Spiritualist, was town councillor for six years, but retired last year and sought re-election. Mr J. Reedman, a Spiritualist of over thirty years, an upright, sober and industrious man, having often been requested to become a candidate, consented last October, to stand for election.

These gentlemen have stood in the light of day for years, and their characters will bear inspection, but a day or two before the election a manifesto was posted over the town, as follows :—
 "Are we to follow the example of Northampton, and have Atheists and Spiritualists in the council—to manage the affairs of the town ? I hope you will say NO. Then, show by your vote, that you abhor anything of the kind, no men who publicly and professedly believe in such awful doctrines, which are hateful to God, are fit to be entrusted with the management of your affairs. If you think so too, do not vote for them, or any that are in league with them."

Then comes the following N.B.—"No promise is binding that may unthinkingly have been given to an Atheist or Spiritualist."

Look at the immorality of such a statement, and coming, too, from one who assumes to be righteously indignant. But it is all of a piece with the sophistical and immoral teachings of these blood and glory so-called Christians, who forget to be honourable in their enthusiasm for the Lord, considering, presumably, that the end justifies the means. As a consequence, the gentlemen were rejected, though by a very few votes ; and the town debarred of the services of two good servants. Just read the manly words addressed to the electors :—"I make no promise of what I shall do, but you may depend upon me to vote for any measure that I think will be for the benefit and prosperity of the town !" After the election, the same gentleman issued a bill that caused some considerable sensation, in which he said, after thanking those who voted for him, "although I have been branded as an Atheist, I thank the *Infinite Spirit*, I have not smeared my conscience with lying and bribery, but have acted independent of political and theological opinions, and on the principle of justice to universal man. Had you returned me to the council, I should have acted fearlessly, regardless of any party feeling." What a mistake to refuse the aid of a man with such an independent spirit, and so much of moral backbone ! But bigotry and intolerance are a long time dying, and it is hard work fighting vested interests and popular prejudices.

Recently, I noticed a child with sore eyes, and on questioning the parents, I heard the now familiar story, "it has been so ever since it was vaccinated." The child was strong and healthy, but after vaccination had a fit, which was followed by this running at the eyes. Upon enquiry, it was found the lymph had been taken from the child of the village school master who had himself suffered from sore eyes for many years. How long are the vested interests of Doctors to be preserved, and humanity suffer untold misery by the transmission of these horrible diseases, owing to the delusion that vaccination prevents small-pox ?—Till the people are educated sufficiently to know the truth and demand their freedom.

Talking of schoolmasters' reminds me of an instance of intolerance, recently practised by a Clergyman, who dismissed the Schoolmaster because he would marry a Nonconformist lady. Let us hope the happy couple got better situations under the School Board.

Speaking of Board Schools, I am greatly impressed with the fact that compulsory education is doing great good, but, on principle, I don't like compulsion, and above all, I don't like the system of "cram," called "education," now being practised. The undeveloped brains and bodies will not stand the wear and tear, and toil demanded of them by the heavy tasks, long hours at school, and still worse, "home-lessons." I have seen more than one intelligent and willing child succumb to the unnatural strain. It is time something were done in this direction.

I am glad, Mr Editor, you have started the second volume, and wish the "HERALD" prosperity with all my heart. It is doing a great work, and the necessity for its existence is evident in its usefulness and increasing circulation. It is looked for every week and eagerly read by many. May its usefulness increase with age.—Yours, ever,

E. W. WALLIS.

DOLEFUL PROSPECT FOR THE CHURCH.

Rev. T. De Witt Talmage is reported to have said in a recent discourse, alluding to his Western trip :—

"In every city I asked the question, 'What is the religious condition ?' They answered, 'Dead.' In Pittsburg, in the cities of Virginia, in Cincinnati, in Louisville, in Lexington, it was the same. Here and there a soul struggles into the kingdom of

God. It was said, in some places, 'If there is not some sweeping revival, the Church of God will go under!' We have beautiful churches, but the old work of saving souls seems to have gone out of fashion. We have enough churches to save the whole land in five years. In 1848 there were forty-eight thousand converts to the Presbyterian Church; last year there were only twenty-six thousand, with four hundred more churches than there were in 1848.

It is the same with other denominations. If a church has one thousand members, nine hundred of them are sound asleep. If they are wide enough awake not to drop the chalice on communion day, it is thought that will do.—*Banner of Light.*

BIRMINGHAM SOCIETY OF SPIRITUALISTS.

President: Mr R. Harper; Vice-President: Mr R. Groom; Secretary: J. Kennedy.

The following Balance Sheet, from 1st September, 1880, to 19th January, 1881, was submitted at a recent meeting:—
Expenditure: Rent of Room, £8 3s. 6d; Advertising, £2 10s; Heralds of Progress and Hymn Books, £2 6s; Stationery, 4s. 2d; Fees and Railway Fares to Lecturers, £5 0s 4d; Social Party, £2 9s. 9d; Advanced by Mr Groom, 18s; Balance in hand, 17s; Total, £22 8s. 9d. Receipts: Collections, £9 13 9d; Donations, £1 2s; Subscriptions due, (£9) 12; Deduct Arrears, £2 9s. 3d; £7 2s. 9d; Sale of Heralds and Hymn Books, £2 5s 3d; Social Party, £2 5s. Total, £22 8s. 9d.

Audited and found correct, January 20th, 1881.

GEORGE ROBBINS,
JOHN BROOMFIELD, } Auditors.

LECTURE ON SPIRITUALISM.

On Tuesday evening, 25th January, 1881, a lecture was delivered in the Sydenham Lecture Hall by Mr Enmore Jones, on Spiritualism, in relation to the body, soul, and spirit of man.

Mr BIRD occupied the chair, and in opening the proceedings, said whatever were the individual opinions of the persons present about Spiritualism, no one could doubt but that Mr Jones was thoroughly conscientious in what he professed, and his connection for more than a quarter of a century with the subject under consideration, entitled him to a fair and impartial hearing.

Mr JONES then proceeded to deliver a most interesting lecture upon the relation of the natural to the supernatural, pointing out the existence of certain subtle forces to be found in connection with the body, and also emanating from minerals, which went to prove the existence of a soul, and the immortality of man; and argued that the spirits of the departed used this force as a connecting link between the two conditions of life. His lecture was illustrated by a series of very carefully executed dissolving views, which gave additional interest to the proceedings.

There were fourteen views, on a fifteen feet disc—amongst them were a sea and sunset picture to represent the action of oxygen, nitrogen hydrogen; a magnet with aura; shell with aura; being the ethereal-soul power connected with the physical.—Spirit Coming out of the body at death;—Medium acted upon by a spirit, circle room at Enmore Park, with table, chairs, and accordion;—Samuel with witch, &c. The combination of spirit, soul, and body, were illustrated by the contents of three glass bottles;—the third, had as its contents, the exact quantity of dust a human body is made of; the dust being the chemical elements in proper proportions. He essayed to prove that man is a trinity—spirit, soul, and body, and explained his view of the combination. He referred to the spirits, witches, and devils mentioned in the Bible as a proof of the existence of unseen powers such as he treated of in his lecture. He spoke of the particular characteristics of Spiritualism, amongst others that of using the arms of susceptible people for the purpose of producing writing phenomena, the person acted upon simply allowing his hand to be used, and being totally unconscious of what was to be done with it. The lecturer then gave instances of conversations being carried on with mediums by spirits, of the appearance of apparitions, of spirits touching persons' bodies, of musical instruments playing without being touched, of marvellous cures being effected, and of the lifting of persons and heavy substances into the air in the presence of witnesses. He declared posi-

tively that he had seen these things himself, and argued that such phenomena had occurred under circumstances which did not admit of doubt.

At the conclusion of the lecture, which was delivered with an earnestness which bore the stamp of being thoroughly believed by the lecturer, a hearty vote of thanks was given him for the treat he had provided.

BIRMINGHAM.—On Sunday last, we had a visit from Mr Morse, who performed twice at the Board School, Oozells Street. At the evening lecture we had the Large Room quite full of an audience closely attentive and highly appreciative, and including several Town Councillors. The subject was "The Human Race and its Destiny," and was handled by the venerable "Tien" with even more than his wonted vigour. It was a most massive and powerful discourse. The audience, slow at first to give audible endorsement of the keen logic of the speaker, before the oration was half delivered, broke out into nearly unanimous applause, and repeated the same frequently afterwards—altogether we had a very great success.

Question and Answer Column.

We invite the attention of our readers to this useful and interesting department. This column presents unusual facilities for the discussion and probable solution of many disputed points in connection with the phenomena and philosophy of Spiritualism; and trust its advantages will be utilised to the fullest extent.

QUESTION

TABLE TILTING.

Will the theory of animal magnetism account for table rapping? I should like to hear what our friend, Mr T. P. Barkas, has to say on this important question.

J. TOMLIN.

ANSWER.

WHAT IS SPIRIT?

To the Editor of the Herald of Progress.

Sir, —I have refrained from obtruding on your space until I received a reply to the above query; two answers have appeared, but neither of them solves my questions—"satisfactorily." "W. L. T." endeavours to enlighten me to the best of his ability but "J. G." instead of doing the same, reverses our positions becomes the inquirer in place of the preceptor, and evades my questions by asking others. I beg to state that I entered your columns as a pupil, not a tutor, to be taught, not to teach. But as both your correspondents seem to have rather complicated conceptions of the penumbralistic word "Spirit," mixing it up indiscriminately with matter, I will give up its solution as a failure *pro tem*, and merely reply to their contributions, and try to answer the queries therein. "W. L. T."—agrees that the difference between the Spiritualist and the Materialist is not very great. He is right to a certain extent, because the Spiritualist cannot get rid of matter, and is therefore compelled to be half materialistic. But it all depends to what particular class of Spiritualists "W. L. T." refers to, as different Spiritualists have different conceptions of a Godhead and apply different meanings to the word spirit. Some believe it to be "consisting of substance," others believe it to be a "double faced unity" consisting of physical and spiritual attributes combined. The Materialist on the other hand confesses his ignorance of spirit altogether, and perceiving his own insignificance in the grand total of nature, he remains neutral. as his limited knowledge does not enable him to explore omniscient matter to its foundation, or to analyze all its illimitable forces and ever changing phenomena. The *onus probandi* of proving an anterior cause other than matter for phenomena rests on the Spiritualist (who affirms a separate force from matter) and not on the Materialist. The true Materialist, does not say there is no God, or no spirit, he simply declares

that there is not sufficient proof produced to establish the existence of either, as all his senses are cognizant of is purely of a physical composition. Matter is the *ne plus ultra* of his investigations, for flee where he likes he cannot get out of matter. "W. L. T." writes:—"The Spiritualist has as much right to say that matter is a condition of intelligence, and that intelligence originates every known effect, as the Materialist has to say that intelligence is a condition of matter or that matter originates every known effect." The Spiritualist has *no right* to say so without he can give us some slight idea of intelligence when isolated from matter. The Materialist on the other hand, has a right (until the origin of matter can be accounted for and the spirit advocates can give a slight hint of intelligence in an unadulterated condition) to say that matter contains inherent forces (call it what you like) that are capable of producing all phenomena. The Materialist can both feel and perceive matter, it is above, below, around, and within him, and fills all space, and to a certain extent, he understands many of its wonderful properties, and it must be completely annihilated before you can find room for spirit. The Materialist has ocular proof of the existence of matter, but the Spiritualist has nothing more substantial than speculation to prove the existence of spirit in a pure uncontaminated state, as he has no definite conception of spirit or soul without combined in a physical formation. "W. L. T.", says again—"We see in the universe a perfect reign of law, now there must be a cause sufficient to produce this reign of law." I say matter is not the sufficient cause, but intelligence is." But looking at the universe from a human point of view, there is likewise an *imperfect* reign of *disorder* and *destruction*, and there must be a "cause sufficient" to produce this *disorder*! I say intelligence is not the "sufficient cause," but matter is. Can there be a "perfect reign of law" in any *intelligent* system where a universal law of murder and cruelty pervades its harmony? Is there a "perfect reign of law" where one animal tears another to pieces? Is there a "perfect reign of law" where mighty earthquakes swallow up whole cities, after man has toiled with brain and hands to erect them in all their massive beauty and grandeur, destroying by their collapse, not only the iniquitous, but the righteous as well? Is there a "perfect reign" of law where terrible inundations sweep over miles of fertile food-producing land, causing devastation, famine, and death, in their track, destroying the produce of the fruitful soil, and slaying its innocent cultivators? Is there a "perfect reign of law" where a sun scorches the thirsty soil, causing drought and pestilence, and where wild oceans engulf legions of noble hearted victims. "W. L. T." is right, there is a perfect reign of law pervading the universe in its totality, but it is not the reign of law that most men rave about or would establish if they had their little sway, for this perfect reign of law at last resolves man's brilliant intellect like a flake of snow, and wipes him out of human existence, like a school-boy wipes out a defective sum from his slate. This perfect reign of law annihilates intelligence (but never matter) as the different particles of chemical atoms are separated, or increased, and their forces expended for the time being. Therefore if matter can destroy intelligence, it is not impossible for matter to produce it. But if those who reject matter can bring evidence of intelligence destroying one molecule of matter, the Materialist will abandon the physical proposition, but not till then will he hail intelligence as the great First Cause. "W. L. T." says—"It seems folly to my mind to take the lesser or inert to be the superior, for dead matter could never grow into an intelligent organization, without intelligence was inherent therein." Intelligence is inherent "therein," but only as a characteristic not an entity, and we only know phenomena by their qualities and not in their entirety. But as all we see, or ever sail, is and has been physical, we are justified in considering the primordial cause of all known effects to be matter. Every infinitesimal speck of matter is continually in motion, and what is known of inertia, or what we call "dead matter," is but a name given to those portions of matter that are less rapid in their motion, or more solidified. But as a whole matter never ceases to move, were it to do so, all known phenomena would cease (life included) for motion generates heat, and heat helps, with other forces combined, to generate life, and life intelligence in various forms from a maggot to a man, and we never find life without heat, as it seems to be the *causa sine qua non* and principal motor in the production of living organisms, and intelligence. Instead of vacuumless matter being the "lesser" essential in the forming

of living beings, it seems to be the superior. Concerning the "evidence of modern Spiritualism" which "W. L. T." writes about at the conclusion of his letter, I will speak hereafter, but I must reserve a portion of space to answer my more defiant but less spiritual informed opponent "J. G." This correspondent says—"We cannot analyze or define spirit, therefore it is absurd to ask what are its component parts, but we have knowledge of its existence." But I affirm "J. G." has no *knowledge* of its existence, but only *theory* of its existence, because if he had knowledge of its existence he would be able at least to mention *one* of its component parts as required. The Materialist can enumerate several properties of matter, but the psychologist can demonstrate none of spirit. "J. G." must prove the material universe inadequate to cause all phenomena, and must shew some distinction between spirit and matter, which, I think, he cannot do. He may try to mystify with such vague expressions as "vital principle," "spiritual attributes," &c., but separate spirit from material forces, and the unanswerable question remains "What is Spirit?" If "J. G." has knowledge of spirit existence, he must be compelled to give the uninitiated some of this knowledge, and tell us what spirit is without matter. If "J. G." cannot do this, his knowledge is worthless as far as establishing his proposition is concerned. It is impossible for "J. G." to prove matter insufficient to produce intelligence, without he has first ascertained all the innate forces matter contains, and even then, he must give some slight description of the thing substituted in its place. "Can Mr Scott as a Materialist, tell us what is Matter?" asks "J. G." Mr Scott believes matter to be the totality of phenomena, all that is, or ever has been, and if "J. G." as a Spiritualist, can describe anything apart from it, he shall to use his own words "be hailed as the greatest luminary that ever shed light upon the cheerless face of scientific and philosophical materialism." If "J. G." can prove this "logically," and in "three letters," he can do more than all the spiritual propagandists have been able to do in as many hundred volumes. "J. G." declares my queries viz.—"which of the trinity—spirit, matter, or infinite intelligence, is the first cause or primordial element? Is each quality of this trinity self-existent, co-existent?" &c., are beyond the present scope of human knowledge, and then flatly contradicts himself by undertaking "to prove logically" the existence of this God of infinite intelligence. Now, if "J. G." proves the existence of this infinite intelligence, my question is answered, for, being *infinite*, it must be the primordial cause, and be self-existent, co-existent, and the rest. So much for the logic of "J. G." Now, "J. G." wants to know "how matter, having inertia as one of its properties, can set itself in motion?" Simply because inertia is only *one* of its countless properties, and what is inert one moment is rapid motion the next, for, taking matter in its entirety, it is never motionless, so, consequently, it does not require to "set itself in motion." Again, "J. G." inquires—"Can matter originate thought?" Thought is only a mode of matter, as sound, taste, colour, feeling, &c., and has no separate existence from the same. "J. G." might as well ask does a mirror originate reflection, or a flower colour? "J. G." asks "Can mind be annihilated?" I answer, yes, in all its stages—from a bioplast to a fully developed human being—a blow from a brick will extinguish mind instantly. "J. G." concludes his letter with the following questions, which I must answer briefly, owing to your space being limited. "How did matter originate mind, intelligence, and will? what force is will? whence does it come? how does it operate? what is consciousness? what is life? when did life begin?" Mind, Intelligence, and Will are merely characteristics of matter, none of the three exist alone. They are produced by eternal material forces, and death is their cessation. Will and consciousness are but other names for perception and reflection. Life, as far as life can define itself, is complex motion; without complexity and motion, there is no life; it is only a state, not an entity. Life begins and ceases, begins when all the forces necessary for its production are concentrated, and ceases when they are resolved. If I have not answered the queries of "J. G." "satisfactorily," let him point out where I make mistakes. In conclusion, I accept his challenge (if your space is kindly granted), and pause for his reply.—Yours respectfully,
GORDON SCOTT.

South Shields, Dec. 24, 1880.

[We must ask our correspondents to write briefly and to the point. The overcrowded state of our columns render this an imperative necessity.—Ed.]

LIST OF SOCIETIES.

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

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

President: Mr. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Sec.: Mr. H. A. KERSEY, 4, Eslington Terrace, Newcastle.
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.
Sunday " 13... Mr. W. H. Lambelle, Inspirational Address... at 8:30 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
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, Greensfield Terrace, Gateshead.
Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

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

West Pelton Spiritualists' Association.

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

Cardiff Spiritual Society.

No. 3, Angol Street, Cardiff. Sec., Mr W. Paynter, 10, Butts 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.
February 6... Miss E. A. Hall | February 13... Mr Brown

Walsall Spiritual Society.

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

Islington Spiritual Society.

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

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr R. Fitton, 44, Walnut-st., Cheotham, Manchester. Sec., W. T. Braham, 392, Stretford-rd, Manchester

Glasgow Association of Spiritualists.

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

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.

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.

Yorkshire District Committee.

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

Plan of Speakers for February.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
February 6... Mrs Illingworth, Bradford | February 13... Mrs Jarvis, Bradford
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)
Sec. Mr. Smith, 17, Scott Street, Butler Street, Bradford.

Feb. 6 Mr A. D. Wilson, Halifax. | February 13... Mr Armitage, Batley Carr
(Spiritual Lyceum, Top of Hoop Lane, Tennyson Place, at 2:30 & 6 p.m.)
Sec., C. Poole, 28, Park Street

February 6... Local | February 13... Miss Hance, Shipley
HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

Feb. 6... Mr Armitage, Batley Carr | Feb. 13... Mr Blackburn, Salterhebble
SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

February 6... Local | February 13... Mr A. D. Wilson, Halifax
BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m.
Sec., Mr. J. Armitage.

February 6... Miss Hance, Shipley | February 13... Mrs Butler, Bingley
MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.
Sec., Mr John Hinchliff, Providence Buildings, Britannia Road,
Morley, near Leeds.

February 6... Local | February 13... Mrs Dobson, Batley Carr
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BINGLEY.—Intelligence Hall, Russell Street, at 2:30 and 6 p.m.

Sec., Mr Amos Howgate, Crossflats, near Bingley.
February 6... Mrs Butler, Bingley | February 13... Mrs Illingworth, Bradford
OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.

February 6... Mrs Dobson, Batley Carr | February 13... Local
KEIGHLEY.
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February 6...

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Hackney Christian Spiritual Evidence Society.

7, Ellingford-road, Mare-st., Hackney, E. Seances—Sunday mornings, 11, Spiritualists and members only; 7 p.m., Spiritualists only. Tuesdays and Thursdays, 8 p.m. Other evenings, prior arrangements
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Marylebone Progressive Institute and Spiritual Evidence Society.
Quebec Hall, 25, Groat Quebec Street, London, W. Sec., Mr J. M. Dale.
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Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8:30
Sat. evening, public Seance Mrs Treadwell, medium. Admission 6d

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Secretary: Mr. J. Dunn, 8, Co-operative Street, Old Shildon.

February 6... Mr Eales | February 13... Mr Hills
William Street, Auckland Park.

February 6... Mr C. Lupton | February 13... Mr Gill
142, Gurney Villas.

February 6... Messrs Wilson & Mansfield | February 13... Mr Eales
Mr. J. Lupton's, West Auckland.

February 6... Mr Dunn | February 13... Messrs Lupton & Mensforth
Church Street, Byers Green.

February 6... Mr Hopwood | February 13... Mr. Mansfield
Villa Street, Spenny Moor.

February 6... Messrs Hills and Gill | February 13... Mr J. Wilson
38, Prince's Street, Bishop Auckland.

February 6... Mr Mensforth | February 13... Mr Dunn

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