

THE Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

REGISTERED AS A NEWSPAPER FOR TRANSMISSION ABROAD.

No. 33.—Vol. II.

FRIDAY, FEBRUARY 25, 1881.

One Penny.

The Platform.

—:—
GOD, OR NO GOD?

"Let truth and falsehood grapple."—Milton.

To the Editor.—God, or no God, is a problem that has occupied the attention of mankind, age after age, from the shadowy days of tradition to the present time. Scientists, philosophers, and metaphysicians have in vain attempted to tell the inhabitants of earth where Deity is or what Deity is, as only a few of the attributes of this Great Being is known. When finite man, with his limited and imperfect knowledge, tries to comprehend and explain the *infinite*, he grasps at the impossible, and that which can never be attained. We cannot by searching find out God, although the intuitional and reasoning faculties within us conclusively prove the *existence* of an uncaused intelligent First Cause, that we call Deity, or God. This Being must be *infinite*. We use the term infinite to express something that the finite mind of man cannot conceive, and when used in these letters it will be meant to express something far above and beyond the reach of man's intellectual powers—something that must be limitless. Reason tells us that infinity must exist, though beyond the range of our imagination.

If we look retrospectively at the histories of nations and different races of the human family, we will find that the chilling fog of cheerless atheism has at times partially overshadowed them, and so far obscured the mental vision of great men as to cause them to chime in with the *non compos mentis* individual mentioned in Scriptures, and say, "There is no God." The creed of these misleaders of their fellow-men, however, has never gone beyond anything but a series of denials, negations, and proofless assertions. The Atheism, Materialism, and Secularism of to-day are nothing new: they are only forms of the same old scepticism of Ancient Greece and other nations, exhibited to us in a garb cut to the fashions of modern times, and bedecked with old doubts and denials re-polished.

In my endeavours to prove the existence of a Supreme Being of infinite intelligence and power, in these letters, I propose constructing my chain of evidence of sound links. I may, therefore, contend that if the unsoundness of *any one* link cannot be pointed out, my point is established. Before proceeding to establish a proposition, it will be necessary to notice an *axiom*. The axiom I now wish to lay down is that "every effect proceeds from a cause." I will next proceed to notice those properties of matter that enable us to define it. Matter I define as "any portion of the universe of which the mind takes cognizance through the brain and nervous system." Natural philosophers define it to be an *extended, solid, inactive, and moveable substance*. It is the property of *inactivity*, or what is

called *inertia*, that I shall deal with at present. Inertia is an inability of matter to set itself in motion when at rest, or when in motion to alter either the direction or quantity of that motion. We can best form an idea of this fact by reference to objects immediately surrounding us. We are all well aware of the difficulty of setting a heavy truck in motion, or stopping it when its motion is considerable, all this being due to the inertia of the material mass constituting the truck, or the truck and its load. Reason I define as the comparison of cause or causes with effect or effects, a seeking out of suitable antecedents to known consequents, or *vice versa*. We reason from the known to the unknown. To proceed, I will quote the words of a scientist, who is known over the civilized world for his learning and research. He has said:—"It is our own immediate consciousness of *effort*, when we exert force to put matter in motion, or to oppose or neutralize force, which gives us an internal conviction of *power* and *causation* so far as it refers to the material world, and compels us to believe that whenever we see material objects put in motion from a state of rest, or deflected from their rectilinear paths, and changed in their velocities if already in motion, it is in consequence of such an *effort* somehow exerted, though not accompanied, with our consciousness. That such an effort should be exerted with success through interposed space is no more difficult to conceive, than that our hand should communicate motion to a stone, with which it is demonstrably not in contact." We thus see, and we cannot blind ourselves to the fact without extreme violence to our perceptive faculties, that there is a "*distinct and immediate personal consciousness of causation*, by which the volition of the mind is made to terminate in the motion of material objects. I mean the consciousness of *effort* as a thing entirely distinct from mere *desire* or *volition* on the one hand, and from mere spasmodic contraction of the muscles on the other. All bodies with which we are acquainted, when raised into the air and quietly abandoned, descend to the earth's surface in straight lines perpendicular to it. They are, therefore, urged thereto by a force or effort, the direct or indirect result of a *consciousness* and a *will* existing *somewhere*, though beyond our power to trace, which force we term *gravity*." I have noticed, when enumerating the properties of matter, that matter of itself is incapable of originating motion. We find motion in the solar system, without going to other systems. This brings us to a consideration of the following proposition: That this motion in the heavenly bodies is the effect of a cause possessing potential volition. This proposition may appear to some as self-evident, and needing no demonstration. Well, if so, so much the easier the demonstration. My readers will have taken note of my axiom—that every effect proceeds from a cause. Here, then, we have an effect in the shape of motion, therefore it must have had a cause; and the property of matter called *inertia* compels us to look for

that cause beyond the domain of matter, and I have already shown that *effort*, *power*, and *volition* must be antecedent to motion, it follows that motion must be a consequence of *potential volition*, inseparable from the antecedent cause, or, in other words: This motion is the effect of a cause possessing potential volition, which is the proposition. This potential volition, or will-power, is inseparable from consciousness, and consciousness from being, which Being we call the Supreme Being, or God, and have thus a proof of His existence. J. G.

(To be continued).

WHAT IS THE OBJECT OF OUR LIFE?

"For the creature was made subject to frailty, (not of its own will, but by that of him who hath put it in subjection) in hope, that this same creature will be delivered from the bondage of corruption into the glorious freedom of the sons of God. For we know every creature groaneth and travaileth in pain together even until now." Rom. VIII., 20. 21. 22.

"She is one and yet does all things. She remains what she is, and yet renews everything; and is ever present in the souls of the pure and makes the friends of God, and the Prophets." *Wisdom of Solomon*. VII., 27.

Whatever may have been in the minds of the writers of the above portions of Scripture few will deny, who take the trouble to think deeper than common, their applicability to the things of this earthly life.

They are typical of the age in which they were written, and yet are both individually and collectively applicable to the present. As truth always was and must ever be.

Let us look around and in us, and we are convinced at once that "Life is but a constant strife." Everything that is worth having, or necessary or beneficial to man, is so situated that an effort has to be made, or a struggle endured, to obtain or reach it. The coal, iron, and precious metals, are so placed under the earth that it costs time, effort, and life to reach them and bring them to the surface, and render them useful when brought this much nearer. For every additional use they may be put to costs something; and the applications are endless too.

They extend to other countries only to begin fresh ones under new conditions. Thus the miner, the engineer, the merchant, the mariner, are all called upon to take apart in this struggle, apparently to gain a living or amass wealth to be expended in some other fresh form of effort for the common weal. Apparently I say. But this cannot be the end.

Had God merely wished to *provide* man with the necessities of life, nothing would have been easier than to obtain them when required; that He has so placed them within his reach, and yet not obtainable without exertion, must have a hidden and deeper meaning and bearing in the purposes of our life on earth, than the mere gratification of our bodily wants and desires. All things are placed at his disposal, and so placed that he may be led, or tempted to exert himself, to procure and possess them. As it is with the things pertaining to the body—so it is with those which are spiritual. Man must work in the vineyard of Truth as well as in the fields bearing corn, or the wealth producing mines below the earth.

Why is all this? Why the need for all this constant struggle, loss of life, expenditure of time and means, and frequently failure?

Should a God of Love not have made it all pleasant and easy for those whom He has created, and still loves?

It may be said, it is His Will that it should be so, and thus we find it, and must take it as we find it. His Will could have been as easy to accomplish in any other way He pleased—so there must be a reason for its present form, pre-eminent above all others.

And that seems to be, that, all that which we call exertion, struggle, pain, loss, failure, obstructions, disappointment, suffering, and evil, are in the world, not because man in Adam has sinned—but that in this ever endless strife here below, which is present in everything that surrounds man in his earthly condition, shall be the means of creating, stimulating and developing his Will.

To see how true this is we need, but to look around us, into the history of the world past and present.

Is the spirit of destruction—antagonism—the spirit which enters into everything and changes it, yet remains unaltered in itself—not visible everywhere? When the time comes and

things are ripe for the occasion—we see it in such events as the struggle between the North and South in America.—Was no change needed? In the War between the Germans and French—was the spirit not required there too? In the Crimea, in Africa now, in Russia with the Nihilists, and lately in Ireland and Germany? Will any one dispute or deny the necessity of a purifying influence in both Ireland and England? Is it not most patent in the present struggle between the German Protestant and the Jews on the continent? Is it not the same spirit and the same Lord which worketh still?

There is not a family, or a community, however small, or a nation ever so insignificant or isolated that the same spirit is not to be found, working as ever, since the foundation of the world for the same ends, and to the Glory of God.

The Will of man is a holy and a sacred thing. He inherits it from the Father, which nothing shall overcome; and as the spirit which *rules* the Will is, so will the man be. But He has provided for that; for He will put His own into it—and thus man will be saved for ever.

As it was, now is, and ever shall be, world without end. Amen.

CARDIFF.—At the usual weekly meeting, on Sunday evening last, Mr M. Williams in the chair, Mr Windoe read extracts from "Plain Truths about the Bible," by the Rev. John Page Hopps, the reading was followed by an interesting and well sustained discussion relative to the authenticity of the books of the Old and New Testaments, mention being made of several important numismatic writings as well as of Professor Oppert's Comparison of the Hebraic and Chaldean Chronologies, &c. The new Constitution and Rules of the Society were subsequently unanimously voted.

CLAIRAUDIENT SCENE BETWEEN THE MEDIUM L., AND A JESUIT.

RECORDED BY A. T. T. P.

No. 2.

As some of my friends, who have read some of these clairaudient and clairvoyant Records, which describe events that have occurred between the sensitive in his apparent every-day life and some third party, have suggested that the descriptions have had no real existence, and are simply ecstatic delusions of the sensitive, I thought I would get some little proof as to whether they had or had not any foundation in fact. So, when the sensitive came this morning, and before he went into trance, I said to him: "Who was it that put his hand on your shoulder a day or two ago?" And he told me what had occurred with regard to the priest and himself while he was standing near the convent looking at the Sisters of Mercy knocking at the door. I then asked him where he was going, and he told me. And I also asked him "Who that nice-looking well-dressed man was that was talking to him in the train, and whether he knew who he was?" And he laughed and said: "Oh yes, although he was not dressed in his priest's robes, I spotted him at once: I happened, a few Sundays ago, when high mass was going on, to enter a Roman Catholic Chapel, he was one of the officiating priests: he was a very nice young man. I asked what they talked about, but on this he could give no account whatever. But he went on to say, that it was very strange, but a few minutes after he left my chambers yesterday morning, this same gentleman overtook him, and walked all the way down to Bow Church with him: here, again, the sensitive knew nothing about the conversation; all to him, in his normal state was a blank. Not so however in trance, when he gave me chapter and verse of what happened during this long walk, which I now give to the public.

As soon as the sensitive went into trance, he said: "Yes, of course, I will bid you good morning: you are right, I prefer walking this morning, instead of riding and I perfectly agree with you that the air is bracing, and the exercise of walking healthful. Oh, I am not surprised to see you this morning. I knew that I should meet a stranger, for the surrounding spirits of one, whom I have but just left, as a rule only attend on me on the occasion of my meeting on my road homeward with some one, and afterwards a full explanation is given to this gentleman of the interview. You smile, and

ask how? I said, Your order of priesthood know well the power of mesmerism exerted on the masses, but the way in which this knowledge reaches me is far above the authoritative tone and the assumed calm demeanour which has the effect of mesmerising the sympathetic. Your power, not individually, but as a body, depends much on this self-same assumption and these mesmeric effects, the attention being rivetted first by the architecture of the church, the blazing altar and the lighted shrines all adding their part to the final effect of stultifying the thinking qualities of your hearers. But no such aids are needed by him whom I have named. A most prosaic, office-looking apartment yields but a poor influence for him to wield; but such as it is, revelations have been received by him far above any received in the most gorgeous church, with its altar and shrine, and other embellishments. I know that it is in the province of all souls to disbelieve the Church's calls; this feeling is in all a want of faith. There are many who, when our interviews are recorded, will disbelieve, and will try and prove that the meeting is an idea only, and you a myth. You laugh and draw yourself to the full height, and think that if a myth, you have a most physical and substantial appearance. I do not know that you have encountered want of belief so strongly as I have done. You think, evidently, that you have, and it is but a difference of opinion between us two. And he commenced speaking to me and said, If evidence of want of faith is an example for those I have continually encountered, I will point to you your own idea of the claims of the priesthood. They are crude and ill-considered. Now, up to this point, how far I had been helped I do not know. I am alluding now to your surroundings (pointing to me), for I had been helped by them; but at this expression of his opinion respecting my inconsiderate ideas respecting the priesthood, several welcome voices greeted me. I knew that they were well prepared, by the power they at once exerted over me, and I asked this gentleman for an explanation. First, then, he said, and his face glowed with enthusiasm, 'I will tell you what has been my life-long idea respecting the calling of priesthood, and their claims upon the laity. It is that they become, by their self-sacrifice, inviolably consecrated to God; they become, as it were, the apple of God's eye, the *familiaris Dei* and that whoever libels them, whoever forgets their self-sacrifice, their trials, their severe penance, by such forgetfulness sinneth against them and against God. That I hold even now the tenets of our holy Church, although sinful men have thrust their claims aside; and I believe that by their self-sacrifice, their dedication to God's service, they have found acceptance, and by these acts been constituted judges over men, as fathers exercising a parental government over the erring and weak; and I hold that no court has the power to judge their actions. Legally, it is not so, but morally it is the Church's claim. I know that frequent instances can be brought forward of priests, who have forgotten these high claims; who, forgetting the high position with which God hath endowed them, have suffered through their personal weaknesses a loss of dignity; but it is not the personality that is responsible, but the dignity of the priesthood, and, consequently, such an offender would be more than punished by his own order. I bowed to the decision of the latest Ecumenical Council, in which the Head of our Church was recognised in all his decisions, in all his utterances, in all his actions, as 'Infallible.' I look on the Cardinals of our Church as inviolable, to be protected by those under his government on all occasions; every act of his to be upheld, and every complaint of his to be remedied at any cost; even the Power of judgment of the laity should not be exercised against any of the Pope's decisions, whether they deem them just or unjust. This idea, to you, may take the form of self-abnegation. Be it so; I accept the position, and I am proud of it; and now I ask you to give me your idea on the position I take, and not alone on mine, but on the position of the thousands of God's ministers. For shame! came from my lips, for shame. Why should your lips assert that which in your heart you know to be a lie? Power has many things to answer for, but the order of priesthood, to a man, I mean those holding opinions like yours, absolutely lust after power; for you have owned, that you are willing to lay your manhood down at the shrine of your idolatry; I know that declamatory language will not satisfy you; you will call it, but the lip utterances of many a stump orator, and you will ask me, whether I have, as a working man, really a knowledge of facts in

the past, that shall excuse these declamatory sentences of mine, and I bid you wait a little; but this I promise you, that on every prominent thought, that passes through your mind, I will answer it as I go on. Now, then, for my answer to your opinion, as to your self-abnegation, which you call obedience. The age in which we are living, has grown weary of such as you and your opinions, and may God pity such of His children in such a frame of mind, who are offering to the hungry, and the thirsty soul such a miserable apology; such a dead, and far away religion; and none before God could be so misled, if at the same time they were reasonable. The blasphemous barefaced wickedness of the last representative of Peter's successor, and all his predecessors cries aloud to the throne of God for signal punishment. Without God, yet clinging as a drowning man clings to a straw, so does your Church cling to authority and power. I waited for him to speak; but no answer came from him; he was waiting, until by argument, he could uphold some of the forms; prepared to defend any and every of the Church's claims; and I turning to him, said "I will not go back from what I at first stated. At the present day the order of the Roman Catholic Priesthood differs considerably from two or three centuries back; then there was a bare possibility that they believed in their preachings; but to-day they no longer believe so, and I do not mean to draw back; and I say that even when speaking of your faith, and of the claims due to your order, you were deceiving yourself, and a hypocrite and a liar to your reason; for instance, I do not but believe, that when many of your order kneel to partake of the Sacrament, that there is a believing yet unreasonable faith; a faith that is not reasoned on, for were reason to intervene, the idolatry would be apparent; you spoke of self-sacrifice; I credit the order of your priesthood, as being as self-sacrificing as in the days of old; but is it worth while to purchase an unreasonable faith to the destruction of the body? You murmur; but is the faith unreasonable? because you allege that the priesthood know everything, and that men generally are as ignorant as they were in the early days of the Church. You murmur the words, 'spiritually, you mean.' I take that word, and will argue from that word. The priest, then *spiritually*, is all wise, and the layman, *spiritually*, all ignorant. Then, *spiritually*, the priest becomes endowed with wisdom without spirit, but where is reason? Now let us follow the career of one of your body as a type. Leaving his college, prepared to take the charge of souls, he finds amongst those, who look on him as a spiritual father, a worldly woman, who has been as long in the world and amongst its gaieties, as he has been secluded in his studies; but the beautiful woman of the world kneels, and the first word on her lips is the address to him as a Father, and as she kneels there, the dimly-lighted church is too glaring for her confession, and so a boarded corner, named the confessional, contains the student confessor, and this worldly penitent: who is the teacher now? Who between these two palpitating hearts, that are making a mockery in their conversation of the love of God: Between the two who is the teacher, and who the pupil? Who the Father, and who the child? The every sentence that drops from her lips is a worldly revelation, filling the young priest's soul with new ideas, with new desires; things that in his college were ignored, which were hidden, and unrevealed to him: who is it, that should be silent during this interview? The woman of the world laughs at the idea of being taught by her reverend Father; the world has taught her how to lead such as him.

The latest revelation concerning confession bears me out, and the highest in our nation's assembly censured the secret that was revealed, and which all the members of the holy cross more deeply regretted that ever their confessional questions should have been made public. A list of questions that even in the darkest days of Popery would never have been asked; for, then, such a system of analysing (I should have said developing sin) was not known; the simple confession was made, and the absolution given; but here in these days, according to these questions, the priest is supposed to know the intricate phenomena of the commencement of immoral passions, to know the desires, the doubts, the fears and the illusory temptations. How keen must be the enquiries in this, the nineteenth century. In days that are gone, the woman knelt as a penitent, and by an unreasonable belief, the priest secure in his power, gave to the sinner absolution; but it is not so now; there must be dialogues, confidences, heart disclosures; and I think the hours

during the priest's performance of his duties must pass in a manner, that if explanation were demanded, explanation would be refused; and were I a husband, or a lover, I would insist on priests being a certain age for such duties. All this may be very unreasonable, but my common sense would urge me to be as careful as possible; still keeping this question in my mind, and I will tell you, at this point, a prominent thought in your mind, and this is that the members of this Society were High Churchmen or Protestants. But you know also, else before this you would have denied it, that these questions were formed, and used by the Jesuits, and that they are, in fact, standing questions, that have been for centuries a terrible engine of enquiry, and which, until this nineteenth century, have been laid at rest as dangerous. But waning power makes one more resort to these by gone and terrible engines—engines, which dive into the secret thoughts of your fair penitents; thoughts before action are made to fit to their own secret inclinations; they tear their hearts open for your perusal; and there are many, during these secret conferences, who, despite their bodily sacrifice—despite their vows of celibacy, find themselves not in the position of the confessor, but of the tempted; such is the weapon in the hand of the confessor. These questions or similar questions were framed, when a corrupt court held sway, and when God was far removed from the people; but, thanks to the living God, moralities, which change not, but morals, which vary, have in the present time, taken a higher plane, and the morals of the past inexcusable, as the confessional questions were, made them perhaps more needed then; but there is not the shadow of an excuse for the practices of to-day; you know, and others know, the feelings of your soul, and the position your false faith has made you assume, that of a priest with the power of absolution; as a priest with the gift of absolution to the penitent; and you know, that innate modesty has often checked the youthful confessor, and that he is sometimes suddenly and rudely awakened to the false position by the kneeling sinner. All have this power in their hands, and you cannot deny that by this power alone have nations degraded. Of all human institutions, and the Church is but a human institution itself, none is so degrading, both to the Priest and penitent, as the confessional; in times gone by, there was learning in their midst, but with the learning was keen ambition. Had these subtle men of keen genius directed their attention to science, instead of directing souls, the earth would not have been cursed with the dark ages, and science would have been far advanced to-day, but the hard studies of the fathers of old are things of the past; for since the time of these learned fathers, there have been of your order, ignorant and illiterate men, full of an indefatigable constancy and obedience to the Church; this has constituted their greatest merit. Their want of culture, of study and of theology, has been on this account overlooked; and yet these ignorant men have been endowed with this power which you so blasphemously quoted in your opinion as of right; and when this ignorance has prevailed, there the household has been happier, and the confessor has not held so much power; for ignorance and vulgarity, place a barrier even between a priest and a fair penitent. And I ask who is guilty of tolerating such men in their midst; men holding such unreasonable opinions? Why the people themselves are alone guilty. But this misconception, this false call to obedience is nearly ended; the Church, although decked out more like a wanton, with its glory of altar, and shrine, is fast losing its power. Fashionable crowds may come the same as usual; they look; they admire; they wonder, but amongst these varied feelings, there is but very little reverence, and you cannot fail to acknowledge that this is so. Truly the judgment of the reasonable has been given against the splendour of your architectural and gigantic structures; reasonable minds see in this immensity only that which is intended to deceive the reason, and all the varied lights and shades of these Churches are for the purpose of entrapping the soul; but with the unreasonable, or unthinking mind, this architectural grandeur has a different effect, and more especially on women and children; and when a weak male, with a weak soul views the majestic roof, the narrow corridor, the shrines of imaged saints, the altar of the bleeding heart, or the altar of the Virgin Mother, or the elevated cross with the image of suffering man, he is transformed, and his heaviness becomes strength, and the majesty of idols draws him into the vortex of blasphemy. This should be no proud boast of your order, Sir. Take many of the penitents on their return

from the confessional to their homes; they have left all this grandeur behind them, this Church, powerful over the imagination, rich in delusion; and the husband thanks God in his heart, that the duty of the confessional is so seldom; but it is too often for the peace of many homes. Can you tell me, Sir, what country has been blessed by the system of the rule of your Church? What Roman Catholic country has advanced in power, in might, in riches, or in happiness? to what nation of all the earth has your creed been a blessing? but not alone on a nation has your curse rested, but let us return to the family. We see the well filled Church at High Mass, the trembling and excited congregation, with every nerve unstrung by gorgeous mummery, the tinkling of bells and the belief of the actual presence of God, and then we have an act of cannibalism, to be followed by the chief actor in these scenes of mockery ascending the pulpit stairs higher and higher, until his form is enthroned amidst beautifully executed carvings of seraphs and angels—a very demi-God to two-thirds of the kneeling mass. Let us come to the afternoon. You see I have a vivid memory of these things. Is it the same man who so graciously hands his fair and waiting penitent, (and there are many of them) into that dark recess where at once the door is closed, and all else is but a layman's conjecture? Why do their hearts palpitate so strongly within that enclosure? It is not light now, the Church being without its thousand lighted tapers, a mellow light is shed through its stained glass windows, and the long shadows from either side are of varied hue charming the imagination; but it is not so, behind that closed door the faintest murmur cannot be heard by those whose turn will come in order. Its sides, its doors are of solid oak, forming a retired recess apart, indeed from the outside world. The man, who has not bowed down to this unreasonable faith, sees the wife or the daughter enter that recess with such as you are within it, or with such as him of yesterday. In your opening speech you told me, Sir, that there were many failing manhoods in the order; you told me, that those who fell, were punished by their order; and you tell me now, that these temptations are provided for in the course of study, and that the study embraces all these trying duties. I heard once a priest, and he was over three score years of age, say the greatest curse of his life, the duty which filled him with most anguish, was the duty of the confessional. I never heard the admission from those of your age, Sir. I do not, (God forbid,) hint at anything absolutely immoral; I am only directing my arguments against the practice, which is destroying the peace of families; and I know, that these studies to which you have alluded, defile the soul of the student; let us take here the public schools or great colleges, where all education is carried on; there is no great pretence of moral purity made, although they are equally careful not to display to the student's notice, glowing descriptions that would excite the passions; they know that their students, when they have left their schools or colleges will engage in some of the professions, some of the hard tasks of the battle of life. Now, let us enter the Roman Catholic college. I know I have fixed your attention, and excited your wonder in this very description; these things that are hidden from the mind, that is being trained for the world, are laid bare in all their depravity to the student on confession; they are set forth and described as temptations, and these are the pure virgin minds that are preparing to be fathers; these descriptions, set forth as temptations, relate to thoughts and acts in life forbidden to them by their vow; terrible descriptions, fearful temptations, that place them in the position of violating their vows, and damning themselves for eternity. You are silent; for you know that there are contained in these descriptions the most hideous conceptions that ever entered into the breasts of man, and you know that one which specially refers to women, and that her name is coupled with another fable—Eve's temptation. You remember that of the many in your own college there were few to whom you would entrust the duty of confessor to those whom you love and respect. Then, in the name of the God who lives, may He teach men to confer with their reason, so that their idea of the inviolability of the priesthood may die, and be forgotten in the minds of those who shall then have released themselves from their false vows. God grant that it come quickly. It is but an idle dream that the order of Jesuits can take root in this fair nation. They have brought with them their wealth, and what that wealth may perform for them during their forced exile I know not; but this I know with a certain knowledge, speaking

by the spirit (as the Church would say), of God, but as I say and understand, speaking by the authority of the spirit of life—and life or its spirit can only be grasped by my mind as an individualised man—therefore, I say that, relying on the instilled hopes from individualised men in the past, I can foretell a change, sufficient, sudden, and certain; and also the destruction of a system that, founded on error, has failed to establish itself by force, and now at the present day lies panting and nearly breathless on the ground without hope; because without God; and therefore I pray to God that I may repeat those words that were repeated of old—‘It is finished,’ and oblivion bears in its train no further memory. And, now, I ask you to appeal to your own reason as a helper. Take your own self, and let self-examination find out the results of your clerical or priestly duties, and hide nothing from yourself, for there is nothing hidden from the all-searching eye of the one God; and if this self-scrutiny is made earnestly, the acts *pro* and *con* against your own honour rise for it and against the honour of your God. If, then, in your priestly duties there is a balance of good in your favour, then will you in the hereafter meet the glory of that balance; then can you, indeed, use the words of the revelations of the past—I indeed have been the chief of ten thousand, for I have been clothed with nearly superhuman power, the gift of absolution of the sinner, and before me have thousands knelt in supplication and tears; but let your reason be a stern judge, and then, if the balance is against itself, then let your reason assert its superiority, and claim at once the freedom of your soul from error. And, then, he grasped my hand. I do not know whether I shall see him again. I like him, for he at all events has the excuse of believing.” *Finis.*

My old friend, C.H., came as usual, and summed up the work of the sitting, making his comments. He said you must not be disappointed at not getting your promised control by Thomas Carlyle; you will have it in due time. But your guide and your surroundings have other work in hand. There are in earth-life classes of men attracted by your Records, and they are forming themselves into “fives,” for the purpose of investigation. You have had five scientists, and you are now going to have five Roman Catholic priests. You will have five lawyers. I asked whether I should have five of the medical profession? He said, No; that profession is represented by the five scientists. You must not be impatient; your surroundings are working out a great plan, by which the truths of this movement will be made known far and wide. I had intended to have made some comments on the subject matter of this control, but before I had time to copy it out, I had another seance, in which I found out that the Jesuit had managed to pick up the sensitive, and another interesting dialogue ensued, which in all probability will be succeeded by one, if not two, more of these interviews. The priest does not seem to be having the best of the argument in any way.

[All Rights Reserved]

HARRY TARLETON: A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

(Continued from page 114.)

“But you can come and see us very often Harry, and spend your week-ends at the Hall; papa will be glad to see you, I’m sure, and we can correspond very often; that is, if you are a good boy and are faithful to your lady love,” said Grace, looking very pretty, and pretending to pout as she stood before me on the hearthrug, and gazed pensively on the floor with just one sly glance upwards at the termination of her little speech.

“Oh you sly girl,” said I, impulsively, seizing one of her hands in each of mine, and drawing her gently towards me in spite of her charming pretence at resistance. Having drawn her blushing face sufficiently near to mine to gaze right into her heavenly eyes, I said, in mock earnestness, “Do you dare, madam, to tell me to my face that you doubt me? Do you? Do you?” With that, she blushed more than ever, and laughed as mischievously and made so many more desperate pretences of resistance that I was fain to close the contest by an embrace and a few sweet kisses, no matter how many, which you can perhaps more easily imagine than I can describe in words.

“However, there is an end to all earthly bliss, so Grace soon became conscious of the fact that Mrs Grundy might talk some scandal about us if we did not behave more circumspectly. She could hardly be cruel enough to ask me to go—for Mrs Grundy’s sake—even had she been wishful—which she was not—so I naturally preferred to remain, likewise, seeing that my present had to be unpacked and explained. It so came to pass that we thought we might just as well try the planchette, and see whether it would work whilst I was present. We accordingly got the little table into position, and I sat on one side of it with Grace on the other and the planchette between us. She, under my directions, and with a great deal of personal supervision on my part—which I need not particularize, but which caused Grace a good deal of sly fun, and a few more pretty blushes—at length discovered the proper method of adjusting her soft warm hands on the surface of the wooden disc whilst my more dark and clumsy digits kept them company.

“Now Grace,” said I, “we must keep perfectly passive for ten minutes or more; and so we sat as happy as any king and queen, I dare say.” There was such love in her tender blue eyes and a smile of such sweetness on her pretty lips which ever and anon disclosed her pearly teeth. The novelty of the situation and the delightful happiness we both felt was too great for her to keep very passive, and her eyes would somehow or other continue saying sweet things to me which were too precious to be expressed in words.

Thus we sat and I felt as if I could have continued planchette writing to the end of time, if the conditions were always so harmonious. Gazing on such a lovely picture as I had before me, and knowing that she loved me, renewed the glow of delicious feeling I had experienced when I first met her, and sat by her side on the Great Ormes Head, and when she covered her pretty embarrassment by digging holes in the cliff with her parasol. Now, however, our hands touched, and it seemed as if the planchette formed a sort of magnetic link between us, for the blending of the personal spheres or auras, which we Spiritualists believe, and which Reichenbach discovered that all persons possess. You may laugh at my ideas, perhaps, but don’t be too sure that you don’t admit under another name what you are not disposed to admit under my names. All persons of a highly sensitive nature know what it is to be in the presence of persons of antagonistic mental traits. There are some people of this kind whose presence may be mutually unendurable, and yet neither may be exactly bad. We Spiritualists explain it by saying that the personal magnetic aura of the two persons is antagonistic, and cannot blend; hence they mutually repel one another, like two positive poles of a magnet. There is a similar feeling between persons of opposite sexes, for it is not necessarily between persons of the same sex. A woman may be intellectually on a level with some man, and yet find his near presence hateful to her; or she may have intellectually nothing in common with him, and yet like him personally very much.

“That,” said I, “seems to show that the attraction or repulsion you speak of pertains more to the physical than the mental qualities.”

“Quite so,” replied Harry; “and this, I suppose, must be the case. I don’t pretend to know all about it as yet, but I believe there is some great law at the bottom of it, which will be made clear some of these days, when Spiritualism and its teachings are more understood. To return, however, to our subject, and to my darling Grace, who sat facing me, looking so happy and just a trifle excited, with an extra brightness in her liquid eye, and a heightened colour to her rosy cheek, as she began to contemplate more calmly the novelty of our position.

“Presently a tingling in our fingers announced that something was going to happen, and Grace, looking the least bit frightened, exclaimed, ‘Oh! I feel such a queer sensation in my arm. It seems as if a cold chill were passing through it, and into my hand. Oh! look, it’s moving, I declare!’ and with that she became more excited, and rose from her seat, so that her hands might not impede the movement of the planchette, which now began to drag gently over the surface of the paper it was standing on, leaving a distinct pencil line behind it, traced with the pencil that formed one of its legs.

“I began to be curious likewise, and carefully watched the pencil, whilst I, too, stood up.

“Meanwhile, it seemed as if some invisible agency were drag-

ging the planchette away from under our hands, and the latter were simply obliged to follow. Presently the power became stronger, and after whirling round and round in a series of circles for a few minutes, it wrote rapidly and vigorously for several seconds right across the paper, and then came to a dead stop. At first it was impossible to read the production, but Grace, who was very much astonished and excited, seized the paper, and held it up to the gas lamp to decipher. Naturally I went round to her side of the table, and leant over her lovely shoulder in order to get a better view of the manuscript which she held in her dainty fingers. No true lover could help admiring the graceful contour of her figure as I approached her, and my eyes took in the roundness of her form, and the slimmness of the waist, which no odious tight lacing had disfigured. What wonder, then, if taking advantage of her absorbing interest in her task, I allowed my arm to glide gently round her waist, and my cheek to brush unnecessarily near to her blushing countenance? What harm, too, if I forgot all about the manuscript in my endeavours to imprint, with proper gallantry, the kiss which naturally followed? There is a melancholy satisfaction in dwelling on these little endearments, since I am never likely to know such happiness again.

"Good gracious," exclaimed Grace, suddenly, in a tone of alarm and astonishment, disengaging herself firmly but gently from my arm, "I declare it's uncle George's name—*George Riversdale*." How strange!

"We were now both more excited and astonished than before. Knowing something of planchette writing, I, of course, was not so much surprised as pleased.

"Well Grace, if it is your uncle George let us see what more he has to say."

"But how could it write that, I wonder?" exclaimed Grace pensively, and raising her lovely eyes to mine as if she felt a child like confidence in my judgment.

"My dear girl," said I, as we resumed our seats, "don't you know it is not the planchette which writes at all? It is supposed to be a spirit who controls your muscular system by magnetic passes or some such means, and writes through your arm. Your arm, as far as *your* will is concerned, is passive, and if you are sensitive to spirit influences the spirits' will can then guide your arm and hand just the same as your *own* will can, when you choose to exercise your *own* will-power. So you see that you are simply a writing *medium*, and a very pretty one too, let me tell you. Spirits, in communicating with our physical world, must use physical means to get at our senses—it may be by means of knocks, or movements of inanimate objects as chairs and tables, or it may be by means of the hand, or voice, or even the whole body of a medium. So much for the philosophy dear! Now let us try again.

"So we sat down once more, and after a short interval the same name was written again; this time more distinctly. I therefore at once assumed that the spirit of George Riversdale was present and proceeded to interrogate him whether that was so. The answer was written 'Yes,' without hesitation. 'Have you anything to tell Grace?' said I. The answer written out was '*Tell Gramont I am happy. Emeline is saved. Don't trouble about me. There is no death.*'

"The above message was written out slowly and deliberately, Grace and I standing up.

"Gramont, I must observe was the Colonel's Christian name. But who is Emeline? said I, turning to Grace after reading the message.

"I have no idea unless it could be a cousin I once had of that name, but she died years ago. There is some strange history connected with her, but papa never liked to talk about it."

"Grace was very much astonished and excited, and I thought it better not to sit anymore; especially as we tried without effect to get some further information, so we sat pensively by the fire for half an hour, side by side, with hands clasped, and Grace's silken tresses brushing my cheek as she leant her lovely head affectionately on my shoulder. Presently we were startled by a ring at the front door, and a great stamping of little feet and a boyish laughter in the passage. Grace jumped up saying, 'It's Charley, come home,' and with that, the door burst open and in bounced Charley, Grace's little brother who had been spending an evening at a friend's house, where abundance of cake and more wine than was good for him, had made him more gay and excited than was desirable for our comfort."

"Oh, Grace," vociferated he, holding up a handful of crackers in one hand, and an orange in the other, 'we've had such a jolly lark, and I've brought some crackers for you, and Harry Larkspur has come home with me to sleep here, because they had no room at Mrs Goldthorpe's.' This introduction of his friend was followed by the entrance of a small boy of about his own age, with a very rough head of hair, and looking decidedly sheepish and not a little sleepy. Grace and I pulled the crackers and advised the boys to go to bed, which they very soon did, leaving us once more alone. However, the evening was now pretty far spent, and so I was fain to go, though I could have lingered much longer in that bower of love. There was a slight whispering in the passage, and something which the maid, I believe, might have thought very like an embrace and a kiss, as Grace came out to see me off; but I think I have told tales enough about her, poor girl, and so I must draw the veil on my fleeting happiness as a lover, and once more take up my experiences as I found myself again in the dismal outer world, like Adam when the gates of Paradise were closed on him for ever.

"I was now more than ever in love with Grace, and could think of nothing else. I was never tired of recalling her pretty sayings and prettier looks, her confiding and affectionate ways, and her purity, and goodness of heart. I felt that life was a blank without her, and to be deprived of her society would be intolerable. I argued with myself that we were both young, and just at that time of life when we should both enjoy each other's society the most. Why then should we both live, in different parts of the country, lives of isolated unhappiness when we could make one another mutually happy by getting married? Surely it is our duty to ourselves to endeavour to surround ourselves with the best conditions of happiness, when we have them within our reach. In my impatience at the contemplated separation, I worked myself up to the determination that I ought to write at once to Colonel Lothbury and propose for his daughter's hand, so that we might be immediately married. It took me some time and not a little consideration to compose this epistle. At last it was ready, there is the result or rather a copy of the original.

St. James' Square, Millhampton.

MY DEAR SIR,

You will doubtless be somewhat surprised to hear from me on the subject I am about to write upon, but I trust if you are not altogether prepared for it, you may not regard my communication as unwelcome. You are aware that for some time past I have been a frequent visitor at your house, and it can hardly have escaped your notice that I have long admired Miss Lothbury, your daughter. Admiration is, however, hardly the word to express my feelings towards her, for the interest she has inspired in me from the first moment I beheld her has culminated in a sincere, and, I trust, lasting affection, which I have good reason to believe she reciprocates.

I need hardly say anything about my own qualifications as a candidate for her hand, since you have known me sufficiently well to judge of my character and attainments, and as to my professional status and prospects, I can only say that I shall be happy to afford you a straightforward, and, I trust, satisfactory explanation.

I have been induced to address you at the present time in order to ask your sanction to my union with your daughter, chiefly because she tells me you think of leaving Millhampton, and retiring from the army. This step will cause such a blank in my monotonous existence as a bachelor that I think I am consulting my own happiness, as well as that of your dear daughter, in asking her to share my home and fortune.

I need hardly say that she and I are of one mind, but I have not informed her of my intention to write this letter to you, since I feared it would needlessly disturb her, in case you think the present time inopportune.

As you will doubtless share with me a proper sense of the serious importance of the weighty step I am asking your daughter to take, I am sure you will not fail to give my letter your best consideration.

Trusting that this may result in a favourable reply.

I remain, My dear Sir,

Yours very truly,

HARRY TABLETON.

(To be continued.)

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

NOT CREED, BUT CHARACTER.

Sir,—Observing that “John Chapman,” has been so kind and courteous as to credit “William Hitchman, M.D.” with the problematical distinction of being a consummate ass, perhaps it may not be improper to offer a few remarks in reply to his erudite friendly criticism. In the first place, Mr Editor, it should be stated that he heard every word spoken, *visà voce* as it now appears most accurately reported in your excellent Journal, *The Herald of Progress* of the 11th, inst. Next, Sir, the whole audience was repeatedly assured by Mr John Lamont, (the Chairman), Mr Joseph Shepherd, and myself, that I was ready and willing, then and there to answer “any question, or objection,” bearing upon the subject of the Lecture delivered that evening. After the lapse of a reasonable interval, and total silence appearing to give full approbation, a vote of thanks to the Lecturer was moved, seconded, and carried with loud acclamation and prolonged applause, sufficient to satisfy the most fastidious in such matters, to which category, I, at least, do not belong. Surely, Sir, an appeal to “Cruden’s Concordance,” is enough to satisfy any man, (no woman ought to read such impious filth) that impure texts are to be found in the version of “The Holy Scriptures,” translated out of the original tongues, for the special benefit of “His Majesty,” in particular, and kingcraft and priestcraft, generally. Zenophanes tells us truly, that if the ox, the ass, or the elephant understood the fine arts of painting and sculpture, they would not fail to represent God in their own likeness, or peculiar organic form, and in taking this view of Deity, they would have as much reason and philosophy on their side, as those Jews and Christians who gave him the human constitution. Why, Sir, I undertake to fill your hebdomadal *Intelligencer*, from its first to its last page, with passages so egregiously obscene and “beastly,” in regard to the nature and character of Jehovah, that you would not dare to print or read them publicly to any mixed assembly that could be gathered together in the year 1881. The Jewish Deity, adopted by Christians, has undergone all sorts of modifications during the last half century of my personal acquaintance with priests, but he still retains in heaven, as on the earth “his body, with flesh, bones, and all things appertaining to the perfection of Man’s nature,” wherewith he ascended from the gallows to glory, “and there sitteth, until he return to judge all men at the last day!” Has “John Chapman” never read of God’s delight in eating veal, drinking wine, giving delicious instructions for the baking of cakes, of his special fondness for lying spirits, *pure virgins*, and the rest, whilst ordering infants to be dashed in pieces, and the women with child to be ripped up? Alas! Have we no record of Midianitish slaughters, extermination of Amalekites, God’s pleasure in approbation of war, victory of Might over Right, and other cruelties, that, as an Anthropologist, I say have never been surpassed in the history of mankind. Was not the blood of animals a sweet smelling savour, unto the Lord, and incense to “The Most Highest?” What a loving Father to wink at the murder of “his only begotten Son!” Even Carlyle’s hero-worship admits not of profound adoration for villainy and injustice. Enough, Sir, of this blasphemous religious mythology. For the sake of brevity, and in order to save “John Chapman” the slightest exertion “in the cause of Truth,” I will only add that the chapters and verses he wishes me to give may be found, if sought for, in Gen. 29, 31, Exod. 12, 23. Isaiah 7, 20. Isaiah 45, 14. Joel 3, 8. Jerem 13, 14. 1 Cor. 1, 25. Ezek. 14, 9. Jerem 20, 7. Jerem 4, 10. Numb. 14, 30 to 34. 2 Thess. 2, 11. Gen. 3, 21. Ezek. 16, 10. Isaiah 7, 20 of “God’s holy word. As for Jehovah’s appendages, and members physical, belonging to the animal organisation he may find them, faithfully depicted by pen and pencil, in the works of my dear friend and brother, Dr Thomas Inman, late Consulting Physician of Liverpool Royal Infirmary, together with “chapter and verse,” as plagiarised by Jews from Egyptians, Persian and other oriental fabulous prototypes. The tree of knowledge is the veritable forbidden fruit now, as formerly. Jews even borrowed “circumcision” from the Egyptians, as they did their gods and devils from the polytheism of the Thebans and other ancient sources. Wishing “John Chapman” every happiness, and thanking him sincerely for his kindly criticism and brotherly love,—I remain, &c.,

Liverpool, Feb. 18th, 1881.

WILLIAM HITCHMAN.

HOW TO HELP THE “HERALD OF PROGRESS.”

To the Editor,—Dear Sir,—I am sorry to learn from Mr Lamont’s letter in your last issue, that the *Herald* is in debt, and am of his opinion that something should be done to obviate this unpleasant state of things, but the way suggested, is not, to my mind, the best, because, in looking over the list of Societies it will be found, that the majority are not in the happy position financially as that of Liverpool, and in some cases the payment of 3d per line would devolve upon one individual least able to meet that weekly expense. I will suggest a plan which will answer the desired end without injury to the pocket of any one, namely, if every friend of the *Herald* will take two copies weekly and sell the extra copy to some friend, or give it away they would put the *Herald* upon a sound footing, and would, as Mr Lamont remarks, be disseminating literature which is thoroughly progressive and instructive; a serial by the way which none need be ashamed of, nor have the slightest compunction at putting into the hand of a friend or a foe.—

R. FITTON.

44, Walnut Street, Cheetham.

Sir,—In your issue of January 28th, 1881. Mr Lamont throws out a very good suggestion for helping on the *Herald*, but I fear that many of the Societies would find a difficulty even to do so small a matter as he suggested; for though their wills may be good, their means are limited in endeavouring to sustain the public work in their locality. I know in this town our effort is taxed to the utmost; we feel we are doing a good work and sowing seed that some day will bring forth much fruit, but at the same time fall short of some pounds in meeting the expenditure which must be incurred for rent and other things, let alone speakers which are needed oftener than we can afford to engage them, so to add to the expenditure would be like the feather breaking the camel’s back. Still I suppose there are some Societies that can do the help required. I also agree with Mr Tetlow’s suggestions on “Organization,” and think it a pity he did not make it a motion when the Conference was held at Manchester. We want organization for all the purposes he speaks of, but I think the one great point would be to pay the speakers from one centre to another so that their travelling expenses may be reduced to the smallest minimum possible, and their pay be sufficient to keep them as they should be. This I think is the most important of all things for organization, and not to interfere with any liberty of local action. I wish that all Spiritualists could unite as Progressive Spiritualists, and lay down all creeds or principles, then we should make more rapid strides and be more united, binding no burden on any one but order.—

T. BLINKHOEN.

16, George Street, Walsall.

SPIRITUAL CULTURE.—He who trains his body and exercises his brain, and stops there, is imperfect, unbalanced, crude. He who has not sought to develop his spiritual nature is a half-educated creature. Spiritual power is the flower of the human growth. In spiritual character we find the highest, finest, and most complex form of the species. All other nature, whether physical or mental, is embryonic to spiritual nature. Spiritual culture is the culmination of human education. We have known invalids, prisoners of their inert muscles during all the bloom and brilliance of life. Some late-found medical inspiration, some personal surrender of devotion on the part of a friend, some unexpected joy or unimagined grief, or even some electric alarm, has allured, or shocked, or startled the sick man to his feet. Such a discovery of blessedness, we may suppose, comes to him who, after the sluggishness, or wilfulness, or disease of unbelieving years, is led by the late cultivation of his spiritual faculties to the possession of spiritual truth. Facts before which his intellect has been a blank illuminate his consciousness. Mysteries at which he sneered become shrines before which he kneels. Powers which he has not hitherto revealed magnify his nature. Hopes which he has never known irradiate his life. Contrition that he has not understood permeates his heart. Tenderness which he has never approached gives pathos, as it gives purity, to his past. A future of which he has never dreamed intensifies and glorifies his present. He learns the value of his own being; and experiences the friendship of God. In the closing days of his history, as in the final scenes of the apocalyptic vision, there are “new heavens and a new earth.”—*Atlantic Monthly*.

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.

PUBLISHING OFFICES—

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

The Herald of Progress.

FRIDAY, FEBRUARY 25, 1881.

JOTTINGS.

Before attempting to criticise any work of art, or production of the human intellect, it is imperative that the critic be thoroughly conversant with the subject he essays to deal with. What is true in the criticism of a book or a picture is also true of spirit communications. Now it is quite evident to all who have carefully examined the subject of spirit control that the communications partake, in a greater or less degree, the peculiarities, characteristics, and imperfections of the medium. And except in rare cases, where either the power to control the organization of the medium is possessed by the communicating source, in an eminent degree, or the medium is of a superior sensitive nature, we will find that in strict conformity with the state of the medium's mind will be the nature of the intelligence conveyed. For instance, if the medium possesses a cynical, sarcastic turn of mind, the utterances as a whole will be distinguished by the same; and if the medium is well-informed the communications will be intelligent and reasonable, and *vice versa*.

The want of attention to, or recognition of, this law has led to innumerable difficulties, and consequently to the conclusion that deception was being practised by the medium, consciously or unconsciously, or by some intelligence using the organization of the medium. We do not mean to insinuate that before a medium may transmit any thought in a trance condition, or by writing, that he must in the first place be subjected to a course of study. What we mean is this, there must of necessity be a certain amount of brain development attained before anything of a satisfactory nature can be evolved therefrom.

So far as our experience goes we have been led to think that all thought assumes a form peculiar to itself; and it seems not unreasonable to assume that if the mechanic can with his tools, produce an article of comfort or convenience, that by

some subtle process, of which we are at present totally ignorant, the mind may create a form of super-sensuous matter or spiritual substances, which shall represent the idea intended. In fact the very term *idea* suggests the feasibility of this hypothesis.

At all events circumstances seem to warrant the conclusion that spirits in communicating through a medium do not actually use the vocal organs of the medium, but merely present symbols which represent their thoughts, and which they wish to be expressed by the medium, before his, or her, spiritual percepts. Hence it solely depends upon the interpretation of the symbol whether we receive the thought of the "Control" in its original sense, or whether we get only a distorted representation of the thing typified.

There is also evidence afforded by means of the faculty of clairvoyance that some spirits adopt one symbol to represent one thought, while another may use the same emblem to convey an idea wholly dissimilar. And this suggests an explanation why some spirits succeed in delivering their thoughts correctly through a medium, while others are very imperfectly understood, and appear incoherent and contradictory.

If the foregoing be admissible, there may appear a rational solution of the problem Why *So-and-so* did not speak in such-and-such a manner, instead of in the way he is reported to have spoken? We must remember, also, that in the case of "Historical Controls," the medium is subject to a fresh influence at every seance. In his case it is not the same as with a platform medium, who is always operated on, or nearly so, by the same intelligence. A. T. T. P.'s medium only becomes accustomed to the thought-sphere of the control when the time has expired. These suggestions are offered in the belief that much of the obscurity overhanging spirit communications may be quickly dispelled by the application of reason to the laws governing this interesting subject, instead of pronouncing them a "tax upon the imagination," or the result of "Cram,"—the conclusions of the hypercritical.

A writer has observed that if we hope to succeed in imparting higher truths to mankind, so as to reform their habits, we must begin by amusing them. And experience proves that one of the most effectual means to adopt for either social or political reform is to present the desired change in a popular form. This method has been adopted by the author of "Harry Tarleton," and most skilfully applied throughout the tale. From far and near we continue to receive the most appreciative testimony to the merits of our serial. We feel sure that no words of ours are required to point out its value, nor the practicability of its lessons, for these are so plainly stated that it were superfluous to recount them in this place.

The excellent series of articles on "The Philosophy of Spirit," by W. Oxley, Esq., will be completed in our next by an interesting article on the "The Evolution of Man." We question if the time is ripe for the realization of the spiritual verities revealed in this modern translation of *The Bhagavat Gita*. There is such a thing as too rich food, and while the ordinary assimilating powers of our population are not able to digest the rich fare provided by Mr Oxley, it is none the less wise to cater for those whose tastes lie in this direction, and to present an attitude of being, and a code of principles, that must eventually be universally adopted.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE XVIII.

Subject: Adeptship.

COMMENTS (*continued*).

The *Hatha Yoga* requires eight stages to be passed through by the novitiate before the prize of Adeptship can be gained, and as the Candidate, who aspires to the Crown of Power which Yoginism professes to give to those who persevere to the end, is subjected to tests, both of character and physical fortitudes, no wonder that the majority fail, and retire from the work in its earlier stages, for unquestionably the processes that must be undergone, strain the physical and mental powers of endurance to the utmost limit; and, I have reason to believe, that in some instances the strain is so excessive that physical death is the result; from which it is seen, that the practice of Yoga discipline is no child's play, but the involving of pain and suffering that to the mass is an insurmountable barrier.

The 1st Stage is called *Yama*. It is the practising of certain prescribed bodily postures, the object of which is to attain a state of quietude. While undergo these, the *Guru*, or Instructor, enjoins the necessity of developing the moral quietude of gentleness, innocence, honesty, truthfulness, chastity, and disinterestedness.

The 2nd Stage is *Niyama*. The physical process is of a similar nature as the first, but longer in its practice and more trying. Other moral qualities, are in this enjoined, as, purity, cleanliness, contentment, patience, devotedness, self-denial, and a knowledge of nature and spirit, together with adoration of the Supreme Being,

The 3rd Stage is *Asana*. In this the art of controlling the respiration and circulation is taught and practised; the object of which is to secure a concentrated power of meditation, and which is aided by the inaudible pronunciation of the word *Om*, or *Aum*.

The 4th is *Prāṇāyāma*. This is accompanied by profused perspiration and tremblings, and in this stage, self-trance is produced; and when the neophyte is sufficiently advanced, levitation results, and the body is raised from the surface of the earth. Other words, than *Om* are inaudibly pronounced for a certain length of time and number of times prescribed, so as to ensure a perfect state of abstraction from external surroundings.

The 5th is *Pratyahara*. In which a more perfect control of the respiration and circulation is secured; and for a still longer time the words, as given, which are monosyllables, having to be repeated many thousands of times.

The 6th is *Dhāraṇā*. In which, after a certain time, the body becomes rigid, and the external senses perfectly quiescent, and the inner consciousness awake.

The 7th is *Dhyāna*. In this stage, a state of Ecstasy is developed, and the Yogin becomes clairvoyant and clairaudient. The spirit is consciously present in a region of what is called Primal Light, and is in contact with the universal spirit.

The 8th is *Samadhi*. In this stage, hybernation is operative, by which the Yogin can hold the inspired breath for an indefinite time, and the circulation becomes dormant. In this state, it is said, the Yogin possesses the power of life and death, and can pass from one to the other, and *vice versa* at will; can do what he wishes to do; and know what he wants to know.

Such are the stages which the neophyte must pass through before he attains Adeptship, by means of *Hatha Yoga*; and which is chiefly practised for the gaining of power, over the forces of Nature.

The *Raja Yoga*, begins where the *Hatha* ends, and this is developed, (after perfection is gained in the first) by an interior process, in which external rites and discipline are abandoned, these having fulfilled their purpose. It is developed by the exercise of an enlightened intellect, and is altogether an intellectual and spiritual exercise. When developed, the Adept can not only control the forces of nature, but comes in conscious communion with Spiritual Beings, and possesses Creative Power,

This Power is exercised only on rare occasions [and then only with a beneficent object in view. The *Raja Yogin* can converse with a Brother Adept without any intermediate agency, and neither time nor distance prevents, as the thought goes out, the answer is returned at once: he can send articles of substance and weight and have them brought to him without any external modes of conveyance; and more, he can transport himself, at will, to any desired place, in a space of time, that is more comparable to a lightning flash than to the quickest speed of aerial or steam locomotion.

In addition to the *Hatha*, and *Raja* Yogas, there is another more interior still, and which is hinted at, rather than defined, in the concluding Scene. In this, another element, or faculty, comes into play; the two former are phenomenal and intellectual, but this is associated with the more interior faculty, in which goodness, holiness, and spotlessness of life are manifest, and where individual aims are subordinate to the welfare of others. This *third* Yoga develops what is termed—God-likeness. In it, the Adept possesses not merely creative power, but he comes into the knowledge of the secrets connected with the reception and giving forth of Life itself.

In this degree of Adeptship, the spiritual, angelic, and deific powers of the Soul are attained by the atom of life or individual spirit, and it becomes one with the Infinite Soul or Eternal Life. This is the *Moksha* of the Brahmin; the *Nirvana* of the Buddhist; and the *Life-eternal* of the Christian. It is not (as is erroneously conceived) the annihilation of the individuality or identity; it is not the mere absorption into the great vortex of Being, and a return into primordial universal fluidic life; but, it is the conscious possession of every knowledge and power that has been gained by the spirit atom in the process of its descent into conditions of outer external life, and by its experience in advancing through the various stages of its ascent from those outer conditions of being. It is, as I take it, the preservation of consciousness through all descending and ascending states of being, the ever-present master principle of Life, which we term the Ego, and which is Life itself—a part of the Great Universal, Infinite, and Eternal Whole. That Master principle which, in the physical organism is Lord and Master of the Myriad spirit atoms, which, constantly changing from the commencement of the formation of the organism to its final dissolution, yet itself remains unchanged and incorruptible.

It is stated (but I have no means of verifying the statement by my present knowledge), that, in this degree, the Adept can prolong his stay upon the Earth up to 400 years. Though such a statement to ordinary people is astounding and incredible, yet, when we have perfectly reliable evidence as to living examples of *Hatha* and *Raja* Adeptship, to me the other statement is not altogether incredible: especially when we reflect upon the altered conditions of the organism developed by the Yoga powers. This we know, or may know, that some have the power to render themselves invisible to ordinary mortals, and, if the organism becomes so purified and rarified, by the development of the Spirit powers and life, it requires but little, if any, of the grosser foods to keep it intact, and to prevent its decay. To such, there is literally no death, and what the Biblicalists regards as "figurative" (although in other things such a strong literalist), may, unknown to him be—a living reality, even upon this mundane plane of existence.

The physical results of the Yoga discipline can be tested by scientific analysis, and these are resolvable into two simple elements, viz., the art of controlling at will the functions of respiration and circulation, which are the two physical life elements in the construction and upholding of the human organism. It is well known that the atmospheric air contains in solution all the life-giving elements. By the process of inspiration and respiration, the air becomes vitiated and charged with carbonic acid, which represents so much loss of vitality and waste, but which if conserved means so much saved, and consequently is productive of a corresponding longevity. This seems to be the secret of the successful practice of the Yoga discipline.

In this Country, and on the Continent, the attainment of Adept powers by the means used by Easterns, is out of the question, as climate and geographical conditions render it impossible of attainment by such a process, and more than all, the temperament of the Anglo-Saxon is unsuitable and opposed to the inactive and contemplative idiosyncrasy which is characteristic

of the Hindu Race. But, if such powers as Adeptship involves can be gained by the Anglo-Saxon and Teutonic people, then, the enterprise which is their peculiar characteristic, will render them more potent to wield these powers for a greater good to the human race, than, as yet, has been accomplished by Eastern Adepts. And if ever the Human Race, in embodied conditions, is to be brought into a state of harmony and universal brotherhood, it must be by the efforts of men and women who have internal and external powers to act upon others, by other means than those at present in vogue; and which, based upon narrow and sectarian lines, tend rather to divide and antagonise than to cement and consolidate. These future means will be, the importation of true knowledge concerning the spiritual part of man, with its latent powers, and the exhibition of powers which will be exercised for the welfare of the whole, and by the example of a pure, unselfish, and holy life.

NOTE.—This concludes the version of the text of "The Bhagavat Gita" with comments thereon, and I trust the reader may estimate this gem of ancient literature at its true value. In my next, which will complete the series on Philosophy of Spirit, I shall deal with the Spirit Atom of life, and the article will be illustrated by a woodcut showing its first appearance, in physical condition on the mundane plane of existence.

General News.

Read the advertisement of "Special Number."

Persons desiring receipts for sums under 10s. are requested to enclose stamp for return.

An Edition of the Bible in the Sestuo language is now being printed in this country.

We beg to acknowledge with thanks the receipt of £5 from Mr R. Glendinning of Southport, towards the *Herald of Progress* Sustentation Fund.

BINGLEY.—A Tea and Entertainment will be held on Saturday, February 26th. Tea on the tables at 4.30 o'clock. Tickets 6d. each; entertainment only, 3d. each.

HALIFAX.—A Tea and Entertainment will be held in the Society's Rooms, Peacock Yard, Union Street on Shrove Tuesday (March 1st). Tea on the tables at 5 o'clock. Tickets 9d. each.

BOWLING.—A Tea and Entertainment will be held at Wade's Meeting Room, Bowling, on Shrove Tuesday. Tea on the Tables at 5 o'clock. Tickets 6d. each.

In the January No. of the *Modern Review* appeared an excellent article from the pen of the Rev John Page Hopps entitled "What would the Atheists have?"

Mr T. M. Brown will be in London by the end of this week, and is prepared to receive calls for public lectures and private seances. Address him care of Mr J. Burns, 15 Southampton Row, London, W.C.

Cremation is again cropping up. At the Oxford Union a resolution has been carried by 37 to 19 that "Cremation ought to supersede our method of burial."

BRADFORD.—The friends at Heap Lane have made arrangements for an entertainment consisting of songs, recitations, hand-bell ringing, &c., &c., to be held on Saturday evening, February 25th. Admission 3d. each.

SUNDAY MORNING LECTURES AT WEIR'S COURT.—In response to a general wish of the members and friends of the Newcastle Society, it is arranged that the services shall be held in the Lecture Hall at Weir's Court every Sunday morning at 10.30 a.m.; commencing on March 6th next.

ALTERATION OF SUNDAY SEANCES AT WEIR'S COURT.—In consequence of the adoption of Sunday morning lectures, the seances held by Miss Wood on Sundays will, on and after March 6th, be held in the afternoon at 2 o'clock prompt, instead of the morning as hitherto. The attention of visitors to this change is requested, as it is believed to be more convenient to those residing at a distance.

SPECIAL SEANCE AT WEIR'S COURT.—Miss Wood has kindly offered to give a special seance in aid of the Decoration of the Lecture Hall, which is fixed to take place on Monday next, February 28th, at 8 p.m. Admission by ticket, which can be had of Miss Wood. All friends invited who wish to help on the good work.

The Liverpool Psychological Society has removed from Perth Hall to the Concert Hall, Lord Nelson Street, and the inaugural addresses will be delivered on Sunday next, by Mr J. C. Wright, at 2.30 and 7. The Concert Hall is centrally situated, and one of the finest halls in the city.

Mr E. W. Wallis has decided to visit the United States in August or September next. This earnest worker is well entitled to the sympathies of all true Spiritualists, and we trust he will meet with a hearty welcome from our Transatlantic brethren. A series of "Farewell Meetings" should be arranged for.

LAIBROCK HALL.—On Sunday evening last, the meeting at this hall was most successful, and, considering the state of the weather, was largely attended. On Sunday evening next, February 27th, Dr Nichols will lecture on "Twenty-five years experiences in the investigation of Spiritual Phenomena." Mr Knight Smith will sing "Comfort Ye," and "Every Valley." Services to commence at 7.

WEST PELTON.—The Committee of the West Pelton Association beg to announce that Mr W. H. Lambelle, will deliver two discourses in the Co-operative Hall, on Sunday next, February 27th. Subjects:—Afternoon—"The Miraculous Birth of Jesus;" Evening—"Is Spiritualism calculated to redeem the World?" Services to commence at 2 and 5.30. A Collection to defray expenses.

HACKNEY SPIRITUAL EVIDENCE SOCIETY.—The 33d Anniversary of Modern Spiritualism will be held on Sunday, March 27th. Morning meeting, 11 o'clock, Seance; Miss Barnes, medium. Tea meeting at 5.30. Tickets 1s. each, which should be obtained before date. At 6.30 a Spiritualists' Experience Meeting will be held, to be followed by a Seance. Miss Barnes and other mediums. The proceeds of the day to assist the funds of *The Herald of Progress*.

We wish to draw the attention of investigators of Physical Manifestations at dark seances, to the great value of luminous paint, which has been tried at the Newcastle Society, and has given so much satisfaction. By attaching a piece of card to any instrument it can be seen floating in the air, and by attaching another piece to the medium it will also be seen that the medium takes no part in the manifestations.

GRAND PRIZE DRAWING.—The Secretary of the Building Fund desires to remind ticket holders that there are still about 30 prizes unclaimed, as this can not be kept open any longer, they are requested to send their claim and ticket at once to the Secretary of the Newcastle Society. If not claimed before March 6th next, it will be closed on that date and the goods will be resold for the benefit of the Society.

QUEBEC HALL.—Sunday, February 27th, at 7 p.m. prompt, Mr Iver MacDonnell will discourse on "The Churches and Females." Seats all free. It is needful to be early to secure them. Mr MacDonnell is arousing up the human mind grandly; his words and his works are both making themselves felt very extensively. Monday, at 8.30, Mr Wilson will read a paper on the Treatment of Animals, at the meeting of Comprehensionists. On Wednesday, at 8.30, Mr F. O. Matthews, Clairvoyant Seance. On Saturday, the usual Seance at 8. Mrs Treadwell, medium. Mr Hancock attends half-an-hour previous to speak with strangers.

According to the *Dubuque (Iowa) Herald*, a weird and startling story comes from Sheriff's Mound, Dubuque County, to the effect that one of the schools, in that well-known vicinity has been dismissed, on account of the building being haunted. It appears that one of the scholars, a girl about fourteen years of age, is the especial "butt" of the spirit that haunts the building. She frequently exclaims, "There he is" pointing to an invisible object in the room, which she says is a man. "He is hitting me again" she cries out, "right here on the elbow and on the ribs." The teacher being thus constantly annoyed, sent for the pastor to unravel the mystery, if possible. When he arrived, the little girl, whose name is withheld, said she saw a man running about the schoolhouse, jumping over desks, sitting on the heads of scholars cutting up all sorts of antics, even to punish and strike her. The mystery was increased when the word "Teufel" suddenly appeared on the blackboard, apparently written by an invisible hand. This somewhat startled all present, and the school teacher it is said exclaimed—"That's too much; we must clear the house." It is stated that the spirit has followed the little girl to her home and there annoys her and her people.

LEICESTER.—Silver Street Lecture Hall. On Sunday, February 20th, we had Mr E. W. Wallis, of Nottingham, who delivered two Trance addresses, morning and evening. The attendance in the morning was good; subject, "The Value of the Bible as a Guide to Humanity." In the evening the attendance was much larger to hear the discourse upon "What will be the Influence of Spiritualism upon the Religions of the World?" On Sunday next, Mr Holmes will occupy the platform, and deliver two discourses, morning and evening, for the benefit of the Society.

CHOPPINGTON.—At the usual circle meeting, held February 17th, we were favoured with a visit from a lady friend, a total stranger to Spiritualism. While on the way to my house where the circle meets, she was suddenly taken ill, but recovering some little, she completed her journey, but did not mention the fact of her illness. After the usual opening ceremony our medium (Mr Geo. Dawson), was controlled and gave an excellent address. After this the usual control took possession of the medium and went to our visitor, telling her where she suffered, and commenced magnetizing her, so that in less than ten minutes the pain and swelling were completely removed. Wherever our medium places his hand disease vanishes, like as in the time of the Apostles. J. HATCH.

At the Redruth Young Men's Debating Society, a paper on "Spiritualism" was read by Mr W. Tangye on the 14th inst. In the course of his remarks Mr Tangye admitted the phenomena of Spiritualism, but attributed them to demoniacal influences. He said Spiritualism was subversive of virtue, that it had caused a large percentage of its adherents to become either criminals or lunatics; and that its adoption would turn the world into a Pandemonium. To these statements Mr Jenkin (of the *Cornubian*) made a crushing reply, and ably testified to the teachings and power of Spiritualism, and to his personal experiences in his investigation of it. An interesting discussion followed, which was summarised by the chairman (Dr. Hudson), who mentioned the significant fact that nearly all the leading scientists of the day were Spiritualists, and while he admitted the phenomena, he was not prepared to accept the spiritual theory, and advised a suspension of judgment.

It would save considerable misunderstanding if our readers would distinguish the difference between practical Christianity and the Churchianity, or creedal systems that pass current to-day under the name of Christianity. Spiritualism recognises and teaches the principles enunciated by Jesus Christ, and voiced by prophet, sage, and seer in all countries and in all times. Spiritualism comes not "to destroy the law, but to fulfil it," and as an auxiliary to true religion its champions and advocates will ever recommend it. The supposed "attacks" are not made at the religion of Jesus, the life he lived, the God whom he acknowledged, or the way in which He should be served; what is intended is that the absurdities, the misconstructions, the human-like form, with human weaknesses, passions and desires, should be abandoned, and instead of subscription to articles of faith, there should be the earnest application of the principles of Truth and Righteousness, without the hope of reward or the fear of punishment.

A FREE PLATFORM.—The Psychological Society of Liverpool, having removed their meetings from Perth Hall, Perth Street, West Derby Road, to No. 11, Towerlands Street, the Perth Hall Platform will in future be kept open as a free platform, where all subjects pertaining to the science of life, here and elsewhere will be discussed by various speakers of ability and learning, who will introduce questions bearing on Psychology, Anthropology, Spiritualism, Political Economy, and all topics of the day, secular, religious, and scientific. The first of the series will be given by William Hitchman Esq., M.D., on Sunday first, February 27th, at half past six in the evening, subject, "A Reply to Bishop Ryle on the Bible." The Lectures on each occasion will be accompanied by a select choir, who will give rehearsals of orchestral music, spiritual songs and modern hymns. J. CHAPMAN.

WALSALL.—The Walsall Spiritual Society, have been celebrating the anniversary services of the opening of their public room for meetings, and also the passing over of the local medium Mr Daniel Holmes, whose passing over was the cause of entering into public work. On the 6th of February, by the aid of the Midland Committee, we commenced with the services of Mr E.

W. Wallis of Nottingham, who gave us two discourses, in the morning on "Conscience the realm of its operations, and value of its decisions;" in the evening, "Spirits; their Nature, Powers, and State of existence," both subjects were well handled and gave much satisfaction to very full audiences. During the week the friends went to work in right earnest and tastefully decorated the room, as this Sunday, February 13th, was considered the special day, and on which occasion Mr R. Harper, of Birmingham, kindly lectured on "Somnambulism." On the Monday evening, we held an entertainment, commencing at 8 o'clock, and about 9.30, 70 persons partook of Coffee, Tea, and provisions. Ample justice having been done in this way, singing and dancing again commenced and was continued till a late hour. On Sunday, February 20th, Mr J. J. Morse kindly gave his services. His morning subject being "Prayer, its Philosophy." Evening subject "Sinners, Saints, and Saviours." The lectures were much appreciated. Mrs Groom of Birmingham, has kindly consented to give a trance address on Sunday evening next, February 27th, when we hope we shall have a large meeting.

Mrs S. C. Hall whose decease a few weeks ago created quite a gap amongst the circle with whom she associated, and whose philanthropic efforts were of world-wide notoreity, is now in vulgar parlance, "The talk of the city." There is a great deal in the saying that you never find out what good any one has been to the world until they are dead; for, notwithstanding that Mrs Hall had made a name which would take generations to erase, yet she was of late little noticed by the literary world. The death of George Elliott afforded considerable gossip, creating quite a run at the libraries for that novelist's writings and the death of Mrs Hall following so closely after, awakened the world to fact that two of its greatest women writers were dead. Her death has opened out the life history of a woman whose sole aim and object have been the elevation of humanity. Much is being said of Mrs Hall's kind disposition, but it was never shewn to a greater degree than in the case when Mr Hall having been grossly libelled by one whom he had befriended was forced to lay the matter before the court, and the defendant having lost his case had to pay all expenses, but, being poor, was about to be imprisoned for non-payment, when a lady kindly forwarded the requisite amount, which liberated him. That lady was Mrs Hall. Mrs Hall was a Spiritualist of some years standing, and from which belief she was never moved. She was a descendant from an Irish family, having been born in that country, and this will account for the great enthusiasm she evinced for the women of Ireland in one of her works.

MISS WOOD'S SEANCES.

Whether it is advisable to introduce investigators into Spiritualism at once to the stupendous fact of materialization, is a question that has for some considerable time exercised my thoughts. While deeming it necessary to lay the foundation firm and sure with facts that cannot be denied, I share the opinion at the same time that we may overdo our task, and instead of creating a desire for, and a longing after, the Knowledge of Spiritual things, induce a nausea that is far from desirable, and certainly never intended by the intelligent operators engaged in the production of those extraordinary phenomena.

Experience shews that in nine cases out of every ten curiosity has been the principal inducement which has led men to inquire into the nature of those occurrences. Curiosity, no doubt, is the original prompter of many of our actions, but there is a healthy and a morbid exercise of this faculty, and if curiosity incites us only for simple gratification its action may be said to be unhealthy and requiring to be kept under strict control. There are hundreds of such cases known by the executive of the Newcastle Society, where after the first gratification those so-called inquirers have ceased to continue their research into the deeper and grander revelations of Spiritual Truth. In cases of instability like those I opine it is injudicious to introduce strangers to the higher phases of the phenomena, because if they are led step by step they will learn to appreciate the importance of the manifestations, besides being able to understand the relationship existing between the medium and the phenomena.

These thoughts are suggested by my experiences at the seance of this remarkable medium which I attended on February 17th in

the rooms of the Newcastle Spiritual Evidence Society. On the occasion referred to a party of sceptical gentleman attended the seance. With one or two exceptions the party were perfect strangers to the phenomena save what one may gather from the daily papers, and any impartial reader will admit that outside of misrepresentation and abuse, not much information can be gathered through their agency. The probability, therefore to say nothing of the possibility, of spirits being able to render themselves visible by means of occult laws, was to them a subject bordering upon the ludicrous; and the assertion that the organism of the medium was acted upon, or used, by a spirit, was even greater proof of the imbecility of those accepting such a notion. Honest scepticism is what may be expected from all unacquainted with the subject, but an arrogant assumption on the part of sceptics that the whole of Nature's Laws have been disclosed to them alone is to be deprecated. These latter remarks are not intended as throwing any imputation at the gentlemen who visited the seance on the aforementioned date. Far otherwise. Their behaviour was in every respect gentlemanly and courteous; but those with any experience know how often an arrogant and presumptuous spirit is manifested by two thirds of those who approach the subject of Spiritualism.

On the evening referred to the room was crowded by members and friends. Prior to the commencement of the seance the closet (or cabinet) was very carefully examined and said to be free from all trap-doors, or visible means of deception. At the appointed time the medium (Miss Wood) entered the cabinet, and the door was secured in position with two thumbscrews by two of the sceptical gentlemen. The seance then commenced. An hour was spent in the usual prattle by "Pocha," at the termination of which the curtains surrounding the cabinet were slowly parted and a tall female form presented itself to our view. After some little hesitancy this form stepped into the circle touched several of the sitters, including the writer, and finally advanced to the chimney shelf took a water bottle and lifted it within the curtains. Almost simultaneously with the disappearance of this form, the well-known figure of "Pocha" presented itself. This form spoke in a whining tone, and failing, in one instance, to make us understand by voice, she requested paper and pencil and placing the former on a chair, in presence of all assembled, wrote "sit down," evidently referring to some in the outer circle who were standing. Remaining with us a few minutes this form then went to a box and took from it a small indiarubber doll which it shook in a vigorous manner; it also rang a small bell and then withdrew. Another tall form, similar in size to the first, then appeared and after a few movements, with arms outstretched held the curtains back so that all could see the gauzed closet, or cabinet, with the door still in position. The curtains were allowed to fall to their usual place, and the screws were removed, which we distinctly heard being done, and thrown into the middle of the floor. The chair on which the medium sat was then moved out into the circle, and an attempt made to show medium and form at the same time. This was, however, unsuccessful. A number having to proceed by train, and being near to eleven o'clock, the company separated rather hurriedly.

What the general opinion of those present was as to the general events of the seance, I am unable to say. My own impression was that considering the overcrowded state of the room, the hard sceptical element present, and the fact that the medium was suffering from severe headache, the results were very satisfactory. A casual reader may not see anything very extraordinary in the occurrences above related, but on closer thought he will find it difficult on any other hypothesis than the spiritual to explain the facts. Deception or imposture was impossible in such a company. The forms were distinctly distinguishable one from the other, especially so in the case of "Pocha" who stands only about 34 inches high, while the other two were over 5 feet. A good light from a ruby coloured lamp, pervaded the room, and every sitter seemed determined to know the truth, if possible, and to discountenance everything of a spurious nature. The test was complete. The forms exhibited all the human movements with legs and arms, and displayed an amount of intelligence. What, then, are they? Spiritualism says "Those you have called dead, and their re-appearance proves incontestably the fact of their continued existence which is the 'Proof Palpable of Immortality.'" In prayerfulness of spirit let us strive for more perfect knowledge.

W. H. LAMBELLE.

THE MEETING PLACES OF SOULS.

I.—COURTSHIP.

When the twilight following day
Looms upon the Sun's last ray,
And the faint heard tramp of feet,
Wending down the lamp-lit street
Scatters childhood's little play,
Into past time far away;
As we listen with our eyes,
As we meet, thoughts great surprise,
As in unison we stand,
On love's dawning borderland,
When the spirit by the face,
Peepeth from its hiding place;
If each phase of nature shewn,
As a mirror's image thrown,
In that other soul be found
In the deeps where thoughts are drowned,
Then must life indeed be crowned,
And a difference be begun,
Lasting until life is done.

II.—CROSSES.

If it be a life's behest,
That we leave what seemeth best;
Tho' no flowers flutter down,
And we wear a thorny crown;
Thoughts from many an unknown store,
Visions never seen before,
Crowd us—tho' we seem to stand,
Lonely, on an unknown land,
Like as dreams come, where are shewn
Images to vastness grown,
Till it is a world we see,
And ourselves its Deity:
When in life perhaps a shred,
To the wondrous vision led,
Thus, a presence only known
Unto those whose needs have grown,
Thus the thoughts which gently haunt,
Answering to some untold want,
Or the feeling felt of care
When we've verged unto despair,
Glad us,—but we cannot say
How they come, or pass away,
Shadow like—they quickly flee,
Fading in identity,
Lineaments by ones being given,
That the whole be traced in heaven.

—:O:—

A SPECIAL NUMBER

OF

THE HERALD OF PROGRESS

Will be issued for March 4th, containing an article on

THE MICROCOSM,

Illustrated by engravings, shewing the Human Being in its first appearance on the mundane plane.

THE EVOLUTION OF MAN,

From a point of Matter to the full development of the human organism, will be traced and expounded from the Spiritual standpoint, unfolding the manner in which the first pair of all species were created.

This article is contributed by W. OXLEY, Esq., and will complete the series on the "Philosophy of Spirit," by the same author.

We trust our Subscribers will respond and use their best efforts to have this No. widely circulated, as it will be found replete with interest to all classes of scientific and theological readers.

For this No., we will supply

12 copies (post free)	1/-
50 " (carriage paid)	3/6.
100 " (")	6/6.

Send your orders at once.

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,
8, WEIR'S COURT, NEWGATE STREET.

President: **MR. JOHN MOULD**, 12, St. Thomas' Crescent, Newcastle.

Hon. Sec.: **MR. H. A. KERNEY**, 4, Eslington Terrace, Newcastle.

Sunday, February 27...Experience Meeting at 6:30 p.m.

Sunday, March 6...Mr J. J. Morse...Trance Address ...at 10:30 and 6:30 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 Polton Spiritualists' Association.

President, **Mr. F. Walker**. Vice-President, **Mr. W. Dodds**.

Secretary, **Mr. T. Alderson**, 20, Edward-street, West Polton.

Canliff Spiritual Society.

No. 3, Angel Street, Cardiff. Sec., **Mr. W. Paynter**, 10, Bute Crescent.

Sundays, Public meetings, at 6:30 p.m. Wednesdays, Developing Circle and Physical Manifestations (For Members only) 7:30 p.m.

Birmingham Society of Spiritualists.

Pres., **Mr. R. Harper**. Vice-Pres., **Mr. R. Groom**. Sec., **Mr. J. Kennedy**

Oozells Street Board School. 6:30 p.m.

Birmingham Christian Spiritualist Society.

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

Leicester Spiritualists' Society.

Sec., **Mr. Wightman**, 56, Cranbourne-street, Leicester. Sundays, Public

Services, 11 a.m. and 6 p.m. Thursdays, for Members only, 8 p.m.

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford. Sunday evening at 6:30. President, **Mr. J.**

Campion, 33, Downing Street. Secretary, **Mr. Croft**, 26, Roach Street,

Queen's Road, Miles Platting.

February 27th, **Mr. Tetlow**.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., **Mr. Thos. Blinkhorn**,

16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation;

6:30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m.

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., **Mr. Hugh Hutchinson**.

Public Circle, Thursdays, at 8:15 p.m. prompt. Other evenings members only, except country visitors with recommendations from secretaries.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., **Mr. R. Fitton**, 44, Walnut-st.,

Cheetham, Manchester. Sec., **W. T. Braham**, 392, Stretford-rd, Manchester

February 27...**Mr. Tetlow**

Glasgow Association of Spiritualists.

Rooms, 164, Trongate. Pres., **J. Walker, Esq.** Hon. Sec., **Mr. J.**

McG. Munro, 33, Daisy Street, Govanhill. Meetings are held every

Sunday at 11:30 a.m. and 6:30 p.m. The evening platform will be

occupied as follows:—

February 27...**Mr. J. McG. Munro** | March 6...**Mr. J. Griffin**

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.

British National Association of Spiritualists.

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

Yorkshire District Committee.

Secretary: **Mr. C. Poole**, 28, Park Street, Barkerend 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 27...Mrs Jarvis, Bradford | March 6...Mrs Illingworth, Bowling

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

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

February 27...Mrs Butler, Bingley | March 6...Local

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

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

February 27...Mrs Illingworth, Bradford | March 6...Mrs Butler, Bingley

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and

6 p.m. Sec., **Mr. Chas. Appleyard**, 6, Albert-st., Gibbet-st.

Feb. 27...Mr Blackburn, Salterhebble | March 6...Miss Hance, Shipley

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at

6:30. Sec., **Mr. W. Walker**, 46, Conway Street, Halifax.

February 27...Mr Armitage, Batley Carr | Mr J. Dent, Heckmondwicke

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

Sec., **Mr. J. Armitage**.

February 27...Mrs Dobson, Batley Carr | March 6...Mr J. Wright, Keighley

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 27...Mrs Tate, Bradford | March 6...Mr Olliffe, Ossett.

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

Sec., **Mr. Amos Howgate**, Crosslats, near Bingley.

February 27...Miss Harrison, Shipley | Mr Morrell, Keighley

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

February 27...Mr Pell, Morley | March 6...Mr J. Armitage, Batley Carr

KEIGHLEY.

Feb. 27 & 28...Mr Wallis, Nottingham | March 6...Mrs Dobson, Batley Carr

Liverpool.

Services are held every Sunday in the Concert Hall, Lord Nelson

Street, at 11 a.m. and 6:30 p.m.; and Monday evenings at 11, Tower-

lands Street, at 8 p.m. **H. Morris**, 35, Cobden Street, Hon. Sec.

Heywood Spiritualists' Society.

Sec. **J. W. Brooks**, 13, Queen Street, Heywood. Sunday, 2:30 and 6.

Private meetings during the week; particulars from Secretary.

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.

Other evenings, prior arrangements. **Miss Barnes**, Medium.

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham. President, **Mr. James**

Kinnersley Lewis. Meetings, Wednesdays, 8 p.m.; Sundays, 11 a.m.

(for inquirers), 7 p.m. (select). For admission, &c., address Secretary,

as above.

Marylebone Progressive Institute and Spiritual Evidence Society.

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

Sunday evenings, at 7; Service conducted by **Mr. Iver MacDonnell**

Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8:30

Sat. evening, public Seance **Mrs Treadwell**, medium. Admission 6d

South Durham District Association.

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

Redworth Road, New Shildon.

March 6...**Mr. Lupton**

William Street, Auckland Park.

March 6...**Mr. Dunn**

142, Gurney Villas.

March 6...**Mr. Menforth**

Mr. J. Lupton's, West Auckland.

March 6...**Mr. Gill** and **Mr. Hill**

Church Street, Byers Green.

March 6...Local Speakers

Villa Street, Spennymoor.

March 6...**Mr. Hopwood**

38, Prince's Street, Bishop Auckland.

March 6...**Mr. Eales**

Ladbroke Hall, Notting Hill, London, W.

Services every Sunday. General Meeting at 11 a.m. Public Service

at 7, conducted by **Mr. F. O. Matthews**. Musical arrangements by

Mr. F. Knight Smith.

Great Yarmouth Association of Investigators into Spiritualism.

Sec., **Mr. R. R. Dale**, 3, Waterpark-ter., Southtown-rd., Gt. Yarmouth.

Sundays.—Instructive Seances, at which Discourses are delivered.

Tuesdays.—Investig. ers' Seance. Thursdays.—Development Seance.

Oldham Spiritualists' Society.

176, Union Street. Meetings every Sunday at 2:30 and 6 p.m.

Secretary, **Mr. A. Farrar**, 7, Dawson Street, Lees.

MAGNETIC APPLIANCES.

NATURE'S UNIVERSAL AGENT FOR THE RELIEF AND CURE OF THE FOLLOWING DISORDERS:—

Nervous Diseases of all kinds, Asthma, Bronchitis, Palpitation of the Heart, General Debility, Dyspepsia, Constipation, Lumbago, Gout, Stomach Complaints, Rheumatism, &c., &c., &c.

MAGNETIC APPLIANCES.

Are of the following descriptions:—Magnetic Belts, Lung Invigorators, Chest Protectors, Spine Bands, Cork Soles, Knee Caps and different other appliances at different prices, according to order.

These appliances are light, durable, comfortable to wear, steady in action, powerfully magnetised, of great strength, and are one of the marvels of the age for their great curative virtues.

No internal drugging or outward application is necessary with these appliances and medical men are now ordering these life-giving appliances for their patients.

AS A GENERAL TONIC FOR ALL COMPLAINTS nothing can equal Magnetic Appliances. The blood supplies the waste that is continually going on in the system. If the nervous system and circulating system are in perfect harmony health will be the result, but let them be thrown out of balance and disease will ensue. The blood contains iron which is rendered magnetic by breathing the electricity contained in the air. If the lungs cannot supply sufficient electro-nervous fluid,

MAGNETIC APPLIANCES

will stimulate their action to feed the brain, and from the brain to all parts of the body and health will follow.

MAGNETIC APPLIANCES

will be found invaluable to sensitives to insulate them from influences of various kinds. In ordering Belts, the measure round the waist must be given.

Appliances not approved of can be returned and the cash will be promptly remitted. Magnetic Appliances will be re-magnetized if desired, *free of charge*, at the end of nine months.

All goods forwarded post free.

Any information on the application of Magnetism to the cure of diseases will be gratuitously supplied by writing to the maker of the above appliances.

WILLIAM ROBERTSON,

LOSSIE HOTEL,

LOSSIEMOUTH, BY ELGIN, N.B.

Agent for the above —

MR. E. W. WALLIS,

338, St. Ann's Well Road,

Nottingham.

Now Ready. New and Improved Edition.

THE GOSPEL OF SPIRITUALISM.

By REV. W. STODDART, B.A.

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

Can be had of

H. A. KERSEY, 4, Eslington Terrace, Newcastle-on-Tyne.

J. J. MORSE, 53, Sigdon Road, Dalston, E. London.

E. W. WALLIS, 338, St. Ann's Well Road, Nottingham.

N.B.—Some second-hand copies of A. J. Davis' works on offer at half-price ; postage extra.—Apply to Mr Kersey, as above.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Feb. 27th.—Goswell Hall, evening at 7. Subject, "Humanity : a Prophecy."

NEWCASTLE, March 6 and 7. Close of fifth years engagement.

MR. MORSE is open to Engagement in all parts of the kingdom. For terms and dates address him at 53, Sigdon Road, Dalston, London, E.

CARDIFF, March 13
KEIGHLEY, March 20
NOTTINGHAM, March 27.
GLASGOW, April 10.

MR. E. W. WALLIS'S APPOINTMENTS.

LEICESTER, Feb. 20th

BINGLEY, Feb. 26, Entertainment

KEIGHLEY, Feb. 27

" Feb. 28, Entertainment

GLASGOW, March 6 and 7

NEW DELEVALL, March 13 and 14

NEWCASTLE, Mar. 20 & 21, probably

YORKSHIRE DISTRICT COMMITTEE, March 27

LOWESTOFT, April 3

NORTHAMPTON, April 5 and 6

MIDLAND COMMITTEE CONFERENCE (WALSALL), April 10

Mr Wallis is open to engagements in all parts of the kingdom. For terms and dates address at 338, St. Ann's Well Road, Nottingham.

ADSHEAD'S DERBY CEMENT,

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

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

MEERSCHAUM PIPE TESTIMONIAL.

45, CANDLERIGGS, GLASGOW, November 19, 1870.

Mr. ADSHEAD.

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

I am, yours truly, ROBERT WHYTE.

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

October 8th, 1873.

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

To Mr. JOHN NOBLE, Chemist, South Shields.

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

ADSHEAD'S DERBY PASTE,

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

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

THE DERBY PASTE

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

ADSHEAD'S DERBY CREAM,

For Cleansing and Polishing all kinds of Cabinet Furniture, Oil Cloths, Papier Mache, and Varnished Goods.

In Bottles, at 1d., 2d., 3d., 4d., 6d., 1s., and 2s. each.

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

ADSHEAD'S SILVER SOAP

For Cleansing Gold, Silver, and Electro-Plate.

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

PREPARED ONLY BY

W. P. ADSHEAD,

MANUFACTURING CHEMIST, BELPER,

London Warehouse:—

1 & 2, AUSTRALIAN AVENUE, JEWIN CRESCENT, E.C.

AND

Established 1878.

ALL BOOKS SENT POST FREE.

WORKS BY A. J. DAVIS.

WORKS OF DR. J. M. PEEBLES.

WORKS OF WILLIAM DENTON.

POEMS BY LIZZIE DOTEN.

MISCELLANEOUS WRITERS.

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

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

Subscriptions received for

THE RELIGIO-PHILOSOPHICAL JOURNAL.

LIGHT FOR ALL.

MILLER'S PSYCHOMETRIC CIRCULAR.

HARBINGER OF LIGHT,

This Journal delineates the progress of Spiritualism
at the Antipodes.

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

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

THE TRADE SUPPLIED.—CATALOGUES POST FREE.

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

PROVINCIAL AGENT.

Superior Quality at 3/4 per lb.

338, St. ANN'S WELL ROAD, NOTTINGHAM.

P.O.O. on St. Ann's Well Road Post Office. Terms Cash.
Purchasers in Newcastle and District can be supplied at "HERALD OF
PROGRESS" Office.

OPPOSITE THE "JOURNAL" OFFICE, NEWCASTLE-UPON-TYNE.
(One Minute's Walk from Weir's Court.)

Friends visiting the town will find comfortable accommodation
Dinners, Teas, &c., on the shortest notice. Well aired
Beds, and moderate charges.

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

J. HAYDOCK, Proprietor.

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

THIRD AND CHEAPER EDITION!

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

HAFED PRINCE OF PERSIA:

HIS EXPERIENCES IN EARTH LIFE AND SPIRIT LIFE
COMMUNICATED THROUGH THE MEDIUMSHIP OF
MR. DAVID DUGUID, THE GLASGOW TRANCE-PAINTING MEDIUM.
LONDON.—E. W. Allen, 11, Ave Maria Lane; J. Burns, 15, South-
ampton Row, W.C.; J. J. Morse, 22, Pallatine Road, Stoke
Newington, N.; T. Blyton, 53, Sigdon Road, Dalston, E.; and of
E. W. Wallis, 338, St. Ann's Well Road, Nottingham; Hay
Nisbet, Stockwell Street; J. Bowman, 65, Jamaica Street,
Glasgow; and all Booksellers.

CAMBRIDGE UNIVERSITY SOCIETY FOR PSYCHICAL
INVESTIGATION.

WANTED, A PHYSICAL MEDIUM, who will submit to the Society's tests, concerning which, application may be made to the Secretary, St. Peter's College, Cambridge. If the sittings be unsuccessful only travelling expenses will be paid, in consideration of which, specially advantageous terms are offered if any phenomena be obtained.

THE VOICE OF ANGELS.

A SEMI-MONTHLY PAPER,
EDITED & MANAGED BY SPIRITS.

Now in its 5th Vol., enlarged from 8 to 12 pages. Will be issued
as above at NORTH WEYMOUTH, MASSACHUSETTS.

PRICE PER YEAR, IN ADVANCE, 7s. 6d.

Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.

D. C. DENSMORE, *Publisher*
Subscriptions received at "HERALD OF PROGRESS" office.

W. C. ROBSON,
HOUSE AGENT,
RENTS COLLECTED ON MODERATE TERMS
Agent to the Caledonian Fire and Life and the Edinburgh and Provincial
Plate Glass Insurance Companies.
29, BLACKETT STREET, NEWCASTLE-ON-TYNE.

MR. E. W. WALLIS,
TRANCE MEDIUM AND LECTURER,
For Terms and Dates address—
338, ST. ANN'S WELL ROAD, NOTTINGHAM.

MR. F. O. MATTHEWS,
CLAIRVOYANT,
11, TORRINGTON SQUARE, LONDON, W.C.
At Ladbroke Hall every Sunday Evening, at 7 o'clock.

REMOVAL.
D. YOUNGER,
MESMERIST AND MESMERIC HEALER,
Has removed from Moscow House to 23, LEDBURY ROAD, Bayswater,
W., four minutes' from Notting Hill Gate Station, where he continues
to treat the most complicated diseases with marvellous success. He
also gives Private Lessons in Mesmerism, and develops all kinds of
Spiritual Gifts in Mediums.
At Home Daily, except Wednesdays and Saturdays, from
2 till 6 p.m., or by appointment.
Stamped directed envelope for reply.

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

EDWIN CLAFTON,
MAGNETIC HEALER AND MEDICAL BOTANIST,
BELLE VUE TERRACE, HORBURY LANE, NEAR WAKEFIELD.

Mr CLAFTON is a powerful Trance Healing Medium, and may
be consulted on all cases.

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

W. CRISP, F.S.Sc., Lon.,
Is open to engagements to deliver Scientific Lectures on Phrenology.—
Terms and Subjects, with List of Phrenological Preparations, Testi-
monials, &c., 1 stamp.
Sketches of Character from Photograph, 1/- and upwards.
Full Delineation of Character, Advice, &c., 10/6.
MAGNETIC APPLIANCES TO ORDER.
SUNDERLAND STREET, HOUGHTON-LE-SPRING, CO. DURHAM.

JOHN STEVEN,
PAINTER AND PAPER-HANGER,
ROMULUS TERRACE,
WINDMILL HILLS, GATESHEAD.

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

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



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

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

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

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

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

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

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

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

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

DRAWING AN OVERDRAFT ON THE BANK OF LIFE.—Late hours, sagged, un-
natural excitement, breathing impure air, too rich food, alcoholic drink, gout,
rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pim-
ples on the face, want of appetite, sourness of stomach, &c.

"Yes: when I suffer from a brain overwrought—
Excited, feverish, worn from laboured thought—
Harassed by anxious care or sudden grief,
I run to 'Eno' and obtain relief."

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

USE ENO'S FRUIT SALT.

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

ANY EMERGENCY.

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

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

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

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

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

PREPARED at **ENO'S FRUIT SALT WORKS**, Hetcham, London, E.C.4, by

J. C. ENO'S PATENT.

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