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A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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One Penny.

The Platform.

"SPIRIT-LIFE" AND "TRY THE SPIRITS."

[A Trance Discourse, delivered through the mediumship of
Mr J. C. Wright.]

Specially recorded for the *Herald of Progress* by Mr John
Fowler.

The medium entranced spoke as follows:—A delineation of the spiritual world would reveal different orders of moral and intelligent beings. Some would be characterised by the highest Wisdom and purity, whilst others would have less of these sublime qualities. Some would not even manifest any moral quality or estimable intellectual worth. These diversified phases of the spiritual state are a source of embarrassment and confusion to many minds. A large section of the Christian Church divide the spiritual world into three divisions—heaven, hell, and purgatory; whilst another important branch believes in only two states—heaven and hell. All humanity is located in these states of spiritual existence according to these established authorities. Spirits who are located in heaven, are good and wise; the spirits who are located in hell are wicked; and the spirits located in purgatory are in a state of probation and purification. But these conceptions of the spiritual world we do not, by any means, regard as authoritative. True, good spirits are in heaven, or happy, and that bad spirits are in hell, or miserable. Heaven and hell are terms we employ to describe different states of spiritual development; they are conditions of moral growth, and not places. These conditions can be improved by the effort of the spirit itself to conquer truth and goodness.

The spirit in entering the spiritual world does not become the subject of miraculous agency. No miracle is worked for the regeneration of the spirit; but the spirit naturally and in order enters the spiritual world in the same state as it leaves this morally and intellectually. But what defines these spherical conditions in the spirit-world? What forces draw men of like natures together? By what law do spiritual atoms cohere? The volubility of the human spirit is limited by its moral and intellectual conditions, the spirit can only express the life which it has; it sends forth no light which it has not within itself. The natural likeness of the spirit, the strength of the spirit, and the hope of the spirit, determine its worth as a spirit. Each soul is sensitive to its own understanding and conscience. Spirits who are nearest to each other in what we

may call soul condition, cohere and form a spiritual sphere. This classification is instinctive. Though naturally classified, they are not divided by an impassable gulf; one state impinges upon another state, as the leaves of a book. The classification, as far as the individual is concerned, is not permanent. A spirit does not spend eternity in one state; but by that involuntary activity of spirit-life, it becomes perceptive and buoyant to purity and truth, and therefore leaves behind it states of spiritual life in which it may have spent a considerable time. The state will always remain the state of imperfection into which dense earthly spirits enter; but individuals themselves will advance into higher and more perfect ones. Every spirit is subject to the natural inherent law of progress, and every spirit will ultimately become good. But while humanity remains imperfect, spirits must partake of these imperfections and shortcomings, peculiar to inferior conditions of intelligence. Life presents a continuous chain of growing states, which are subject to the action of every phase of mind, therefore mankind is subject to inspiration from all kinds of spirits; hence, the necessity of the injunction—"Try the spirits." Every spirit who will seek an introduction to your circle may not be a good-intentioned one; the spirit's advice may not be wise, nor the attentions be serious. Sometimes the spirit will be attracted to derive amusement. When you have such spirits coming round you, it is needful for you to know it; therefore, you must "Try the spirits." But how must you "Try the spirits?" By hard and severe questions? No. By test questions? No. Draw out the moral worth of the spirit; try to measure the breadth and the depth of its thought; try to comprehend its aim and purpose as a spirit. This method will instruct and develop the intelligence of the spirit. In dealing with such spirits, therefore, encourage, advise, and instruct them, and you will advance them in goodness and wisdom. You are not to "Try the spirits" so as to debar them of your advice and love; you are rather to treat them as a good father should treat his children.

From what has already been said, it will be obvious to you that progress is possible to the spirit. Whatever condition a man may be in morally at death, he will not eternally remain in that condition; he must grow; every avenue of his nature will expand. There is no fact more clear than this in the spirit-world, and nothing more truly encouraging to man. It would be a sombre future for man to contemplate, if his destiny be fixed without progress. Such an end would involve stagnation and suspension of the laws of consciousness, which would mean death.

Man's life on earth is an epitomised expression of eternal absolute life. Conscious life begins in ignorance. The child has to learn to walk, to read, and work. Everything has to be learned. The soul's wealth will depend upon its industry. This

growth of intelligence, and enlargement of experience, is a process of assimilation always going on, however poor a man's intellect and apathetic his nature, he must learn something. Expansion and growth is certain and inevitable to all in this world. The same law universally prevails in the spirit-world, over all minds, young and old. The ancient, like the modern spirits, fulfill the destiny of progress; all harmoniously advance to higher forms of life. In viewing the spirit-world as a society acting upon and with your world, it will be clear to you that intelligences of all grades will seek to have communication with you. It will be an impossibility for us to give you a perfect classification of the mental aptitudes of all spirits; but we will try to give you a general description of the different states in spirit-life. In doing so, we will begin with the lowest form of spiritual-life with which we are acquainted, and which consists of the spirits of men and women who have passed out of earth-life under conditions very unfavourable for their immediate happiness. Their lives, while on earth, have been spent on a carnal sensuous plane; the gratification of the animal propensities has been the whole aim of life. Vice and crime, and abuses of every kind have left their effects on the state of the spirit. Having now come into a condition in which the gratification of the animal propensities is impossible, there is a dreary emptiness in the exertions of the spirit—nothing interesting or useful to reflect upon—everything earthly, selfish, and debased. The spirit sinks into the pool of life from whence it was taken. No hope, no effort, no ideal; momentary gratification of passion—disappointment added to disappointment—grief to grief, is the sad lesson day by day. This form of spiritual deformity is found present in the haunts of low life in your world. Like attracts like, the scenes of vice and crime, the haunts of evil and of shame, are centres around which these spirits revolve. The philanthropist who improves these dens of vice, is a spiritual worker; while his labours improve the moral state of man, he at the same time improves the moral state of spirits, spiritually. Vice has its inspiration, as well as virtue. Life retains a reciprocal action in all its states and conditions. It may be asked, will spirits always leave the earth and live in darkness and woe for a time? We answer—Yes. Those spirits whose lives have been spent in animal and sensuous pleasures, and inattentive to spiritual development.

It would not take much of a causer to discover that there are causes which account for the present evil state of your society. The social, the industrial, and the intellectual life of man is far from being perfect. Society, working for the good of itself and the individual, has done much to advance the moral and religious conditions of man; but even yet, the work is so great that no one can contemplate with satisfaction the present state of society. Large numbers of men and women are morally and spiritually dead, without hope in the world. Aspiration and faith they have none—helpless, thoughtless, and wayward. The evil of one generation is transmitted to another; the continuity of evil is maintained; therefore the majority of mankind enter the spiritual world in a state of spiritual destitution; they have to begin the work of soul-elevation in the lowest sphere. It is the sphere of animal passion. They have lived upon it on earth, and they seek it still. These spirits come to you in divers ways, and assume sundry methods of influencing you; that influence cannot be eternally deterrent; but it may be temporarily depressing. You cannot evade the results of their passing presence; like the good spirits they are hovering round. If the mind of man be prone to evil, they find suitable conditions there. If the aspirations of the human soul be high, good, and pure, like Egypt's destroying angel, they pass that soul. In coming into the atmosphere of a good man a certain degree of power is communicated to them, which will enable them to be more useful and pure. Their transformation is slow, but certain. We have spoken of their moral inaptitude principally; their moral poverty, however, does not necessarily imply that they are deficient in intellectual power. Numbers of earth's great men commence here; wise and eloquent they were; wise and eloquent they are still. Wisdom in its lowest, in its divorcement from morals, with professional cunning, here finds a strong representation, but, as the intellect has made some attainments, and accomplished some improvements, this form of spiritual life is not absolutely the lowest. You have the half-men of uncivilized communities, almost destitute of all spiritual intention, behind hand in everything, and but a trifle removed above the animal creation. They are numbered upon the earth by millions, they die off the

earth; they come to the spiritual world in an inferior, deplorably backward state. It might be possible for these spirits to improve without the extraneous help of good spirits; but progress would be extremely problematical and slow. As progress has been at work ever since man became a living soul, it is impossible for even the lowest to be cut off from the improving influence of the wise and good. In dealing with the spirits of this order, use the same weapon of kindness as you would use to any child on earth. Let your pity and generosity be as spontaneous and as full. It will be something when you come to the summer land to meet grateful spirits, anxious to thank you for the laudable work you have done. Let their trial as spirits be a trial of mercy and love.

In speaking of the next order of spiritual development, we shall have to generalise, as we have done before. They are spirits like the former, but not so wicked. They have made some advance in the direction of goodness, and have a faint expression of something more than animal love. Their influence is not altogether malevolent. Sometimes they are genial, but generally sad; disappointment and lack of hope are the weaknesses from which they suffer. Their temperament is fitful and various, volatile and explosive; altogether lacking spiritual harmony and cohesiveness. They are quite sure of the fact that they are spirits, and have made some advance in a knowledge of spiritual sympathy and influence; but, like Lot's wife, they look back, their souls are too timorous and doubtful of the future—memory plays a greater part than intuition; they think more about the earth and the friends left behind than they think about heaven and its associations. They are jealous of each other, and are much affected by each other's sympathy. A state of spiritual life, on the whole, which we may pronounce hopeful—it is the break of day. The awakening light reveals to them their inharmonious state. In communicating with spirits of this order, too, it will be needful for you to use caution. They will make boasting promises, and never fulfill them. They will lead you astray with false information, and, if you heed them, will perpetrate practical jokes from which you may suffer. At once you do not find their real character with the same ease you do the former. They hoist false colours, and lie, and deceive. You cannot do anything with them; but advise, instruct, and cultivate them. It is a spiritual duty due from you to them. The law is, if you have, you must give to those who have not.

The next order of intelligent spirits, of which we shall speak, is comprised of persons in advance of those in the two states we have described. They have a power of recognition that the other spirits have not, in the same sense. They come closer to the better and higher spirits. They are subject to an inspiration of a high order. They are subject to high spirit-teaching, but do not entirely devote themselves to that teaching. The fire of animal passion has not entirely subsided from their natures—they still take great pleasure in their earthly reminiscences. They can give you tests of identity, and will speak fluently of their earth-life. They think more of their past life than the present. They are sanguine about their possibilities of happiness and growth; but not weaned from animal feeling and pleasure. They will not deceive in relation to spiritual matters. In relation to earth-life and personal matters, their testimony must be taken with care. They are more robust and vigorous in their moral condition than those in the previous states. Their spiritual consciousness is more elastic and pliant, and, becoming more susceptible to spiritual culture, than those in the previous states, they can impart to you reliable information, and useful spiritual instruction; but, at all times, accept their testimony for what it is worth; test it by the standard of your highest reason, and never be tardy in giving them both information and sympathy. They supply an important place as messengers carrying tidings of love and truth to those below them. They serve as message-bearers, and powerful healing spirits. When directed by spirits pure and good, they are able to work under conditions in which higher spirits could not work. They are most useful agents in inspiring and aiding humanity. They come into the actual sphere of an ordinary life. Their influence sometimes is very suggestive and beneficial. Burns and Shelley, Byron and Keate, were poets who derived their inspirational genius from this sphere of spiritual activity. There are found in this order, spirits who are deeply interested in the philosophical and political transactions of your time. The

inspirational orator on the platform and in the Senate House, is subject to their influence. Some of them are remarkably developed in mechanical power, and are inventive geniuses, and intensify the activity of human mechanical construction. Large numbers of them are intensely theological in their cast of thought; as a rule, entertaining the same opinions they did in their primary state. They are the soul and power of theological work on earth; they are argumentative, bigoted, and sectarian, as they were upon earth. Upon matters of philosophical speculation their testimony is far from being perfect. Their authority, by far, is not the highest. They know they live; they expect improvement; but, how and when that improvement is to come, does not seem to them so very clear; hence, they rely, more or less, upon their earthly teachings. They cultivate faith, and look for mercy from the Allwise Spirit. In trying these spirits, give them your sympathy and your blessing, and they will render you much useful work in return.

The next general combination of spiritual power is distinguished by a broader development of spirituality. Earth-life has lost all charms to them. Their sphere is light. Harmony is found and wisdom is cultivated, and the power of love is sustained. They are powerful communicators with humanity, and especially with humanity that is pure in heart. They have a strong desire to be useful to all states of life. They are permitted clairvoyantly to see high and bright spiritual states. They can enter into sympathy with very advanced minds, and they can descend into the sphere of the lowest, with a message of love. Their minds are widened out to a recognition of a universal justice. The lying propensity has no place in their souls. They are truthful, yet sensitive; being easily acted upon by higher spirits. They are bright spirits, and their scenic efforts are wonderful to the conception of spirits below; but are insignificant in comparison with the glory of higher states. Life with them is depicted on their magnetic sphere; their true nature is disclosed in real pictures upon their sphere. They describe this power by various terms, but, generally, it is described as a spiritual home. The spiritual home represents the past development of the spirit-life—it is a figure of speech, and not a house in the sense in which you use the term, but, it is significant of the happy experiences engendered by the associations of home. It takes in that which you know as existing externally to the sense, as feeling and will. The whole framework of the intellectual power is depicted, the previous stages, and experiences through which it has passed, give a radiant culture, and a pre-eminent power to express the interior delights and enjoyments of the soul. Vast assemblies meet together to adore the Supreme Being, as the life and potency of all. It is here we come in contact with the counselling wisdom of the ancients; their teachings relate to every manner of subject pertaining to Spirit, Soul, and God. These are their highest themes of thought and discourse; but, they occasionally enter into the most salient subjects of the mundane state, the state in which you are most deeply interested. Their inspiration, however, is neither partisan nor sectarian in character. It is the general good and justice of human nature, which they seem to cultivate. Humanity may look here for real light and guidance; the avenue is open, and the spirits are ready to strike deep into nature those thoughts which are so essential and necessary. Good men sometimes, whose lives have been extraordinarily useful, enter at death immediately this sphere; but, we are not sure whether it would be possible for any one to enter the spiritual world and at once go beyond it. You can try these spirits, and they will reflect back to you the golden sheen of their happy lives. They will shun all party dealing, or enterprise, and act only on the best qualities of human nature. Happy the man whose life is so good as to blend it with theirs.

The next condition of spiritual development (I cannot speak of it from experience; practically, I know no more of it than you; but of truthful communications from it I have abundance), when a spirit attains to this point of progress, the earthly phase of character is dropped. Memory of the exterior life is absorbed in the interior spirit. In other words, "death is swallowed up in victory." These fine spirits are employed as messengers from still higher grades of spirit-life. As messengers, they are divided into grades, and sub-divided into schools. But there exists no rivalry nor disunion; the law of harmony reigns in completeness; and the first stage in the development of the celestial body is attained. Up to now, earthly conditions

have blended more or less; but now, earthly imperfection is so much attenuated, that little influence is felt by them of the imperfections of human nature. Praise is their highest song! Praise to the infinite God in the highest! Nationality, prejudice, and all partizan forms of feeling are eradicated out of the spirit before this time. The artistic, the spiritual, and the intuitional qualities of the soul come out here with a full radiance. After centuries of an ecstatic probation, the spirit advances into the lower conditions of the celestial heavens; the lower celestial heavens are states in which the fine affinities of the human soul are consummated. The negative and positive sides of life unite in perfect sympathy. Here the susceptibilities of conjugal power expand in full perfection; and the dual life unfolds the richness of an interior store of wisdom, thought, and love. The central heavens is a state in which the empire of interior nature has a unity and completeness of thorough communication. On this plane, mind has attained to a condition in which the conceptions of time past, present, and future become one in conception. These are states so vast and incomprehensible, even to the advanced mind, we can only speak of them as vague generalities of the powerful future. Of course you have no ability or opportunity whatever to try these spirits. Their personalities never approach the environs of your personal influence; their light is diffused in the general light of spirit-life and humanity. From the imperfect states we have presented to you, it will be clear that life is an endless avenue of great beauty and strength. To change the figure, human life is like a river commencing in a little rill on the summit of a mountain, which subsequently runs on like a band of silver through many valleys, until it is absorbed in the great and mighty ocean. Life is never absorbed back into the Infinite, but is the Eternal personal diffusion of the Infinite. *Nervana* is the incomprehensible effulgent state in the central heavens. From this delineation, pick up that which is serviceable to you, and digest it well. It may turn out useful to thee after many days. Seek the highest good, and try the spirits, that their light may be more radiant and their truth more profound. Let the fealty of spiritual grace continue between us all. Good night.

STANLEY.

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HARRY TARLETON: A TALE OF LOVE AND MYSTERY.

FOUNDED ON FACT.

(Continued from page 309.)

We secured comfortable quarters at the hotel—one of the old fashioned houses of 50 years ago, with round bow windows from basement to roof, and a general air of comfort and respectability. We dined together in a long coffee room in which, seated at sundry tables, were detached parties of silent Englishmen, all wrapt up in themselves, their newspapers, their mutton chops, and their pints of beer.

"I don't know what our noble ancestors may have thought of this sort of thing," exclaimed Harry, as we took our seats at one of the detached tables, and eyed the company of male fellow travellers scattered about the room, "but, for my part, I think the life led at these old fashioned country hotels is the most dismal conceivable. No effort is made to make people feel at home, to encourage them to stay, or make them sociable. You cannot enjoy ladies' society, because there is no public drawing room. You cannot enjoy male society, because there is no *table d'hôte*, and you cannot enjoy your own society, because you have enough of it all day and are thankful in the evening to have a pleasant chat with your fellow men and women. If you are a smoker and a drinker, you may possibly enjoy the society of the bar parlour and the billiard room; but, for my part, as a non-smoker, I do not care to sit for hours in the close smoky atmosphere of a billiard room with cigar ashes, spittoons, half emptied beer and gin glasses staring you in the face and saluting your nasal organ from all sides. In this sloppy climate we are obliged to spend many hours in doors and yet the British publican seems utterly unable to think of anything more entertaining to offer you than your own society, a polished mahogany table, and a horse hair chair with a stale newspaper, a few railway guides,

and a directory. The room is decorated with a map of the county, a few old engravings, a square looking glass and a fine display of spills and bell rope, with a view, from the window, of nothing in particular. This is the usual kind of place the English traveller is expected to make himself comfortable in. For my part I always make a point of avoiding places that have not got either a modern hotel, with *table d' hote* and drawing room, or a good hydropathic institution, like such a one as they have at Ben Rhydding or Crieff. When one is fortunate enough to meet with congenial society at such places—which, I confess, is not always the case—one really can make one's self very happy there. At any rate it is not for want of due facilities for sociability. You have charming walks and drives in fine weather, with plenty of indoor amusements in wet weather, regular meals, comfortable beds, and plenty of society, and if the latter is not good enough, you may arrange to bring your own society with you, if you only notify your friends that you are going to be there at such a time, and they can make it convenient to join you. By this means people may, so far as society is concerned, enjoy all the advantages of country house visiting without its restraints.

"Some one suggested, some time ago, the formation of family clubs, where, instead of accommodation for men, there should be homes for their families too. In these days of co-operation, I think things are tending very much in the direction of increased sociability. These hydropathic establishments and boarding houses, where people take their meals together and spend their evenings in each other's company, and, in short, have all the advantages of a large establishment, a good table and lots of society seem to be becoming more and more popular, and must, I should imagine, be a very great convenience for bachelors and old maids. The idea of family people thus clubbing together is somewhat novel, and I should like to see it started."

"I am quite sure," said I, "it would never answer. People would be cliques and jealous, and quarrels would very soon put an end to all social harmony."

"Yes; I am afraid it is so. Even in men's clubs people get in who are objectionable, and then there is no provision for getting rid of them. They get their friends in and form cliques and control the management, and finally ruin the character of the place, and drive the better class of men away, thus ultimately causing a general deterioration all round. As a rule, the greatest humbugs are the most self-confident and impudent, and are always pushing themselves to the fore; in fact, their conceit is only a proof of their selfishness, which means simply an inordinate love of themselves. Now, a man who thinks too much of himself is not, as a rule, the man to care for the interests of others. Hence, there is a tendency for the government of all public institutions, and, in fact, for the government of the country also, to get into the hands of quacks and unscrupulous men, who think more of self-glorification than serving the public. The most able men are generally the most modest, and since they hate pushing themselves forward, the result is that humbug reigns triumphant."

"Well," said I, "is not that rather the fault of the modest men? If they are so competent, as you say, surely they ought to think it their duty to come forward and serve the public, and not keep in the background, and let the humbugs have it all their own way. As citizens they have duties to perform, and they should not be afraid of speaking out simply for fear of ridicule or publicity. The mass of the public are said to be fools, and therefore they are easily deluded, so that it is quite natural that if Smith comes forward and says, 'I'm your man. Vote for me, and all will be well.' Whilst Jones—who knows Smith to be a humbug—stands idly by, and allows the latter to have it all his own way, the public should take Smith at his word and ignore Jones."

"Just so, said Harry, "but to revert to our clubs. In politics, men in power are only tolerated as long as they behave themselves, whereas in clubs they are once in, always in. Why should they not be balloted for afresh every five years, and then if they did not make themselves agreeable to the general body of members they could be got rid of? At any rate it would be the only way of keeping up the respectability of family clubs if such ever came into existence."

"How would it be," said I, "if one member of a family were objectionable and the rest very nice? Supposing Master Jones took to drink, gambling and fast life, whilst Mr and Mrs Jones

and the Misses Jones were all delightful people. Such cases happen every day, and in the world people manage to associate only with those members of a family who are passable and drop the others, whereas in your establishment they would not be acceptable."

"The only way to avoid that would be to make the public rooms—such as the dining room, drawing room, library, garden, &c., available to approved members of the family, and leave the rest to confine themselves to their private sitting rooms. What I should aim at would simply be to give people all the advantages of privacy and publicity combined. Practically, it would simply come to this, that 50 families living in the same pile of buildings, clubbed together and formed a joint dining room, drawing room, and library were social intercourse could be enjoyed without the expense of parties, and I would have branch clubs at the sea-side and country where they could go to in search of fresh air and change."

"It looks very nice in theory," said I, "but I doubt if it would work in practise."

"Well," said Harry, determined not to have cold water thrown on his scheme, "how would this do? I have thought of another plan, whereby instead of people joining at one block of buildings, they should buy a country estate and build houses on it and form in fact a community of their own. Let the land and houses be owned and built by a company, with a board of directors, and let them determine beforehand to have a colony of congenially-minded people, say persons of very liberal and advanced views. You know there are, in various parts of England, many people whose means compel them to live a retired life, but who are almost entirely deprived of congenial society. At most, you cannot know more than a dozen refined and educated families in any very rural place in England. There are sure to be a number of stupid, vulgar, or for other reasons uninteresting people, and, if you are heterodox in religion, or opposed to them in politics, you will, in all probability, have to number your real friends on two or three fingers of your hand. Now, why should not these people live near one another and enjoy what I think is the greatest happiness in life, namely, congenial society? It would not cost them any more, and they would have infinite advantages. The land round about would increase in value, by the mere fact of their establishing a community there. Shops would spring up, and labourers flock to them, and if they kept control over their property, they could insist upon attractive houses being built; they could encourage co-operative stores, abolish public-houses, start co-operative farms, institute training schools for city arabs and servant girls, and, in short, try all the latest social experiments of the day, and glory in all the privileges and power which now belong to squire and parson. If the leading spirits of the place set an example of simplicity in style of living and size of houses, and if co-operation, in the way of social amusements and advantages were tried, such a community might also effect a considerable saving in the cost of living."

"I doubt," said I, "whether such a scheme would work well, because, in the first place, the heads of the families would die off and their successors might give quite a different tone to the place; and, again, it is questionable whether it is not better for people to rub shoulders with those who differ from themselves, instead of collecting together a lot of people with fads, who all wanted to ride their own hobbies."

"As to your first objection," said Harry, "I think it would not be serious, because in an improved state of society like that, there would be a tendency in time for the children to imbibe the ideas of the place. They would have all the advantage of good example and the influence of their parents and friends in training up their minds in the right direction, and they would find their partners in life much more readily in the families of people who were their parents' friends, and whose children were likewise educated in a manner to fit them for marrying persons with advanced views. Again, when the younger branches of the family grew up and found their own tastes and views out of harmony with the intellectual atmosphere of the place, they would be glad enough to leave of their own accord, since they would be so much in the minority as to make the place distasteful to them."

(To be continued.)

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

Open Council.

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

CORRESPONDENCE.

18, Park Street, Park lane,

Leeds, 14th May, 1881.

To the Editor of *The Herald of Progress*.

Sir.—Mr J. T. Addey, of Low Town, Pudsey, near Leeds, a medium and Spiritualist, well-known in this locality, some time in February last, happened an accident, and thereby sustained very serious injuries, having, I think, broken his collar and shoulder bones, or at any rate, so seriously injured his right arm, that he has been unable to follow his employment—that of a potter—ever since, and he was at the Leeds Infirmary last Tuesday, expecting to undergo an operation, but which was postponed until next Monday. He is, consequently, in much distress, and not being able to write, he has requested me to ask you to be so kind as to insert a paragraph in the *Herald*, asking for such contributions as the charitably-disposed of our peculiar persuasion and who have it to spare, may be disposed to send to the *Herald of Progress*, or to me at the above address.—I am, yours very truly,

P. HEYDON.

"ARMINIUS" AND MYSELF.

To the Editor of the "*Herald of Progress*."

SIR,—Observing that your Sunderland correspondent in this day's issue, has again directed public attention to my humble self, I beg permission to assure him that he is perfectly welcome to his opinions; but I, at least, do not share them. Every author he has mentioned (on page 300), and each passage there quoted, have long been as familiar to me as are those human bones which were evolved in the Delta of the Mississippi some 55,000 years before Elohim or Moses created the world. Nothing would be more easy than to cite an equal number of talented names, nay, more, to form a galaxy of genius, the very enumeration of whose nomenclature would occupy a column of your esteemed journal. What, for example, of Gesenius, Bauer, the Grimms, Rückert, and many others? Besides, in Foreign Universities, I have attended the lectures of not a few of those gifted men whom "Arminius" himself has this day given by name, and read their books again and again, during some portion of the last half century. Yet, not all the savans of Europe and America combined are adequate to satisfy me that "Jesus Christ was Almighty God," or even that Jesus and Christ were one and the same personage on earth, despite all the Gospels which the world could not contain, or that were ever written. "Arminius" has delivered himself of a very bitter invective against me. And why should not I be allowed, as a matter of fair-play, to deliver myself of a few words of common sense against his special pleading and him? Of course, it is not a fair match, since his native and exotic italics, and of such prodigious length, are enough to astound your compositor, if not absolutely to frighten that anomalous growth of modern times—the ordinary "general reader." Assuredly, mere idle abuse goes for nothing, as the case of Goliath of Gath shows, which your Sunderland correspondent (probably a clergyman) has no doubt read, though without being much edified by it, as it would seem. Not even the coronets and mitres of England or elsewhere can give dignity to an error, or transform a lie into a truth. "Arminius" charges me with "offensive epithets," "mistakes," "dogmatism" (I marvel it was not puppyism), "revilement of Jesus," "abuse of Christ and Christianity." Let your numerous readers understand, rather, that one deals at Perth Hall, with an embroilment of fable and legend. THOUGH THE CATECHISM IS LONG, MY REPLY SHALL BE SHORT. "Do I know this, that, and the other thing," or what not. In what pool did he find all this mud? Certainly in nothing that I have ever said or written in the whole course of my life. Theology and religious sects have changed many an amiable man, within my knowledge, into something that I decline to cha-

acterise, and will not even imitate. But what if we do come Sir, to "Philosophy and Science," or the facts of universal nature, as taught by Haeckel, Darwin, Wallace, Huxley, Tyndall, Bastian—*emphatically*—and the real men of learning? Let "Arminius" venture to do "this." I challenge him for proofs, not assertions, in regard to the true origin of life. THAT he no more dare to try, in respect of scientific facts and philosophical deductions, than he will essay to try conclusions with a locomotive, since then his miserable assortment of theological rubbish will vanish for ever under the operation of Nature's laws, now invincibly enunciated in terms of body, soul, and spirit. "Who builds on Nature, builds for aye," sings Wordsworth, and why may not Naturalism include both Spiritualism and Materialism? "Arminius" does not know! Can there be any true religion, or practical morality, Sir, that is superior to the blessed charity which *thinketh* no evil, and neither hardens the heart nor petrifies the life, whether men believe in Jesus or not, and which is adapted to meet the spiritual wants of every kind or variety of our race throughout the world? Would not Christ, himself, approve it? And is not some of the very stuff so elaborately set before us to day, by your Sunderland correspondent, or rather certain of the authors he names with so much show of learning, replete with "orthodoxy," antagonism to progress, impious denunciation of Spiritualism, and every other *advancement* of knowledge? Oh! Sir, let us seek for Truth alone, and every man—of any colour, clime, or country, who pays her homage is worthy in "my opinion" of a golden statue, on which should be engraved—with the pen of angels—IN PERPETUAM EJUS MEMORIAM.—I remain, &c.,
Liverpool, May 13th.

W. HITCHMAN.

THEORIES ABOUT CHRIST.

To the Editor of the *Herald of Progress*.

Sir,—Permit me, as one of your readers to say that I think it a pity to devote so much of your space to speculations whether or no Jesus Christ—whom Mr Oxley prefers to call the "Man-God Jesus"—ever had any existence.

I have great respect for Mr Oxley's talents, for his spirituality, and for his good intentions; but I fear that he is allowing himself to be led away on a wild goose chase, which will lead to no practical good to himself or to those who read his able articles. I should not be surprised if the number of those who read them is very limited, and the number of those who understand them is still more limited. I confess I am not one of the latter. Perhaps, therefore, I ought to hold my peace. However, I believe I gather the drift of Mr Oxley's articles, and it is of their practical utility I would speak. I should be sorry to object to the appearance of articles that may interest others. What is one man's poison may be another man's food, but I could not help smiling as I passed from the perusal of the deeply interesting control of Thomas Carlyle in your issue of the 13th, to the article immediately following it, headed "The History of the True Jesus Christ—the Sun-God." Carlyle says "It should be your aim to do all the good you can, this will be real work, the phantasms and the fooleries of philosophy, inane speculations, and the like, are wasted power, and a vain challenge to tilt the windmill of inexorable nature. To be practical is to be progressive; the bulk of the work of the recluse and the philosopher may be swept out of the world, and the world benefitted by the riddance."

Sir, I believe no truer words were uttered than the above. I have often maintained the same opinion myself, and do so still, and I would that our friend Mr Oxley would take it to heart and give us something practical. He has ability enough if he has the inclination.

Giving Mr Oxley's speculations their full value, what do they prove to any intelligent mind? Not, I venture to say, that Christ and the Apostles were mythical personages corresponding to comets, planets, and fixed stars, but that certain extraordinary aspects of the heavens corresponded curiously with the events that were happening at the time of Christ's sojourn on earth. This is all that Mr Oxley's articles prove to my mind. To say that because the aspects of the planets corresponded with events on earth, that, therefore—these events never happened, but the history of them was merely read from the stars is, in plain English, to confound cause with effect. This is what Mr Oxley is doing.

His speculations are interesting testimony to the truth of astrology, that is all. On the same principle, he might shew that Napoleon and Lord Beaconsfield were mythical personages, or that the Franco-German War was nothing but an evil aspect of Saturn to Mars. Equally absurd conclusions could be drawn from every correspondence (which persons who choose to seek for them may doubtless find) between certain planetary aspects and the events of the day.

To my mind, it is a waste of time to prove to me that the author of the Sermon on the Mount and the Lord's Prayer had no existence. Let us read our Testaments, and judge whether the Everlasting Truths which are there put into the mouth of Christ, do not come home to our hearts and our understandings. The events described occur so naturally, the questions and answers are so human, the incidents so real and life-like, that no one in his senses can read the simple narratives without being struck with their truth. Mr Grey has mercilessly dissected the Gospel narratives, and separated what he believes to be chaff—the miracles, &c.—from the wheat, but, as far as I remember, he never ventured on such a wild theory as to doubt whether Christ ever existed. I care not if the events of Christ's life are paralleled in the history of a hundred previous Christs. That, to my mind, would only prove that *history repeats itself*, not that *history is a lie*. Assuming that certain aspects of the stars correspond with certain events on our globe, what more natural than that when those aspects recur, similar events will recur, similar personages will appear on earth and endure similar experiences.

The Gospel narratives contain invaluable practical advice, golden precepts of daily application to our affairs—admonitions to love one another, to lead lives of purity in thought and in deed, to be charitable to one another, to be temperate, to be industrious, to be unselfish, &c. Christ tells us that "the Kingdom of Heaven is within us," and that by "doing the things which He says," not by constantly "calling him Lord, Lord, shall we enter into the Kingdom of Heaven." *Are these practical, useful truths, or are they not?* This is the question of questions—not whether the Disciples correspond to the Signs of the Zodiac, and Christ to something else, I forget what (and it does not matter).—Yours respectfully,

THE AUTHOR OF "THE RELIGION OF JESUS."

REV. GEORGE MOLE AND SPIRITUALISM.

To the Editor of the Herald of Progress.

Dear Sir,—I wish that the Rev. G. Mole would not keep it secret, but inform us *why* he holds that nearly all phenomena have been and can still be accounted for by natural means. Does he mean to be accounted for by the same natural means as all the phenomena can be which are recorded in the Bible? If so, then his views and mine as a Christian Spiritualist perfectly coincide, as I do not seek the causes outside the domain of Nature, for "we are but parts of one stupendous whole, the body Nature is, and God the soul." Still, I should like to know what are the "natural means" which account for the phenomena naturally termed Spiritual. As your correspondent can account for them, I would that he do so, that I and many others may subject his inferences to practical analysis. Once we know the "natural means" which produce the phenomena, we shall always be able to get similar results, and not be disappointed with failures occasionally as at present, the causes of which I, at least, cannot divine, though I am no novice, having taken a practical interest in Mesmerism for sixteen years, and during the last four years I have been present at fifty five hundred seances where physical manifestations have taken place, but I am no wiser in respect to the "natural means." So a great boon would be conferred upon the cause generally if your correspondent will simply enlighten us as to what these "natural means" are.

I do not understand what is meant by "illoyalty to God." I suppose he means illoyalty to churches or their ministers constitutes this, but I hold being loyal to truth is being loyal to God. I will tell you some experiments carried out at home which I cannot account for by "natural means." I have locked a slate in a room—I work at home—frequently in the day-time,

and have found names of deceased persons legibly written upon it, where it was impossible for any one to have access to the room, the handwriting, according to the opinion of an artist, being done by different persons. I have found, under similar conditions, chairs placed on the table, a large table placed on the bed, also a sewing machine (with iron treadle and stand) placed on the bed, which took three persons to remove it. The only person in the house who possessed mediumistic gifts—spiritual gifts I call them—was a young woman who until just prior to then, had been a member of a Primitive Methodist Church, and a violent opponent of Spiritualism, but with great difficulty she was "fully persuaded" to attend one sitting, at which she received, through her own mediumship, such a convincing proof of spirit identity, which at once brought her out of modern creedal darkness, into the marvellous light of the Gospel of Christ, bringing immortality to light.

I remember one day—and there are many pleasing, profitable, soul-edifying, life-giving incidents in connection with Spiritualism—there was a bunch of mignonette in the back room, and both rooms on the same floor were, as usual, locked. How surprised I was when entering the front room to find the mignonette artistically arranged around an open Bible on the table, a chair at the table, and the Bible open at the 23rd Psalm, the favourite chapter prior to his passing away of the spirit that purported to manifest. My soul, that thirsted for knowledge, lifted heavenwards, exclaimed—"O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out." But the Rev. G. Mole, burrowing in the earth, dismisses all that is precious to me, with the cynical observation, "accounted for by natural means,"—a two-edged sword as some of my Bradlaugh friends with the same weapons would demolish all that your correspondent builds his hopes upon, saying he has got miracles, sound ones, too, seen, heard, attested everything. But, true, your correspondent asks—"Are not all such experiments strictly forbidden in the Bible?" I say certainly not. Jesus Christ himself, on the Mount, shews us an example by communing with Moses, the departed spirit of a dead man. And how can we "try the spirits" if there be no spirits to try? I read in the 1st Cor. xiv. 12, "Forasmuch as ye are *jealous of spirits* (marginal) seek to excel, to the edifying of the church." The very thing which we are doing, with Biblical sanction. The whole chapter should be carefully read, and I think the rational conclusion will be to find a church outside Spiritualism as described there, would indeed be a phenomenon, even though it could be accounted for by "natural means." To quote an abrogated Levitical observance against Spiritualism is, to my untutored mind, monstrously absurd. From the same source, you can also defend polygamy, concubinage, slavery, (which the Christian Churches of America did defend as a divine institution). Divines generally are great adepts at building up inverted pyramids of argument on isolated texts, which in different translations of the word of God materially differ. I suppose that none of the Rev. G. Mole's congregation eat fat, being such strict observers of the Law. For God says—"Ye shall eat no manner of fat of ox, or of sheep, or goat."—Lev. vii., 28; and that his congregation put their children to death for acting "presumptuously," or cursing. For God says—"He that curseth his father or mother shall surely be put to death." Methinks if they had the courage of their convictions, they would soon make an unpleasant acquaintance with a gentleman of the name of Marwood. For the life of me, I cannot understand if one text is binding why the other should not be so. According to the Rev. G. Mole's account, he and the Spiritualists are grovelling in the same ditch.

You deserve the thanks of all Spiritualists, and Christians too, for your truly representative paper, in which truth and falsehood may grapple, for whoever knew truth put the worse in a free and open encounter. To me, it is an evidence how impregnable you consider your position to be that the gates of hell cannot prevail against it, being founded on the rock of eternal truth. The uneasiness which we perceive is through a piece of this rock, like a mighty avalanche, descending upon the creeds, and grinding them to powder. Pure religion and undefiled before Him who is our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world; to give the right hand of fellowship to him that worketh righteousness in every nation, to stand fast

in the liberty of Christ, and in the knowledge of his resurrection power, while

For modes of faith, let graceless bigots fight,
He can't be wrong, whose life is in the right.

Fraternally yours,

C. R. WILLIAMS.

Hackney Primitive Christian Mission,
May 2ud.

NOTICES TO CORRESPONDENTS.

- J. Enmore Jones.**—By all means let us have the expected paper on "Ministering Spirits," if it should be introduced at the council of the organization you name.
- "A New Comet."—Thanks for your article, but it is hardly applicable to our pages.
- "Ingersoll."—Six men may have gained "the splendid title of Infidel," but no amount of assertion will convince the foremost minds of this age, that the brand of intellectual superiority was theirs, and surely Spiritualists should ponder well before giving adhesion to such a sentiment.
- L.S., Ferry Hill.**—Thanks [for yours. Having rather too much of a private interpretation, the main features are embodied in "Jottings." Write again. You will be a welcome guest.
- T.M.B., South Shields.**—Thanks for the ode, which has frequently appeared in print both in American and English Spiritual magazines. We will reprint it on some early opportunity.
- F. J. W. "Comprehensionism"**—We will try and study this more fully, but fear it is not reported in a sufficiently clear manner for our pages. It may claim a passing notice in our next issue.
- "Journal for Ladies" (an article in this paper; "Confessions of a Medium," will claim notice next week.

AN EVENING WITH THE SPIRITS AND WILLIAM EGLINTON.

From the Voice of Angels.

Recently, it was our good fortune to make one of a company of friends holding a seance in a private house in Boston, with that renowned and genial medium for the spirit-world, William Eglinton, who has but lately arrived in this country, direct from the shores of the Old World.

Mr Eglinton, who is but twenty-four years of age, is English born, and this is his first visit to America—the birth-place of Modern Spiritualism. He comes to us highly indorsed as a most wonderful and reliable medium for the spiritual-world, and among his credentials may be noted many from some of the most worthy, as well as from the most aristocratic people of Europe.

As we have stated above, it was recently our privilege to attend one of the seances of this most gifted medium, and feeling that our readers would be pleased to learn something of the manifestations produced in his presence, it is with a feeling of pleasure that we essay to describe to them some of the wonderful results of this evening's sitting.

The company, which was composed of nine individuals, including the medium, seated themselves in the form of a circle around a table, male and female alternating; the two gas-jets, which were burning full-blaze, were partially lowered, and singing was commenced, in order to bring each mind present into harmony with the purposes of the spirits.

A package of clean white cards, upon each one of which appeared no trace of writing or marking of any kind, lay upon the table. The medium requested a member of the circle to select one of these cards, and to tear a corner from it, which was done; the gentleman of the house preserving the corner of the card which had been thus mutilated. This card was then placed in a book, taken from a case near by, together with a tiny point of lead, broken from a pencil, the book closed, and the whole placed under a large music box upon the table. In a few moments, raps were heard; the book was taken out and opened, the mutilated card found, bearing upon its upper surface a beautifully written message, addressed to the host and hostess of the house, and signed with the name of their spirit son. This feat was performed in a lighted room, with the eyes of all the company present fixed upon the box, beneath which was the book containing the card upon which the message appeared.

Among the marvels of the evening, which occurred during the light seance, may be mentioned the appearance of a message, duly signed by the name of a spirit present, upon the bare arm of the medium.

At the conclusion of this part of the circle, the lights were extinguished, and the sitters joined hands, the medium's hands being held by two ladies, one on each side of him. In a few minutes, raps were heard upon the table, the large music box was wound up and set in motion, then floated over the heads of the sitters, resting upon the head of a gentleman present, who sat at the side of the table opposite to the medium. Hands were felt in all directions, while the voice of "Joey," one of Mr Eglinton's principal controls, was heard speaking to the company.

Among the interesting manifestations of this portion of the sitting, may be mentioned the fact, that in obedience to the request of any one present, the music box would play any number of notes, or any number of bars, as would be desired, and then stop; thus displaying intelligence as well as power. The music box, which several times floated over the heads of the sitters, must have weighed all of twenty pounds. It was a very large one, was not brought by the medium, but belonged to the lady of the house; and in connection with this we may add that two musical boxes were wound up and set going at the same time, the second box being somewhat smaller in size than the first, and having been brought by one of the visitors present.

At the expiration of this part of the seance, the spirits proceeded to produce materialised forms, which illuminated themselves by a very beautiful, yet peculiar white light, which they brought with them, so that all could distinctly see them. This would begin in the form of a white cloud, which gradually expanded until a face was distinctly seen. Several of these faces appeared, male and female, floated over to various members of the circle, as if for recognition, and then faded slowly away. But the crowning feature of this part of the manifestations was the appearance of "Ernest," one of the medium's guides, whose form came floating over the table, and high up to the ceiling, above the sitters' heads. This form of vapoury white was surmounted by a head, clearly distinct and well defined; the crown of which was covered with a turban of white; the features of this face were very prominent, the dark beard, together with the benign expression of the countenance, imparting an appearance of dignity to the whole. In the hands could be seen a peculiar shaped lamp, which emitted the same soft, beautiful white light, we have before mentioned. This figure, floating high up to the ceiling, gradually disappeared in the darkness, as all the rest had done.

Thus have we attempted, though imperfectly succeeding, to give our readers some description of the marvellous powers of the spirit-band of Mr Eglinton; but we must not fail to state that during the time these form manifestations were taking place, the cheerful voice of "Joey" was frequently heard conversing with the company assembled, while the deep sonorous breathing of the medium by our side—there was no cabinet, nor appearance of cabinet, used during the entire evening—assured us that he was in his seat, and perfectly oblivious to all that was taking place.

We are glad to recommend Mr Eglinton to all persons as a genuine and a remarkable medium. We trust that his visit to this country will be productive of great and lasting good, and that he will be welcomed by all Spiritualists wherever his guides may be pleased to lead him; for we feel that the angels will bless him for his devotion to the cause of truth.

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THE HERALD OF PROGRESS maybe ordered of all booksellers.

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

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

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The Herald of Progress.

FRIDAY, MAY 27, 1881.

OUR FUTURE POLICY.

Not only are we thoroughly well assured, but our assurance has deepened into firmly established conviction, that Modern Spiritualism is, to emphasize our meaning, not merely a reality but an indisputable and glorious fact, notwithstanding its innumerable drawbacks, the oft-times painfully unattractive and, not unfrequently, positively hideous and repulsive features which are allowed to grow up around it.

Our aim is to reach the masses with this truth, of which we have laid hold, and by God's help, we are determined never to lose sight of it, as we are firmly persuaded it will tend to uplift them, both materially and spiritually if only it reaches them in a pure and unadulterated form.

We are not blind to the magnitude of the work to be done, nor unconscious of the utter inefficiency of the best among us to devise means capable of overcoming the obstacles which lie in our way.

Conscious as we are of the difficulties which beset us, we are not however "without God or without hope in the world," and therefore if we cannot achieve all we would desire, we shall have satisfaction enough if we can aid and accelerate the promotion of Modern Spiritualism however humbly, rather than impede or obstruct.

Who will aid us? When it is borne in mind the large outlying masses of persons totally ignorant of this truth—the very limited means at our command to inform them, the prejudice existing everywhere, where it is only known as a name, and not as it really is—a sustaining and beneficent truth—to say nothing about the internal dissensions among ourselves (of all obstacles to our progress the most paramount) are such stern and formidable facts that if our readers attempt to gauge any one of them, even then they will only faintly recognise the obstacles to be overcome, and how very pertinent becomes the question—Who will aid us?

We have now nearly 2,000 weekly readers, which keeps increasing. This, to us, is a most serious fact,—a spirit of in-

quiry has been raised. How shall we answer it? If the people cry for bread, shall we give them a stone; or a fish, shall we give them a serpent?

Is there not a wide sphere for usefulness, then, to induce the best trained minds of the movement, who see something more in Modern Spiritualism that's vastly more valuable than an incipient science or a crude philosophy, though we don't "despise the day of small things," to make use of our pages as one of their vehicles for responding to that spirit of inquiry which all (who have aided in the promotion of Spiritualism) have evoked.

We are not angling for support in opposition to any of our contemporaries, whose methods we heartily appreciate. Nay, we cherish with a high regard their past and present efforts, which have not only very largely contributed to our own existence as a periodical (without, we believe impairing their usefulness) but likewise in extending the area of human knowledge and deepening and broadening the sympathies of mankind.

We would not pen another line, if we thought our contemporaries would for a single moment consider our remarks to imply any disaffection or disloyalty to them. We desire the rather to say—"Come let us reason together" how we can most effectually co-operate to obtain the best conditions favourable to the growth of Modern Spiritualism in our midst:

We are not craving for pecuniary assistance, we are appealing to those who, by culture and education, are best fitted to direct and develop, to council and advise, to aid us men of the North to answer and adapt ourselves to that spirit which has been enkindled by the promulgation of the facts and teachings of Spiritualism.

If, as we fully believe there are those in our midst not only able but willing to impart a higher and healthier tone of fact, and information through our pages, we can assure them no editorial we will try their "prentice hands" on the MS. they choose to furnish us, but in all cases they shall be provided with proofs for their own approval or amendment prior to their publication.

We hold the *Herald of Progress* in trust for the movement, and most willingly will we yield it up, if assurances are given us that it is passing into capable and disinterested hands, but, like true sentinels, we will guard it (as long as we are able) from passing into the hands of private speculators who are always more concerned for their own narrow interests than the larger interests of truth.

JOTTINGS.

Several friends suggest that the *Herald* be raised in price, and we are obliged for the kind interest thus displayed, but we wish to point out that there are several better plans, those who would willingly pay twopence, can easily buy two copies weekly, or they can remit a subscription to the gratuitous circulation of the *Herald*.

The friends at Spennymoor, suggest that we open a general subscription list for the gratuitous distribution of the *Herald*, and we think it worthy of adoption. Any societies ordering 25 or more copies weekly, will have some of the back numbers sent therewith gratis.

One mode of aiding the *Herald* is by sending advertisements, or by procuring them from the large advertizers. Wherever our

friends have influence in this direction, we would ask them kindly to exercise it. A very little aid in this way would soon strengthen our hands.

Mr Enmore Jones writes that replies to articles ought to be signed by names known as possessing influence, say as trance speakers, or known writers, at any rate real names should be appended to all articles containing historical or other assertions.

Public speaking, the press, and the circle as agencies for the spread of our principles, all require that the spirit of fraternal love should prevail. Let this be so, let us feel our responsibility to make it so, and our Father God, by the ministry of his angels—our spirit friends—will render it subservient to the spread of Spiritual truth and the weal of humanity.

It was refreshing to hear a conversation the other day between two orthodox professors as follows:—

- A. You seem very callous as to money matters, you do not cultivate that high sense of right which is necessary to the existence of private property and business and commercial institutions.
- B. I do not believe in business, I believe in Christianity.

Mr W. H. Harrison, of the *Spiritualist*, has given a good report in the issue of 20th inst., of his lecture on the text, "If a man die shall he live again?" and we are glad to see so experienced an enquirer referring to some of the old arguments in support of the future life. He says—"How could a butterfly reveal to a caterpillar its life and surroundings? Nothing in the antecedent experience of the caterpillar would enable it to assimilate the ideas. In clairvoyance and thought-reading, we see some of the powers of the freed human spirit flashing like jewels in man while still robed in flesh." We thought, as we read this statement, of the negative testimony of the stars which are shining upon the sepulchres of the wisest of men, and if there is no life for ever for our race, then these burning orbs have pursued their wondrous course for thousands of years, and the minds that observed them, foretold their positions, weighed their gravity, and calculated their distances have fallen into the darkness of oblivion. If so, God has planned the conservation of the mere material universe, and forgotten his own image, his sons and daughters, his own immortality which he has given them. This cannot be—thought, will, love, and all the attributes of the soul must be immortal.

Spiritualism does not seek to uphold monarchy, or to secure a democracy, and it should not aim to uproot existing religious organizations, saving by establishing a fraternity, a universal justice, a sense of duty, and a worship of truth.

It asserts adhesion to eternal principles, commits itself to no dogmas, and has a living faith in love, law, order, and justice demanding for every man his rights, giving to the broken-hearted peace; to the poor, joy; to the persecuted and down-trodden, a home in their Father's house.

MISS WOOD'S SUNDAY SEANCE.

There was a very large attendance, and, before the arrival of the medium, there arose a devotional spirit, and she was greeted with the harmony of some 40 voices when she entered the seance room. Almost immediately she had been secured in the cabinet with the screws, the box was moved on the outside, showing the

presence of the spirits, and then it was spelt out "join hands," when a form came out in a good light, and responded by motions to numerous questions, went to the weighing machine, and the weight registered was 23 pounds. Several of the sitters were shaken by the hand or touched, and some of the little children present were saluted with a kiss. Then "Pocha" made her appearance, and seemed much taken with the children. One little girl—Sarah Scott—was taken inside the curtains, and asked to see that the cabinet was still fastened with the screws, which she audibly reported to be the case. Then "Pocha" took an infant from a lady present, and carried it into the recess, soon restoring it. Another form came soon after, who also weighed and registered 43 pounds, going into the recess while the light was struck to read the scales. It was notified that she would again weigh, and in the space of a minute came out again and weighed 51 pounds. A stouter form afterwards came out, claiming to be the mother of a gentleman from North Wales, who was present. The power was then exhausted, and a most successful circle closed soon after four, being a great improvement upon protracted sittings.

FORM MANIFESTATIONS, WEIR'S COURT.

Sunday, 22nd May.

The attendance was very large—a gentleman from India, one from Blackburn, one from North Wales, and a number of friends from other towns were present, who did not all know the terms of this particular circle. For the information of strangers, we may state that the Sunday meeting at 2-30 is for Spiritualists only, and a uniform charge of 1s each is the rule.

If persons at a distance will address a card to the managers of the circle, 29, Blackett Street, before coming, stating the number wishing to be present, it would be as well. The committee would be disposed to give all possible facilities for Spiritualists in the provinces to attend this circle, in a financial sense as well as in every other way.

LECTURE HALL, WEIR'S COURT.

Sunday Morning.

Mr Gibson was controlled by our old friend, Mr Norris. The manner, the cough, the voice, and other characteristics made the presence of the spirit more powerfully realized, and several of the audience were in tears of joy.

He said in earth-life he had felt justified in doing certain things which he now saw was contrary to the Law of God, and counselled us to have a sense of our responsibility, and above all things, have a Will in harmony with right. You may do many things which you may hide now, but when you come into spirit-life, everything will be open to your gaze—every stage of your existence will be exhibited to yourself and others. I have often smiled at the notions of Orthodox believers in hell fire. I have not experienced the roasting literally, but I have felt the mental agony, and at first my eyes were beclouded to all the beauties of this state of being, but gradually spirits have come around me with consolation, and I feel a joy, a comfort, and an assurance, Thanks to Him who sent these controlling intelligences. I see as I ought to see now, and I can drink in the glorious sweet milk of kindness. No tongue can tell, no language express what I wish to say. Not long before I passed to this state, I promised to appear in a more powerful manner than I am now doing. If it was not for that promise, I should not try so much to materialize. As I neared the spirit-land, I felt attraction to the dear

young children more than to any one else, and could not understand why. But I now see that it was a gradual and sure way to school me into the pure and innocent conditions of my present life. I can now see my failings, and I will tell you some that you may learn. I used to ridicule the testimony of prophets and the history of Jesus. I find that they were worthy of double honour, because they lived near to God, and this high attainment is best shown by living closer in love with one another. I used to ignore prayer, but find I lost a great deal by neglecting it. I used to wonder if the malady I suffered from in earth-life would affect me here, but I find the power of control is leaving me, and will speak to you another time.

Mrs Norris was present, and was much affected.

Mr Maher gave testimony to having seen our friend, Mr Norris, clairvoyantly, at one of the circles.

Mr Swanson gave some stirring remarks as to the duty of Spiritualists to become harmonious, and to develop circles in their own houses, and a most delightful meeting closed with a benediction by Mr Hare.

At the evening lecture, our friends, Mr and Mrs Hunter, were both touched by unseen hands, which is not unusual, but on this occasion, Mrs Mellon saw a spirit behind each of them—a lady and gentleman, and called Mr Kersey's attention to them, but he could not see them. On going out of the room, Mrs Mellon named the matter to Mr and Mrs Hunter, and of course they then felt quite sure of the spirit touches which they had felt during the meeting, thus the phenomena goes steadily on.

The Evening Lecture was given by Mr. J. A. ROWE, of North Shields, and was quite a treat; the subject being

DEATH AND THE RESURRECTION.

The New Testament, he said, was full of the doctrine of the Resurrection. Spiritual teachings were in entire harmony, but met with opposition from the orthodox and materialist. Before I was a Spiritualist, the lecturer went on to say, I was a Unitarian, and that view has been confirmed. I look upon Jesus as a special messenger. His main teaching was the Resurrection; he chose his apostles because they were mediums; he chose the best of them to accompany him to the Mount of Transfiguration where Moses and Elijah appeared. This showed that they believed in the Resurrection, and, if true then, there is no occasion to talk against Spiritualism to-day. Jesus was a man who went about doing good. No wonder he was revered as a God. His followers were baptized with wondrous spiritual powers, after waiting a given time at Jerusalem, and sitting with one accord in one place. Hence, the Pentecostal outpouring, and the seeming miracle of the gift of tongues. Spiritualism endorsed, repeats and explains this. I will read to you some of the revised New Testament. The history of Paul's conversion, when his Sadduceism was overcome, and he knew that Jesus had arisen, and then I point you to the history of Ananias, who was told by a spirit that Paul would come to him, as a further illustration of the truth of our experience in the spiritual movement to-day. Paul, before Felix, said "Touching the Resurrection of the dead am I called in question," and gave a history of his vision of Jesus as a proof. Some time ago, I stood at the grave of my own darling little boy, and asked myself where is the life? I could picture his sweet smile, I could recall his engaging ways, his innocent gaze—his all-trusting confidence in a mother's love. But where was the locality to which he had flown? I had not heard of Spiritualism then, but I heard a voice distinct and clear. The little life that has been lost to you will be restored. I thought, yes—at the trumpet-sound when the last day comes—not before. The voice was no comfort to me until, in consequence of this sad experience, I investigated Spiritualism, and found the dead alive again, the lost found. After following up the arguments deducible from Scripture very clearly, the lecturer turned his attention to the materialistic objections, which he handled in a scientific manner. He proceeded to localize the spiritual heavens, and closed with a poetic benediction as follows:—

May He, who through all nature reigns supreme,
In this our day the best design unfold;
Which through the ages like a golden dream,
Has been by SEER seen, and oft foretold—

That peace shall like the dew of heaven descend
And shed its influence on the earth's broad breast,
Whilst the remembrance of the past shall lend
A deeper joy to the now truly blessed.

SPECIAL SEANCE, WEIR'S COURT.

Monday, May 23rd.

Miss C. E. Wood, medium. Present—Messrs Howell, Lambelle, Edge, Wolstenholme, Maher, Walton, Haydock, Thompson, Hare, Mrs Norrace and granddaughter, Mrs Hare and Miss Hare, Mrs Collins and relative, and Miss Emma Wood.

The forms were rapidly developed under the usual conditions, a female spirit came out first, and was weighed on the scales, being 26 pounds. Then "Pocha" was a long time visible, and every one of the sitters was called up and passed behind the curtains to see and feel that the cabinet was just as securely fastened as at the commencement. After which, she seemed to change into a much taller form, who passed round to all the company. Then another form went all round the circle behind the sitters, and appeared much exhausted by the effort. A tall form—a male spirit—shook hands with several, and his hand was very large. Mr Thompson knew and recognized the form and stood up beside him, to see the difference in height, during which the spirit at first shorter, increased six inches in height, and towered above him. A very elderly and feeble lady came, claiming to be the mother of Mr Edge, of Llandudno, and then a small form emerged which gradually developed until it rose to the height of six feet six inches and seemed proportionate in size. This was a marvellous appearance. I regret, from want of space in this week's *Herald*, I cannot give a fuller report. All the sitters are ready to testify to the facts and the test conditions. J. HARE.

General News.

Mr William Westgarth, of Sheriff Hill, will give two Inspirational addresses on Sunday first, at the house of Mr J. Atkinson, No. 11, New Rows, Washington Colliery.

Mr T. M. Brown will visit Bedlington furnaces and North Seaton at the week end. Letters to be addressed—c/o Mr W. Scott, Stable Row, North Seaton Colliery, up till Tuesday.

On Sunday, June 5th, the experience meetings, both morning and evening, will be specially addressed by our old friend Mr Armstrong. Mr Ogle has also consented to give a history of his discovery that Spiritualism is true.

Mr Walter Howell has been at Newcastle for a few days taking a recess, and is the guest of Mr Lambelle. He is a very genial young medium, and we cordially recommend him to all who may require his services. We shall publish one of his addresses shortly.

NEWCASTLE SOCIETY.—Subjects of Mr Wright's addresses—Morning, at 10:30, "The True Requirements of a Religion of Law;" evening, at 6:30, "Spiritualism, a help to Religious Progress;" and on Monday evening at 8, "Spiritualism and the Times."

Robert Harper, of Birmingham, is about to take a month's tour in the North of England and Scotland, and is open to engagements to lecture on Spiritual subjects. He will also offer his services in Spiritual Healing. Address 90, Princess Road, Edgbaston, Birmingham.

GOSWELL HALL.—On Sunday last, Mr E. W. Wallis occupied the platform of this hall, both morning and evening, and, owing to this being his farewell visit previous to going to America, a large number of his friends and well-wishers gathered to bid a short good-bye, and wish him every success in his mission, also a safe and speedy return home. The subject of his morning's discourse was "Trance and Inspirational Mediumship considered," evening, "Three Aspects of Spiritualism." On Sunday evening next, a promising trance medium, by name Mr Walker, will make his *debut* in public on this platform. We hope the friends will rally in good numbers and give him a hearty reception. On the Sunday following we expect a debate will take place between Mr Holmes and Mr Carpenter, of which further notice will be given.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—On Sunday last, Mr J. C. Wright delivered two addresses in the Concert Hall. In the morning at 11 o'clock, John Lamont, Esq., in the chair, and in the evening at 7 o'clock, Mr Ainsworth in the chair. The addresses were in Mr Wright's usual style, and were much applauded. His Sundays are all engaged to the end of this year.

QUEBEC HALL.—Mr Iver MacDonnell lectured at the above hall as usual. The subject which he spoke upon was the "Triumph of Christianity." He maintained that the moral and spiritual teachings of Jesus would in the future become better understood, and that as the world progressed, the people would more universally practice them, and thus in time would the "Triumph of Christianity" be brought about.

Mr T. M. Brown will give two Trance Orations at Cambois, on Sunday, May 29th, subjects to be chosen by the audience, and Mr W. Westgarth has kindly proffered his services to give two addresses free for the benefit of the men lying sick at North Seaton, on June 5th. We hope that all Spiritualists and non-Spiritualists will muster on this occasion. Time for meeting 2 and 5:30 p.m.

MANCHESTER AND SALFORD ASSOCIATION.—Mr Gallagher lectured on Sunday; the room was quite full. His healing powers are remarkable. May it please God to give us more honest, sympathetic, true-hearted men like him. The spirit-world seem to have had him under their control from his youth. He has promised to attend to patients once a week at Mr Thompson's, Trinity Coffee Tavern, Salford, where other information can be obtained.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETIES.—On Sunday, June 5th, (Whit-Sunday,) Mr Wallis, of Nottingham, will give two Inspirational addresses. In the afternoon at 2-30, in the Temperance Hall, Grosvenor Street; and in the evening at 6-30, at 268, Chapel Street, Salford. This being his last visit prior to his departure for America, we hope our friends will attend in good numbers, and encourage this most popular and deserving worker in the cause of truth and progression.

QUEBEC HALL.—On Sunday, May 29th, at 7 p.m. prompt, Mr J. Veitch will lecture on "The Claims of the Church." Monday, the 30th, at 8-30 prompt, Miss Gay will lecture; subject, "Man and Woman—Spiritual Beings." Wednesday, June 1st, at 8-30, Mr F. O. Matthews gives clairvoyant descriptions. This meeting has become one of extraordinary interest, exciting the wonderment of all. On Saturday, at 8, the usual seance—Mr F. O. Matthews medium. Mr Hancock attends half-an-hour earlier to speak with strangers.

SPIRITUALISM!—On Sunday, May 29th, Mr. E. W. Wallis, of Nottingham, will pay his farewell visit, previous to leaving England for America, when he will deliver two lectures at 2-30 and 6 p.m., in the Spiritualist New Meeting Room, 176, Union Street, Oldham. Subject, afternoon—Endless Torment, or Eternal Progress." Evening—Spiritualism, the Key of the Bible." Collections at the close of each service to defray expenses. The Psychological and General Debating Class meet every Saturday evening, at 7 o'clock.

SOUTH DURHAM ASSOCIATION.—Last Sunday, Mr Jas. Dunn lectured in the Temperance Hall on "The Efficacy of Prayer," chosen by the audience, which was much appreciated; and some questions were answered at the close. We hold a school for children, and adopt the Lyceum plan as far as we can. Seven of the oldest scholars gave us recitations, and acquitted themselves splendidly. At the Temperance Hall, Gurney Villa, on Sunday, May 29th, a monthly meeting at 2:30 p.m. At 6 in the evening, Mr W. Hopwood. On June 5, at 2:30 p.m. and 6, Mr William Scott, of Darlington.

LADBROKE HALL.—On Sunday last, a crowded audience assembled to listen to the guides of Mr J. J. Morse, who discoursed in a most able and eloquent manner upon the subject previously decided upon by his controls—"A forgotten God." So large was the audience, that the arrangements of the Hall were found to be insufficient. Mr F. O. Matthews, who conducted the latter part of the service, was eminently successful with his clairvoyant descriptions of the Spiritual surroundings of several individuals in the Hall, who for the most part were entire strangers. Mr Knight-Smith, whose very graceful singing, forms no unimportant part in the service of this Hall, gave great satisfaction in rendering a solo from "Elijah." Mr Holmes,

who is now no stranger to London Spiritualists, will lecture here on Sunday next, taking the platform both morning and evening.

Mr Wallis will occupy the Grosvenor Street platform on Sunday, the 5th of June, and give a farewell address previous to his departure for America. He will take the whole of the collection on that occasion. We are anxious for as many friends to be present as possible, and hope they will give liberally.

QUEBEC HALL.—It only requires that those who are living within easy access of the above Hall should be made aware of the interesting character of the meetings that take place on Tuesday evenings. On Tuesday, the 17th inst, an excellent lecture was delivered by Mr James Veitch, on the subject—"The life of Martin Luther," all who were present expressed great satisfaction.

WHAT AN ENGLISH OFFICER SUFFERED.

"All young girls have friendships one with another; and when I was seventeen, my friend, above all others, was Kate L——. She was a young Irish lady, my senior by three years—a gentle, affectionate, pretty creature, much devoted to her old mother, and exercising constant forbearance towards a disagreeable brother, who would persist in playing the flute, though he played both out of time and tune. This brother was my *bete noire*; and whenever I complained of his bad playing, Kate would say, 'Ah, wait till Robert comes home; he plays and sings like an angel, and is so handsome!'

"This 'Robert' had been with his regiment for some years in Canada; and his coming home was to be the happiness of mother and daughter. For three months before his return nothing else was talked of. If I had had any talent for falling in love, I should have done so, in anticipation, with Robert L——; but that was not my weakness; and I was much amused with my friend's speculation as to whether Robert would fall in love with me, or I with him, *first*.

"When we met, there was, happily, no danger to either. He told Kate that her friend was always laughing; and I thought I had never looked on a face so beautiful in outline, and yet so haggard and painful. His large blue eyes were deeply set, but always seemed looking for something they could not find. To look at *him* made me uncomfortable. But this was not so strange as the change which, after a time was evident in Kate. She had become, in less than a week, cold and constricted. I was to have spent a day with her; but she made some apology, and in doing so, burst into tears. Something was evidently wrong, which I felt satisfied time must disclose.

"In about a week more she came to see me by myself, looking ten years older. She closed the door of my room, and then said she desired to tell me something which she felt I could hardly believe, but that, if I was not afraid, I might come and judge for myself.

"After Robert's return, she said, for a week or so they had been delightfully happy. But very soon—she thought about the tenth day, or rather night—they were alarmed by loud raps and knocks in Robert's room. It was the back room on the same floor on which Mrs L—— and her daughter slept together in a large front bed-chamber. They heard him swearing at the noise, as if it had been at his servant; but the man did not sleep in the house. At last he threw his boots at it; and the more violent he became, the more violent seemed to grow the disturbance.

"At last his mother ventured to knock at his door and ask what was the matter. He told her to come in. She brought a lighted candle and set it on the table. As she entered her son's favourite pointer rushed out of the room. 'So,' he said, 'the dog's gone! I have not been able to keep a dog in my room at night for years; but under your roof, mother, I fancied, I hoped I might escape a persecution that I see now pursues me even here. I am sorry for Kate's canary-bird that hung behind the curtain. I heard it fluttering after the first round. Of course it is dead!'

"The old lady got up all trembling, to look at poor Kate's bird. It was dead, at the bottom of the cage—all its feathers ruffled.

"'Is there no Bible in the room?' she enquired. 'Yes,'—he drew one from under his pillow: 'that, I think, protects me from blows.' He looked so dreadfully exhausted that his mother

wished to leave the room, to get him some wine. 'No: stay here: do not leave me!' he entreated. Hardly had he ceased speaking, when some huge, heavy substance seemed rolling down the chimney and flopped on the hearth; but Mrs L—— saw nothing. The next moment, as from a strong wind, the light was extinguished, while knocks and raps and a rushing sound passed round the apartment. Robert L—— alternately prayed and swore; and the old lady, usually remarkable for her self-possession, had great difficulty in preventing herself from fainting. The noise continued, sometimes seeming like violent thumps, sometimes the sounds appearing to trickle around the room.

"At last her other son, roused by the disturbance, came in and found his mother on her knees, praying.

"That night she slept in her son's room, or rather attempted so to do, for sleep was impossible, though her bed was not touched or shaken. Kate remained outside the open door. It was impossible to see, because immediately after the first plunge down the chimney, the lights were extinguished.

"The next morning, Robert told his family that for more than ten years he had been the victim of this spirit-persecution. If he lay in his tent, it was there, disturbing his brother officers, who gradually shunned the society of 'the haunted man,' as they called him—one who 'must have done something to draw down such punishment.' When on leave of absence, he was generally free from the visitation for three or four nights; then it found him out again. He never was suffered to remain in a lodging; being regularly 'warned out' by the householders, who would not endure the noise.

"After breakfast, the next-door neighbours sent in to complain of the noises of the preceding night. On the succeeding nights, several friends (two or three of whom I knew) sat up with Mrs L——, and sought to investigate, according to human means, the cause. In vain! They verified the fact; the cause remained hidden in mystery.

"Kate wished me to hear for myself; but I had not courage to do so, nor would my dear mother have permitted it.

"No inducement could prevail on the pointer to return to his master's room, by day or night. He was a recent purchase, and, until the first noise in London came, had appreciated Robert's kindness. After that, he evidently disliked his master. 'It is the old story over again,' said Robert. 'I could never keep a dog I thought I would try again; but I shall never have anything to love, and nothing will ever be permitted to love me. The animal soon after got out; and they supposed it ran away, or was stolen.

"The young man seeing his mother and sister fading away under anxiety and want of rest, told them he could bear his affliction better by himself, and would therefore go to Ireland, his native country, and reside in some detached country cottage, where he could fish and shoot.

"He went. Before his departure I once heard the poor fellow say, 'It is hard to be so punished: but perhaps I have deserved it.'

"I learned afterwards, that there was more than a suspicion that he abandoned an unfortunate girl who

'Loved not wisely, but too well;'

and that she died in America. Be this as it may, in Ireland, as elsewhere, the visitation followed him unceasingly.

"This spirit never spoke, never answered questions; and the mode of communicating now so general was not then known. If it had been, there might have been a different result.

"As it was, Robert L——'s mode of life in his native country gave his mother great anxiety. I had no clue, however, to his ultimate fate; for his sister would not tell me where in Ireland he had made his miserable home.

"My friend Kate married immediately after her brother left. She was a bride, a mother, and a corpse within a year; and her death really broke her mother's heart: so that in two years the family seemed to have vanished, as if I had never known them. I have sometimes thought, however, that if the dear old lady had not received such a shock from her son's spiritual visitor, she would not have been crushed by the loss of her daughter; but she told me she had nothing left to bind her to this world.

"I have often regretted that I had not watched with my young friend one night; but the facts I have thrown together were known to certainly twenty persons in London."—Mrs Hall.

A SINGULAR CLAIRVOYANT VISION.

Allow me to relate an instance of "clear vision" which occurred in the case of a patient who came to me a few months ago. At that time she had no faith in her own spiritual vision, or that of any other persons in this age. After the first treatment she saw her spirit mother, and her sister who passed on before she was born, and could hear their voices and instructions. The lady was one hundred miles from home, and could see things at home as distinctly as though she were there. Among other things she saw that her pet dog was lame, and spoke to me of it at the time; the next mail brought word that her dog was lame, and they could not account for it.

On her return home this dog was either enticed from the house or went of its own accord. The family travelled some one hundred miles to find it, but to no avail. After giving up further attempts to recover it, this lady saw it by her inner vision, in an adjoining town, tied in a house behind a blacksmith's shop. The lady (as also were the members of the family) being connected with the evangelical church, did not dare to say she saw it as described, but said she had the impression that it was in such a town—naming it.

In a few days a person was in the village and told the family that he thought he saw their dog in the town named, and on the strength of this statement, they visited the town and the house seen in the vision, and there found the dog as clairvoyantly described by the lady. The dog was taken home—being in itself a living and practical demonstration of the fact of spirit-vision.

This occurred, to my knowledge, in a locality where but little is said or known of the Spiritual Philosophy, and in a family which stands high in the town, and is identified thoroughly with an evangelical church. The lady in question now has beautiful visions of the spirit-life, but the philosophy is so much in opposition to her previous religious belief and instruction, that she dare not make it known publicly, therefore I refrain from giving the names of the lady and the town, but assure your readers that this narration embodies a fact that will bear the closest investigation.—*Banner of Light.*

THE SUMMER LAND.

The Summer-Land, dear sister,
Is where our loved ones go;
And its fields are all around us,
Only hidden by dust and snow.
We have heard them speaking near us,
And seen their angel hands,
And we know they live and beckon us
To those holier, fairer lands.

They know God's laws in nature,
And obedience brings their peace;
All sorrows are changed for joy and love,
And our happiness finds increase.
Our summer should be to-day, sister,
We should live in the spirit's light;
And, while our bodies may change to dust,
We shall find no winter or night.

We can clasp those loving hands, sister,
Whose grasp has been loosed from ours,
For the Source who has given us being and life
Has given us marvellous powers.
We can gather a body about us,
Like the one that once we wore,
When we visit our earthly friends, who mourn
That we crossed to the other shore.

So do not look to the stars, sister,
For your darling passed away;
He stands by your side in manly pride,
And guides you day by day.
And his love in silence blesses you
When he hears your spirit call,
And a grander love—of the Infinite—
Overspreads and blesses us all.

LIST OF SOCIETIES.

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

President: MR. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
Hon. Cor. Sec.: MR. W. C. RONSON, 8, Brandling Place, Newcastle.

LECTURES.
Sunday, May 29.....Mr. J. C. Wright.....at 10-30 and 6-30.
Monday, " 30....." " ".....at 8 p.m.
Sunday, June 6....." " ".....Experience Meetings
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.
Sunday, Seance, 2-40 p.m...."Form Manifestations," Miss C. E. Wood
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
Thursday, Seance, 8 p.m...."Form Manifestations," Miss C. E. Wood
Saturday, 8 p.m....Developing Circles for Members and Friends (free)

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members. [Adv.]

Gateshead Spiritual Society.

Sec., Mrs Browis, 27, Greensfield Terrace, Gateshead.
Sunday Services closed during summer months.

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr G. Hall, Choppington Colliery
West Pelton Spiritualists' Association.

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

Cardiff Spiritual Society.

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

Birmingham Society of Spiritualists.

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

Birmingham Christian Spiritualist Society.

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

Leicester Spiritualists' Society.

Spiritualists' Lecture Hall, Silver Street, Leicester. Sundays, Public Services, 11 a.m. and 6-30 p.m. Thursday, 8 p.m., Members only.
Pres., Mr. E. Larrad, 10, Edwyn Street. Sec., Mr. R. Wightman, 56, Cranbourne Street.

Manchester and Salford Spiritualists' Society.

President, Mr. Shaw, 2, Little Gold Street, Pondleton. Secretary, Mr. J. Campion, 33, Downing Street.

May 29...Mr Place, Macclesfield

Walsall Spiritual Society.

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

Islington Spiritual Society.

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

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st. Pres., Mr. G. Dawson, 27, Ellosmere Street, Hulme, Manchester. Sec., W. T. Braham, 392, Stretford Road, Manchester.

May 29.....Mr J. Ainsworth

Glasgow Association of Spiritualists.

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

Goswell Hall (London) Sunday Services.

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

Nottingham Association of Spiritualists.

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

British National Association of Spiritualists.

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

Plymouth Free Spiritual Society.

Sec., Rev. C. Ware, 12, Stanley Terrace, Albert Road, Plymouth.
Sunday Services at Richmond Hall, Richmond-street, Plymouth; morning at 10-45, afternoon at 3, evening at 6-30. Developing circle, Wednesday evenings at 8; strangers only admitted through a member.

Yorkshire District Committee.

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

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

Plan of Speakers for May.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2-30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
29..... Mr Dent, Heckmondwike | June 5.....Mrs Illingworth, Bradford
(Wade's Meeting Room, Bowling, at 2-30 and 6 p.m.)
Sec. Mr. Smith, 7, Parsonage-road, West Bowling.

29.....Mrs Butler, Bingley | 5..... Mrs. Dobson, Batley Carr
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2-30 & 6 p.m.)
29.....Local | 5..... Miss Hanco, Shipley
Sec., C. Poole, 28, Park Street.

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2-30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.
29.....Mrs. Dobson, Batley Carr | 5.....Mr Wright, Koghley

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6-30. Sec., Mr W. Walker, 46, Conway Street, Halifax.
29..... Mr A. D. Wilson, Halifax | 5..... Mr. A. D. Wilson, Halifax

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

29.....Mrs Tate, Bradford | 5.....Mrs Butler, Bingley

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

29..... Miss Hanco, Shipley | 5.....Mr Hollings, Churchwell
BINGLEY.—Intelligence Hall, Russell Street, at 2-30 and 6 p.m.
Sec., Mr Amos Howgate, Crossdats, near Bingley.

29..... Mr Morrell, Koghley | 5.....Mr Armitage, Batley Carr
OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.

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 LONDON, June 12 and 26

KEIGHLEY, June 19th
 STAMFORD, July 24th

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(Farewell Visit.)

OLDHAM, May 29th, 176, Union Street, at 2-30, subject "Endless Torment or Eternal Progress?" at 6, "Spiritualism, the Key of the Bible."

ROCHDALE, May 30th (probably)
 MANCHESTER, June 5th, Grosvenor Street, at 2-30; Salford at 6-30

GLASGOW, June 12th and 13th
 NEWCASTLE, June 19th and 20th
 DARLINGTON, June 22
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