

tact. The will must act upon the brain, and the brain upon the nerve, and the nerve upon the muscle, and the muscle upon the solid substance moved. Will-power does not act independent of the organization, but through it. Therefore, when a table or any other physical body is moved without contact, it cannot be moved by will-power. Let us look at the other side of the question. Can this, which we call will-power, exert a force independent of brain, nerve, and muscle? If it can, this will-power becomes something distinct and separate from brain, nerve, and muscle. To admit that will-power can be the cause of these phenomena is to admit the basis of the spiritual phenomena and hypothesis. It is all that we contend for, that will-power can act outside of organization. Its acting outside of organization proves it to be an entity distinct from the white and grey matter of the brain. If you prove that will-power will suspend a table in the air without physical contact, you prove that mind is a force, and if it be a force, it is an individual force, and that force will not be conditionally dependent on organization for its continuity—that as a conscious individual force it will survive the change of death. Again, if it be assumed that mind can exercise a power independent of organization, there can be no scientific difficulty in the way in believing that spirits may do these things by the exercise of will-power. It is as difficult to conceive a man by will-power lifting a table without contact, as it is to conceive a spirit doing it. If will-power can do it in the first case, we apprehend no difficulty in spirits, by will-power, doing the same thing. When the scientific man begs the question by saying that these phenomena are produced by will-power, he makes a fatal concession to the Spiritualistic hypothesis. Again, it was a favourite maxim of Locke's, that nothing can come out of the mind which is not in it. That even will-power itself can only command knowledge that lies within itself. You cannot think any impressions which are not in the mind. You can only think of names which are in the mind, and of circumstances which are familiar in the mind. You cannot think of that which you do not know—hence, when you are told something which you did not know before, you are told it by another mind. When a half-a-dozen men are met together to investigate the facts of Spiritualism, and a spirit claims to be a personal disembodied intelligence, and speaks of facts impossible to be known by any person present, such a manifestation demonstrates the presence of an additional mind in possession of the information. The use of these facts proves the existence of a mind using them. When such a manifestation takes place, the cause cannot arise in the will-power of the sitters, because they are not in possession of the facts. Therefore, we say, there is an independent intelligence at work, personally distinct from the sitters. We call this intelligence a spirit, because we cannot discern it by the senses. Its existence is experimentally demonstrated by reason. Again, it may be asked, how do you know that this spirit is a disembodied human spirit? Because of the nature of its information. We know a man is a geologist when he can talk about geology; we know a man is a chemist when he can talk scientifically; we know a man is an astronomer when he can talk knowingly about the stars, and we know a spirit is a disembodied man, because it can speak intelligently about its earthly experiences, which are capable of independent corroboration. The evidence is as conclusive as the evidence adduced by David Livingstone that he pierced the interior of Africa. Having been in Africa, he could speak of what he had seen there, how he had spoken with the people and what were their manners, customs, and religion. He could speak about the rivers he had seen and forded; he could describe mountains and valleys, and the general peculiarities and customs of the people he visited. The ability and coherence of the narrative would be obvious evidence of its genuineness. The spirit that describes to you intelligently, coherently, and circumstantially the events which occurred in its earth-life, must be accepted as genuine until doubt can be thrown upon the moral genuineness of the spirit. The assumption made by some that the phenomena of modern Spiritualism are produced by demons, displays a strong degree of theological infatuation. Demoniacal agency can only be proved by the results. A man may be a good man, and refute the dogmas of theology. A spirit may be pure, and not like the dogmatic teachings of parsons. That is not always a devil which is up in arms against the church. Sometimes wisdom itself is called a devil, when it refutes our folly. Hence, because the spirits come to teach hu-

manity the truths of experience, they cannot be in sympathy with the dogmas of every church, nor with the creed of every man. Because spirits do not preach always orthodox doctrine, is no evidence that they are demoniacal agents, but proves on the other hand they are conscientious—real men and women in the spiritual condition. The problem of another life is solved by the laws of nature. The question of immortality has invaded the domain of science, and nature speaketh out in volumes of eloquence that when a man dies he shall live again. This natural fact is intensely valuable to humanity, more so, perhaps, than any other fact. When a man knows he has another life, a heavy nightmare is lifted from his soul, nature wears a finer and a grander dress. The birds sing with a finer melody in the woods, the blue azure more intensely glows with the light of stars, the foliage and the beauty of the fields have an added charm. To have no realization of the fact of another life is to comprehend nature only in the sombre hues of death. No sweet voices of angelic melody, no soft invisible tread, no spiritual inspiration, no continued darling companionships with those we love; no angel whispers and guardianship. Man, the ending, the helpless subject of unfeeling law, doomed for a short time to suffer the pangs of outrageous fortune, and then sink into the oblivion of darkness. Such a conception of human life is too dolorous, melancholic, and sad, and out of all harmony with the gigantic forms of a glorious nature. Nature points man to another realm, in the invisibility of which, he is preciously embosomed—a perpetual subject of its inspiration and culture, and guided by the providence of its better thoughts in this life, and prepared for the higher and grander felicities of the next. Humanity take courage! thy intelligent spark is eternal. In the imperishable forces of consciousness, thy being will expand into the pure and the God-like, and nature in the universal ring of her testimony, emphatically pronounces that if a man die he shall live again.

FUTURE REWARDS AND PUNISHMENTS.

A Trance Oration delivered through the mediumship of Mr S. De Main, and reported by C. G. Oyston.

THE so-called Christian Churches employ the powerful machinery of future rewards and punishments to induce the outside world to make common cause with their faith. They assert that if men will but obey the dictates of their creed, they will be ushered into a great city, where their eternal occupation will be to stand before the throne with palms in their hands, and sing the praises of the Eternal One continually. True there are rewards and punishments, but their nature differs greatly from the Orthodox ideas held to-day. We will first consider the mode of punishment which is generally accepted by the churches. Their idea of hell has been borrowed from the ancient Jewish Scriptures. There was a certain place called the Valley of Hinnom, and in this valley altars were erected to the god Moloch. There the fires were lit, the altar prepared, and offerings of different human beings were made to their god. There were men employed to make a tremendous uproar in order to drown the piercing shrieks of innocent children as they were passing through the fire, and from this they have borrowed their idea, and given it a spiritual significance. They have made it plausible in their way of thinking, and it has hitherto suited the vile purposes of the clergy admirably. Now suppose for a moment that their idea could be true, that fire and brimstone are the elements used to administer chastisement to the reprobate sinner, how inconsistent and unreasonable are their deductions. You can understand how the material body can be burnt in a material fire on earth, but how will they make that which is immaterial become consumed in a material fire? Could they succeed in conveying it to the spiritual condition, they would require material fuel to keep it alive. Can there be anything more barbarous, Paganish, cruel, and intolerable than the Orthodox conception of future punishment? Their idea has been obtained from the heathen, and yet they will denounce the superstitious advocates of Pagan Mythology with all the energy their natures can command, and they even charge Modern Spiritualism with being a relic of Paganism. They have also a River Jordan through which the souls of men must pass before they arrive on the spirit shore. On the oppo-

generosity of those that conquered you; hence, you are traders, instead of dependants and slaves; and this isolation what has it brought as a benefit in its turn? I cannot detail any particular benefit from your keeping aloof from those that are better and wiser than yourselves; your gods mock you to-day, as they mocked you in the past, and turn a deaf ear to your supplications; but the God that is known and believed in by all, or nearly all, the thoughtful officials, is a God whose worship brings no degradation to the soul's reason.

I accompanied her every day; not ashamed to stand by her side; not ashamed to help her to mount the stool brought out for her for that purpose; not ashamed to hand her to the ground again. Her earnest face; her slight yet active body; her unassuming European dress; the absence of any useless jewellery or ornaments, proclaimed her love of thought, and the power that it bestowed on her; none of her own sex who had got into trouble through any indiscreet or thoughtless acts, but what were at once relieved, and, if necessary, at once received into her house; and she had great influence amongst European families there, although she did not court them for any favour for herself; oftentimes she has said to Christian ministers 'I love not your doctrine, but I love you for your work; and will go with you hand in hand. I am more free than any of you, for I seek neither office nor power, and I hope that by not seeking either, I may carry many of my countrymen to my mode of thought—my ideas of religious worship.'

I have seen them standing in groups whilst she was addressing her countrymen, and once she sternly rebuked a high European official, whose remark she overheard. The remark was in the form of a question. 'Was not the falsehood I told commendable under the circumstances?' And she answered, 'No; a lie is never commendable under any circumstances, for a lie can never do more or as much as the truth, so that there never arises any necessity for saving a life with a lie, for God, in whose hands are the issues of life, will not allow a lie to turn aside the justification of truth.'

I have not yet told you her name. She used to be called Selim, but her name was Tecumsah, and she was born of an ancient tribe, and she also claimed the right of a high caste or descent. She seldom referred to her birth, or the right that her birth gave her, except to any Brahmin disputant, and then she would retort and prove satisfactorily her claim.

Then came the time for my return home, and I felt that words could not express to her or to him what was my gratitude, what were my feelings, and they saw me even to the vessel's side. And then came my return home with a feeling that all the horrors possible had filled my soul respecting the power of wind and wave, and then to return home and meet with the same death or change on a navigable river, on a river on which occurs the first accident, and on a pleasure tour. The same sight has come to me once more, and that came to me on another River Thames, near another London. Holiday-makers stepped from their homes, and, bent on pleasure, steamed, as we steamed, to their destruction; and, like us again, embarked, and then the untimely end of husbands and wives and children going down on every side in hundreds. The very shouts and screams were enough to frighten the stoutest hearts! Yes, in spirit I was there also, but ere the sad accident happened to the vessel that carried me from time into eternity, I had reason to thank God that I had passed so much time and received so many lessons from this Indian woman. For, although I had never opened the door to infidelity before I met with her, still I had suffered it to look in at the window. Deep in my heart had sunk atheistic doubts, but they could not wholly make me an Infidel, but still did and could make me despondent, and weakened my sense of devotion. But I met with him and with her, and she strengthened my resolution, and in the hands of God, she taught me not to pray for those things which God doth not grant. She taught me that He intended all to strive for themselves; that He left all to battle with temptation, and she gently and pityingly blamed me for my intense wish of detachment from my lower nature. She gave me, as a possession, a grave sentiment of personal responsibility; in fact, she, a frail woman, bestowed on me my manhood, my love and respect, and my jealousy of self. I lay God spare her as a teacher in the future! May God raise her up as an altar before which her countrymen may prostrate themselves, and join with her in prayer to the one God, for her soul was indeed a sanctuary. Men that were within the sound

of her words chided, sneered, and ridiculed her; but if ever a soul had a perfect reliance in God, and a desire to do good, it was her. Her teaching was so chaste, so calm, so pure. Many through religious desire, seem, as it were, forced to cry out with violent rapture, repugnant to calm purity. Some conceive that their teaching is automatic, and that the mere reading of books written by unknown amanuenses was all that was required. But with her, it was absolutely talking together by the way of every day life, at all times, at all seasons, every journey was an useful one on her mission, and every passing hour found its use.

To her, and to her alone, do I owe this fact—that the soul's freedom was at once mine when my body slipped into that gulf of water, and that when it went and I was free, my soul could grasp that freedom with a knowledge that alas! was not in the possession of ten out of the hundreds of those unfortunate sufferers. Believe me that thousands that are church-goers Sunday after Sunday, when the great change comes, will be as fully surprised at free-will and consciousness hereafter, as were my fellow-sufferers then, and as were the unfortunate sufferers of the 'Victoria' in that further London, in that further Thames. In both cases the sufferers were loyal subjects of the Queen. English names, English traditions, and the same untimely end. I intend coming again, and giving a name to one body that, being unclaimed, lies in a nameless mound. But some preparation is due to those who gave me birth, and who are sorrowing, but not without hope, for the certainty of my death has never reached them, and this my first communication will, on their perusing it, rouse their attention and fix their expectation, and then I will come again to you, and possibly, if conditions allow, I will visit them. May the God of all nations bless you. Good morning."

This is a strange control. It evidently has an object, and that object is to draw the attention of the parents to the strange story of the control's experiences and narrow escape from death in one of those fearful cyclones which every nine or ten years cause so much havoc in the Hooghly. The Bore alluded to was, if my memory serves me right, one that occurred simultaneously with the cyclone which did so much damage in October, 1864 or 1865. I had no personal knowledge of this African Stevedore, but I recollect often seeing one driving about in a buggy—a fairish woman, who I thought was a half caste. Personally, I have no doubt of the truth of the story, and I have very little doubt that some of the Calcutta readers of this record will be able to trace out the facts bearing on it. A story of this sort will attract many more than would some of the controls giving a far higher philosophical ground. The verification of ordinary every-day events which, according to every probability, could not be known to the Sensitive, will draw many more to a belief of spirit communion than would, in all probability, much higher matter. I am not astonished at the reluctance of mankind to accept a belief so entirely at variance with all pre-conceived notions of life and everything connected with it. I cannot forget the various phases of scornful rejection at first, mistrust, and self-doubts, fear, and at last confirmed acceptance through which I went. I do not wish to flatter myself, but I do not think there are many who would take the trouble I have taken. But I am already beginning to reap the benefit. Many outsiders, who at first indulged in hard expletives whenever the subject was broached, are contented with saying—"There may be something in it, but I do not understand it."

A LECTURE ON MIND IN MAN AND ANIMALS.

BY WILLIAM HITCHMAN, M.R.C.S., &c., &c., &c.

(Continued from page 357.)

The phenomena of the Human Mind, whatever be the nature of its essence, are, according to scientific evidence, not necessarily connected with molecular organisation of the Brain. Although the fibrous structure of the brain itself may not remain in an unimpaired state, mind is vigorously manifested throughout the body generally; still it may exist in it in a latent condition, as we observe in the various kinds of fluids, from which new creatures endowed with mental phenomena, are continually developed. But here, it has been enquired, is this latent condition of the mind only the state of rest of a power inherent in nervous combinations of matter? Or can the mental principle, itself inde-

pendent of all matter, be at one time *superadded* to bodies for temporary purposes, at another, *separated* from them? Do the molecules, according to the present teaching of Materialism, *return*—when the matter, animated with the latent state of Life, and Mind, is *decomposed*, into its ultimate elements, to become the source of new protoplasm—when again brought together in the requisite combination? Or are the principles of Life and Mind, in their latent state, *independent* of the decomposition of the molecules? Is their essence of an *immaterial* nature, and not the property of molecules at all? or of a nervous combination of molecules? Although cerebral Physiology and Materialism are alike impotent and helpless to afford an adequate solution of these problems in the Science of Man, still there are important facts which have a significant relation to this question of Anatomy and Intellect. There are, I say, forces in Nature which, although not independent of matter, nevertheless pass from one body to another without the material substance of either of them undergoing appreciable changes, such natural forces, I mean, as Light, Electricity, and Magnetism. The very existence of these principles, their manifestation in bodies, and their passage from one body to another, is an irrefragable proof, without going further in this direction, that the present teaching of Physical Science, the doctrine of sheer Materialism, which admits the existence of *no* principles, except as properties of molecular motions, is without foundation in Nature or Truth; and without identifying vital and mental principles with the ordinary chemical and physical forces of the Universe, I must express my conviction that no well ascertained facts in Natural Philosophy tend to disprove the existence of an immaterial principle independent of matter, though its powers be manifested, for the purposes of this material Planet, in molecular organic bodies.

As to Mind, therefore, being the "*exclusive*" function of cerebral organisation, as repeatedly affirmed by some of the leading Members of the British Association for the Advancement of Science, I see equal reason to agree with the Barber-Professor, that the only use of the Brain is "to percolate through the skull, and nourish the roots of the hair." *Per contra*: let the mind pass suddenly, by will or accident, into a train of profound thought, whatever the subject; and the whole external world disappears utterly, though the physical phenomena producing, and the cerebral organisation receiving sensations, remain precisely as before. Every sense is sleeping while the Mind is awake, nay active, *within itself*. If this molecular origin of the nature and identity of Soul were alone true as the attraction of cohesion and chemical affinity, we are called upon to admit as possible, nay actual, a molecular rapidity of *incessant* change in nervous matter or vesicular neurine, the boundless extent of which neither consciousness itself can realise nor the wildest imagination conceive: withal, the power which the Mind exercises by the faculty of Volition over the rapid *succession* of its thoughts, independently of morbid changes within, and all diversified action without the Brain, is, I think, a point in the physical history of intellectual phenomena at once and for ever fatal to the exclusively *molecular* process of human thought and feeling. To affirm therefore, that the growth of each idea is molecular, and that no mind exists save as a result of some physical force in cerebral organisation, is, like Materialism itself, in my judgment, untenable—an affirmation and a fallacy unworthy of the science of the present day.

Although in some lunatics considerable structural changes have been found in the brain after death—in many other cases, equally decisive, particularly when the insanity is hereditary, no morbid change whatever, can be detected, or recognised in the microscopic fibrous texture of Hemispherical Ganglia, with the most perfect means and extensive knowledge of our best Pathologists. Moreover, *per contra*, very considerable disease has been discovered affecting both hemispheres and membrane without the mental faculties having suffered at all—in fact, the mind has been even more brilliant than usual—as the last respiratory effort ceased. I assert that, when viewed scientifically, mental principle has *not* its seat in the brain alone, either in Man or Animals, and that numerous unequivocal and important facts point to the belief that the source of the passions is rather the abdominal and thoracic viscera.

That the Mind is not "*invariably*" dependent upon a molecular condition of the brain is, at least, partly shown in the circumstance, that the intestinal canal, liver, uterus, lungs, and heart, are *exclusively* the seat of disease in lunatics—when no anatomical change has ever been exhibited in the cerebral organisation, or any portion thereof—in a scientific point of view, it is surely

reasonable therefore to *infer*—because the knowledge of Professor Tyndall himself—*quoad* the Anatomy of the Intellect—is but an "*inference*"—that the source of the mental functions, in some essential measure, may, likewise, exist in *those* organs. Experiments on animals prove that even sudden lesion of one entire hemisphere does not produce total loss of intelligence or complete stupor—that in point of fact these effects do not follow until both are removed, and we know that the medulla oblongata, and its prolongations in the brain, are not proportionally larger in Man than in any other animal; injury of the medulla oblongata, however, is equally fatal to *all*, whereas injury to the cerebral hemispheres gives rise to very slight disturbance of the mental functions in the class of reptiles, &c., whose living actions are frequently carried on after decapitation. Again, in whatever way the generation of Mind be effected in Man and Animals, the *mental* principle cannot be confined to the molecules of the brain, but must be equally contained in parts which are far distant from the cerebral organisation, and is really separable from the human body, as mind, in a latent state, as well as an immaterial new individual. At all events, I submit, that the whole molecular organisation of brain must be especially *created* in this germ before the mental principle can become free, and the ideas, thoughts, and will of Man, or Animals, be manifested to the world—in other words, though the *mode* of mental action is largely determined by the modification of structure and physiological condition of each cerebral organ, it appears to me certain that the spiritual essence of Man, and the latent mental force of the animal kingdom, are respectively independent of all changes in the *molecular* constitution of the brain itself, when viewed from the stand-point of Physical Science.

The direction of the natural axis of the body in the most man-like Animal is horizontal; that of the wildest and most ancient man ever discovered is vertical. Much has been said of late also about the physical *identity*, or otherwise, of Men and Apes, in regard especially to Mind and Brain. An examination of the Human Cranium anthropologically, and each Simian skull, shows conclusively, when the latter is compared with that of the lowest Tasmanian, for example, that the Anthropoid Mammal possesses, the world over, a prolongation of the vertebral column or facial appendage, which is contracted laterally, posteriorly, superiorly, and contracted, moreover, by powerful muscles which contrast strongly with those of the skull of Intellectual Man, that is, the genus *Homo*—with intelligence either cultivated or degraded—the highest Caucasian, or the lowest Negro. The concave face and retreating chin, without beard, produce a tendency to Prognathism, in a word, a muzzle, which contrasts, I think, decisively with the least developed savage. The eye is not placed below the cerebral organ, and its axis is not horizontal, but directed outwards and downwards. The inter-orbital septum is narrow, and the nose flattened. Without dwelling upon the distinguished characteristics of Apes, the superior maxillary bone, supra-orbital crests, the hair, canine tooth—symbols of bestiality, of noticing in particular the persistence of the inter-maxillary bone and sutures, without staying to discuss the differential characters derived from the teeth in general, the *internal* configuration of the cranium, the structure of the abdominal viscera vascular system, nails, or penal bone, suffice it to remark that, at present, Man cannot be derived, scientifically, in respect of Anatomy or Intellect, from the Anthropoid Ape, differing as does the latter so essentially, whether viewed Anatomically, physiologically, or historically, nay, pre-historically, not only by a persistent and inexorable mental and physical degradation, but by a striking *contrast* in almost every portion of his bodily and mental structure. If we go back to the long, distant unhistorical ages, and examine the same creature in the Miocene epoch of Geological Science, we find him then, as now, exhibiting precisely the same Anatomy, or Craniology of Intellect, the mandible, the bones of the extremities, and other physical phenomena, being equally observable, as in existing species, A.D. 1881. The conclusion, therefore, seems to me inevitable, that the functions of Protoplasm are not mere properties of its molecular constitution, and that in Man and Ape, there is a different initial term in the productive series of Life and Mind—that the latter is a co-ordinated temporary organism of psychical and physical forces, and that the former is a being more richly endowed, because destined for Eternity. Emphatically, if Animal Organism *alone* transform heat into vital force, vital into nervous, and nervous into mental, why is not the Mind of an Anthropoid Mammal equal to that of an Astec or Bosjesman?—Speech included!

site side are demons standing with outstretched arms to receive the undeveloped ones. Like wreckers on the sea shore they eagerly await the approach of their treasure, and these poor lost souls are dragged down into the infernal regions to be tormented in the most excruciating manner throughout a never-ending eternity. Now, mark the coincidence. The ancients believed that the souls of men would float down a river into the dark caverns of Tartarus. At the gate or entrance was a monster with three heads, in the form of a dog, who had to guard the entrance to the Tartarean home, and thus you perceive what a striking analogy exists between the two positions. It is a heathen idea, and is entirely opposed to the teachings of pure Christianity. Certainly there is a dark and bright side of spiritual existence, and every soul that has neglected its opportunities must inevitably go down into the darkened shades of the other world, and think not the punishment is a light one, for it is as fearful as the human soul can endure. But it is not corporeal punishment. Jesus gave a correct idea of its nature when he said that "the worm dieth not, and the fire is not quenched." That is, the worm of an accusing conscience is ever chastising the soul, and the fire of remorse is incessantly gnawing at the bosom of the undeveloped individual. This is a greater punishment for the spiritual nature of man than if it were possible for him to be burnt with fire in the spheres. All who neglect the cultivation of the spiritual principle must incur this inevitable retribution. Man possesses something within which chides him for wrong-doing, but he neglects to obey the warning voice. He pursues the bent of the inclination of his animal nature, and when he enters the spiritual state, and reviews his past life, O fearful indeed will be the remorse of conscience experienced by the wayward and disobedient soul. But this anguish will not be eternal, and ultimately all the pain and suffering will cease when the adequate compensation has been paid. Man here on earth, devoid of spiritual life and incapable of catching the benignant rays of spiritual love, whose appetite is at war with his higher nature, when he passes into spirit-life cannot see the necessity for the change of condition, and as long as he remains in this rebellious state, he experiences pain, but as soon as this perverse disposition is broken, then the prison doors fly open, and the soul by slow degrees will emerge out into the beautiful light of the Infinite love. Now, although we say that there is no yawning hell, nor devil guarding its portals, yet there is punishment too terrible for mortal man to comprehend. The Orthodox Christians are as ignorant of the true nature of spiritual existence as you are of what is transpiring at this moment in China or Japan. How, then, can they be suitable persons to undertake the onerous duty of being teachers and leaders of the people. They smile and condescend to pity the Mohammedan because he considers that every faculty of his physical nature will receive ample gratification, and he will never weary of the physical attractions in store for him in the future world. But if this conception of future enjoyment be absurd no less so is their materialistic idea of the nature of that condition. Their heaven is a city of jasper walls and streets paved with gold, and thus they fondly suppose that it consists of the glittering tinsel of earth. In their imagination the golden streets gleam with transcendent beauty in the glitter of the glorious sun. They look upon heaven as some persons look upon the great and mighty cities of the past. Now this is materialistic in the extreme, and when they pass to spirit-life they will look for these splendid things in vain. They suppose their employment will consist in sitting at ease and singing praises to God. They have no idea that the spiritual state is one of activity. This does not say much for the learned divines and professors of knowledge, and it is perfectly astonishing what erroneous views they enunciate respecting the future state. Happiness does not consist in nactivity and psalm singing. Imagine the soul who has been indefatigable in his labours for the elevation of humanity while here, receiving as a reward for his disinterested efforts, a life of perpetual inactivity. Would this be heaven to that noble mind? There are more individuals passing to spirit-life through idleness than by over-work. This idea of inactivity corresponds with the lives led by the priesthood, who revel in luxury and ease, and doubtless this notion will ever find favour with them. But we declare that the future is a life of activity, as this is an essential and indispensable element of true happiness, and every soul is on the move on errands of love and mercy, ever seeking to benefit their fellow beings. Jesus declared in my Father's

house are many mansions, and certainly if this were not so it could not be heaven to every soul. When the traveller is proceeding homeward weary and footsore, what is it that cheers him on his way? It is the thought of home; and when he arrives there he is happy and content. In the quiet seclusion of his cottage home, he enjoys that happiness which would be denied him elsewhere. Many would rather go back into a less advanced condition than be obliged to remain among a vast concourse of people huddled up together. Some persons have an idea of home quiet and secluded from the world by the fireside, with their wives and children. Now these ideas of happiness will receive amplification in the future state, for family circles will not be broken up where they are truly sympathetic, and never for a moment will the happiness fail. It is a state as vast as immensity, for it has no limits nor bounds. Instead of being shut up in a city, you will have a grand view spread before you. Wherever you turn your eyes scenes of light and beauty will spread themselves in transcendent splendour, and everything contributes to the well-being of each emancipated soul. The individual possessed of a knowledge of the spiritual philosophy will have a greater amount of enjoyment than those who imagine that they are the chosen of God. How many individuals who call themselves Christians, and readily imbibe every idea promulgated by an avaricious priesthood anticipate with delight the prospect of material wealth which they hope to obtain in the golden city. No doubt, like the people who beheld the scene transacted when the woman poured the ointment upon the body of Jesus, and they thought it was a shame to waste it, these souls will think it a shame for good gold to be trampled under foot. However, instead of there being one city alone, there are thousands of cities for the advanced to dwell in. According to the ideal of the soul, so shall the remuneration be. Therefore, endeavour to acquire all the knowledge possible of that condition while here, then you will pass to a place familiar to you, where you can enter at once into the participation of spiritual blessedness, which is not a condition where, like a child, you will be supplied with a toy or a palm to amuse yourself with, but where every spiritual faculty will be unfolded, and progression, the everlasting purpose of God, will make your heaven a state of perpetual enjoyment.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

The Recorder of those controls is the same A.T.T.P. whose writings appeared from time to time in the *Medium and Daybreak*. The sensitive, out of whose mouth the words recorded are uttered, is a working man, possessing the scanty education of his class. The words are taken down as uttered almost verbatim. The sensitive being in a state of thorough trance throughout.

ONE LOST IN THE "PRINCESS ALICE."

NAME UNKNOWN.

May 27th, 1881.

The Sensitive at once went under control and said—"Thought remains always strong in life on earth, in life hereafter, and even in the changes from one to the other. 'Thought is Power,' 'Thought is Strength.' I remember this idea more distinctly now, than any other idea of my earth-life. That afternoon when the fatal news were faintly whispered that the workmen at Becton had witnessed an appalling sight of men being in appalling distress; boldly and fearlessly fathers strove to save their wives and children from that fast sinking saloon pleasure steamboat.* I had been hurled from one side to another of the vessel, and was but partly conscious, when I fell into the waves, falling through the aperture of the divided vessel, and in spirit full of thought I regained the deck. I never saw my body after that—the freedom of my soul—never having the wish to see it, and also having another study. My soul was filled with other thoughts. Yes, on every hand were family groups perishing together! I did all that I could, spiritually, to counsel the affrighted maddened souls. My body, I have heard, lies in the tomb of

* The "Princess Alice" steamboat.

the unnamed. Generously the Parochial authorities stepped forward with their offers of reward for the recovery of the bodies, and gave them truly respectable interments. True, it is, that this vast expense was thought to be covered by the sympathy of the county's authorities, but it has since come to my knowledge that the whole burthen of the expense fell on the parish; hence, there are now no rewards offered for the recovery of bodies. And it is reserved for to-day to witness the fact of a drowned body being discovered, carried to the parochial authorities, and there refused interment, and returned again to the strand where it was first discovered. Yes, before this my passing away, I, in my thoughts, realised that having once been preserved from drowning in a most miraculous manner, that it was reserved for me to pass from earth in another way. The occasion to which I refer was when a *Bore*† rushed past the Sand heads up that tributary of the Ganges, called the Hooghly; I had never before experienced the power of water in its mad force, and could scarcely realise the mountain of water that was hurrying towards us, bearing high above us, and carrying on its crest the smaller or lighter craft, which it flung like stubble on either side of the river. It seemed as if the deck of our ship was torn from under our feet, and my shipmates—Englishmen and American negroes—were swept away to either side of the river; it seemed in that mighty convulsion of water that I was alone in life. The dead, as I was lifted clear of the wreck, were on every side of me, and of different nationalities; at last I felt that I was being lifted far beyond the natural river boundary, and, as a force seemed to draw me back again, I succeeded in grasping the branch of a tree, and resisted the retreating force of the water; I was exalted and thrown down nearly insensible, I staggered a few paces further inland, and sunk exhausted by the side of a stranded Steam-Tug; I was not long unnoticed, although a stranger in a strange land; I should have died, had it not been for the assistance of one, who was himself a stranger, being an African negro. Touching me, to see whether I was conscious, and finding that life still remained, he poured down my throat some very strong brandy, and, on my return to consciousness, he said that he acted as Serang or Master to native Lascars, and that he undertook contracts to land anything from heavy draught vessels that had to lie in mid-stream, and to unload their cargoes into boats, or, in the case of this cyclone, his contracts would involve the breaking up of stranded vessels, or, on the other hand, efforts to get them afloat again, if there was any chance of their further use. I asked him 'how long he had been in the country?' and he told me 'about nine years; that his first two years were passed in the coasting trade, and that the rest of the time had been passed on shore.' He invited me to his home; and I accompanied him. He was lawfully married according to the rites of the English Church to one of the women of the country, who, without exception (according to my idea of exception), I should say spoke the purest English of anyone not English born; better by far than her husband: there were two children in this home; one that might well have passed for an English child, born of European parents; this was the oldest; a boy bright and intelligent, the child of an English official, and born before her acquaintance with her African husband; the other (the youngest) was evidently his child, and the tie between them was mutual trust, and forbearance on the woman's part; for she was full of thought, and had during her former connexion been carefully trained and educated. There in that strange home I was nursed through an illness, which the English medical attendant actually told me, must prove fatal; I was crushed, bruised, maimed, and wished for an end to my sufferings. How perfect the trust of this small contractor of labour; this black husband of my hostess, and how perfect the love and attendance of my hostess to me; a youth thrust on them—friendless, and in poverty; and as I grew stronger, we would walk by the side of the river along its banks, leaning either on his or her arm; sometimes between them listening to her sweet talk about the country she loved; she never spoke of the father of her oldest boy; she had dropped the veil over that part of her life, and by her actions she proved, that the past or its remembrance, had no influence on her conduct. As for the husband, he seemed to love both children equally; if anything, the preference rested with the more pure-blooded child—his step-son. And, oh! those conversations on those clear moonlight nights, when we three were seated toge-

† The big antarctic wave at full and change of the moon.

ther, and she opened out to us the bygone glories of her native land, and during the recital of these events there was never one regret for her loss of caste; for she had been led beyond the gods of her people's choice, and with this knowledge had come a peace, which idolatry could never bestow; with all European traditions she was perfectly conversant, and there were none of the workmen whom her husband employed, but what she could converse with in their own peculiar dialect; she herself held aloof from the religion and religious teachers of her country; but she shrunk not from argument, if such was forced upon her. The most learned amongst the Brahmins had quoted from their Sanscrit codes, and many times has she detected them in interpolations and alterations whilst reading them, and has turned round to her husband and myself, and with an undisturbed countenance has said in English, 'he is reading falsely; the text truly translated is so and so, and then she has told us she would correct him, and then we have noticed the feeling of haughty surprise and astonishment that one, who had so far forgotten the proprieties of caste, should be so thoroughly conversant with the sacred Sanscrit Lore; and when I have spoken of this strange peculiarity, she has answered and said—'It is because I love and esteem my country above all others; I have never left it, nor do I see any need that the natives of my country should emigrate; I have heard that in many provinces my countrymen are accepting a service that borders so closely on slavery as to necessitate Legislative interference, and the claims of the Coolie in your Houses of Peers and Commons are discussed; but the acceptance of my countrymen is unneeded, because in this my beloved land is gold and silver; a favourable climate, and a fertile soil; customers coming for the produce of the land from all parts of the world; and therefore why they should accept terms so closely approaching degradation and slavery, is incomprehensible to me, and reprehensible in them.' It was her own language that I have just repeated to you, and have delivered it nearly in the same words. The religious action, or the desire of religious action, came on her whilst I was staying with her; in fact, when I was nearly recovered in health. She then, attended by her husband and myself, took up her position in some open space; her favourite place being just before the Fort, and there she first gave forth her ideas to her countrymen of the Unity of God; and as she would point to the river, she would burst out into eloquence; arresting on their way many native dealers and merchants. She would say to them—'You are strong in trafficking, and the mystery of trade in all its ramifications you have learnt from your European teachers; and you are now wiser in retaining your gold and your silver, until you get its worth; you are equally as careful in retaining your merchandise until you get its worth in money: you merchants have now turned (many of you) into Princes in your way of living; the gold and silver of other countries fall into your hands in exchange for your manufactured articles; manufactured at a cost that is merely trifling with the amount of labour bestowed on them; and had you been as willing to learn the religion as you have been willing to learn the trading capabilities of your conquerors, then would you to-day be better men; better fathers and better servants to that God whom at present you do not know. All nations in the world that have ever been conquered, have been benefitted in some way or another by their conquerors; but you all stand aloof from the benefits that might have been received, and would throw insult, and sneers on my words, because of the fair boy by my side, who is my child. That child is an example of one of the benefits that you have refused; I, breaking through your prejudices, submitted to the embrace of an European father, and I have given to my country a child infinitely more capable of holding position than ninety-nine out of a hundred born of native fathers and mothers. In answer to your sneers that I have both white and black; I am not ashamed of him that stands by my side—my loving husband; for when I was thrust from kindred and home; when no door was open to me except it was the brothel's door, then this man—my husband—honourably placed me under the care of a female friend of his own, until we could be lawfully married according to the rites of his Church, thus proving that his heart was larger than that of any of my own countrymen. I have often wondered why you were not reduced to a state of absolute slavery by your conquerors, as were the original Americans; but the reason rested not with your own ability; your own narrow-minded views; but it rested in the

Lastly. Having witnessed the minute dissection of Brains in Human and Comparative Anatomy, and studied the external protuberances of Crania for a long series of years, it appears to me after all—more particularly from severe injuries of the head I have recently attended, in which enormous quantities of cerebral matter have exuded through comminuted compound fractures, intelligence remaining—that the whole question of localisation of mental faculties, and its relations to Philosophy and Pathology, must yet be revised.

Whether primeval Man made his earthly appearance 6,000 or 60,000 years ago, his physical characteristics of Brain and Intellect are of no use to us now except for present improvement of ourselves. I do not include the future of Science—because it is not in our hands, and, what is more, no one knows whether it ever will be—as regards Human Nature on this globe: therefore, viewed anthropologically, to me the last man is of incomparably more scientific importance than the first; and I am also of opinion that men will hardly commit more sin than they are doing, when their blind eyes are at length opened by the potent touchstone called Anthropology. To take one only of countless examples: Diseased Moral Idiots are perpetrating sad havoc among the various Races of Men each day of the world's history, at home and abroad, and that too often as wicked commercial speculation; whilst poor indeed, anatomically and intellectually, with and without marriage licenses, they never cease to propagate their species, without hindrance or compunction, in the form of miserably syphilitic, scrofulous, epileptic, and insane brains; in short, gross ignorance of the true Science of Man is, in this and many other preventible ways, the fiendish author of almost all the "incurable" ills, as they are termed, that incessantly belong to our common humanity. As so many ephemeral panaceas have been vainly propounded from age to age, and which experimental observation has fully proved to be neither more nor less than quack poisons, I venture to think that the fertile and healthful field of Anthropology should now be resorted to by the public at large, if only at the place of relative importance, for the safe and certain promotion of their own welfare; no matter whether they regard themselves—politically or socially—as high or low, rich or poor, the governing or the governed.

Illustrations of valuable knowledge abound in this fascinating study of Organic Philosophy, or Man's true place in Nature. Anthropoid Apes have similar structures, but of different significance. The huge crests of T. Gorilla are natural; in the genus Homo they are unnatural, constituting Synostosis, or deformation of the skull, whether belonging to historic or unhistoric Races of Men—and may be thus explained: Whenever ossification of the coronal suture arrests the development of the frontal region, the human brain is directed backwards, whilst the frontal sinuses and supracliliary ridges are abnormally increased, in fact, ossification of the coronal and sagittal sutures, whilst the lambdoidal remains open, produces elongation of the Calvarium—in a word, Dolichocephalism. Again, the volume of the Brain, in its relation to the cavity which contains it, undergoes momentous changes at the different periods of Life; and when the middle period arrives, the cerebral organ begins a course of shrinking, even to atrophy—meanwhile, the Intellect is often more vigorous. In the Science of Anthropology, emphatically, we must not confirm to the scientific opinions of exclusive and intolerant observers, however justly their names may be distinguished in other branches of Physics, but to the inexorability of Truth alone, ever remembering that Eternal Forces, Laws, and Principles are clothed with equal majesty and grandeur, whether found in the Spiritual, Mental, or Physical Constitution of Man; and that if the Britons in Cæsar's time, painted their bodies, and dressed themselves with skins of the beasts, the Englishmen of Victoria's reign may learn an important lesson, whether opposed to diversity of origin or diversity of kind, believers in the modern transmutation hypothesis or not, that Anthropology, like History, may repeat itself in cycles, showing, as it already does, to what a height the Caucasian Differences themselves may rise, and, scarcely less, to what a depth they may fall.

SOUTH DURHAM ASSOCIATION.—On Sunday next, June 26th, a monthly meeting will be held in the Temperance Hall, Gurney Villa, at two o'clock in the afternoon, and in the evening at six a public meeting, when the platform will be occupied by Messrs. J. Dunn W. Hill, W. Hopwood, C. Lupton and J. Eales.

PLYMOUTH FREE SPIRITUAL SOCIETY.

The members and friends of the Plymouth Free Spiritual Society, representing those who are believers or investigators of the subject of Spiritualism, held a tea and special meeting on Wednesday evening at Marrow's Temperance Hotel, the Octagon; and at the meeting that followed the large room was well filled. The chair was occupied by Mr W. T. Rossiter, of Torquay, and the meeting was addressed by gentlemen (some of them claiming to be spiritualists of ten, twenty, and thirty years' standing) from Plymouth and neighbourhood, Oldham, Tavistock, Saltash, and other places.

The Rev. C. Ware, minister of the society, stated that although their movement had only been publicly inaugurated so recently as the second week in March, they had a well established society and a constantly increasing congregation at their Sunday Services held in Richmond Hall: that though in October last, there was not a local "mediun" known to them, there were now some half-a-dozen in various stages of development, who were being used by the invisible intelligences—their spirit friends and guides—for the communication of spiritual knowledge; and that though they had commenced with one small "circle" in a single family, there were now some six or seven well established circles in their midst. Reference was also made to the interest and inquiry that was being awakened in the deeply interesting and important subject of communication and communion between those in the body and those who had passed on before; a truth which was becoming every day more and more a glorious reality to themselves.

Three trance mediums took part in the proceedings of the evening, the controlling intelligences thus giving practical demonstration of their presence and power. Much mutual congratulation was indulged in at the result of the evening's gathering.—*Western Daily Mercury.*

NOTICES TO CORRESPONDENTS.

- "**CORNISH EXILE.**"—Your letter from Land's End shows you have returned to your native soil, and you appear to have met the Rev. T. Ashcroft lecturing against Spiritualism, and ridiculing its mediums. Persecution is a healthy medicine sometimes; but we are sorry you walked so many miles to sit and hear your sacred beliefs abused. Thanks for your contribution, which we will publish.
- "**S. C. HALL.**"—Your letter is to hand, and the explanation is satisfactory. The other allusions are at once affecting and consoling, and we are truly rejoiced that your days are free from that racking uncertainty which falls to the lot of many of the world's workers in their declining years.
- "**E.**"—"Faith of Early Days."—We fear you cannot return to it. Oh! the glorious rest of childhood on the altar of a loving mother's breast, the all-confiding trust in a father's word. These are in your soul still. To whom can you transfer them? In Spiritualism, former faith is swallowed up in knowledge, and the area of its exercise is widened and deepened. We counsel you to keep the faith of early life, and do not forsake the added glory of the Spiritual Philosophy.
- "**C. R. WILLIAMS.**"—Thanks for your hint, and we may avail ourselves of the anecdote you send.
- "**J. E. J.**"—We returned your criticism; do not omit to embody it in your future article. As to your hint to raise the price of *Herald*, we prefer at present to supply it at one penny. Those friends who would willingly pay twopence should remit us the additional penny annually. We want to reach the very poor, who cannot afford more than the present charge, and give as well to society's collections, &c., &c.
- "**J. LIVINGSTON.**"—Yours, with stamps, to hand.
- "**A. DOBSON.**"—The stamps are placed to your credit and we may console you by stating that Spiritualists are neither going to let the *Herald* go down nor pass into the hands of any one proprietor.
- "**BERKS T. HUTCHINSON.**"—Dr. Hitchman's address was not correctly given last week, and should have been 46, Pembroke Place, Liverpool, and Prescott, Lancashire.
- "**G. G. TAYLOR.**"—Continuation of "Harry Tarleton" will be given next week.

TERMS OF SUBSCRIPTIONS

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

ANNUAL SUBSCRIPTION 6s 6d IN ADVANCE
RATES FOR ADVERTISING.

Advertisements will be inserted at the rate of 2s. per inch of five lines per insertion. For a series of insertions, considerable reduction will be made. Short Advertisements for situations wanted or vacant, or miscellaneous wants will be inserted at the rate of twenty words for 1s. per insertion—three insertion, 2s.

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

SPECIAL NOTICES.

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

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

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

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The Herald of Progress.

FRIDAY, JUNE 24, 1881.

Subscribers are informed that when their paper is sent in a pink wrapper, it denotes that the renewal payment is due.

Accounts are issued monthly for advertisements and other charges, and the proprietors respectfully ask the favour of prompt remittances.

JOTTINGS.

Spirits, who come as teachers through mediums, all agree in upholding the spirit of the revelations given in the Bible. The following are a few of the sentiments we often hear from our platform, and which are worthy of daily remembrance:—Love and not fear will free the world from crime and evil.

Kindness and gentleness will conquer sooner than harshness and severity.

Fear makes hypocrites, and he who refrains from evil-doing from fear *alone*, is neither virtuous nor heroic.

HINTS FOR THE UNMARRIED.

Woman cannot be too cautious, too watchful, too exacting in the choice of a lover, who is to become the master of her future destiny. How unwise to suffer the heart to be taken captive by talent, grace, or fascination, before the reason is convinced of the soundness of principle, the integrity and honour of the future husband. See the article—"A Romance of Spiritualism," in last week's *Herald* as an illustration.

Spiritualists do not want a sensational religion, but one that is founded on fact and experience; hence it is that in the spirit circle we meet with both tears and laughter, evolved for kind and good purposes, for as laughter enables mirth and sorrow to breathe freely, so tears enable sorrow to vent itself patiently. Tears hinder sorrow from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species. Let us seek to consecrate everything in the using.

It would ill-become us if we should say ought calculated to produce in any one's mind the impression that we were indifferent to the abnormal physical and psychical phenomena which occur in our midst, inasmuch as they have proved in our case to be the stimulus in turning our attention, and obtaining for us hopes, which we had not heretofore, of a fuller and higher life.

Too many of us end in the seance just where we began—we confound the means with the end—the signs and tokens for the *reality*, of which they are at best only faint symbols, and, if we may venture to say it, too many of us fancy we have fathomed, where we but touch the fringe of a mighty mystery. Our knowledge is still sensuous. We are still blind to

"That spiritual element which man
May breathe with a calm unruffled soul,
And drink its living waters, till the heart
Is pure."

Were we not so steeped in ignorance on the one hand, and arrogance on the other, we would enter the seance chamber (which is the vestibule to a new world) with a quickened sense—not of our importance, but of our impotency. If we entered it fully realising what Cowper said

"God moves in a mysterious way,
His wonders to perform,"

We should not be burdened with so much of that senseless frivolity from either spirits or mortals, which tends more than anything else to make Spiritualism the laughing-stock of the world.

As surely as the setting sun denotes the approach of darkness, so surely does the blank incredulity with which the world receives tidings of spiritual manifestations, denote either their extraordinary nature, or our imbecile testimony. If the former, let us exemplify our appreciation of those signs and tokens, by approaching the seance chamber with that decorum due to the subject; if the latter, then let missiles, jests, jokes, and the ridicule of the whole world be flung at us to whip us out of our mad folly for besmirching and begriming a subject that affects so tenderly and profoundly the human heart.

ALLIED SOCIETIES.

Every earnest Spiritualist will frankly confess that a friendly alliance of all the societies throughout the country is highly desirable.

The British National Association, we are informed, are in communication with the leading officials of the various societies, inviting them to use their influence to bring about such an union.

The invitation may be a friendly one, and the aim in view—a union of the scattered forces of our movement. If this be so, the intentions of the B.N.A.S. cannot be too highly extolled, and each society should, as a matter of duty, reciprocate; for, unquestionably, "Union is strength," and in the coming time we shall require a concentration of our forces, if we are to remain true to our convictions, and at the same time maintain our position as Spiritualists.

It is, however, quite possible that the apparently friendly invitation, may bear an entirely different interpretation, if we examine it more minutely.

Beyond their simple statement and solicitations for alliances, we have not a particle of evidence that the B.N.A.S. have in

view a *bona-fide* union. If they have ; then is their course of action not only immature and premature, but it likewise implies an amusing degree of simplicity ; if the B.N.A.S. expect a *real and vital union of the movement* to be accomplished simply by issuing circulars or hiring an amanuensis to send out their invitations.

It appears to us that the B.N.A.S. fail to grasp the actual condition of the movement, or to comprehend the magnitude of the work it has in hand, as it most certainly lacks the combining faculty so essentially necessary to a permanently progressive union.

If the B.N.A.S. had first of all impressed or educated societies with the importance of alliances, we should then have had evidence, not only of its good faith, but also of the existence of an executive at the helm of affairs, both fully conversant with, and adequately competent to overcome the difficulties laying in the way of effective organization, but in the absence of elements so highly necessary in the formation of a union, we are compelled in the meantime to decline the well-meant, though ill-timed vague invitation:

The B.N.A.S. before issuing their invitations, ought at least to have assumed that the societies in the provinces do not by any means consider the fact an established one that alliances (which is another term for union and organization) are an unmixed good. They know well enough that unions—begun with the very best intentions—have not unfrequently been subsequently used to enslave and not to emancipate the human mind, that they have often been diverted to develop the interest of the individual, at the expense of the community. To be plain—if not exactly as polished as we could wish—that the clever, tho' unscrupulous one of the union, has used and turned to his own account and advantage the privileges of the confiding many.

On the other hand; it is quite true that a powerful combination may obtain for us many beneficial results, quite beyond the reach of isolated individual effort, but before reposing our confidence in any society which promises such a union, we should first demand evidence, not merely of its good faith—for an old saying reads "the road to ruin is paved with good intentions"—but likewise of its fitness and skill to govern and execute its will with wisdom, else it might and very probably would turn out to be an oppressive yoke and burden in place of what we all yearn for—an energising and elevating union.

The fact is—we are not matured enough as a movement to warrant any society to lay down at present any basis for a union. We neither know each other sufficiently well nor love those we do know sincerely enough to work with them for the removal of the manifold distractions with which the movement is so heavily handicapped, and so long as we suffer ourselves to be burdened with these dissensions, they will prove an insuperable barrier to the development of any thorough and effective organization. What is wanted is a union, not merely on paper, for purposes of parade, this may satisfy a fussy officialism, but a real, living, vital union, in fact and in deed.

This may be a very remote ideal. Be it so ; the road to it is only through each society maintaining its own integrity and independence of all other associations.

Centralization cripples, while individual local effort develops life and vigour in the workers, and Spiritualism wants men and women who do not object to put their shoulders to the wheel.

THE CIRCLES AT WEIR'S COURT.

Friends are informed that Miss Wood will be taking a fortnight's holiday, commencing on Monday, the 20th inst., and the

circles usually held on Sunday, Tuesday, and Thursday will be suspended during her absence. Due notice will be given when they are resumed. Miss Wood is going to spend some time at Leicester, amongst Spiritualists there, who have long waited for a visit from her. Several private circles will probably be held, and we hope the change of scene and air will be of benefit to Miss Wood, and that on her return we may find an increase of her mediumistic power, as well as an improvement in her general health,—not that it is not as good as usual, but we bespeak for her all the advantages which change of air usually produces, an accession of physical and spiritual strength. We cordially wish her God-speed.

In the account of the seance sent by Mr Wolstenholme, of Blackburn, he omitted to notice a singular incident to which Mr Thompson called our attention. Miss Wood brought with her a little dog, which she gave to her sister on entering the cabinet, and it sadly wanted to go with her. When Pocha came out, the dog darted to her, and was taken up and caressed, but seemed glad to return to its caretaker when Pocha went inside of the curtains. Pocha soon returned and called the dog, but it persistently declined to answer her call. Here was a strong presumptive evidence of the separate individuality of the materialized form, for on Miss Wood's release the dog was overjoyed.

The platform was filled on Sunday by our friend, Mr E. W. Wallis, whose addresses were much admired, and reference will be made to them in a future number. A full report of the Monday evening's lecture on "The Three F.'s of Spiritualism," will appear in the *Herald*.

On Sunday next, at 10:30, the usual meeting will be held, addressed by Local Speakers, and at 6:30 Mr T. P. Barkas, F.G.S., has kindly consented to give an address, taking for his subject—"He that formed the Eye, shall He not see?"

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.

HOLY DAYS.

To the Editor of the *Herald of Progress*.

Sir,—We have two fast days, and two communion Sabbaths in Scotland in the year. Now I think it is time we were done with those old symbols of worship, and commence a new one. I would have every day a fast day—that is, to fast from all evil, and every day a day of communion with God.

R. TAYLOR.

4, Canal Terrace, Aberdeen.

A VOICE.

To the Editor of the *Herald of Progress*,

Sir,—Some time ago, I attended a young friend of mine who was "dying by inches" under the relentless grasp of that insidious, tantalising, and delusive enemy of our British youth—*consumption*. He was in the last years of his teens. Destined for the ministry and the mission field, he had already "built castles in the air," far exceeding in grandeur anything reared by Livingstone.

One night—his last on earth—I paid him a visit ; I found him in great pain, and he besought me, with great earnestness—"Teacher, pray I may go quickly." I did. Believing he would depart during the night, I said to a fellow student in a whisper, which none but he could hear, "I will go home, and tell our folks, and then return to be with him to the end." "All right ; don't be long," said my young friend. So I set off. The time would be about 11:30 p.m. My house was distant about a mile-and-a-half ; I was walking quickly, and had left my departing friend five to seven minutes ; had just crossed over the canal bridge about 50 yards, when I heard my Christian name distinctly and clearly called out, in a winning tone of voice. I instantly and instinctively stopped, and turned round to see who called me so familiarly in that dark and solitary place ; I but could see no one ; I listened, but could hear no one ; I turned back to the detached toll-house on the canal bridge, where lived an aunt of the dying youth—no, not the *dying*, for the good never die

but leave the earthly tabernacle for the house not made with hands. I looked up, but the blinds were down, and all was dark; the door was fast, and silence and darkness reigned around; for a moment I stood bewildered, not knowing whether to go homeward, or return to the house of mourning.

However, I went home, and had got about half-way back (now midnight), when I met my young friend whom I had left at the bedside. He said, "I have been sent to meet you, and to say that Richard departed about five minutes after you left him." This time answered exactly to the time when I heard the voice.

Now, then, for the question—whence, and from whom the voice? Sceptics may say it was imagination. Nothing of the sort, the voice was as real to me as the death; when I came to reflect upon the matter, the voice seemed to speak *internally*, nevertheless, audibly; in such manner, perhaps, as the voice we read of Acts x. 13, "Rise, Peter, kill and eat." Subjective, indeed, but very real, and clearly enunciating my Christian name in a friendly way—whence came it?

Your kind reply in next *Herald* will greatly oblige, yours truly,

ANGLO SCOTUS.

A.T.T.P., "THE RECORDER," AND OTHER WORKERS.

To the Editor of the Herald of Progress.

Sir,—Before leaving the Cape for England, I made up my mind to have a personal interview with as many of our active and intelligent workers in Spiritualism as I could come across, so that I might greet them as fellow-workers in the same cause as myself; add knowledge to my faith, and encourage them to persevere in their onerous duties. A.T.T.P., the recorder of "Historical Controls," was one of the many I had thought of, and on my arrival in London an interview was arranged. Having had some difficulty in finding his quarters, I was very late, and only had half-an-hour to exchange ideas, as he had to do his writing for the Indian mail.

It was not many minutes before we established a rapport, and the topic of conversation became so interesting, that two hours had slipped by before I left, having been kept by the "Recorder," who would not let me go.

A.T.T.P. has a peculiar physical and cerebral organization, and combined with his classical knowledge, the higher intelligences in the spirit-world have chosen him as a suitable instrument, through whose brain their ideas are focussed, and finally reflected in a sublimated form from the Sensitive's vocal organs.

Many think the Sensitive reflects the ideas in the Recorder's mind, which is partly correct, but as A.T.T.P.'s mind is used as a sort of filtering bed by the higher powers, we can well understand why some of your readers may think it a sort of mind-reading.

Like attracts like, and without such a man as the Recorder, we could not obtain the class of mental phenomena that comes from the spirit-world. Last evening, I had the pleasure of hearing him speak at Quebec Hall, and was very much pleased and edified at what I heard. He is doing a great work, and I fear that he will have to leave this sphere before his present work is thoroughly appreciated.

Next week, I look forward to the pleasure of meeting Mr W. Oxley, F. Binney, and Charles Blackburn, of Manchester, and Dr. Hitchman, of Liverpool.

Fraternally yours,

BERKS T. HUTCHINSON (of Cape Town, S. Africa).
2, Scarsdal Villa, Kensington, W. London.
June 13, 1881.

"CONCERNING SPIRITUALISM."

To the Editor of the Herald of Progress.

Sir,—Whatever gratitude I may have felt by the insertion of my letter under the above heading has been considerably lessened after perusal of the same. I certainly did not expect to read my remarks in their present published form, and must ask for space in your next issue to put myself right with your readers.

I cannot say that I was unprepared for the omission of some sentences in my original letter, but I most assuredly was not prepared to find my meaning misrepresented. You make me say that it was painful to see how some people strove to make the

movement a success! This, you will not hesitate to admit with me, is the veriest nonsense. What I said (and I have a press-copy of the original before me) was "financial success," meaning thereby—and this was the main feature of my letter—that the trading element was too conspicuously noticeable in the movement.

A smaller grievance is not printing my communication in paragraphs, in place of the "last Will and testament" form in which it appears; also the omission of certain words essential to the proper understanding of the text.

Would it not be better, in common courtesy to your correspondents, to submit corrections to them before passing "copy" to the printers? I can assure you in the present case, if such had been done, it would have prevented my letter appearing in such a disjointed condition.

CANDOUR.

June 18th, 1881.

"ORTHODOX SPIRITUALISM—WHAT IS IT?"

To the Editor of the Herald of Progress.

Dear Sir,—I have been tempted to pass over Mr Jones' remarks in silence, but think it would be unfair to myself and to your readers to do so. My remark that the beliefs of the Churches were but the result of their own darkness and ignorance, though taken exception to by Mr Jones, will, I doubt not, be understood by most of your readers, who I am sure will exonerate me from any intention of calling in question the earnestness or sincerity of many of its professors, or denying them the possession of scholarly ability, &c. But all these combined have not and cannot bring any positive evidence of the reality of the life hereafter, which has caused many of them, doubtless, years of weary thought, and still left them to grope in midnight darkness on the great question of—shall I live again. Therefore I cannot be far wrong in my assertion. The creeds and dogmas of the churches are dark and repulsive or saddled with inexplicable contradictions from which they have no means of escape except downright infidelity—and it is only Spiritualism that can bring them positive relief. With regard to Spiritualism having a creed, for which Mr J. is a stickler, I would ask when Spiritualism was born into the world, were we asked to stand sponsors to it? Did it ask our consent to come at all? If not, then surely it can take care of itself, without our troubling ourselves to coddle it up, and swathe it in swaddling clothes. The babe has been born some years now, and we are trying to rock its cradle, dress it up in fine clothes and make it look respectable, like its neighbours, so that we may walk it out with the rest. We have no faith in its own vitality, but we must buttress it up with creeds, organizations, and generally quech and smother it with our own crude and narrow notions, rob it of all breadth, and finally deprive it of life. Such is what the would-be friends of Spiritualism wish to do to it. We have forgotten the most simple fact in the history of every creed and dogma under the sun, whether it belongs to religious belief or scientific theory, viz., that they have almost, without exception had to be modified or rejected altogether, to accomplish which what have not men had to battle with in the shape of persecution, and we wish again for history to repeat itself. In the case before us, we wish to saddle a new science and a new religion with the stagnating power of a creed. No, say I, let it expand by the force of its own genius and vitality.—Yours truly,
Hull, June 14th, 1881.

T. THELWALL.

General News.

On Sunday next, June 26th, Mr Johnson, of Hyde, will give two trance addresses at 139, Manchester Road, Heywood. Services to commence at 2:30 and 6:30.

BARROW-IN-FURNESS.—On Sunday, 26th inst., the guides of Mr E. W. Wallis will lecture at 2:30, subject—"Three Curses, and how to remove them;" evening at 6:30, subject—"Salvation by Grace or Growth." As this will be Mr Wallis's last visit before his departure to the United States, friends are expected to rally round him on his farewell addresses, and show their kind appreciation of so noble and willing an instrument in our thriving cause.

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. ROBINSON, 8, Brandling Place, Newcastle.

LECTURES.
 Sunday, June 26..... J. Gibson..... at 10-30 a.m.
 T. B. Barkas..... at 6-30 p.m.
 Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.
 Sunday, Seance, 2:30 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. [Advt.]

Gateshead Spiritual Society.
 Sec., Mrs Brewis, 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, Chopping 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, Pendleton. Secretary, Mr.
 J. Campion, 33, Downing Street.

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, Ellesmere
 Street, Hulme, Manchester. Sec., W. T. Brahan, 392, Stretford Road,
 Manchester.

Glasgow Association of Spiritualists.
 Rooms, 164, Trongate. Pres., J. Walker, Esq. Hon. Sec., Mr. J.
 McG. Munro, 38, 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.
 38, Great Russell Street, London, W.C. Sec., Mr T. Blyton

Plymouth Free Spiritual Society.
 Sec., Rev. C. Warc, 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,
 Thursday 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, Barkerend Road, Bradford.

Plan of Speakers for June.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, a
 2:30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street
 26..... Miss Hance, Shipley
 (Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)
 Sec. Mr. Smith, 7, Parsonage-road, West Bowling.
 26..... Mr. Murrell, Keighley

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.)
 Sec., C. Poole, 28, Park Street.
 26..... Local

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and
 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.
 26..... Mr. Oliffe, Ossett

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

BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m.
 Sec., Mr. J. Armitage.
 June 26..... Mrs. Illingworth, Bradford

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

BINGLEY.—Intelligence Hall, Russell Street, at 2:30 and 6 p.m.
 Sec., Mr Amos Howgate, Crossdats, near Bingley.
 26..... Miss Harrison, Shipley

OSSETT.—Sec. Mr George Cooper, Prospect Road, Ossett.
 26..... Mrs. Armitage, Batley Carr

KEIGHLEY.—East Parade Meeting Room. Secretary, Mr J. Pickles
 South Street.
 26..... Messrs. Wright and Shackleton, Keighley.

Liverpool.
 Services are held every Sunday in the Concert Hall, Lord Nelson
 Street, at 11 a.m. and 7 p.m.; and Monday evenings at 11, Tower-
 lands Street, at 8 p.m. H. Morris, 33, Cobden Street. Hon. Sec.

Heywood Spiritualists' Society.
 Sec. Enos Ellis, 139, Manchester Road, Heywood. Sunday, 6:30
 Private meetings during the week; particulars from Secretary.

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

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

South Durham District Association.
 Secretary: Mr. Joshua Gill, 6, Cottage Row, Old Shildon.
 Sunday Services are held in the Gurney Villas Temperance Hall,
 at 2 and 6 p.m.

Ladbroke Hall, Notting Hill, London, W.
 Services every Sunday. General Meeting at 11:30 am. Public Service
 at 7, conducted by Mr F. O. Matthews. Musical arrangements by
 Mr F. Knight Smith.

Oldham Spiritualists' Society.
 176, Union Street. Meetings every Sunday at 2:30 and 6 p.m.
 Secretary, Mr A. Farrar, 7, Dawson Street, Lees.

North Seaton Spiritualists' Society.
 Secretary: Mr W. Koenlyside, North Seaton Colliery, Northumberland.
 Circles meet regular for Trance and Physical Manifestations.

Darlington Lyceum of Psychology.
 Hodgo's Rooms, Northgate, Darlington. A. C. Clark, President.

Howden-le-Wear Spiritual Society.
 Mr. Adamson's Long Room, every Sunday evening at 6 o'clock. Sec.,
 C. G. Oyston, Hunwick, Willington, Durham.

The Spiritual Brotherhood.
 15, Red Lion Street, Clarksell, London, E.C. Sundays—Healing
 and Trance Addresses, 11 a.m. Wednesdays, 8:30 p.m.—Voluntary
 Contributions. All communications to be addressed—T. Hawkins,
 Magnetic Healer, as above.

Hackney Primitive Christian Mission,
 7, Ellingfort Road, Mare Street, Hackney, London, E. Every Sunday
 evening at 6:30.

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COMMERCIAL AND GENERAL PRINTER,
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BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.
(ESTABLISHED 1873.)

SPIRITUALISTS, and others interested in Spiritualism and kindred subjects, are cordially solicited to co-operate with this Association, by enrolling themselves as members and, in various ways which may be suggested, aiding the Executive in spreading a knowledge of Spiritualism.

A *minimum* subscription of 5s. per annum for country members, and 10s. 6d. for metropolitan members, entitles to membership and a vote at general meetings. A subscription of £2 2s. per annum includes all privileges of membership, and further entitles all other members of the same family, residing in the same house, and who are also members of the Association, to share in similar privileges.

The Resident Secretary, or his Assistant, receive visitors and answer enquiries from 2 to 9 p.m. daily (Sundays excepted); Saturdays, 11 a.m. to 4 p.m., during which hours the Reading Room and Library are open to members and friends.

Visitors will meet with a friendly welcome, and are invited to inspect the various objects of interest on view in the Association's Rooms.

The Association comprises the largest and most influential membership of any Spiritualist organisation in the United Kingdom; possessing Reference and Lending Libraries, with a regular supply of Spiritualist and other newspapers, periodicals, and magazines from all parts of the civilised world.

Prospectuses and other printed information obtainable, *post free*, on application.

THOMAS BLYTON, Resident Secretary.

38, Great Russell Street,
(Entrance in Woburn Street),
Bloomsbury, London, W.C.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, June 26th, Ladbrooke Hall. Evening at 7. Subject: "The Kingdom of Heaven: what and where is it?" Same Hall Sunday, July 3rd.

QUEBEC HALL, Sunday, July 10th | STAMFORD, July 24th
LEICESTER, Sunday, July 17th | KEIGHLEY, September 11
NOTTINGHAM, July 18th

MR. E. W. WALLIS'S APPOINTMENTS.

(Farewell Visit.)

BARROW-IN-FURNESS, June 26th, at 2:30 p.m., "Three Curses: how to remove them." at 6:30, "Salvation by Grace or Growth."
STAMFORD, June 30th | SOWERBY BRIDGE Anniversary Services, July 10th
BELPER, July 3 | NOTTINGHAM, July 17th and 18th

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MEERSCHAUM PIPE TESTIMONIAL.

45, CANDLERIGGS, GLASGOW, November 19, 1870.

Mr. ADSHEAD.

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

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

October 8th, 1873.

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. Just before going to press, the following telegram came to hand from Dr. Hitchman, Liverpool. To Mr John Hare, 29, Blackett Street, Newcastle:—"Have received message from Zoroaster, who says the creed of Orthodox Spiritualism is—Live a life of pure thought, pure words, and pure deeds." Kindly announce it in *Herald*.

Mr T. M. Brown will proceed from Darlington to Malton. Address till Tuesday—c/o Dr. S. Douthwaite, Saville Street, Malton, Yorkshire. Mr Brown expects to call at York, Leeds, Manchester, and thence through the southern counties.

The anniversary in connection with the Sowerby Bridge Lyceum will be held on Sunday, July 10th, when Mr E. W. Wallis, of Nottingham, will deliver two discourses. Afternoon, at 2.30, subject—"The World's True Redeemers;" evening, at 6.30, subject—"Life Here and Hereafter." Collections in aid of the trust fund. A cordial invitation is given to all.

Two trance addresses were given at Brown's Buildings on Sunday last, by Mr W. Pigford's guides. The afternoon subject was "Thomas Buckton's Spirit Life." A tea was provided for strangers. At night, his guides gave "The Democrats of England, and the benefits that we derive from them." A vote of thanks was given to his guide, T. Buckton, with great applause.

LEICESTER.—On Sunday last, June 19th, Mr Best gave a trance address. The spirit guides took for their subject—"Prayer as a refiner of man's emotional nature," in which the guides gave great satisfaction, and were well received by the audience. On Sunday, July 3, Miss Blinkhorn, of Walsall, will occupy the platform morning and evening, this being the last time for her visiting Leicester before her departure for America.

KEIGHLEY.—The anniversary will be held at the above place on Sunday, July 17th, when Mrs Dobson, of Batley Carr, will occupy the platform at 2.30 in the afternoon and 6 o'clock in the evening. There will be upwards of a hundred instrumentalists and singers present. Collections will be made at the close of each service. Also, the Conference of the Yorkshire District Committee will be held in the morning at 10.30. Luncheon will be provided at noon, also Tea after the afternoon service at 6d. each.

GOSWELL HALL.—On Sunday evening last, we enjoyed quite a treat at the above hall, in the person of Mr Goss, a normal speaker of great ability, and yet I am led to believe that this is his first appearance on the public platform. His subject on Sunday evening was "Welcome and Unwelcome truths by Spiritual Authors," which was treated in a most exhaustive and interesting manner. The whole of his discourse was permeated with a spirit of deep earnestness, which was largely shared by the audience, judging from the frequent hearty bursts of applause. Miss Keeves will be with us next Sunday. Subject—"Good Samaritan." I should also like to inform the friends that Mr Wilson conducts the morning meetings, subject—"Comprehensionism," which I am sure is worthy of more attention and larger audiences. J. N. G.

QUEBEC HALL.—A very interesting paper was read on Sunday evening by Mr C. Hunt on "The Experiences of an Honest Seer in search of the Truth of Spiritualism." The importance of harmonious conditions were seen in the attainment of the higher range of phenomena which brought conviction. The speaker's manner was deeply impressive, and the narration of facts so simple that we consider no one present escaped being benefitted by the address. We would be glad to hear more of these thoroughly honest spiritualistic lectures, and of seeing new lectures on the subject. On Sunday, June 26th, at 7 p.m. prompt, Mr MacDonnell on the "Revision of the New Testament." On Wednesday, at 8.30 p.m., Mr F. O. Matthews will give clairvoyant delineations. This meeting has been attended by very distinguished visitors, and exceedingly interesting. Every Saturday at 8, a Seance. Mr Hancock attends half an hour previous to speak with strangers. F. O. Matthews, medium. J. M. DALE, Hon. Sec.

GLASGOW.—On Wednesday last, a soiree was held of the Glasgow Association of Spiritualists in the Hall, 164, Trongate, to afford members an opportunity of wishing Mr W. E. Wallis "good-bye," in view of his impending voyage across the Atlantic. It is gratifying to state that at no previous Soiree has their been so large a gathering. The performance included the presentation to Mr Wallis of a purse of money, most liberally subscribed to by the members, as also an illuminated address, embodying the feelings which were held towards Mr Wallis by the Glasgow

friends. The presentation of the purse of money was made by Mr Robertson in fitting terms, the address being read by the secretary (Mr Muir). Mr Wallis, in reply, spoke in warm and grateful terms of the kindness which had always been shown him in Glasgow, saying he should endeavour to evince his gratitude by increased earnestness in performing the functions of his calling as an exponent of Spiritualism. The illuminated address, which was a most artistic production, was the work of Mr Ernest Barker, one of the member, and showed how much had been called for by the labours of Mr Wallis.

TO CORRESPONDENTS.

Received too late for insertion this week:—Walsall Society, Ashington Colliery, "W. H.," and Leicester Society.

Mr Robert Harper, of Birmingham, is now in Glasgow, and open for engagements in the North of England as Lecturer and Spiritual Healer. He will lecture for the Newcastle Society on Sunday, July 3rd, and Monday, July 4th, of which further notice will be given.

Mr J. E. Jones will reply to the articles that have appeared on Orthodox Spiritualism, with a short summing up. Having roused thought, he does not purpose to answer any further letters, but to follow with his own exposition of Orthodox Spiritualism in a future *Herald*.

"SUNLIT."—Regret your paper is not suitable. Shall we return it to you?

LECTURE ROOM, WEIR'S COURT.

Reports of lectures delivered by the guides of Mr J. C. Wright, about a month ago, have been crowded out from time to time, and are now given much condensed,—the leading ideas only being quoted, stripped of the eloquent appeals which characterized them, doing scant justice to our friends, but those who heard them delivered will be able to recall the glowing words and beautiful imagery which so profusely adorned them. The first subject was

The Requirements of a Religion of Law.

Friends,—I meet you with a happy genial influence on this God-like morning of bright and glorious sunshine. Do not think I want to frighten you, because I speak of irresistible Law. I will leave you untrammelled in your power of activity. Oh, Law is damping to the human mind, it speaks of force, it tells of tyranny. But I speak of the voices of Nature, as the grand old religion of Law which hangs on Love.

From the beginning of the race the mind of man saw harmony in nature, and the rudest nations read, as far as necessary, the revelation of that time, and idealized a God according to their status—the God phase changed in every age;—the stern visage of the autocrat of early times is not the same as that worshipped by our Puritan forefathers, and to-day a still grander and a better idea sways our souls—the vengeance which struck death into our minds is vanishing away, the domain of ancient faith is being swallowed up in knowledge, anathemas fade away, our God is a continual light, a sun in the spiritual life of the soul, warming into activity the unseen side of our being.

The eternal Bible of nature, ever eloquent and visible, calls upon us to obey. It is not for a special few, learned and illiterate, every soul that God has made shall read of full-handed justice and universal Love.

No lost, no eternally punished one, by which a mother's love can be robbed of her brightest jewel! Oh, no; nature is not an abortion! If so, could the good be lappy? Nature is uniform; morality is based upon the law of progress, and that which exists to-day must be the greatest. Parties and cliques are damnable. Let your party be humanity. Form fights for shadow merely, seeks stilts to walk upon for helps and aids, forgetting all men are created equal. These are some of the foundation principle of the Bible of nature which will never need revision. But every man in his own order, and the food of this infallible Teacher is admirably blessed for all humanity, so that growth may be harmonious, slow, but eternal. Drink of this fountain and the natural and spiritual will be beautifully balanced, the inner nature of the soul will be fed and nurtured by suitable spirit agencies, and the sunshine of heaven will heal and enrich all who are ready to receive their mighty influence.

On Spiritualism, a Help to Religious Progress.

Change is written on everything—we are praying for Divine anchorage, and there is no foundation or resting place but on the rugged laws of nature, there that great truth is written, there

the mind can cognise the principle of growth—always seeking, moving on, for greater growth. We must do our own thinking, and the purest and highest thought religions, moral and political, must bear the sway at last.

Institutions which have been considered fixed for ever become shelved by the onward march, by potencies of a growing and purer inspiration. The revealed truth of to-day overlaps the sacred relics of past ages, and they become impotent before these higher and more impelling circumstances.

Ambitious monarchs and priestly cardinals have stood in the gap created by the march of progress and defied it, but the great army has gone on, destroyed the useless, giving more grace to the useful, eternal and Divine. It still goes on demanding freedom, and challenges to-day all claims to absolute truth and infallibility. It demands attention to that which concerns all for the good of all. Spiritualism comes sustained by a flood of revelation which is natural, seeking to live in the highest atmosphere, brilliant, but never formulated. It can only tabulate a creed so far as relates to facts—gravitation reigns and controls facts, just as one planet influences the whole planet order. Every soul has its own intuitions and strength—let it do the good it can, work for its own standard of truth—the most useful will stand at last.

On Spiritualism, and The Times.

The times in which you live have been pronounced strange. Before a change is accomplished it makes itself felt. With the engineering capability of George Stephenson, the domain of speculation and philosophical discovery took a vast leap, and in sympathy, cramped religious thought relaxed, and there came a spirit of bold innovation,—dogmas cemented around the human mind gave way before the supreme efforts of Strauss, of essayists and reviewers, and the still bolder proclamations of Colenso. To-day, the rolling power of free thought is acquiring greater impulse in relation to christianity, and the united efforts to carry forward the enthusiasm born in the spirit of agitation, and therefore transitory, amongst the conservative body of Christians is founded in ignorance of the forces by which they are surrounded. What place does modern Spiritualism hold to the thought wave passing over the civilised world? There is a thought with a new name—Agnosticism—a kind of biped not to be described, wears a coat of many colours, a nondescript thing, a system of Philosophy which professes to know nothing, and the elements are gaining growth in spiritual circles. This materialistic tendency keeps you close with your noses to the physical phenomena. This is only a phase, and is not to be your only effort. There is to be had food for the soul, as well as fact for the understanding. To abolish belief, to establish knowledge and to live only in the known is not natural. If you live on phenomena, you will soon fall into the fifth century; if you let slip the mighty resting place of faith, you lose hold of the lever to transform society. Your true mission is pioneer work. Never be a party. Let your watchword be freedom, an untrammelled platform, the inviolability of human right to think freely,—otherwise your liberty is chained in the most valuable and cherished part. What has brought about your present freedom? That solidarity of opinion divine energy and impulse cradled by the foremost thought of great reformers, and systematized by this age. The birth of agitation has during the last forty years prepared the way for the abolition of eternal torments, to widen out the avenue to this temple of modern Spiritualism.

The old idea of three persons in the Deity is sinking,—the old ship is leaky, the sailors are taking the alarm and have re-named it. It is no longer known as the ship of the three personalities, but of the three subsistencies. There is something in a name, when the grand new nomenclature is resorted to:—what does it mean? That the theologic mind, in reason, cannot stand,—its flank is turned,—the warrior must re-arrange his forces change his front—and thus you see the Church of Scotland fighting battling, as if these matters were essential, as if it were possible to touch the sacred precincts of the Infinite.

God is safely enthroned, and bigots and reformers are alike working out his mighty will. Destroy the imperfect and the feeble by controversy and free thought, which are but the bubble of progress, and you secure spiritual experience. Blame not a man with weak convictions, but give him more fact, and he straightway enters into the blue azure of a solid sphere of light, give him the facts of Spiritualism, and he awakes to a hallowing ecstasy when the angel power develops his spirit in its strength

and causes him to brush the fringes of the domain of Love, Charity, and Magnanimity. Men with costly surroundings, their houses decorated with the finest produce of every clime, the fine arts and poetry and song, are ever mopish, melancholy, discontented, or unhappy, unless they are spiritually developed, unless they beam with sympathy and love, and feel the finer religious impulses of human nature. That which makes life pleasant is when you know you are not mistaken. If ever mental health, if ever enthusiastic aim is realised, it is when elementary friends combine, stand shoulder to shoulder, and swamp egotism and ambition in hope of establishing the good and the true. Spiritualists have not a blind faith, nor a vague enthusiasm, for nature's law never before shone with so bright a lustre,—let the inspiration of the hour, teach them to strengthen the piles of the citadel of the truth committed to them, guard the ramparts against enemies within and without, and watch that the ardour of new converts become not a source of retardation rather than of strength. Minorities are always weak, but sometimes a crazy and overweening majority is weaker. Let the illuminating glory of immortality become a positive power, let all men give the light they have, making their moral sphere a rolling orb of growing liberty, making progress universally possible, and out of the great heart of humanity transform men into angels.

Members' Experience Meetings.

The guides of Mr Gibson exhorted to let the facts of Spiritualism so work into the soul as to produce humility and mutual love. If we say we love God and cannot associate with each other we deceive ourselves; for if the spirit of charity be in us then the joy of angels and the power of eternal truth will be with us, and we shall be willing to impart every blessing. The name of our friend Mr Norris was given as the communicating intelligence.

Mr Armstrong gave a history of the manifestations in the room where they were assembled such as the ring test, rapping, levitations, trance and other forms of mediumship concluding with recommending the audience to sit for the development of these gifts as they did many years ago with perseverance and faith, thus adding to the number of mediums. Had it not been for the efforts of many years ago the movement would have been in a very different state to what it is in Newcastle to-day. Mr Ogle gave a very interesting account of his investigations, having been compelled to accept Spiritualism against his will, driven into it by the stern force of fact. He had lectured against it in opposition to Mr Westgarth and others, really believing that the theory of mesmerism would explain it all. He had fraternized with the Rev Mr Howard in opposition to it, and while he must testify that he had received much good from this gentleman, and should ever respect him, he now belonged to a different school of thought and would do honorable battle to uphold it. Mr Ogle continued

"The first time I ever witnessed anything that tended to open my eyes was when a few gentlemen came to my house, one of them being a Spiritualist. In that circle a young man went under control, and my clairvoyant described a black spirit near him (this was his Indian guide). I asked can you see any one else, yes, she replied there is a little child. What was my surprise when she proceeded to describe most perfectly and minutely all about this child, even to the cause of its death, and to find that it was my own little darling at my side! She then said there was a very tall man near me as well, who was my father, and he motioned that he lived at some 'Bridge' when in earth-life and did farming work. I afterwards made enquiry (not knowing these long ago details) and found he had lived at Haydon Bridge. All this was personal to me, and can never be effaced nor explained away. I know that spirits appear and commune with mortals. But there were other scenes described, and other proofs of spirit presence given to those present, equally convincing to them as these facts were to me."

Mr Ogle continued to speak of many of these cases, and mentioned that he had seen the phenomena of spirit lights in the presence of a raw colliery lad, who absolutely knew nothing: and from what he had seen, he did not believe, but he knew. He should go straight back to sundry places where he had lectured against Spiritualism, and announce his present convictions.

Mr Ogle has two excellent clairvoyants, a lady and gentleman, and concluded by offering to give an entertainment for the benefit of either the Newcastle Society or the *Herald of Progress*.

His remarks were listened to with wrapt attention, and every one admired his pluck, his sincerity, and his zeal for the truth.

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