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

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The Platform:

THE INVISIBLE IN NATURE.

AN ADDRESS delivered by MR. T. P. BARKAS, F.G.S., to the Members and Friends of the Newcastle Spiritual Evidence Society, on Sunday evening, June 13th, 1880. Mr JOHN MOULD, president, in the chair.

UNDER the title of "The Invisible in Nature," I propose to direct your attention very briefly. 1st. To the general adaptation of man without external aids to the sphere in which he is placed. 2nd. To the vastly extended knowledge we may obtain of the surrounding cosmos by scientific aids to vision. 3rd. To some of the great invisible forces by which the mechanism of the universe is controlled; and lastly, to the fact that lying outside of the general cognisance of mankind there is a sphere of life and activity to which we are very specially related.

I shall endeavour to show that those modes of obtaining information respecting our ordinary surroundings, are precisely of the same nature as are those by which a knowledge of the extra-natural sphere may be acquired, and, that they are all based upon experiment, observation, and logical inference.

The world in which we are placed consists of visible and invisible matter.

All bodies that are solid or liquid at ordinary temperatures are visible.

Nearly all substances in a gaseous condition are invisible.

All solid and liquid bodies have the property of cohesion.

All gases possess the property of repulsion.

The tendency of all solid or liquid bodies is to cling together with more or less tenacity.

The tendency of all particles constituting gases is to fly asunder.

Matter, when in the form of a solid or liquid, if of sufficient magnitude, is visible.

Matter, in the condition of gas, of whatever magnitude, is invisible at ordinary temperatures, chlorine excepted.

The molecules of which solid and liquid matter are composed, although almost infinitely small, are so compacted together as to render the aggregate visible.

The atoms or molecules of which gases consist, are so relatively widely spread, as to be invisible.

The invisibility of gas arises from the separateness of its particles. All gases may now, by great compression and extreme cold, be reduced to liquids or solids, and thus become visible, but in their ordinary state, gases may be said to be invisible.

The invisibility of any external object may arise from two causes—one, its extreme minuteness, and the other its extreme distance.

The human eye is so constituted as only to be able to receive

impressions that reach the eye above a certain angle. Above the angle of limitation, all objects at suitable distances are visible, below that angle all objects are invisible.

Visibility and invisibility are merely relative terms; objects that are invisible to one normal eye, may be clearly visible to another, but to all eyes there are distinct limitations.

Short-sighted persons can see objects that are invisible to long-sighted, and, on the other hand, the long-sighted see objects that are invisible to the short-sighted, but compared with the diversities in magnitude of the various objects in nature, the differences between the scope of vision of the long-sighted and the short-sighted are exceedingly small.

The terms visible and invisible, therefore, are merely relative, having reference to our respective powers of vision, and the mere invisibility of any object is no proof of its non-existence.

Having stated these fundamental positions in relation to matter, I have now to show that man, without artificial aid, is admirably adapted to the sphere in which he is placed. Man is able normally to perceive all the ordinary objects that are around him; his eyes are adapted to both near and distant vision; he can perceive the beautiful forms and colours of the flowers at his feet, and can recognise the distant stars. The lawn in front of his dwelling, and the distant mountains whose summits pierce the clouds, are both visible to him, and that by a simple law of optical adaptation, which only the skilled students of science understand.

Great as are man's means of acquiring knowledge without optical aid: far more complex, vast, and wonderful fields of observation are opened to him by means of the telescope and microscope. The telescope and the microscope are merely modifications of the structure of the human eye; they are constructed on the same optical principles, the microscope enabling us to see objects so small that thousands of them placed in a group would be invisible to unaided vision, and the telescope opens up to us worlds and systems that would for ever have remained unseen and unknown except for its marvellous aid.

The microscope simply enables man to view objects at the smallest visual distance, and the telescope is a huge mechanical pupil which enables the eye to receive more light, and presents distant objects at a larger angle. Planets are not brought nearer by the one, nor annihilated by the other, they each merely increase our angle of vision, and thus render the ordinarily invisible, visible. How men see is yet in the position of many other problems—an open question. No man knows the real connection between the physics of the brain and the phenomena of vision, and the precise nature of the relation may for ever remain inscrutable. We know the fact—we are profoundly ignorant of the philosophy.

As a familiar illustration of the powers of the telescope, I may instance the fact that the moons of Jupiter, and the mountains on the moon, are invisible to the unaided eye, but the telescope renders them as distinctly visible as are rocks on our coasts, or trees in our forests. Neither Jupiter nor the Moon are brought

one whit nearer, but, through the telescope, they present themselves at larger angles.

The increased angle of vision is, perhaps, more clearly illustrated by means of the microscope.

Take, for example, the infusorial forms which inhabit water. To the naked eye, they are non-existent; by the microscope, they are revealed in all their wondrous variety of form and marvellousness of motion. Not only are they seen as a whole, but their minute structures are recognizable; and in animals which are ordinarily invisible, we can perceive the circulation of the blood within their tiny forms. If animals themselves are invisible, how inconceivably small must be the discs of which their blood is composed. We seem to approach the realisation of the fact that small and large are but relative terms, and that, to the Infinite Ruler the development of complex mechanisms in creatures so small as to be absolutely invisible to man, is as simple as is the development of the most ordinary forms of organic life.

A few days ago, I discovered a number of minute worm-like forms in a drop of water, which were only the 200th part of an inch in length, by the 30,000th part of an inch in width. Realise, if you can, an object the 200th of an inch long! Divide an inch into ten parts, and then sub-divide each part into 20, and you have some idea of the 200th of an inch. A living creature of this small length and smaller diameter, is not the end of the marvel, for the worm 200th of an inch long twisted itself into innumerable scrolls, resembling the flourishes which frequently follow signatures at the ends of letters, and these scrolls were made and unmade as easily as though the worm were 12 inches long instead of the 200th of an inch.

Again, there are plants with silicious shells that are quite invisible to the unaided eye, and, on those flinty-shelled plants, there are lines so closely placed, that they are separated by but the 80,000th of an inch, and some by the 120,000th of an inch; each line being as apparently perfect as are the lines mechanically ruled on plans by the most skilful architects; and the wonder does not end here, because those ridges which appear continuous lines under ordinary magnifying powers, become a succession of dots, when the highest known powers are skilfully applied to them; and it is far from improbable that there are diatomaceous forms with markings too minute to be seen by any practicable microscopic power. Vast, as is the natural range of human vision, it is merely trifling when compared with the spheres that lie beyond and within it. The telescope reveals systems of worlds that exceed the range of unaided vision by distances that are almost inconceivably great; while, on the other hand the microscope increases our range of vision as extensively in the opposite direction.

We have, therefore, three clearly defined spheres—viz., the telescopic, the natural, and the microscopic, and, without a more or less practical acquaintance with all those departments of knowledge, a man can scarcely be said to be educated, and he who confines himself to natural vision, deprives himself of sources of enjoyment and information that none but those who have revelled in them can realise.

In order to exhibit a type of some of the marvels of life history which are embraced in the field of research opened up by the microscope, I may place before you some of the investigations and experiments made by the Rev. W. M. Dallinger, who has, during the last few years, devoted much attention to the investigation of the minute forms of life known as monads, the average length of which may be taken as the 10,000th part of an inch.

Five years ago, Mr Dallinger discovered a peculiar monad, which he could not again find until he, two years ago, prepared an infusion of the muscle of a water rat.

[Mr Barkas, at this stage, by a profuse series of sketches upon a blackboard, illustrated the life history of the new monad discovered by Mr Dallinger, and explained the marvellous processes of increase, as the drawings proceeded.]

We have here revealed to us, as the result of patient and continuous observation, a marvellous life history, which the exercise of the most vivid scientific imagination could not have revealed to us. Facts are, indeed, stranger than fiction.

The biological wonders contained in the life history of this lowly monad are but a type of the equally wonderful facts which

are revealed in the organic development of each department of the animal kingdom.

In man, for example, an impregnated germ cell, which differs inappreciably in minute structure from the germ cells of the lower animals, is, by a process of incomprehensible differentiation, ultimately built up into the marvellous organism which is known as man, containing within itself all the powers and capacities, in a greater or less degree, of the entire animal kingdom, and uniting, with those marvellous powers, a moral sense, a faculty of reverence, a hope for a future life, a capacity for high intelligence, a capability for the full use of articulate language, a genius for progress, and a power of accumulating knowledge which no other terrestrial being possesses, making man *sui generis*, so that whatever his origin, whether by development or creation, none of his contemporaries have even the rudiments of any one of the powers and faculties just enumerated.

The line of demarcation which separates man from the inferior forms of the animal kingdom, is as marked and definite as is that which separates the animal from the vegetable kingdom, or that which separates living from non-living matter.

In the animal and vegetable kingdoms the elementary constituents are substantially alike; in living and non-living matter, the chemical constituents are precisely analogous; in man and the lower animal kingdom, there are many organic resemblances and identity of material composition, but there are mental, moral, and spiritual divergencies equivalent to, and possibly greater than those that exist between plants and animals, or between living and non-living matter; and it is extremely improbable that by any process of evolution, man has descended or ascended from the inferior creatures.

Professor Huxley has informed us that the main hope of the evolutionist lies in the discoveries which have been, or, may be made in the sphere of Paleontology, but, notwithstanding the Professor's pet quadruped Hipparion, which he recognises as a remote ancestor of the modern horse, the connection is hypothetical rather than proven, and Paleontology generally points to the fact that in eras as remote as the Paleozoic, which is removed from us by an interval of millions of years, fish existed in great numbers as high in the scale of organization as are the sharks and sturgeons of the present day, and all, that can be truly said of the doctrine of evolution is, that it is at present an unproven and doubtful hypothesis. Huxley and Haeckel do little more than beg the question; Darwin, on the contrary, modestly offers his inferences as hypotheses deserving of earnest investigation.

In direct antagonism to the teachings of Huxley, I affirm that nothing can justify our acceptance of the doctrine of universal evolution except evidence that is practically incontrovertible, and all that evolutionists have yet proven, is, that embryological resemblances obtain in the development of vertebrate animals, and slight modifications in adult species, but never in any one instance a fruitful transformation of well-known recognised genera.

Time will not permit me to enter at all fully into an examination of the generally recognised primary and invisible forces in nature. Outside of man—outside of organic life—there are invisible forces, not one of which is comprehended except in the secondary phenomena they produce. Their effects in external nature are to some extent known, they themselves remain utterly unknown. Their powers are not merely far-reaching, but are practically infinite, and there is no conceivable point in space to which it can be said their influences do not extend.

The forces of gravitation, light, heat, electricity, actinism, chemical affinity, &c., operate throughout the material universe; they are everywhere present, and everywhere exert their potent influence. None of these forces have been proven to exist as entities cognizable by mortal sense, and yet all of them are ever producing and controlling the great and incessant changes that are ever taking place in the material universe.

The same great law of gravitation which holds the earth and planets in their career round the sun, is that by which dew-drops are formed. Every atom in the universe is attracted to every other atom with a force absolutely equivalent, *ceteris paribus*, to that by which the sun holds the earth in its rapid flight.

The apparently exceptional repulsive force of magnetism is but the introduction of a local force more potent, within a very

limited sphere, than gravitation, and no more disproves its universality than does my raising this book prove that, in reference to the book, gravitation does not obtain.

These great primary powers and forces of nature, by which the mechanism of the world is kept in motion, are absolutely invisible, and even light, which is the universal revealer, has never been seen by mortal man. Is it not inconceivably marvellous by what simple unitary laws the Divine Ruler controls the great mechanism of nature!

I now propose to attempt to show that precisely the same methods that are adopted to discover the great obscure facts of material nature are those that are equally applicable to the discovery of the facts which are believed by the vast majority of those who have investigated them, to prove the existence of another world and a future state of being for mankind.

I know that there are those who admit the facts, and deny the commonly-received inference, but I also know that there are persons in our midst so abnormally constituted, as to admit the phenomena that are alleged to be caused by gravitation, and yet deny entirely the existence of gravitation.

It is an absolutely impracticable endeavour to attempt to satisfy every mind of any single inference derived from observed facts, but there appears to me to be no just reason why those who receive the fundamental principles of science on the evidence that is adduced for them, should not, with analogous evidence receive the conclusions at which the majority of Spiritualists have arrived, as the result of long-continued and patient observation of unusual phenomena; phenomena for which no known material laws will even approximately account, and which are satisfactorily explained by the admission of the spiritual hypothesis, which involves the admission of beings, not inhabitants of this world, producing effects for which neither science nor legend can account. I ask for this subject the patient and sustained attention that is given to every other department of inquiry.

Scientific men now accept the theory that light is merely a rapid transitory vibration of ether, and, in accordance with this hypothesis, affirm the existence of an elastic fluid of infinite extension and almost inconceivable elasticity. Scientists further accept the theory that light, heat, electricity, and actinism are transposable modes of motion, and all these are legitimate inferences from observed phenomena, but in no single instance have any of these vibrations been seen, yet their existence is generally acknowledged.

Would it not be well for those scientists who accept those theories on the balance of probabilities, and who devote years to the investigation of the difficult problems of Biogenesis and Abiogenesis, or the derivation of life from living or non-living matter, as has been done by Bastian, Pouchet, Sanderson, Haeckel, Tyndall, Huxley, Dallinger, and many others, to devote some time to the investigation of the vastly more important problem, does the life of man extend beyond the boundaries of terrestrial life, and is there evidence here and now of man's extra-terrestrial existence?

My conviction is that such evidence exists, and exists in abundance for those who patiently, persistently, and rationally prosecute the investigation; and that the inquiry is not so unimportant as to justify the indifference and scorn with which some eminent scientific men pass it by. Is it educational prejudice, fear of popular opinion, or the extravagancies that are incident to the investigation that influence their actions? It may be one, it may be all those influences that induce some scientific men to hold themselves coldly and proudly aloof from the investigation.

I know that educational prejudice is very potent in its effects, and that the older and more influential men become the less disposed are they to enter upon new and iconoclastic investigations; I know also that the ridicule which follows those who dare to defend unpopular opinions, especially if in antagonism to strong popular superstitions, is very potent over feeble minds; and I know and feel that the extravagant assertions of some investigators, and the extremely frivolous nature of some of the phenomena themselves, are all likely to prevent genuine investigation by competent observers.

But, with the affirmations of such men as Crookes, Wallace, Zollner, Weber, Sargent, Sedgwick, Rayleigh, Varley, and hundreds of other well-known and capable observers published to the world, it ill-becomes any man of science, however lofty his position, to superciliously and coldly ignore the alleged facts and

firmly close his eyes to the evidences that are offered of their reality and genuineness.

I affirm most positively, as the result of my own long-continued critical, and unemotional observation, and on the testimony of the well-known scientific men I have just enumerated, that phenomena occur for which scientific men are unable to account by reference to natural laws, and that those phenomena clearly indicate the existence of intelligent agents other than those with whom we are ordinarily familiar in this world.

I further affirm that those agents are probably for the most part the persons whom they declare themselves to be, and that they are beings who, after passing through this life, have entered upon that stage of existence to which we are all hastening.

Some of the phenomena that are of frequent occurrence at seances, and for which science has not yet accounted by reference to recognised natural laws are as follows:—

- I. Tables and other articles move without contact or mechanical contrivance.
- II. Musical instruments are played with great ability, in full light, when no visible musician is near them.
- III. Writing is produced on slates and books, in full daylight, when no human being is near the slates or books.
- IV. Writing, both in longhand and shorthand, was produced upon a slate, in my own hand, without any human being being able to interfere with it without instant detection.
- V. Writing produced in open daylight between the pages of a closely tied book.
- VI. Living forms come from recesses when no such living ordinarily embodied human forms are in the room.
- VII. These living quickly materialised forms walk, talk, write, lift objects, and act precisely as do ordinary human beings.
- VIII. Living materialised forms grow up in the centre of a lighted room, walk about the room, shake hands with the sitters, and disappear in the middle of the room.

All these, and scores of other equally remarkable occurrences, take place at seances under the most crucial tests, are not accounted for by reference to illusion or deception, and are equally unaccountable by reference to recognised natural laws.

If, as I affirm, these phenomena do take place, and are genuine, I fail to see any satisfactory explanation of them except that they are produced by ordinarily invisible extra-terrestrial intelligences.

The question of the personal identity of these agents is really the only obscure and difficult department connected with this singular field of research, but the balance of evidence seems to lie on the side of the theory that they are the actions of human beings who have departed this life, and exist in a state of conscious activity beyond the portals of the tomb.

It is impossible, in the short period at our disposal, to adduce all the arguments in favour of this opinion, but the facts are open to the investigation of every one, and, men of science, in view of the evidence which has been adduced by credible and competent witnesses, should at once lay aside their assumption of superior knowledge and indifference to unexpected facts, and enter with sincerity and earnestness upon an investigation which would do more to shake the fabric of agnosticism in relation to a future life for man, than any other inquiry to which the human mind can be devoted.

JOTTINGS.

The end sought by spirit intercourse is not so much the repetition of phenomenal evidence of possibility of communion, but really the enlightenment of the understanding of man and the cultivation of his will.

The whole gist of Spiritualism lies in a nut-shell, self-development following upon self-knowledge. Individualism, reciprocity, and therefore fellowship upon the broad plane of individual liberty and individual self-denial. Though seemingly a paradox, yet it is nevertheless true, that the largest liberty follows upon the most complete renunciation.

"We are each and all anothers," expresses to the full the sentiment of this dispensation, the revelation of the absolute community of interest, which links us together in the great "brotherhood" of duties as well as privileges.—*Pilgrim*.

Five Minutes with Original Thinkers.

THOMAS PAINE.

BY TINKER.

FEW men who ever attained any eminence by their advocacy of truth are more misunderstood at the present day than Thomas Paine. Ask nine-tenths of the religious world respecting his character, and the answer will at once be Oh, he was an atheist! To throw some little light upon the character of this extraordinary man whom all friends of progress should respect and admire, is the object of this brief article; and it is to be hoped that spiritualists may make his acquaintance more largely through his writings.

Thomas Paine was born at Thetford, Norfolk, in the year 1737, where his father, a quaker, followed the occupation of a stay-maker. His public life commenced in 1774, when he became editor of the *Pennsylvania Magazine*. Hostilities having now commenced between England and the colonies, he issued his first pamphlet, entitled "Common Sense." From this time until his death, in 1809, his life was devoted to the cause of religious and political liberty. His death was a universal loss, and deeply deplored by our transatlantic cousins, for to his exertions was mainly due the glorious DECLARATION OF INDEPENDENCE. His vigorous onslaught of monarchical governments in "the rights of man," made the supporters of this system look to him with hatred, whilst the "age of reason" so raised the dust of Theological rotteness, as to make him shunned and considered infamous by even his most intimate acquaintances. Col. Robert Ingersoll, in an address to spiritualists a few months ago, in America, said:—"Day and night he laboured for America, month after month, year after year he gave himself to the great cause, until there was 'a government of the people, and for the people,' and until the banner of the stars floated over a continent redeemed and consecrated to the happiness of mankind. He was a common man, upon his father, God had not poured the divine petroleum of authority. Poverty was his brother, necessity his master. He had more brains than books—more courage than politeness—more strength than polish. He had no veneration for old mistakes, no admiration for ancient lies. He loved the truth for truth's sake and for man's sake. He saw oppression on every hand, injustice everywhere, hypocrisy at the altar, venality on the bench, tyranny on the throne, and with a splendid courage he espoused the cause of the weak against the strong, of the enslaved man against the titled few. What he wrote was *pure nature*, and his soul and his pen ever went together; his writings fairly glitter with simple, compact, logical statements that carry conviction to the dullest and most prejudiced. When Paine was born, the pulpit was the real throne, and the churches were making every effort to crush out of the brain the idea that it had the right to think, and after exploring the foundations of political despotism, and had found them infinitely rotten, he directed his attention to religion, with a result well-known to all. He was one of the creators of light, one of the heralds of dawn." The following brilliant and logical statements are quoted from his works:—

I believe in one God, and no more; and I hope for happiness beyond this life.

I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow creatures happy.

My own mind is my own church. Those whose lives have been spent in doing good, and endeavouring to make their fellow mortals happy, (for this is the only way in which we can serve God), will be happy hereafter; and the very wicked will meet with some punishment.

That the consciousness of existence is not dependent on the same form or the same matter, is demonstrated to our senses in the works of the creation, as far as our senses are capable of receiving that demonstration. A very numerous part of the animal creation preaches to us, far better than St. Paul, the belief of a life hereafter. Their little life resembles an earth and a heaven, a present and a future state, and comprises, if it may be so expressed, immortality in miniature.

It is only in the creation that all our ideas and conceptions of

a word of God can unite. The creation speaketh an universal tongue, independent of human speech or human language, multiplied and varied as they may be. It is an ever-existing original, which every man can read. It cannot be forged, it cannot be counterfeited, it cannot be lost. This word of God reveals to man all that is necessary for man to know of God. Do we want to contemplate His power? We see it in the immensity of the creation. Do we want to contemplate His wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate His munificence? We see it in the abundance with which He fills the earth. Do we wish to contemplate His mercy? We see it in His not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the Scripture, which any hand might make, but the Scripture called the Creation.

Such is the irresistible nature of truth, that all it asks, and all it wants is the liberty of appearing.

It is time that nations should be rational, and not be governed like animals, for the pleasure of their riders. To read the history of kings, a man would be almost inclined to suppose that government consisted in stag-hunting, and that every nation paid a million a year to a huntsman. Man ought to have pride or shame enough to blush at being thus imposed upon, and when he feels his proper character he will. Upon all subjects of this nature, there is often passing in the mind a train of ideas he has not yet accustomed himself to encourage and communicate. Restrained by something that puts on the character of prudence, he acts the hypocrite upon himself, as well as to others. It is, however, curious to observe how soon this spell can be dissolved. A single expression, boldly conceived and uttered, will sometimes put a whole company into their proper feeling, and whole nations are acted upon in the same manner.

The duty of man is plain and simple, and consists but of two points. His duty to God, which every man must feel; and with respect to his neighbour, to do as he would be done by. When I contemplate the natural depravity of man: when I feel (for nature has not been kind enough to me to blunt my feelings) for the honour and happiness of its character, I become irritated at the attempt to govern mankind by force and fraud, as if they were all knaves and fools, and can scarcely avoid disgust at those who are thus imposed upon.

Reason, like time, will make its own way, and prejudice will fall in a combat with interest.

Reason and ignorance, the opposite of each other, influence the great bulk of mankind. If either of these can be rendered sufficiently extensive in a country, the machinery of government goes easily on. Reason obeys itself, and ignorance submits to whatever is dictated to it.

Spiritualism: what is it?

NO. I.

BY J. J. MORSE.

It is not intended in this, or the ensuing articles, to treat Spiritualism as to its ethical or religious definitions, nor in any way to deal with it as to its principles. The purpose in view is to consider whether, what is termed Spiritualism exists as a definite "movement" or "cause" among the movements and causes of the times; and whether Spiritualists are to be considered as a "body" or "party" in the community. If the first—what objects are desired? If the second—what machinery is possessed to accomplish those objects? That there exists in Great Britain a large number of persons calling themselves Spiritualists, is an indisputable fact. That they rest their claim to the title of Spiritualists upon the personal condition that spirits hold communication with this world, is equally true; and that conviction is the result of the evidence presented by the occurrence of certain phenomena, upon which is based the matter known as Spiritualism. Hence, then, it follows, that Spiritualism is primarily a question of phenomena—facts; and Spiritualists, and persons who rest their claim to be called such, upon the reality of the facts or phenomena. And the contention arrived at is that the facts of Spiritualism are the demonstration of spirit communion.

This communion is the first form that the phenomena resolve into. It is exclusively of a personal or domestic character. It does not pretend to be a "cause," in a public sense; and, apparently, seems not to conflict with any mode of thought or action—moral or spiritual. The medium and the sitters—the circle—are the requisites, and friends and neighbours supply recruits. The simplest form Spiritualism assumes, then, is the circle for spirit communion.

In the course of time, however, it is discovered that the spirit circle is adapted to other purposes. That spirits are able to manifest certain results, that show how much control they can exercise over matter under certain conditions. The various "physical phenomena," as they are termed, occur, and the spirit circle manifests another function—that of a place of experiment, for spiritual operators. While in due course a third function is unfolded, in this wise, it is soon discovered that the controlling spirits are capable of offering sound advice, exposition, and information, concerning the manners and customs, facts, and polity, of the inner life. This is done by the means of addresses from one or more spirits, with the effect of more or less modifying the opinions and sentiments of those addressed. It will thus be seen that the spirit-circle expresses three distinct functions or uses:—(a) a means of holding communion with the departed; (b) a place in which the departed can produce certain wonderful objective phenomena; (c) a method by which people can obtain information and instruction upon things spiritual. Or, thus expressed, spirit-circles may be divided into three classes:—i.e., personal, phenomenal, educational. Each for its success depends upon mediumship, adapted to its requirements. The personal (or test) medium; the physical medium; the speaking medium. The elementary foundations of Spiritualism are spirits, circles, and Spiritualists. Providing Spiritualists are not marked by any distinctive mental, moral, or spiritual characters; that all their experiences confirm previous beliefs; that their training and education are undisturbed, they could not be considered as a body, within the body of their fellows. They could not prefer any claim to public recognition, nor assume any special function or mission in the world. Public activity would not be needed, since they but endorse old ideas, and do not bring any new ones. But, if Spiritualists feel their experiences are in antagonism to much they have been taught, if they experience mental changes, and spiritual advance. If they consider mankind are misinformed upon such matters as Spiritualism deals with, and feel it is a duty to oppose fiction with fact, falsehood with truth, they at once cease to be passively existent, become active and aggressive—challenge the errors they contend exist; boldly fling down the gauntlet, and dare an encounter on behalf of their truths. If such be their action, a clear conception of the things they are to strive for, of the plan they are to pursue to gain them by, of the agencies they are to use, becomes absolutely necessary. While on the other hand, if they determine to exist as an independent body of thinkers and workers; defensive and protective actions are equally needed. Our name implies something—or it is a meaningless vapidty. Is that something to be squandered in seclusion and privacy, or to be openly applied for the world's advantage? Surely the wealth of idea the spirit world has brought us is worthy of a better fate than private cliques, and social inurement.

Words of Counsel and Cheer.

To the Editor of the HERALD OF PROGRESS.

May peace happiness and comfort be with you, and may success attend your undertaking. May all praise be given to those earnest souls who have come forward to start a work by which truth may be propagated and brought home to thousands, who live knowing neither why nor how they live, who pass away without any knowledge or conception of whether there is or is not a future state; some believing in annihilation; others flattering themselves as heirs of a never-ending happiness of sameness, or going to the other extreme of never-ending despair. This truth, which will teach man how to live during his short sojourn in this frail tenement of flesh, in order that he may prepare an individuality during so called life, fitting him for a higher state in eternity. A Truth that will give man a knowledge of himself, and how fearfully and wonderfully he is made, and at the same time give him a fairer and more rational conception of His

Maker, than any other religion in my opinion holds out. A truth that will teach him, that although it is never too late to mend, he can not avail of any scape-goat, so as to avoid the consequences of any evil act committed in life; but that all must pay for sin by suffering in this life, or by expiation in the life eternal. A truth that teaches him that neither is sin original nor punishment eternal, and that to visit the sins of the forefathers upon the children, is as much against a true idea of our Great Creator, as that of eternal torture alike for all sinners, whatever their degree of sinfulness on earth may have been. All this in my opinion Spiritualism will teach, and although, having regard to the stubbornness of will, it may not at once make the wicked man a saint, the unjust man a model of justice, or the selfish one an example of self-sacrifice, it will teach many a man and many a woman to pause ere they do acts, which at present they do without a thought. Now what is the sacrifice demanded for all this? Virtually nothing. Spiritualism asks for no asceticism, no self-imposed virtue, no living against nature, fancying that by doing so a service is rendered to God; no self-denial of any thing that is not injurious. All that it requires is, that man should use that reason, which God hath given him, trying to keep in check that Will, which, if unchecked, would lead him astray; and teaching man as he himself is concerned, to live according to nature; and as far as his neighbours are concerned, to act by them as he would they should act towards him. All that Spiritualism will require him to do, is to use not to abuse those sensations and enjoyments, which nature has implanted for use not for abuse. Hard as have been the words of abuse, bitter as has been the invective used against Spiritualism and Spiritualists, I challenge the world to say, that Spiritualism has made any one, either a worse citizen, or more dangerous to the state. As a rule Spiritualists are neither Pot-house frequenters nor street-corner loungers. Spiritualism affords them matter for reflection in their leisure hours, and fills up that void of nothingness which ordinarily can only be satisfied by the craving for drink and abnormal and unhealthy excitement. Dangerous to the state Spiritualism is not; but it is dangerous to that portion of it which fattens and thrives on abuses. It knocks away the ground from those, who for their own ends, either deny God, or make Him a God whose wrath can only be appeased by their intermediate agency. But why dwell more on these matters? The day is dawning, and these truths are daily becoming more frequent; are daily reaching more minds, and would reach more and more in a tenfold ratio, were the facts more generally known. THE HERALD OF PROGRESS, I trust, will be one of the most successful means by which the truth may be spread, and I trust that its circulation may not be confined to the place of its birth and its neighbourhood, but that it may circulate throughout all England, in fact, through all countries where our mother tongue is spoken; be it the United States of America, South Africa, the Australian Colonies, or British India. I receive letters from all countries, from men anxious to learn something about the movement, and asking me to give explanations of some of the phases that I have experienced. But what are the experiences of any single one? Very much on a par with Mrs. Partington trying to mop up the ocean—vain and useless. No single life, even if it devoted twenty out of the twenty-four hours, could do more than reach a limited few. But with the mighty aid of the Press the millions can be reached; and that they will be reached by the HERALD OF PROGRESS I am sure, provided the success which will attend your labours be not marred by the pride and self-sufficiency too often attendant on success. To obtain success is one thing, but to preserve it is often the most difficult of the two. I trust that your columns will be open to all shades of thought and its expression, however strange they may appear, not only to yourself, but to many of your readers. That your Editorial comments will be conducted with the same respect to the feeling of others, which you would wish to be paid to your own, and that whilst in your capacity of Editor, you fail not to expose ignorance, folly or mistake, you will do it in terms, so as neither to give unnecessary pain to those whose errors you point out, nor an idea of unnecessary assumption on your part. Do unto your neighbour as you would he should do to you, and your HERALD OF PROGRESS will be a great success. Fail to do it, and your paper will be the Herald of Mischief and Disasters. That each week will issue forth your HERALD in ever increasing numbers, is the heartfelt wish of—Yours truly, A. T. T. P.

TERMS OF SUBSCRIPTION.

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1jd. post free.

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SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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The Herald of Progress.

FRIDAY, JULY 16, 1880.

OUR FIRST APPEARANCE.

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IN introducing ourselves to our friends and readers, it becomes necessary for us to offer some explanatory remarks relative to the course we intend to pursue in conducting the pages of this journal. As it is usual on all such occasions to lay down a line of policy so that the intentions and motives which inspire the promoters may be clearly understood, and serve to warrant the co-operation of all who are like-minded.

And, first, to the need for this addition to the periodical literature of Spiritualism. In the outset, we desire it to be distinctly understood that our appearance at this time is not in opposition to any of the existing agencies; neither are the promoters of THE HERALD OF PROGRESS provoked to this course of action by any spirit of rivalry or jealousy, or with the intent to destroy the chances of success in other quarters. But realising the urgent necessity that existed for a penny weekly, devoted solely to the interests and advancement of the claims of the movement, the pages of which should be under the direction of duly-elected and qualified men, so that broad principles of thought and unity of action might be advocated, and everything of a doubtful nature or offensive tendency be eliminated therefrom, the promoters, in sincerity of purpose, and with the desire to serve the truth only, present THE HERALD OF PROGRESS, and earnestly solicit the co-operation of the friends of the cause everywhere.

There are some few who have questioned the wisdom of our venture, and who, while admitting the need that exists for a more liberal exponent of the principles and phenomena of Spiritualism, think that this is neither the place nor the time for such an organ to date its origin from. But surely the fact that the need exists, and that the promoters represented by the "General Board of Consultation," are located in every part of the country and composed of the most intelligent minds of the movement,

ought to have some weight with all those who are unbiassed in their opinions, and who have the welfare of Spiritualism at heart. We have felt the necessity for extra exertions to be made that our Holy Cause may be lifted from the slough into which it has fallen, and we would be false to our own consciences, unfaithful to the trust committed to our keeping, and unworthy servants of the Majesty of Heaven if we did not use our best endeavours to meet the requirements of the hour.

The encouragement given us from far and from near inspires us with the conviction that our plans and purposes are agreeable and acceptable to the body of Spiritualists. And under this conviction we are resolved to use all our energies, and never to relax our efforts until the Truths of Spiritualism are diffused throughout the land as the waters cover the sea.

Our line of policy will be one of strict independence and impartiality. Our pages will be open to the discussion of all subjects conducive to the welfare and happiness of humanity, for such we conceive to be the mission of Spiritualism; and anything which favours such a blissful state will not be considered alien to the objects of this journal. We shall studiously avoid the use of all indelicate language, and personalities of an offensive nature will be carefully excluded from our pages.

Our aim is to set forth the truth, purposes and utility of Spiritualism in a way that shall recommend itself to the approval of all unprejudiced minds. To enable us to accomplish these objects we have secured the services of the most eminent writers and speakers in this and other countries; and by a careful attention to the contents and an arrangement of parts suited to the various inclinations of our readers, we hope our pages will be profitable to the cause we espouse, and prove a fountain of mental and spiritual strength to all who peruse them.

Our motto is "In things essential—unity; in things not essential—liberty; in all things—charity."

With this brief explanation we desire our friends to assist us in carrying out into practical effect the aims and purposes of THE HERALD OF PROGRESS, and we appeal to our friends and patrons to make the effort both fruitful and successful and so spread abroad a knowledge of practical Spirituality, that ignorance, envy, doubt and distress, may no longer retard the advent of that happy time when strife and discord shall cease, and men enjoy the blessings that an All-wise Providence has so lavishly bestowed upon them.

—:O:O:—

DEDICATORY.

SONNET.

Rock'd from the cradle of the changeful past:
Sounding through times echoing corridors;
The distant tread of voiceless wanderers
Vibrate th' world, commingling with the blast
Of those tempestuous times. In numbers vast,
All-potent and profound they come; strangers
And friends imbued with mortal good; rangers,
Leagued with us to roam where'er truth is cast.
Some from the dim and mystic faiths engloom'd,
'Mid vaulted temples and hoar tradition;
Others mounting the surge of doubts distress
To calmer seas,—see doubt and error doom'd,
To void the earth; when, lo! creation,
Trumpet tongued proclaims, and HERALDS forth PROGRESS.

VOLVOX.

Persons who are constantly saying that they are free from prejudice, are generally more prejudiced than others, though they are not aware of the fact. They are like the old lady who declared that she was open to conviction, but, shaking her head, she added, she would like to see the man who could convince her.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE VIII.

Subject: Yoginism—Spiritual Life.

ARJUN.

Who is the Great and Mighty One? And what is Spirit Light and Life?

And Nature, what is it? *O, best and highest form of human kind!*

What is that, called—*Adhibhūta*?* And that, as termed—*Adhidaiva*?

And can there be—*Adhiyajna*, for any while in mortal form?

Explain to me, *O, Madhus Slaughterer!* how can Thyself be known

When dissolution comes, by those who are partakers of these truths?

KRISHNA.

My highest form, in essence is—but one, and indivisible:

My inner quality is—*Adhyātmā* called, or Spirit Power,

Which is the operating cause in what exists, and—action, termed:

Adhibhūta, is Power divine, that guides all changing forms of life:

Adhidaiva, is that which gives to spirit-forms—identity!

Adhiyajna, is I myself, who adoration doth receive,

And yet, embodied on this earth, *O, best of men in mortal form!*

He who remembers Me and calls upon my Name, as he departs

From out his mortal frame,—comes forth, and truly in My

nature shares;

Or, should one, when he leaves his worn-out frame, on other

Natures think

Diverse from Mine, just as he thinks, e'en so he goes: *O,*

Kuntī's Son!

Because his thoughts and life on earth in such belief have been

confirmed;

Therefore, always, remember Me alone, and now, resolve to fight:

For, if thou dost with mind and will, and all affections turn to Me,

And think of Me alone, thou surely shalt my state and nature share.

For, of a truth, the one who in such thoughts and work is exercised,

And homage pays by meditative thought, and wanders not therefrom,

But loves the *Mighty One* alone, attains to Him: *O, Prithā's Son!*

The one whose mind doth meditate on Him, *The Ancient Angel* called,

Who is the guide and life-sustainer of atomic forms minute,—

Whose form not one can comprehend,—whose countenance is as the Sun

That shines with splendour bright, and darkness all doth dissipate,

And he, whose will is strong and staid, and worship gives to that

Great One,

When dissolution comes to him, he gathers up his spirit's breath,

And places it between his brows, then, takes his flight and joins the sphere,

Where dwells in majesty divine, He who is called—*The Ancient One*.

And now, I will explain to thee, the spirit's sphere, by eye unseen,

But which is known by those who are well versed in what the *Vedas* teach,

And which is entered by all those, who have their sensual nature checked;

And who, both intellect and will, have learnt to guide and subjugate.

Tis such, who for this knowledge are athirst, *Bramachān*† become.

He, who doth absolutely close all outer sensual avenues,

And in his heart restrains all those desires to which the senses cling.

* *Adhibhūta*—for elucidation of these and following terms see comments,

† *Bramachān*—the followers of *Brahma*.—the Great and only God, and a title given to those who search for light and life, precisely the same as Christians derive the appellative in consequence of being followers of Christ.

And on his head his breath collects,—who standeth firm in sacred work,—

Who soundeth *AUM*, the sacred monosyllable, in silence deep,

And thus, the *Mighty One* adores, and to the end on Me reclines,

When he this life doth quit, with kingly tread, he walks the summit grand,

Soon found I am by those who seek,—whose minds are fixed on me alone,—

Who suffer not their thoughts to wander far, or look with other aims,

Who steadfast are in work of true devotedness to me alone;

For, those who elevate their thoughts and have recourse to Me alone,

The highest sphere attain, and never more are born into a state Of suffering or of pain, which transient is and passes soon away.

In all the paths, right up, e'en to the heavens of the *Brahmans'* creed,

In which the many walk, are states, from which they must descend, *Arjun!*

But he, who findeth Me, will ne'er again return, *O Kuntī's Son!*

The one who is acquainted with, *a day of Brahma*, knoweth well,

That in one thousand years of *Yuga* cycle, it doth end,

Succeeded by a *night* that counts one thousand more in *Yuga* time,

And he who knoweth this, the day and night of human life, discerns.

For, at the time, when Sun doth rise, existent things which were unseen,

To mortal sight, are then made clear, so, in same way, when night doth come,

The things which had been visible, again from view will disappear.

E'en so, all things that are, in outer nature's realm, *O, Prithā's Son!*

Are subject to the law divine; for, though they did existence have,

When night doth come, it then appears as if they were dissolved away;

But when the time of dawn draws nigh, it brings them all to life again.

Yet, at the time, when other things to sight dissolve and fade away,

That, which the dissolution caused, the same remains and changes not.

'Tis this is named the highest path, which, whosoever walks therein

Shall ne'er return again; and such, regeneration needeth not.

This glorious mansion is mine own, and I abide for ever there;

And they who know the *Mighty One*, the truth possess, *O, Prithā's Son!*

This know! In Him, alone, all things that do appear, subsistence have:

On Him, also, the universe, with all that it contains, depends;

And He is known and loved by such, who worship yield to him alone.

I now, *O, Prince of Bharatās!* concerning dual states, will speak;

Of one, in which, should he who is both good and true, the body leave,

Will never more descend again; and also, of the other one,

In which, if such are in, when they this life depart, again recede.

The first is love and light and day, as well the crescent moon, and in

The Six, which form the months, when Sun his journey makes in Northern Arc;

And they who pass away in these, and are possessed of truth divine,

The better part attain, and join the sphere of that all Glorious One.

The second state, is one of gloom and shade, to waning moon compared,

And when the Sun performs his round of months, within the Southern Arc;

And should the *Yogin* neophyte, when in this state, depart this life,

To lunar shades of brightness goes, and as needs be, descends again.

These form the dual path; the one is clear and bright, the other—dark—

Obscure, and long as earth and time shall last this will for ever be.

He, who the former path doth take, will never more again descend;

While he who takes the latter path, will surely turn and then recede:

The *Yogin*, who these two ways knows, is ne'er perplexed, O, *Pritha's Son*!

Therefore *Arjun*! Resolve to be, a *Yogin* of the *Yogins* true.

For *Yogins*, who, the truth possess, will rise above all sordid thought

Of promise of reward. such as is found within the *Veds* contained, And outward forms, in worship used,—and tortures which are self-imposed,—

And even what good works, are called—as giving alms to needy ones:

And such attain the glorious path, and circumvent the Royal Arch.

(The comments will appear in our next.—Ed.)

—:O:—

Historical Controls.

PRINCE NAPOLEON.

BY A. T. T. P.

JUNE 6, 1880.

AT the time I held this seance the weather was very unsettled and stormy, and felt quite sure that I should not have any of my high controls. It seems to me as if on these occasions the earth-bound spirits tried to make the best of their opportunity; the sensitive at once went into trance, and said "I hear the galloping of horses and deep and angry voices speaking in a foreign language." Here he spoke some words in Hindostanee—the only words I could catch being "Feringhee,"* "Bolo,"† and "Karbar."‡ "I hear other voices." Here he went under control, and spoke as follows:—"Alone, alone, but not helpless; I come of a race that alike knows how to live and how to die. See how they gather round me; there is triumph in their very gesture; my very horse, as it departed from me, seemed to gaze pityingly at me. Is it possible that they have left me to myself? It must be so, for in a moment like this, men are not masters of their actions. What is this I feel? It is something that I have never before experienced. How fast my thoughts travel! It is not fear I feel. It is no feeling like fear. They come nearer and nearer to me, and yet my thoughts travel faster than them; my life seems to come back again to me, and death has assumed another reality; for it is my turn to die. It is now for me that the call will be made; a call that takes the form of death; I, whose boyhood had been passed in life's gayest scenes; passed every hour in one unclouded sunshine. Death, a departure from all that loved me; death, a parting from her, whose love was nearly reverential in its character; nearly so. Let them come; few have been the tears that I have shed, but I am weeping now. Few have been the sorrows I have known; but I feel acute sorrow now, but no fear. Nearer and nearer still, and yet my thoughts outstrip them. How will she realise that her darling has gone? How will my countrymen feel, when they hear that he on whom their highest hopes were fixed is no more. What, nearer still! How calm I feel. I have a strong memory of him who travelled the same road an exile from his country; and his departure did not assume the reality that the certainty of mine assumed. Nearer and nearer this reality approaches me with every lingering footstep of my foes. I seem to be about to receive the knowledge of mighty things, not of earth. Already I see gathering around and amidst their dusky forms, beauteously draped forms, beckoning me towards them; some are clad in glorious raiment, having the hues of all the ineffable splendour of the rainbow's rays. What experiences are these? Why do they tarry? Every passing instant seems to my mind mercifully given to me for thought and observation. Yes, a whole life-time in a minute; who can profess the knowledge to bind the travelling of thought? Who can profess to

* "Feringhee," the term applied to all Europeans. † "Bolo," means speak. ‡ "Karbar," is work or business.

proclaim the secrets of mind in that instant? My foes were gathering around me. I lived a life-time, and in that life I wondered why they tarried? why they withheld their murdering hands? When he, that was so dearly loved by me, lay clothed with death's terrors I realised God and a conscious hereafter; but in this, my own case, the realisation seemed to come nearer to me within my own reach. I realised then, that he, that had given me earthly being, upon death would be disembodied. I realised this with a more powerful intensity then, than at any other period of my life before, but in my case the realisation became an absolute certainty and the world of conscious spirituality seemed then a part of my own individual claim; and I realised that eternity would furnish a scope enduring enough for expiating the many offences in that life-time, ere my foes reached me. God, in his mercy, bestowed on me a serious heart, a well-ordered and prepared soul; so that the inevitable became anxiously looked for. For all things of the world had passed from me. 'I will be with you even to the end,' came forcibly to my mind, and earth-life, under this feeling, presented to me no mystery. I had got beyond the order of the sensible, and the scene I had already realised, the immeasurable depths of God's great love and mercy had prepared my soul for its future home in eternity." As the power was failing, I asked who was the spirit. He said, "France's Imperial Prince. Adieu Monsieur."

The medium in trance said, "I hear them saying, a mother's tears sanctify and make holy the spot on which he fell. Sad and solemn cypresses bear testimony to a sorrowing mother's prayer."

—O—

RECONCILIATION BETWEEN RELIGION AND SCIENCE.

WHO will say that in the light of the present needs of the great human world, that Spiritualism has no claim to the attention of the Christian Church as a renewal of Christ's teaching, and a reappearance of the signs and wonders which He promised should distinguish the true believer? There are, however, those who have denied its claims, and who have opposed and denounced it as devilish and diabolical! Nevertheless it is destined to become the great reconciliatory agent between science and religion. It is the common ground on which in further they must unite. By its aid science will become religious, and religion scientific—on the one hand, by an extension of the researches of science into the realms of spirit, and on the other hand by a palpable demonstration of the foundation on actual facts of the great verities of religion.

It is thus that it claims to present a rational and a natural solution of the chief point on which modern thought and science have assailed revealed religion. We have seen how vulnerable the Church is. She has failed often in the past to substantiate her position, and the general feeling is that she may fail again.

But the tide is turning, and the issue may yet be well. Spiritualism can render the Christian Church invincible. It can demonstrate to science that revelation is not contrary to and at war with nature; that inspiration is an actuality; that miracles are not violations of but occurrences in strict accordance and conformity with natural laws; that existence beyond the grave is not an illusion but a fact—real, palpable, and tangible.

Science can raise no objection to the evidence. It is gathered from the same source and by the same means as that from and through which she herself has won all her victories—viz., that of fact and observation. We pursue the same rigid method of investigation as she has laid down for the pursuit of other branches of human knowledge. We first make sure of our facts, and then reason therefrom to a consistent theory.

Still, less, I think, can the Christian Church raise any valid objection. Yet I know that my position will be assailed and contested by those who should be the first to welcome the aid which is proffered. I shall be met by the assertion that the Bible contains the whole of the revelation of God to man. It is a venerable belief; but is it true? I think not. Indeed I consider all our evidence points the other way, and that miracles and revelation have only ceased from time 'when ignorant and unspiritual minds practically dethroned God from the government of the world, and relegated Him to an obscure heaven from which He never issues.'—*Mr. J. S. Farmer in Spiritualism as a New Basis of Belief.*

Notes of Progress.

Secretaries of societies and others interested in the cause of Spiritualism are requested to furnish us with short notes and items of interest for insertion here. To make the *HERALD OF PROGRESS* useful is to increase the agencies at work in our movement, and it is our desire to see every society and circle in the country represented in these columns. Communications should reach us not later than Tuesday evening's post to insure insertion.

ASHINGTON.—Spiritualism has been creating quite a stir in this colliery village recently. Mr. J. C. Wright has been visiting and delivered a very interesting address on the occasion of the anniversary celebration, when over 100 partook of tea. There is also an active Sunday School in connection with the Spiritual society, which gives promise of reward in the future. The Sunday evening meetings partake of the nature of improvement classes, which are productive of great benefit to the members.

BARROW-IN-FURNESS.—Mr. Walmsley writing from this town says:—"We are not making much noise in the town, but sowing the seed quietly. We invite those to our meetings, who we think are prepared for the reception of spirit-messages. Our mediums are developing privately, and we expect them to be very useful in a short time in a public capacity. Mr. Condon and Mr. Proctor take Dalton and Barrow alternately, and Mrs. Walmsley also speaks at those meetings, when conditions are favourable."

BRADFORD.—The meetings at the Spiritualist Church, Manchester Road, are most successful, both as regards numbers and influence exerted on the congregation. The meetings at Heap Lane have not been so successful of late; but a vigorous push and care on the part of conductors, may re-instate them in the affections of the general public.

BATLEY CARR.—The Yorkshire committee draw two of their best speakers from this place—Mrs. Dobson and Mr. Armitage. And since the formation of the District Committee the services of those willing workers have been utilised to the utmost; this has deprived Batley Carr of their regular attendance, in consequence of which the meetings have not been so largely attended, nor so useful as formerly. But the loss of Batley Carr is the gain of other societies, who stand in need of the energy imparted by our friends.

CHOPPINGTON.—The "Excelsior Society" of Spiritualists are doing a mighty work in this district. The society is not large, but what is lacking in numbers is made up for in self-sacrifice and energy. The medium, Mr. G. Dawson, is endowed with rare healing abilities, and his services are in constant demand, even by non-Spiritualists, who have heard of relief being given to sufferers. They are now sitting for materialisation, and have received signs of that phenomenon already, and expect great results shortly.

CHESTER-LE-STREET.—A correspondent writing from this district, refers to the influences which have destroyed the unity of action there; circumstances we deeply deplore. There is no organised working body, we are informed, but the whole district is literally alive with Spiritualism, and Spiritualists are very numerous. There is one way to overcome the difficulty—organise, and resolve into a powerful association. It is only by unity of action, that the best speakers can be secured for public propaganda.

LEICESTER.—Mr. Wallis has had very good meetings here, and much interest was evinced in the subject. The principal medium of the society, Mrs. Whiteman, is prevented from her usual services by illness. The cause is making headway, but our correspondent thinks that with another phase of mediumship, of a physical nature, there would be aroused a more earnest spirit of enquiry, and leading men would flock to the ranks. It is possible to have these phenomena, by directing attention to the conditions under which they occur.

LIVERPOOL.—Continues to thrive and hold forth the light of Spiritualism. The meetings are held regularly, and largely attended, and the platform is ably sustained. We intend publishing a report of the Liverpool meetings next week, and to give more particulars.

NOTTINGHAM ASSOCIATION.—The above Association was formed in January last, by an amalgamation of "progressive" and "Christian Spiritualists," and others. The meetings are held

in a building which for many years was used as a chapel and a Masonic Hall, in Shakespeare-street; the building is called "The Spiritualists' Meeting House," is clean and neatly furnished, with rush-seated chairs, and will comfortably seat 120 people. At the end is a raised platform, on which are chairs, a table, and a rail with massive pine pillars, from which hangs a scarlet curtain. A reading desk is also fixed to the rail, against which the speakers stand. Evergreen plants and flowers form part of the decoration. The association now numbers 54 members. The committee have engaged the services of Mr. E. W. Wallis, on the first Sunday in each month. Mrs. Wallis also delivers trance addresses, assisted by other friends. On Sunday, July 5th, Mr. E. W. Wallis delivered two trance addresses. Morning subject:—"Spiritual work and Spiritual workers." In the evening a telling address was delivered, subject:—"One Lord, one faith, one baptism." The foundations of the old theological belief in the Trinity—or three persons in one God—were thoroughly cleared away. On the following Monday evening, a lecture was delivered, subject chosen by the audience. The subject selected was "Our work in the Spirit-world." Spiritualism is silently, but steadily gaining ground. The higher light and power must spread and be felt, like a "leaven" it will move on and on until the whole lump is leavened.

Our correspondent, Mr. C. G. Oyston, of Hunwick, Durham, writes:—"As many of your readers will doubtless feel anxious to know how Spiritualism is progressing in this district, with your permission I will offer a brief summary of information on this matter, which has been obtained by personal observation and enquiry. Numerically, we have reason to congratulate ourselves on a steady onward march, but, in spite of the interest manifested since we were made the recipients of repeated attacks from the orthodox camp, very little progress has characterised the perseverance of the many circle-holders. Many reasons are assigned for the absence of any remarkable manifestation of spiritual power; but, to my mind, there is only one cause for this deplorable state of things. True, the spirituality of the devotees of our movement cannot be determined by the activity on the surface, but surely, there must be something radically wrong somewhere, when we find that circles develop mediums to a certain degree, and then further advancement seems hopeless; a sameness is experienced, irksome to all concerned, and it becomes impossible to receive anything of sterling worth from the spirit-world. I do not attribute this failure to ignorance of the laws regulating the production of the phenomena, nor do I suppose that inharmony interposes to thwart the designs of the promoters of those circles; but there is a more serious obstacle, which it will certainly be more difficult to remove. There seems an entire absence of that intense yearning for spiritual knowledge, which is absolutely necessary to attract a higher order of spiritual being. These advanced souls are ever desirous to minister to the spiritual necessities of humanity, but when sitters are indifferent respecting the dissemination of a superior quality of spiritual food, contented to receive ordinary matter and their aspirations never ascend beyond the thoughtsphere of the presiding spirits, they cannot possibly obtain anything superior to the capabilities of those intelligences who are practically encouraged to continue their ministrations. The higher spirits assert that they communicate thought in accordance with our mental and spiritual receptivity; then if circles would but endeavour to realise the force of this declaration, sufficient evidence would be afforded of the cause of their torpidity, for wherever there are suitable conditions established, these philanthropic beings are eager to impart the requisite information, and express their sympathy and love. Those intelligences, whose knowledge of spiritual laws and conditions is circumscribed, or only a degree removed from the sitters, would not presume to monopolise and trespass upon the precious time at their disposal, if every individual present was desirous of acquiring knowledge outside the range of their experience and investigation; but actuated by a sincere desire for the promotion of the welfare of the circle, they would courteously retire and give place to a more enlightened order of beings, who could satisfy the requirements of each individual soul. I hope no one will feel pained at this frank expression of honest opinion, for I am positively persuaded that sooner or later this great difficulty must be assailed, and victoriously overcome, before there can be a perfectly healthy tone imparted to the movement."

Question and Answer Column.

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

QUERIES.

1. What is the difference, if any, between natural sleep and trance? —*Dot.*

2. Is it necessary for intuitive mediums to study from books in endeavouring to improve the mind, or to rely entirely upon spirit impressions for their information?—*Intuition.*

3. Having heard much of "John King," who manifest at physical seances, I should like to learn something of his earth-life. Can any reader oblige?—*Spiritualist.*

4. Can any reader of the HERALD OF PROGRESS advise me as to how best to develop the mediumistic gift of writing. I write occasionally intuitively: is there a possibility of this developing into automatic writing?—*A Medium.*

5. In turning over the files of old Spiritualistic journals, I notice that an amount of enthusiasm was evinced a few years ago by advocates of Spiritualism, which is not now apparent. Can any of your readers give the reason for the present apathy and lukewarmness of Spiritualists as a whole?—*Observer.*

—o—
FROM THEODORE PARKER.

Justice is the idea of God, the ideal of man, the rule of conduct writ in the nature of mankind.

The ideal must become actual, God's thought a human thing, made real in a reign of righteousness, and a kingdom—no, a commonwealth of justice on the earth.

Justice is forgotten in looking at interest, and political morality neglected for political economy.

Truth is a part of the celestial machinery of God: whose puts that in gear for mankind, has the Almightiness to turn his wheel.

Let me know that a thing is true: I know it has the omnipotence of God on its side, and fear no more for it than I fear for God.

The spiritual truths we learn, the intellectual piety which we acquire, all the manly excellence which we slowly meditate and slowly sculpture into life, goes down in blessing to mankind, the cup of gold hid in the sack of those who only asked for corn, richer than all the grain they bought. Into our spiritual labours other men shall enter, climb by our ladder, then build anew, and so go higher up towards heaven than you or I had time and power to go. There is a spiritual solidarity of the human race, and the thought of the first man will help the wisdom of the last—a thousand generations live in you and me.

There are new truths to come, truths in science, morals, politics; some have arrived not long ago upon this planet. Many a new thing underneath the sun—At first men gave them doubtful welcome; but if you know that they are truths, fear not; be sure that they will stay, adding new treasures to the consciousness of men, new outward welfare to the blessedness of earth.

"There has never yet been a work written in this country which has fairly grappled with the facts of modern Spiritualism. It has never yet been shown, why *a priori*, they may not be true; how, if not true, we are to account for the vast mass of direct testimony to them. The declaration so often made or implied, that facts witnessed thousands of times by honest and intelligent men, and thousands of times carefully examined to detect frauds and delusion, which has never been discovered, cannot exist, because they imply a subversion of the laws of nature, is a most weak and illogical objection, since all we know of the laws of nature is derived from the observation of facts. No fact can possibly subvert the laws of nature."—*Prof. Alfred Russel Wallace, F.R.G.S.*

General News.

—:o:—

Owing to pressure on our space we are obliged to withhold the report of the annual meeting of the Yorkshire District Committee, which took place on Sunday last, at Sowerby Bridge. A full report will be printed in our next.

GLASGOW.—The Meetings held in this city have been suspended during the month of July. They will recommence on Sunday, August 1st. The Children's Lyceum will also open on that day.

Mr. J. R. Cuck, will read a paper on "Mesmerism," before the Barrow Literary Association, on Monday, July 19th, at 7:30 p.m., at their rooms, Cavendish Street, Barrow.

On Sunday, July 25th, the Keighley Lyceum will hold their anniversary. And on the following Saturday, the Keighley and Bingley friends will hold a pic-nic on Druid's Altar, near Bingley. All Spiritualists in the district are invited to those gatherings.

HALIFAX.—The Spiritualists of this town will celebrate their anniversary on Sunday, July 25th, in their rooms, Peacock Yard, Union Street, when addresses will be delivered by Mrs. Dobson of Batley Carr, and Mr. J. Lamont of Liverpool. Services to commence in the morning at 10:30, afternoon at 2, and evening at 6:30. A cordial invitation is accorded to the friends of the society.

OWERBY BRIDGE.—The anniversary services in connection with the Spiritualist Progressive Lyceum, was held on Sunday last. At 1:30 the Lyceum went through the several exercises in a creditable manner, and much to the satisfaction of the friends assembled. Public services were held at 2:30 and 6:30, addressed by Mr. Lambelle, and presided over by Mr. J. Armitage, of Batley Carr. The Lyceum building was packed by appreciative audiences, and the singing, for which this place is noted, added very much to the success of the day. Spiritualism is alive.

On Monday, July 5th, the Spiritualists of Barrow-in-Furness commenced a Literary Association in connection with this society, when a paper was read by the president, Mr. J. Nicholas, on "The origin, progress, and teachings of Spiritualism." The essayist reviewed the age and the manner in which this truth was revealed in its modern phase to man; and showed the necessity that exists for a revelation of the kind, and traced the influence of Spiritualism through its teachings upon the world of to-day, and their likely outcome in the future. An interesting discussion followed, and the proceedings were brought to a close by the election of four new members.

A very able paper has been recently read by "M. A. (Oxon)" before the members of the British National Association of Spiritualists, on "The State of the Law of England as it affects Public Mediums." The question is of mighty import to all Spiritualists and Mediums, and the very clear exposition afforded in the paper referred to, will, we venture to hope, call forth the energies of our friends, so that they may use their endeavours and memorialise the legislature for a repeal of those obnoxious laws, "and spare no effort to undo an injury and a wrong, of which English justice should be thoroughly ashamed."

THE CAUSE IN COUNTY DURHAM.—Recently a series of open-air meetings have been instituted, which promise fairly, and doubtless will accomplish important work. About a month ago, a meeting was convened at West Auckland, and Mr J. Lupton having kindly placed his yard at the disposal of the committee, very satisfactory and beneficial results were produced, which induced the committee to enlarge their sphere of operations. The speakers were Messrs. Dunn, Mansfield, and Hopwood. On Sunday, the 4th inst., a meeting was held in a field near Auckland Park, when addresses were delivered by Messrs. Dunn, Hopwood, and your correspondent. Mr A. Dobson, of Ferryhill, presided in a very able manner. Perfect order and harmony prevailed, many of the strangers manifesting extraordinary interest during the proceedings. Mr Joseph Eels made excellent provision for the material necessities of the friends, and altogether the influence for good was very pronounced.

For a nation to love liberty, it is sufficient that she knows it; and to be free it is sufficient that she wills it. *M. de la Fayette.*

Neither human applause nor human censure is to be taken as the test of truth; but either should set us upon testing ourselves. *Whately.*

However things may seem, no evil thing succeeds, and no good thing is a failure. *S. Longfellow.*

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