

# THE Gerald of Progress

WITH WHICH IS INCORPORATED THE "SPIRITUAL PIONEER."

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

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One Penny.

## The Platform:

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IS A KNOWLEDGE OF SPIRITUALISM NECESSARY TO HUMANITY?

A Trance Address delivered by Mr. S. DE MAIN, at High Grange, County Durham.

Spiritualism has made its appearance upon the earth at various times, and under various forms in the past, and has made a mighty impression upon the minds of men. You have handed down to you the mystic lore of the sons of the Orient, who have always been endowed with a special amount of spiritual knowledge. From Ancient Egypt, Greece, and Rome, the streams of spiritual truth have descended, and will continue to do so as long as the ages shall roll. The knowledge that man is an immortal being, destined to exist in a spiritual world after the dissolution of the material body, was received by spirit communion. All the valuable knowledge which you possess to-day respecting the great power who guides and governs all things, the life of the soul, and the peculiar mechanism of the nature of man would have been entirely unknown had it not been for spirit communion. Certain individuals have at all times existed on the earth, through whom the streams of spiritual light could flow, inculcating the principles of morality and religion, thus teaching mankind to become prepared for a higher condition of existence. This knowledge is of the greatest importance, for no instruction is so fraught with utility to the human mind as to become apprised of what transpires after death, and, had it not been for Spiritualism, this intelligence would not have been imparted to the humanity of earth. At all times and in all climes, amongst those who have had the power, light and truth has illumined the darkened minds of men. Had this not been the case, instead of the present amount of civilization, instead of being possessed of the power and capacity which humanity displays to-day to extort the wonderful secrets from Nature's bosom, man would have remained in the lowest depths of savagery and barbarism. What was it that imbued the ancient Buddha priesthood with a remarkable fund of knowledge of the philosophy of spirit? What was it that caused the Hebrew bards to utter such spirited and sublime thoughts? These individuals were channels through which the spiritual light descended to earth, and it became a means of spiritual wealth to the humanity of that day. Even now, men are staking their souls' eternal welfare on that which has been handed down from these inspired mediums, and look upon their teachings, which were sufficient for the needs of a people thousands of years ago, as infallible truth. These people find fault with the Church of Rome because she claims infallibility for the Pope, while they are uplifting and elevating the ancient Hebrew bards on a pinnacle of infallibility. If spirit communion be true, as received through these individuals, may it not be just possible, that what is received to day, may be equally

as reliable as that which was imparted to the ancients. What was it that imbued Cyrus the Persian with the desire to gather together his armed hosts to rescue the Jews from their captivity in Babylon, thus giving them the power and privilege to rear a beautiful city and splendid temple once more? What was it that made the ancient sages of Greece give forth such injunctions of purity of conduct, holiness and divine wisdom? and although the ancient city of Athens is now laid low (so to speak) these glorious principles will stand as monuments of grandeur and beauty as long as the earth shall remain. It was the power of inspiration, causing them to become all aflame with love divine. What was it that caused the ancient Persian magi to travel, weary and footsore, to the cradle of the infant reformer, Jesus? They were guided there by a power outside themselves. What was that beautiful manifestation, which was witnessed by the shepherds, on the plains of Bethlehem, at the time of the birth of Jesus? When informed of the auspicious occurrence by "an angel accompanied by a multitude of the heavenly host," they immediately went to the place, and found it was as they were informed by spiritual power. Would the influence of Jesus have been so powerful, had he not held frequent communion with the invisible world? The ancient prophets, and the apostles of Jesus, for the sake of the principles they held so dear, were crucified, sawn asunder, and all manner of horrible tortures were inflicted upon them, to induce them to betray their trust. Jesus was hunted like a felon by his enemies, who were anxious to take his life, and at last they succeeded only too well. The great philosopher, Socrates, was condemned to die an ignominious death, because he had, by the influence of the spirit, struck a blow at the vices of the people; and rather than endeavour to overcome the evil propensities of their natures, they would sacrifice this good man. These noble souls were the world's redeemers, who were so constituted that the angel world could communicate through their organisms the glorious truths of the spirit. Any reasonable mind that has given attention to these matters, must be forcibly apprised of the fact, that humanity is indebted to the spirit-world for the knowledge which pervades civilized society to-day. The spiritual philosophy imparted to the present century, will have to cause a mighty revolution in the thoughts of men, but eventually it will give humanity truer conceptions of the future life than has been hitherto entertained. Those who stand between the two worlds as instruments, whereby the spiritual world can commune with earth, are loaded with contemptuous scorn, and had their opponents the power, they would put to death every individual who essays to hold communion with the invisible world. Man, on earth, stands in the same relationship to his Maker as the lovely flower emitting forth its beautiful perfume. As long as that flower is open to the sunshine and the dews of heaven, it will blossom and spread its fragrance around, but when deprived of these essential elements it will droop and die. This, then, affords a powerful illustration of the effect produced upon those

who come beneath the benignant influence of the spiritual world. As long as man is open to this spiritual power, he will show signs of life, but when he shuts himself off from the higher state, his spiritual nature becomes withered and destitute of the necessary vitality, or, like "Gideon's fleece, dried up and unwatered still." If man would develop his spiritual nature, he must place himself in communication with the invisible world, for by this means alone, will he be enabled to fulfil the purpose of his being, and to overcome the conflicting elements of his individuality.

#### EXPLANATORY REMARKS BY THE RECORDER.

Never since the dawn of the Christian era has there been so much doubt and unbelief prevalent as in the present age, and now that freedom and toleration of opinion are recognised, many minds do not scruple to proclaim their unconditional denial of the assumed authenticity and Divine inspiration of the Bible. Nor is this species of rationalism confined to one particular class of society alone, but even our most eminent literary and scientific men, instead of joining issue with popular theology, do not hesitate to teach the grossest materialism. They will prefer to incur the opprobrium and displeasure of their fellow beings rather than embrace that which they are positively assured is not in harmony with their extensive researches and investigations. Now, although the uncultured classes of society are liable to entertain erroneous conceptions respecting matters which transcend their limited comprehension, yet we cannot consistently treat with indifference the assumptions of these luminaries of a highly favoured age, and if it be impossible for the devotees of so-called religion to counteract such negation by powerful appeals to the reasoning faculty, materialism, with its cold and cheerless philosophy, must of necessity lead captive the thinking masses of society.

That science and religion must be interblended with each other in order to establish their right of relationship to the Divine purpose of existence cannot reasonably be denied. If then the more rapid the advance of scientific investigation, the wider becomes the breach between these two elements, to what conclusion are we irresistibly driven? Simply to one of two positions. Either the premises presented by science are untenable, or religious truth has become perverted from its legitimate course—that the popular doctrines of theology are wholly unwarrantable or insufficient to satisfy the demands of reason and exact thought.

That science has been able to exert an influence of inestimable value upon humanity our external surroundings abundantly testify, while religious thought has hitherto remained stationary, and through the vile machinations of selfishly disposed individuals, an arbitrary policy has enveloped the human mind in darkness and gloom. Religion has been made subservient to a nefarious purpose, and extensively distorted from its original purity and simplicity, which will in a great measure account for the diverse paths pursued by these two controlling principles of human progress. Even the most sanguine advocates of orthodox theology are obliged to admit that scepticism is alarmingly on the increase, and all the machinery at their disposal is totally inadequate to stem the tide of unbelief which is now surging over mankind, bringing under its influence the noblest and most disinterested souls of earth. Truly the position is a desperate one, and to whom shall we turn to extricate us from the labyrinth of doubt which is gradually, but surely, enveloping the human mind? Are the delightful anticipations of the realisation of a continued existence after death to become ruthlessly blasted, or mercilessly discarded as a gigantic delusion—a mere chimera of the brain? Are these fond expectations simply the result of early religious training which have been indelibly stamped upon the infantile mind, and developed under circumstances which have allowed the fallacy to take deep root, and become part and parcel of our nature? Are we to reject thoughts so beautifully cheering to the disconsolate soul, and which are as an offering of incense by the angel Hope? Will the fervent desire that we shall eventually become re-united to those to whom we were so devotedly attached while here never be realised, and do the higher or superior delights of the soul attain their fruition in the endeavour to make matter subservient to the indomitable will of man? Nay, the mind in disgust recoils from the sad contemplation, and even the most obdurate sceptic, the most hard-headed thinker, when he questions his inner consciousness, will undoubtedly be led to admit that he would certainly desire to enjoy

a continued existence in an infinitely superior world, but there is apparently no possibility of this desire receiving its fulfilment, therefore, in the absence of demonstrative proof, he prefers to totally discard the doctrines promulgated by the churches of Christendom to-day. However, "man's extremity is God's opportunity," and modern Spiritualism, with its positive and absolute evidences of human immortality, has come to prevent the crushing out of all that the human soul holds dear.

By her objective manifestations she establishes a basis, upon which to erect a gigantic structure of spiritual philosophy, and the avenues of spiritual intercourse are once more opened to the children of earth. The inhabitants of the spiritual world taking advantage of the conditions established, disseminate knowledge in accordance with our receptivity, and as we advance intellectually and spiritually, the necessary food will be imparted to every individual, in consonance with the requirements of the soul.

The foregoing address was received under circumstances which afford incontrovertible testimony to the fact of the operation of an intelligence superior to either sitters or medium. Mr. Simon de Main, the instrument through whom the address was delivered, is an uneducated coal-miner, who is totally incapable of expressing such thoughts while in his normal condition. Possessing no more education than enabled him to gravitate to the "Reading-made-easy." Before he was nine years of age he commenced work in the lead mines, in Swaledale. From that time to the present he has followed underground employment, and has therefore been denied facilities which would render it possible for him to display extraordinary intellectual power. The subject suggested for discourse was prepared by myself, and carefully concealed from the medium, and not until the controlling intelligence announced his desire to submit to a subject, selected by the circle (which should form a basis for his remarks) was the nature of each query made known, when, immediately the question was propounded, the control, without previous preparation, acquitted himself conformably to the matter under consideration. I have examined the small library of the medium, but I can find no means of information therein which could be of practical utility, or place within the province of possibility, this expression of spiritual philosophy, independent of the participation of a superior disembodied intelligence. To those who may be disposed to think that I psychologise the medium, and induce him to utter thoughts which have been attained by extensive reading, I beg to say that I am an uneducated working man myself. I received the rudiments of education at a village school, but I was obliged to engage in manual labour at twelve years of age, and since that time I have followed a daily occupation, in order to obtain the material necessities of life—hence the untenability of the assumption of such a position. The rest of the sitters have not been endowed with intellectual culture, and in this respect they have been less fortunate than myself. Frequently has it occurred, that, previously to the opening of our weekly meeting, an animated discussion has arisen between Mr. De Main and myself, when the medium would strenuously maintain a position which would receive emphatic and direct contradiction when he had passed under control. Not only have we received assurance of the presence of an intelligence, far beyond our capabilities, but we have also had objective evidence of his separate and distinct individuality from the medium.

Mr. De Main's guide has occasionally appeared to us as a materialized spirit-form, and by his familiarity with us in singling out his medium and myself, and his peculiar expressions used at the seance, we have had conclusive testimony of the power to appropriate to himself the conditions to enable him to appear in tangible form. On one occasion our spiritual tutor materialised—took from the table a pair of scissors—clipped a portion from his whiskers and handed it to me, which I have now in my possession. Many other instances might be enumerated to establish the identity of the communicating spirit, but space demands brevity, and I will therefore conclude these explanatory remarks, by expressing a fervent hope that every reader may receive such practical benefits from the perusal of these words, as I have individually obtained through the ministrations of Mr. De Main's spirit guide. If this be accomplished, then my labour of love will have realised a rich and a glorious reward.—C. Y. Oyston.

## Tests.

BY VOLVOX.

If there is one thing more astonishing than another in regard to the investigation of Spiritualism, it is that there should be more than one opinion in regard to the desirability and necessity of testing, and thereby assuring the genuineness of the phenomena. A random firing for some considerable time has been kept going upon this particular mode of enquiry, yet up to the present (with few exceptions) scarcely anything has been said to the purpose, save in tirades of abuse and malformed representations of a true, honest, and practical investigation into this—the most wonderful of all subjects that the ages have ever presented before the inquiring spirit of mankind.

Spiritualists at the present time are divided into two bodies; the one support tested, and disregard untested phenomena; the other support untested and disregard tested phenomena, each considering their own *Modus operandi* the correct one. The first are investigators, the second believers. The one accept demonstrative evidence, the others are built upon faith; one is built upon facts, the other upon what appears to be so. The former would build up a grand scientific groundwork of indisputable phenomenal verities; the latter would sink to the common credulity and blind unseeing faith of the creeds. The former, by its unrest and keen spirit of enquiry, will enable us to possess the knowledge and realise the fact of angels walking side by side with men; the latter reposing on faith, will gulp an ocean of error with a modicum of truth, the consummation of which is as "stale, flat and unprofitable" to the thinking and investigating generations that are evolving into being, even as the dogmas of the sects are less than worthless to the doubting and troubled mind of the present age.

Now I sympathise with both these bodies of people, with the one from their zealous endeavour to demonstrate the facts of the most wonderful problem; and with the other, from their unfortunate prejudices which so completely hoodwink them into the obligation of belief—belief in what? I may be interrogated: I answer, belief in the likelihood, possibility and reasonableness of the subject,—of the unlikelihood of people (that have no selfish interest to serve) lending themselves to tricks of deception; belief in the honesty of the medium, and in their incapacity to swindle and defraud. Now any earnest or common-sensed investigator would exclaim, away with your belief and dependence, and faith in this, that, or the other person, thing, or condition, and let me have the subject investigated in a sensible, scientific, and indisputable fashion, so that neither the honesty or dishonesty of mediums or sitters, the likelihood or reasonableness, or any other thing, circumstance, or condition shall stand between me and my own ample satisfaction of its truth, irrespective of any intermediate faith, save the testimony of my own senses, and the judgment of my own intellect.

To test the truth of anything, is to resolve it into positive knowledge, and from that knowledge proceeds the most stable and solid repose of the mind, this is the highest and most perfect faith—a faith built on demonstrable facts. Consequently, we conceive the only sensible and proper mode of investigating phenomenal Spiritualism is in applying the most complete and perfect of conceivable tests, and no honest or genuine medium will fear or shirk the application of the same. We hear a deal from time to time about degrading and crucifying mediums. We contend there is no degradation to a medium submitting to conditions that are assuring to the investigator, and an evidence of the honest and above-board desire and intents of themselves. The many puerile reasons that are given by those that oppose tests are more apt to engender doubt in the minds of investigators upon the truth of the phenomena and honesty of the medium than to procure believers, or add dignity to the cause.

Spiritualism is a subject that does not admit of ordinary investigation, inasmuch as its ordinary manifestations are of the most extraordinary nature; such being the case, we consider it demands the greater care and stricter testing. Moreover, the mass of those that oppose the application of tests, and sit for phenomena which their exalted spirituality will not submit to scientific demonstration; together with those other divines whose God-gifts enable them to discern where inspiration begins and

where it ends, and, therefore, are above and beyond the sphere of tests, have, in the most of cases, been convinced of the facts of our science-creed from the repeated application of tests during their career of investigation.

We consider tests to be an absolute necessity so long as the phenomena are not self-demonstrating; so long as they fail to manifest in and by themselves, so as to prove the truth and fact of what they claim to be, absolutely and completely independent of any appliances as are now required to satisfy the common-sensed investigator. There are two ways wherein tests are of the greatest value; they are an equal protection to mediums and sitters, because of their giving an assurance of the honesty and genuineness of the subject to the latter, while it acts as a safeguard to the former, absolving them from the responsibility they incur if untested. Consequently, all that remains for the investigator to do is to be sure his tests are of a complete and thorough character, precluding the possibility of fraud on the part of any medium that might stoop to such unwarrantable action; should your test not meet this contingency, then the fault is with your appliances, and you alone are to blame for it. With thorough and perfect tests, we have had phenomena as good in their manifestations as we have had without them, which proves that tests do not retard their production. Then how much superior, and how illimitably more convincing to the calm clear-headed man of thought than the lingering doubt that would cling around the same mind were the phenomena untested; and, should the medium be used or brought out by the controls, as is unquestionably the case on sundry occasions, and the test has been applied, it becomes equally an evidence of spirit power along with the rest of the many and various classes of manifestations that are witnessed from time to time. But should the medium be untested—what then? It scarcely needs to be answered. Let the medium be innocent of intent to defraud, yet there is none but what will, less or more, doubt the honesty of purpose and integrity of the person.

In conclusion, I would venture some little advice which may not be inopportune or undesirable. In the first place, I would advise, as I have already intimated, a full and thorough testing of the physical and form manifestations or any other phenomena; in the second place, I would request those that are associated therewith to advise the controls that if ever they find themselves unable to produce more manifestations than the bringing out of the mediums, to honestly say so. In the third place, I would advise an effort being made to procure phenomena without the aid of cabinets altogether. I think from appearances in connection with the present advancing state of the manifestations, that if a little care and attention were devoted to the procuring of phenomena under such conditions, our efforts would be crowned with ultimate and glorious success.

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## AN ACROSTIC.

HERALD OF PROGRESS.

Herald forth the words of truth,  
Ever gleaming with delight;  
Rash perversions overcome,  
And with purposes so bright  
Light the path of future days,  
Darken'd by the bigot's ways.

Order shall in future reign,  
Free from prejudice and passion.

Peace and joy shall follow on;  
Rest must never more be known;  
Order now shall supplant riot,  
Gaced by reason, and a quiet  
Retrospective time will prove  
Energetic labour: love  
Shall reign, and in its reigning  
Seek new fields of work again.

I. THOMPSON.

Salford, July 5th, 1880.

## 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.

**GATESHEAD.**—The platform at the Temperance Hall, on Sunday, the 18th, was occupied by Madame Esperance, who read a lengthy poem, entitled "Yay Ali's story." The literary merits of the paper were excellent, its objects being to set forth the spirit experiences of the author of the poem. The chief characteristic of the poem, however, was that the reader received it entire, during a protracted entrancement. It was much appreciated by the audience; after which the usual developing circle was attended by about 40 persons. On Sunday, 25th, at 6:30, "The Cornish exile" will lecture on "Jerusalem."

**SILVER STREET LECTURE HALL, LEICESTER.**—We were favoured on Sunday, July 11, with a visit from Mr E. W. Wallis, morning and evening, the audiences were very fair considering the fine day. The morning lecture was the "The gulf bridged, or immortality certain," the masterly way in which his guides handled the subject, kept the meeting spell-bound for about one hour; in the evening the subject was "How to be happy here and hereafter." Mr Wallis has been here a good many times, and his guides have always given great satisfaction, but this evening they surpassed all that we have heard from his lips. The largest halls in the kingdom ought to be thrown open to him.

**MANCHESTER.**—There has been a society of Spiritualists here for a number of years now, and it goes plodding on, making no great efforts to obtain proselytes beyond advertising its meetings with the name of the speaker each week in the two Manchester Liberal Papers, viz: the *Guardian* and the *Evening Times*. A regular service is held every Sunday afternoon at 2:30 which is open to all who choose to attend. There is also a seance for trance speaking held every Wednesday evening at 7:30, which is free to all. These meetings are held in the Temperance Hall, Grosvenor Street; on Sunday in the large Hall; on Wednesday evening in the Tea Room in the basement of the Hall. The Officers and Committee do the best they can with the funds at their command to provide a good class of speakers for the Sunday meetings. At the Wednesday evening meetings Miss E. A. Hall is the regular medium in attendance, and when she happens to be away, which is very rare, her mother (Mrs. Hall) occupies the time of the meeting in healing and developing, being a powerful medium in both respects. The society is at present without a Secretary, or rather the honoured President Mr. R. Fitton has, for the time being, to act as both president and secretary. Mr. Andrew Cross who for a short time held the secretaryship has removed to Macclesfield, so what is a loss to us will no doubt be a gain to the friends in Macclesfield, for they will, no doubt, utilize the services of Mr. Cross who is an excellent reader, a good speaker, and one who is not afraid of getting into harness. The Committee has missed for several months the genial presence of Mr. Dawson its former secretary, who resigned his office through illness. We have seen him at our meetings lately, and he appears to be regaining his health. Let us hope he will soon be perfectly restored, and thus enabled to take a prominent position again in the society. The Manchester society has a fine Library containing most of the works on Spiritualism. We cannot but think that this Library has been the means of creating a greater amount of interest in the movement than would otherwise have been evinced without it. The principal founder of this Library was the former treasurer, Mr. Dandy, to whom the society owes a lasting debt of gratitude. On Sunday, 11th inst., Mr. Wright occupied the platform and spoke on "The Progress and Development of Spirit Life," a subject which was chosen by the audience. Subsequent to the Lecture, our chairman, Mr. A. Hall, introduced to the meeting A.T.T.P. the writer of those historical controls which for so long a period have been found in the pages of the *Medium* and *Daybreak*. It was a pleasurable treat to find so earnest an exponent on the Manchester platform, and that pleasure was enhanced when he read us a good portion of one of those controls purporting to be from the spirit of "Edward Irving." Earnest business men of the calibre of A.T.T.P. must inevitably tend to further the principles of Spiritualism where the more common section of humanity would have no influence. The day-dawn of mature ideas is doubtless about being ushered upon the world, and the mighty influence of the pen, with its ceaseless working, carry a potentiality which will astonish and bless humanity.

**LIVERPOOL.**—Spiritualism in Liverpool at one time held the first rank in the number of its adherents of any town in the kingdom. Its spirit of public devotion was united and healthy. The people were prepared on its behalf to make self-sacrifice and to labour with noble spirit. Times and men grow old; the weary labourer seeks rest; and many forms once seen amongst us seldom darken the door of our Lec-

ture Hall. We should like to see them come amongst us, and revive their first love. Our present workers are as determined as the workers of the past, and with commendable zeal do they continue to keep the spiritual lamp burning at their hall in Perth-street. The public lectures from the platform were never of a higher order. The speakers are supplied by the Lancashire Committee of Spiritualists, an organization that has laboured with great perseverance to bring the Spiritualists of the different towns together in a bond of co-operative union, but with only moderate success. Notwithstanding this, Liverpool has been true to the principle of combination, and has had ample proof of the wisdom of the policy it has pursued. The best trance speakers have been employed. Mr Wright, Mr Morse, and Mr Johnson have done a good work in Liverpool. At the commencement of the present year, Mr J. C. Wright was invited to Liverpool, and his labours have been well appreciated. He has become a most powerful platform medium, and his audiences continue to improve as he becomes better known to the people of the city. There are several private mediums under development; some of them will, we think, be heard of in the future; their guides are listened to in their respective circles with approval and edification. A great want has long been felt for a good local materialization medium. It is a great fact that unless we can produce the phenomena for inquirers to see, we can make but little progress. As soon as Mr Wright became settled here, steps were at once taken by him to develop a medium of this kind. A numerous circle was formed at the house of Mr Wright, and sat twice a week. With commendable perseverance, the bulk of the circle kept on, hoping that the good spirits would do for the people here what they had been able to do at other places. This hope was gratified, but not fully realised on Sunday evening last, when to the no small delight of the sitters, materialised drapery and spirit lights were observed in the room. The circle is determined to make use of no cabinet, but have the form developed among the sitters. There is no doubt but that in a very short time spirit-forms will come amongst us, as separate and distinct persons real and tangible. The guides of Mr Wright are giving a course of five lectures on "Thomas Paine," on Monday evenings; four of these have already been given, and have deeply interested the audiences. When the course is completed, it is contemplated giving them a wide publicity in a cheap form, as an act of tardy justice to a noble Englishman. With a view to a stronger working effort in the future, a convenient and commodious house has been taken in a healthy locality for Mr Wright, in which public and private seances will be held from time to time. A room is fitted up with chairs, &c., in which Mr. Wright will deliver trance lectures, another room is arranged for seances, devoted to the development of spirit forms, and the holding of seances; while in other departments of the house, the strictest domestic privacy will be maintained; the expenses of this work will be met by the private generosity of a true friend of the cause in this city. We hope that old and new friends will rally round, and make the coming future more successful in spiritual work, than the most successful years of the past.

**MILLOM.**—On Sunday, July 18th, a discourse was given through the mediumship of Mr H. J. Taylor, in the Spiritualists' Meeting Room, Queen Street, Millom. After the customary proceedings had been gone through, Mr Taylor was controlled, as it was soon perceived, by a spirit that had never controlled him before; and, as was natural, this aroused the curiosity of all present,—all wondering who it could be. However, he gave it out that the discourse he was about to give would be of a scientific nature, the subject of which was "The Ebb and Flow of the Tide;" which proved to be very instructive, and occupied an hour and five minutes in delivery, those present paying the utmost attention the whole of the time. The ebb and flow of the tide of life; the rise and fall of fortune and misfortune; successful and unsuccessful periods in the commercial world; the ebb and flow of the tides that brought with them good crops, rich harvests. Men, he said, send up their representatives to Parliament thinking that they have it in their power to make them a prosperous nation; to make trade revive; produce rich and abundant harvests. Such turns out not to be the case; they do not understand it; things do not alter; the plagues still exist among them; poverty, disease, and depression in the commercial world still continue, and as to the cause of it all they have not the slightest idea, all because they do not strive to become more acquainted with the laws and forces that govern nature. Nature, he said, has provided for all her creatures, and man alone has departed from the path that nature has pointed out to him, which is the cause of the misery, disease, &c., that exist. There was one striking illustration he made use of, and which ought to be brought home to the minds of the people. Nature, he said, provides for her creatures, but man, with his intelligence, tries to accomplish something greater, tries to soar above nature—God; tries to improve on God's work, which is the principal

cause of his being buffeted and knocked about here and there on the sea of life, rising and falling with every tide. Winds and waves now favour him, but the tide turns, and he turns, misery and degradation follow, all brought upon himself. The discourse was copiously illustrated, and, at the close, a wish for that spirit again (who subscribed himself "Dr. Beam") was expressed.—

A. L.

#### CONFERENCE OF THE YORKSHIRE DISTRICT COMMITTEE.

The first annual conference of the Yorkshire District Committee was held in the Progressive Lyceum, Sowerby Bridge, on Sunday, July 11th, at which there was a large attendance of delegates and friends. Many who were present had to walk a distance of 10 to 14 miles, whilst others more fortunate travelled both ways by rail. It was a thoroughly representative gathering. The ordinary business meeting was held at 10 a.m., when an animated discussion took place, with respect to a desired change in the constitution of the committee, and of the £500 guarantee fund. The resignation of the honorary secretary, to whom the success of the committee, during the first twelve months of its existence, is in a great measure due, was accepted, but without the usual vote of thanks. Part of the other business was the engaging of Mr E. W. Wallis for six months, to give four lectures each month. Mr Howell, Manchester, was also engaged to lecture from August the 8th to 16th inclusive. The newly-elected officers and committee are as follows:—officers—president, Mr B. Lees; vice-president, Mr R. Jarvis; treasurer and financial secretary, Mr J. Armitage; auditor, Mr Owen; secretary, Mr C. Poole. Committee:—Messrs Hall, Thornton, (Bradford); Eddison, Lingford, Armstead, (Leeds); Sutcliffe, (Sowerby Bridge); Wilson, Appleyard, (Halifax); Fenton, Conyer, (Batley Carr); Aspinall, (Brighouse); Howgate, Illingworth, (Bingley); Morrell, Judson, (Keighley); Hallgarth, Cooper, Oliffe, (Ossett); Wilkinson, Addy, Farrar, (Pudsey); Bennett, (Dewsbury). The balance sheet, as presented, giving statements from January to July, 1880, was—

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
July 11th—				July 11th,			
To Balance from Dec.				By Balance paid to the			
31st, 1880 - -	6	9	9½	following speakers:			
„ Collections - -	0	15	4	W. H. Lambelle,			
„ Guarantee fund	5	12	6	Mr E. W. Wallis,			
				Mr W. Howell,			
				Mr Harper, Mr			
				F. O. Matthews, 7	12	2½	
				„ Page supplements			
				in "Pioneer" 0	10	0	
				„ Executive expns. 0	3	0	
				„ Stamps, Stationery			
				and Plans - -	1	14	8
				„ Railway fares of			
				delegates - -	0	16	4½
				„ Cash in hand - -	2	1	4½
	£12	17	7½		£12	17	7½

The exercises of the children and teachers of the Lyceum School, were gone through in the afternoon, to the evident satisfaction of a large number of visitors. There are one senior and two junior classes in this school. The senior class is conducted by Mr Lees and Mr H. Robinson, whilst the books used are of an advanced kind. The Lyceum exercise or Calisthenics, considered to be the crowning feature of the system, are conducted by Messrs E. Broadbent and H. Gaukroger. The evident intention of the promoters of the Lyceum system is to develop into harmony both bodily and mental functions, an object which the system is highly calculated to effect. An address was afterwards given by the guides of Mr W. H. Lambelle, on "The nature of man." The evening being occupied by an interesting narration of Mr Lambelle's experiences in Spiritualism, under the title of "Why I am a Spiritualist." The large hall, which is the neatest in Yorkshire, was crowded both afternoon and evening, whilst the proceedings were enlivened by the charming rendering of several anthems, by a well-appointed choir.

WALSALL.—The Walsall Spiritual society meetings continue to be attended with enquirers, but not so largely as we have been having, as the fine weather has exerted an influence, and invited the people out for their walks. Our friends Messrs. Groom,

Harper, and Miss Blinkhorn have supplied our platform on several occasions, for which we give them our thanks, and also Mr. E. W. Wallis, on June 27th, gave two trance addresses. In the afternoon of the same day, the members held a conference, and discussed the best means to be used to keep the subject of Spiritualism before the public. The principle most likely to prove effectual, would be the united co-operation of all societies working from one centre, so that there should be a continuation of speakers flowing in to supply the different platforms at a minimum of cost, and thus save large sums of money spent for travelling. Tea was provided, when about 30 persons sat down and enjoyed themselves with the tea and a lively conversation. At 6.30, Mr Wallis spoke again, and gave much satisfaction to his hearers. On Sunday, July 11th, Mr. W. Howell of Manchester, who was on his way to London, parted his journey by giving us a call, and delivered two lectures which delighted the audience, many expressing themselves as having had a great treat, and hoped it would not be long before Mr. H. visited Walsall again. In our private seance we were highly delighted with the controls, their varying contrast being great. We hope it will not be long before we have another visit from him.—T. Blinkhorn, secretary.

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#### TO CORRESPONDENTS.

C.G.O.—Article received. If possible will appear in our next.

RUPERT.—We are afraid your article is rather too sweeping for our columns. Will retain M.S. and give it further consideration; accept our thanks.

J. C. Liverpool.—A correspondent had already sent us the "news," and they are embodied in the note from Liverpool. We shall be glad to hear from you on all occasions.

S. M.—The poem to hand. It will appear in our next.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.—August 2nd, (Bank holiday), pic-nic pleasure party to Alderley Edge. The railway company will run cheap trips, (for time and particulars see their hand bills). Friends will please avail themselves of one of these trips, and on arriving at Alderley, at once proceed to Mr Ed. Phillip's farm, "The Haigh," and ascend the cliff from this point. Tea will be provided at the said farm at 5 o'clock, at 9d. each. Please bring the "Spiritual Songster."—J. CAMPION, Sec., 33, Downing street.

#### Poetry.

#### WELCOME SWEET BLOSSOM OF OUR GOD AND KING.

All hail thee! Herald of The Blissful Age,  
Foretold by prophet, and perceived by sage:  
Sweet messenger of heaven, lo! at thy birth  
Bright angels guard thee as of priceless worth!  
Born to give shelter from the world's cold blast—  
To give security while tempests last—  
To usher in THE Golden Age of Peace,  
When war shall be no more and tumults cease!  
Born to give utterance to thoughts sublime,  
All hail thee! Herald of the blissful time!  
Oh, may thy pages heavenly guidance show:  
To friends be tender—gently chide the foe:  
Take Ignorance, in mercy, gently by the hand:  
Dispel the darkness felt throughout the land;  
And waft to every nation wide and far,  
The Gospel that shall quench the love of war.  
But should dull bigotry thy task assail,  
And seek to crush thee with a lying tale,  
Then like the levin's flash from sky to sea,  
With force resistless and with course as free,  
Wave Wisdom's sword of radiance and power,  
And cleave the base design that self-same hour!  
All hail thee! Herald of the Age of Gold,  
By sages seen—by prophets long foretold,  
Delight and gratitude attend thy birth,  
Hope smiles benignly on thee, child of earth,  
Angels in harmony with mortals sing  
"Welcome sweet blossom of our God and King!"

THE CORNISH EXILE.



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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.

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# The Herald of Progress.

FRIDAY, JULY 23, 1880.

## The Apparitions at Knock.

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**U**NDER this title, the *Newcastle Daily Chronicle* of July 9th contained a leading article, in which was sketched the history and reported wonders of those mysterious manifestations which have taken place at Knock, in the County of Mayo, Ireland. The first of those occurrences are said to have taken place in August of last year, and since that time they have been witnessed by thousands of persons, who have made special journeys for the purpose, believing them to be evidences of the care and guardianship exercised over the church, and a sign which should attend their religion marking it as God-sent and heavenly directed.

Whether these apparitions are based on actual fact or not, does not lie within the province of the present article to say; the writer, however, of the article mentioned expresses his opinion that they have actually occurred, and says, "we believe the apparitions were seen; but we see no grounds for admitting any miraculous occurrence. Neither do we. Perhaps the accumulated testimony of persons who most solemnly aver that they have witnessed those apparitions has wrung from the writer this candid expression of opinion; but, true to the character of all who are opposed to any unpopular idea, belief, or opinion, the writer, while admitting their actual occurrence, attempts to dispose of the facts by a circumlocutory method of argument, and proceeds to show that these apparitions are the production of an unhealthy and diseased condition of mind. The familiar illustration of a person touching the point of his nose with his first two fingers, and deciding from the sensation that the rose is single, and, by reversing the mode of contact by crossing the fingers, the nose will appear double was there presented to account for and explain the origin of the apparitions at Knock, and consequently, of every other place. A very slender argument indeed, and

one that has long since been disposed of. However, we are prepared to admit with the writer, "that men, by the artificial union of different sensations, or by the influence of diseased states of the body, are liable to what are called subjective sensations, delusions of the senses, or apparitions;" we are also prepared to admit that religious enthusiasm, emotional excitement, or severe nervous strain may produce error of judgment, usurp the reasoning faculties, and allow the mind to be carried away with phantoms that have no existence in reality; but when the writer makes bold to assert that "delusion of the senses is the true explanation of many of the occult phenomena that have excited the wonder of men from the time of the Gymnosophists, the Magi, the Mystagoges of Egypt, the Tuscan augurs, and the wise men of Don Daniel, down to the manifestations at Weir's Court, Newcastle," we beg most respectfully to differ from him, to refute the propositions advanced, and to request a more impartial and scientific investigation of the question at issue.

It will be readily admitted, we presume, that there is not the slightest analogy between the phenomena of Modern Spiritualism and St. Dunstan's red-hot tongs, or the productions of a diseased organism. For while religious fervour, association of ideas, and the psychological action of mind upon mind may, to some extent, serve to account for many of the tales related of former times, we do most decidedly maintain that such hypotheses are wholly inadequate to explain, even in the most remote degree, the manifestations of Modern Spiritualism.

It must be remembered that the ranks of Spiritualism are not filled by wild enthusiasts, neither do Spiritualists, as a body, possess "minds naturally excitable, temperaments convulsive and hysterical, diseased brains, or disordered organisations," but that, as a rule, they are composed of men sound in body and mind, subject to no optical delusion, nor carried away by any "subtle compound of ideas and sensations;" that the manifestations which take place at Weir's Court, Newcastle, and elsewhere as spiritual manifestations, possess an objective reality, which appeal to the whole of the senses, and to reason as well, and are not due to subjective sensations of unevenly-balanced minds; and further, that the phenomena of Spiritualism are regulated by and produced in accordance with well-known and recognised natural laws, which are as capable of being understood as any of the other phenomena of nature.

The thin web of sophisms which the writer of the article in question has spun to conceal the real issue from the unthinking and unguarded dissolves before the steady march of facts and the investigating genius of our day. And the time is rapidly dawning when men, free from the bonds of prejudice and arrogant assumption, will condescend to think, to learn, to investigate, and to measure their true interests instead of dogmatically asserting that they are the repositories of all knowledge. And when we are wise enough to see our true interests, and disinterested enough to follow them, we shall be blessed with the realization that death is only the surrendering of one condition of life, and the passport to greater facilities in the next condition of being; that no change is effected in the man proper, that he retains all his memories, affections, and desires, and takes the same pleasure in communicating his thoughts to others as ever before. As it is, we are grateful for the consideration which the subject has received, and accept the appearance of such articles as the sign of that more liberal age when Spiritualism shall be treated with that degree of earnestness and impartiality which the gravity and importance of the subject demands.

## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

## THE BHAGAVAT GITA.—SCENE VIII.

Subject: Yoginism—Spiritual Life.

## COMMENTS.

I have kept to the proper names at the commencement of this Scene for reasons before stated, and especially as they are partially interpreted by *Krishna*.

All these terms are compounds and derivatives from the word *Aditya*, which means the Sun,—not as a physical or material object, but that which causes the Sun to be what it is.

Scientists tell us that the Sun which is seen in the skies is *incandescent*, which means glowing with heat, and they tell us that the various gases composing the body of the Solar Orb, are in a constant state of fusion, and by friction or otherwise are passing off in heat, (caloric) which is taken up by the planets, and thus it is only a matter of calculation to arrive at the period when its heat will be exhausted, and thus become like a burnt cinder. In fact the idea intended to be conveyed, is, that it is something like a monster fire, giving out heat and light to that part of the universe in which it is situate, and emitting by its rays the sustaining life principle (physical life) to the circumference of the area occupied by the planets depending upon it; and they even tell us that distance regulates the amount of heat, and that those planets nearest the Sun are of course subject to more heat than the more distant ones. This is about the point where materialistic science has brought us at the present time. But I am not aware that any scientist has given any explanation as to what supplies *heat* with its caloric or warming property, and how the enormous mass of fuel came to be collected together, and to assume the form it does in the body of Sun; and much less can they throw any light as to the Maker of the Sun. These problems lie within the domain of another class of science, which the materialist is utterly incapable of dealing with, and so long as they will persist in mistaking effects for causes, and applying terms to the action and result of action, implying thereby that such terms as—*action*, force, motion, &c., are causes, just so long will mankind grope in darkness; for even a child cannot conceive of action without an actor, and motion without a motor.

But it is precisely with these, that the philosophy of this ancient Revelation is treating of, and the terms used refer,—not to the outer effects in visible creation, but, to the minor causes, and those Beings, Intelligences, and Powers, that are the operators.

Thus, *Aditya*, refers to the heat and life principles which cause the natural Sun to be the medium for supplying vitality to the planets and their inhabitants, and *vitality*, certainly is not a physical or material, but a *Spiritual substance*. If the reader will bear this in mind, the whole subject becomes easier of comprehension.

When the word "Sun" is used, think of those Beings whose love, wisdom, and power, are ever engaged in supplying that orb with what mortals call heat, light, and life! and it is none other than those exalted Beings who have graduated through vast cycles, that are the mediums or means, whereby creation is projected and perpetuated. Thus, there are Angels of the Sun, Angels of the planets, and Angels of Solar universes, which are Life Forms in states of Being, to which, all who are now in mortal form will ultimately reach.

The term—*Adhi*, refers to the inmost life principle and when compounded with—*bhūta*—means, the celestial heavens and the state in humanity which is in rapport therewith.

*Adhi-daira*—means the spiritual heavens, and the state in humanity receptive of spiritual intelligence.

*Adhi-yagma*—means the natural or ultimate heavens, and refers to the natural degree of life in humanity, which is receptive of life, and light, and power from those heavens. In short, it is the expression of the universal Trinity—(not Tri-personality) manifested in universal nature, and even in spirit. Both the Unitarian and Trinitarian are correct, provided the idea of personality is abstracted from their doctrines, for, one could not exist by itself (as it stands in figures next to 0—nothing), and therefore is the first projection outward; joined with the next, it

forms a *duad* or the *second* projection, and the union of the two produces the *third*, or complete geometrical figure of a triangle, which represents the universal Trinity, or the three degrees of mentality in humanity when embodied. Humanity itself, by which I mean the aggregate of embodied mortals, in an outward expression of spiritual, angelic and deific life, and in its multitudinous variety is so many vessels into which flow the vitality of the heavens enumerated above.

Considered as states of receptive life, the scene pictures the states in which these three kinds of human beings are, and also, of the states into which they immediately enter after what is called—death! It points out very clearly, that the thread of life is taken up in disembodied condition, at the exact point where it was dropped by physical dissolution, and that we, each of us, enter upon the interior of that life which we have loved while in the body. But, as I take it, the vast mass of mortals are utterly ignorant of their own individual life quality, as mortality or physical embodiment hides this from their own and others' view, but, when this veil is rent in twain, the true life of the individuality comes out and is manifest, with nothing to hide or conceal it.

There is a great significance in the teaching of this Revelation, and that is, the absence of any allusion to what is called, "the resurrection of the body." To all intents and purposes, the man or woman is just the same, without the mortal covering as with it, minus, the physical organism, which in its originality is never resumed. There may be a temporary re-habilitation, for a specific purpose, but certainly not in similar conditions, to what the human organism is in the present earth life, but this I shall have to refer to again.

The commands to *Arjun*, by *Krishna*, viz. :—"that he is to fight," and which closes so many of the sentences, refers to the effort which mortals are to make to elevate their own condition, and to bring out their own individuality, for it is effected by the struggle between what appear as two contending principles, or, as they are called by *Krishna*—opposites; but as humanity is at present constituted, the "war" is taken too literally, and instead of each man looking within himself, he looks at his neighbour, and transports the seat of war to external instead of confining it to internal nature.

Another doctrine, viz. :—that which corresponds to our "Divine Providence," is taught by *Krishna*, who says that "The Ancient Angel," or what is called God!

"Is guide and life-sustainer of atomic forms—minute," which is expressed in the Christian Records, by, "not a sparrow falling without the Father's notice." The "minute atoms," mean, that everything, even what appears as most trivial, is all outworking the thought and design of the Infinite Master-mind. Mankind are too apt to call only that "providential," which ministers to their earthly happiness and enjoyment, and that which is contrary thereto is regarded,—not as Providence, but as something else; but this Revelation shews that everything which transpires, in individuals, and nations, and humanity at large, forms so many links in the chain of being, and that one cannot be separated from another; and so it will be seen, as it is seen and acknowledged by hundreds of Beings who have become disembodied, and returned to tell their experiences in spirit life.

In this scene, the manner of dissolution, by which the spirit is emancipated, in the case of the spiritualised *Yogin*, is delineated. "He gathers up his spirit breath, and places it between his brows." and again,

"And in his head, his breath collects."

"Who soundeth AUM. &c., &c."

Spiritually interpreted, they express the life quality of the human intellect as to its *spiritual* quality, and also as to its *celestial* quality, inasmuch as the brows express the perceptive faculty, and the head the intuitive faculties, and consequently the sounding of the word AUM comes in at the latter-named state. It is the yielding up of the life principle in its three degrees, (to which the hierophant had attained,) while in mortal form, all of which were to be opened for the life of the same in the spirit form.

In this beautiful correspondence, there is also a literal truth conveyed; for several clairvoyants who have witnessed, (and testified of the same), the manner of death, describe the gradual withdrawal of vitality (as we should term it) from the extremities

of the limbs, to the trunk, and finally to the head, from which is seen to arise what appears, at first, as white mist, but which gradually assumes the form of shape of a human figure, and finally, when the last part is withdrawn, at the head, the connection is broken, and the spirit figure wings its flight; but the human shape of the figure, I apprehend, is an accommodation to the visual organ of the clairvoyant, and as such is apparent and representative, rather than the experience of the spirit form itself. I, myself, have seen on several occasions, materialised psychic forms, which for a time were solid and tangible, gradually sink down, and melt away from the feet upward, until only a white spot remained, the last of what had been the head, and in a second or two that disappeared. This apparition is only a representation, based upon spiritual correspondence, of the manner, or mode, in which the spirit atoms are withdrawn from their physical clothing.

The burden of the present scene, is, to shew how "return to earth" may be avoided. This thought, or truth, has been sadly mistaken by the translators of this majestic poem, who have given to it a meaning, as if it applied to a rebirth into human mortal, or even animal forms of life, hence, not seeing the spiritual application and correspondence, they have attached a literal meaning, and consequently erroneously conceive that the Indian system of religion teaches the absurd doctrines of transmigration, and a second, or many rebirths into mortal life.

These Revelations do not teach any such fallacies, but like all other "sacred writings," they must be understood as veiling an inner and spiritual meaning and application.

Such "notions" would imply, not progression, but retrogression, and are fallacies, grounded upon the non-perception of what spiritual existence, as distinct from mortality, really is. When this is known, then, all the present confusion of ideas respecting "evil spirits," and re-incarnation of the individuated atomic spirit, will be consigned to the limbo from whence they originated. Notwithstanding "appearances" to the contrary, "evil spirits" are embodied human beings on this earth, and when certain parts of such organisms are affected by spiritual influx, it makes what is called "evil" manifest; but those who ascribe this manifestation to the spiritual beings who cause the manifestations, put (to use a somewhat homely phrase) the saddle on the wrong horse, the evil is in themselves, not in the spirits as they are called. Evil is the life of the Hells, and the Hells are in physical embodiment, not in a future of which so little is known and still less understood. I would repeat to all my readers, —look within! first your own selves, and then others who surround you in mortal condition, and there, and there alone, you will find the Hells and their inhabitants. I opine you will have had quite sufficient of these, when you have passed through them, and what you long for, is the aspiration of every individualised spirit atom of life. When we leave the mortal body, we leave behind the hells with it, and the pathway thence is upwards and heavenwards; It may be longer or shorter, or shorter, if computed by time, but in reality to which it does not apply, but, eventually, the upward path will be mounted by every one—not one excepted.

The "return" or "recession," spoken of in this and other scenes in this ancient drama, is the changing and varying states through which the emancipated spirit is destined to pass in its onward progress, and the "appearance" of "return" or, coming back to earth, is comparative, not positive in experience.

There is a view, however, to be taken of the fact, which is presented in modern Spiritualistic phenomena, viz.:—the "return to earth," in a great variety of methods, of such a multitude of spirits, which certainly has the appearance of "return" or recession as some would term it; but those who are gifted with spiritual wisdom, will see inside these appearances, and will register this grand fact, as an indication of progress or advancement in humanity as embodied on the earth plane of existence: for spirits coming back to earth, need,—the opening up of a newer and inner state, whereby mortals commune, more or less consciously with spiritual beings; it is, in fact, a dual action, heaven opening to earth, and earth looking within the portals. In fewest words, the descent of spirits, means, the ascent of mortals; and this is the dual path revealed by Krishna, of which I shall presently speak. Rebirth, return, born again, recession, are all so many terms which express the changing states through which the spirit passes in the cycle of its being, and

do not mean a coming back into states which it has once passed through.

It must be ever remembered that the human spirit is dual, i.e., the two radicals are called Intellect and Will, corresponding to the masculine and feminine. Perfection is attained by these two being equally developed, by which the equilibrium is attained, and is described in these scenes, as "the state of rest," to which end all efforts are aimed. This state of rest is attained in a certain state, which is numerically classed as the "Seventh." And in the Hebrew record is allegorised in the opening chapter, (which apparently refers to the creation of the earth, but which, really, is the different stages through which the spirit passes in its re-generating process), as, "God resting on the Seventh day."

The reformatory process continues up to and including the six days labour, and those who are conversant with the spiritual value of numbers, know what they refer to, and what is intended to be taught.

It must be evident to the most casual observer of human nature, that "equability" in character is rarely, if ever, attained while in earthly condition. Some who have the intellectual faculties developed, and yet are very deficient in what is known as "goodness," or spirituality in pureness of thought and life; and on the other hand, some possess many excellent qualities, but yet are deficient in intelligence and knowledge. The states of those who are more intelligent than good, are spoken of as "lunar," as well as of those who depart in darkness or obscurity, or in the six months of the Southern arc, corresponding to the season of winter. The same thing is referred to in the Christian Testament, in the words, "Pray ye, that your flight be not in the winter."

All such, who depart this life in corresponding states (as enumerated above), have to return! which means, that no advancement can be made into the Seventh state, (allegorised by the seventh month, or the first past the equinox, where the Sun crosses the line, and ascends to the zenith of the summer solstice) until the corresponding faculty, (either the intellect or the will) have been conjoined in the Sixth state, and as the progress or ascension cannot commence until this is effected, it is called,—return, or, in other words, it is "gathering up the remains," or returning to gather up that which has been left behind. Hence the sixth state, is where the spiritual marriage takes place.

There is a still more interior meaning applicable to these thoughts, referring to life-forms, which, for the present, I leave for the consideration of those who are versed in the law of spiritual correspondence.

The day of Brahma being stated as extending for one thousand years, will at once strike the reader, as agreeing with the later Hebrew, and Christian Records. "A thousand years (or ages as the term literally means) in Thy sight, are but as yesterday." and "one day with the Lord is as one thousand years, and a thousand years as one day." Both these, with numerous others which could be quoted, have reference to one and the same truth. It means, a full and complete state, and although it appears to have a temporal application, yet, it indicates the mental and spiritual states, as the sequel fully reveals. The full state referred to, is the complete consciousness of life in the three degrees spoken of before, and means a complete circle or cycle of being.

The thousand years of Yuga time, must not be considered as literal arithmetical numbers, but expressive of states through which humanity must pass; Yoga, Yuga, in plain English, means junction, and spiritually understood, refers to the state, in which the mind can discern both the things of spirit and nature, or, it is the point that joins the natural with the spiritual.

This is clearly explained in the metaphor of Krishna, where he refers to the two states in which mortals pass away; the day, light, crescent moon, and six months of the Northern Solstice, and is a parable, taken from astronomical phenomena, each and all of which, are used as correspondences, (which they really are), of spiritual states and verities; and the almost transparent meaning, as given in this scene, I leave with the reader, who can hardly mistake as to what it refers.

The dual pathway, in this scene, is the upper and lower sections of the circle, made by the Sun's apparent annual journey through the 12 signs of the Zodiac. And the reader of the Christian Record, will notice the same truth referred to in the "broad and narrow way."



The last line refers to the arc of the Northern or Summer Solstice, in which the Sun is represented as the Great Hero, who has triumphed and put to flight all his enemies, or in plain words, made the earth to rejoice, after the inclemencies and rigour of the winter months. This is the "Royal Arch" degree in Free Masonry, which as an esoteric system embraces all the truths embodied in all religious systems; but, until the "secrets" of this degree are understood in a different manner to what they are at present apprehended by the Masonic Fraternity, I doubt, although the many may seek to enter, whether there are more than a very few who will enter into the interior of this degree: for unless the middle wall of partition is broken down, that cuts off one-half the race, and without whom there cannot be perfection or equality, the veil will remain; or, in other words, the Knowledge of Truth must be presented to all, irrespective of sex or race, and the equality be fully recognised, that the perception of what is true and good, is the exclusive property of no sect, or fraternity, or even individual, but that Truth must be made free and open as the air we breathe, or the light we see by, which is the right of universal humanity.

(To be continued.)

Higher Broughton, Manchester, July, 1880.

## General News.

We regret that owing to the negligence of the Railway company, several parcels which were forwarded from Newcastle on Thursday evening, had not reached their destination on Monday morning. The officials have been corresponded with, and we think that with the promised attention, our parcels will be delivered on Friday of each week.

Inquiries have been sent in from different parts of the country, as to how societies might best procure the *Herald*. After some extended inquiries, we are led to answer that societies can be best supplied from wholesale agents, except their orders do not exceed 12 or 18 copies. The postage on one dozen copies costs 3d., and on 18, 4d. Societies within short distances can have their parcels by rail, which is a considerable saving. Mr E. W. Allen, 11, Ave Maria Lane, E.C., and Mr J. Heywood, of Manchester, are wholesale agents for the sale of "*The Herald of Progress*," and newsagents can be supplied through them.

An open-air demonstration or camp-meeting of County Durham Spiritualists will be held at West Pelton on Sunday, August 1st. Full particulars will be given in our next issue.

Mrs. Richmond has had most enthusiastic meetings in London, and her orations seem to give the same pleasurable satisfaction that they did five years ago.

Money in your purse will credit you—wisdom in your head will adorn you—but both in your necessity will serve you.—*Voice of Angels*.

*Mind and Matter*, which has just come to hand, contains a most friendly greeting to the *Herald of Progress*, and expresses the most kindly sympathy towards the endeavour to issue a penny weekly.

We have also to announce the receipt of the *Banner of Light* and the *Voice of Angels*. It is matter for congratulation that the Spiritual press of America is favourably impressed with our journal.

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 the Central Hall, 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.

On Monday evening next, Mr J. C. Wright will conclude his course of Monday evening lectures at Perth Street Hall, Liverpool, which he has been delivering on "Thomas Paine." The series so far have given great satisfaction. The theme for the concluding lecture is "A summary of the whole. The world is my country! to do good is my religion!" Chair to be taken at eight o'clock.

General J. W. Phelps, of Brattleborough, U.S., attributes the present violent tornadoes to the cessation since 1873 of the Northern lights, which for more than ten years before had been of almost nightly occurrence. He believes that the tornadoes are electrical, and that their direction is almost invariably from the South-west, and thinks that they can be in a measure arrested by small magazines of powder, or by making a towering flame of fire upon their approach.—*Voice of Angels*.

MR. HARPER, of Birmingham, Editor of *Commonwealth*, has recently concluded a series of lectures in Yorkshire for the District Committee. The lectures were characteristically original, and afforded much satisfaction. The theme of "*Commonwealth*" lights his soul with the holy fire of inspiration, which becomes intensified by the earnestness and devotion he throws into the work. Spiritualists should be proud of such a co-worker, and, by emulating his example, show that Spiritualism is not confined to spirit-communion, but embraces all reforms tending to uplift humanity.

MR. COLVILLE AT BOSTON.—In the *Banner of Light* for June 26th appeared a card setting forth that those interested in retaining Mr. Colville as a speaker in Boston, were requested to meet in the Public Free Circle Room, 9, Montgomery Place, on the afternoon of Friday, July 2nd. The day proved to be rainy, and the attendance on the meeting was not as large in consequence as it would otherwise have been, but several earnest friends and admirers of this well-known worker assembled to consider the matter in hand. The medium, entranced, opened the exercise—or rather his guides did, they stating that he would remain under control during the session (for obvious reasons)—and requested any one present who felt so moved upon to express such views as might be entertained with perfect freedom. Some discussion then arose as to the comparative merits of divers places of meeting, the sentiment of the guides, and others, being pronouncedly in favour of continuing services in Berkeley Hall. Mr. Timothy Bigelow reported that he had already obtained subscriptions amounting to about \$1,000 towards ensuring a continuance of Mr. Colville's meeting in this city, this announcement he backed with an eloquent speech in favour of sustaining Mr. Colville and his guides in an extension of their work in this part of the vineyard, his remarks evoking the applause of all in attendance. The speech making was further participated in by Mr. C's guides, Mr. T. Bigelow, John Wetherbee, and others, after which the services closed with the announcement by the controlling intelligence that his meeting would commence early in September next. Music, vocal and instrumental, by Mr. Colville, and an improvised poem by "Winooona," made the meeting additionally pleasant.

## PHENOMENAL.

To the Editor, Sir—With your permission, I will take the liberty to report through the columns of your paper, the following brief notice of a seance held at Weir's court, on Sunday morning last, July 18th. After Miss Wood was secured in the well-known test, that has been applied at the Newcastle society's rooms for the last 12 months, and we had sat and sang for some time, the sitters were entertained by the appearance of five forms—some well, some partially materialized and varying from three-and-a-half to six feet in height. The principle features of the seance were in the first instance, that as "Poeha" (the medium's child guide) was retiring at the right of the curtains, a figure, half as tall again, appeared at the centre, the retiring and advancing forms being visible together for the moment. This was followed by the appearance of another form, which held the curtains back, and proceeded to unscrew the cabinet and then dragged the chair containing the medium therefrom, and thrust it outside of the curtains; immediately following this, a large tamborine was thrown from the cabinet by an invisible power behind, whereon Mr. Walton, my co-manager requested them to touch his hand, which he placed as high as he could reach within the curtains. In a short time he stated that he felt a palpable human hand, far beyond the possibility of the medium reaching from where she was seated outside of the curtains. This was followed by the appearance of a short form, which moved closely around to the back of the medium's chair and retired, then repeating the action three or four times. This form was not quite so clearly defined as the former ones, but at my request it succeeded in getting slightly from the medium, and bending the head portion of the form in answer to a few questions I put. This concluded a protracted, but what the most sceptical would acknowledge a fairly successful and interesting seance.

Yours truly HENRY BURTON.

## 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.

### MISSING LINKS IN THE SPIRITUAL MOVEMENT.

To the Editor of the "HERALD OF PROGRESS."

SIR,—In the present development of spiritual truth I think we have arrived at the acme of religious philosophy. We possess within our range of thought all that the schools of agnosticism are teaching. We have examined every special phase of creedal dogmatism by mediumistic experiences. We have even mastered the profoundest secrets of the spiritual universe, and, by magnetic rapport, we are influenced by disembodied souls of vast and comprehensive power. This divine and perennial flow of inspiration is the entailed birthright of ourselves and our children for evermore; bearing in its onward course the mighty thoughts and progressive ideas of angel-minds. We, as Spiritualists, have now arrived at a stage in our pilgrimage when we may very properly put to each other the question, not—"Is Spiritualism true?" but have each and all put on the spiritual Christ-likeness? are our little lives sustaining the equipoise of a broad-souled charity to each other? Do we studiously cultivate the reciprocity of kindly thoughts and trustful feelings? Are we diligently eliminating slander and jealousy from the camp? Are cross influences to be the rule and not the exception? Having demonstrated the advent of the angels mathematically, let us have at least a mathematical perfection of spirituality, and emerge from phenomenal theories to principles and correct practices. Before we can unfold a spiritual perfection there must be an accordance of thought, a unity of endeavour, a continuous aspiration for the good, the true, and the beautiful in human-life. Amongst the minor requirements we demand an enlightened organisation for the prompt and efficient utilization of undeveloped gifts. The movement urgently demands a leader, who shall unite in his or her person the elements of supreme spiritual culture, a mentally-trained acumen, with a corresponding purity and grandeur of life, which the world can know and obey. This seems to me to be our immediate work, and if such could be accomplished, then will come the spiritual kingdom, the celestial comforter, who will guide us into the love and practice of all truth.—I am, yours, &c.,

WILLIAM H. ROBINSON.

### CONGRATULATORY.

To the Editor of the HERALD OF PROGRESS.

DEAR EDITOR.—With unfeigned pleasure I send you this modest "welcome," and I trust that the little barque now launched on the waters of time, may by divine guidance, be as a light to those in darkness, and a means of rescuing from a worse than watery grave thousands of human souls who are painfully surging forward to a haven of rest. Behind are bigotry and ignorance—on the beam, freer-thought coupled with Atheism, whilst ahead none but the keenest-sighted can descry the golden beams lighting up the gloom that shrouds the horizon. Through the shoals and darkness it is incumbent on the pilot to safely steer the fleet. Take then the helm, dear sir, and "pioneer" us onward, out into the deep, broad bosom of celestial truth.

One word more; permit me to take this opportunity of expressing my gratitude to Dr. Peebles and the few others who have so kindly spoken of my past literary efforts. To him and to them, I may say that no one is more pleased at the publication of these little essays and poems than I am, for, though not a medium in the ordinarily accepted meaning of the term, I am conscious that whenever I pen matter worth reading, it is by the aid of others, who, though unseen by me, are not unfelt. If then at times I receive impressions pleasant to the mind, it is a labour of love to me to transcribe them for the benefit of others, and acting thus, I know full well I am profited myself. "Freely receive! as freely give."

I am, dear Sir, yours fraternally, T. C. E.

P.S.—With your permission I may one day offer you my thoughts on this interesting subject—"Inspiration."

### REMOVAL.

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## LIST OF SOCIETIES.

### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY,

3, WAIR'S COURT, NEWGATE STREET.

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

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

#### LECTURES FOR JULY.

Sun., July 25...MR. J. G. GREY.....Trance Address...at 6:30 p.m.  
Admission free. A collection to defray expenses.

#### WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10:30 a.m.—"Form Manifestations," Miss C. E. Wood.  
Tuesday, Seance, 8 p.m.—"Physical Manifestations," Miss C. E. Wood.  
Wednesday, 8 p.m.—Class for Aspirational Spiritualism.  
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.  
Friday and 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.

### YORKSHIRE DISTRICT COMMITTEE.

President: MR. B. LEES. Vice-President: MR. R. JARVIS.

Auditor: MR. OWEN, LEEDS.

Secretary: MR. C. POOLE, 28, Park Street, Barker Road, Bradford.

Plan of Speakers for July.

#### BRADFORD.

(Spiritualist Church, Charlotte Street, Manchester Road at 2:30 & 6 p.m.)

Sec., R. Jarvis, 30, Paisley Street  
July 25.....Mrs Butler  
August 1.....Mrs Illingworth, Bradford  
" 8.....Mr Howell, Manchester, 6;  
" 11.....Mrs Jarvis, 230  
August 15.....Miss Harrison, Shipley  
" 22.....Mrs Butler, Ringley  
" 29.....Mr Armitage, 230; Mrs  
" Illingworth, 6  
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)

Sec., Mr. Smith, Garnett Street, Bradford.

July 25.....Mrs Dobson, Batley Carr  
August 1.....Do.  
" 8.....Mrs Butler, Ringley  
" 11.....Mr Howell  
August 15.....Mr Walter Farrar, Pudsey  
" 22.....Mr Armitage, Batley Carr  
" 29.....Local Speaker

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

Sec., C. Poole, 28, Park Street.  
July 25.....Mr Armitage  
August 1.....Local Speaker  
" 8.....Mr Howell, Manchester, 230;  
" Miss Hance, 6  
August 15.....A. D. Wilson, Halifax  
" 22.....Mrs Dobson, Batley Carr  
" 29.....Local Speaker

#### HALIFAX.

(Spiritual Institution, Peacock Yard, Union Street, at 2:30 and 6 p.m.)

Sec., Mr. Chas. Appleyard, 6, Albert St., Gibbet St.  
July.....Mr Lamont, Liverpool; and Mrs  
" Dobson, Batley Carr  
August 15.....Mr Howell, 230; Mr Black-  
burn, 630  
August 1.....Mr Armitage  
" 8.....Mrs Hollings, Churchwell  
" 22.....Mr Blackburn, Halifax  
" 29.....Mrs Dobson, Batley Carr

#### SOVERBY-BRIDGE.

(Spiritualist Progressive Lyceum, Hollins Lane, at 6:30).

Sec., Mr. Joseph Sutcliffe, Sowerby Street.  
July 25.....Local Speaker  
August 1.....A. D. Wilson, Halifax  
" 8.....Local Speaker  
August 15.....Mr Howell, Manchester  
" 22.....A. D. Wilson  
" 29.....Mr Armitage

#### BATLEY CARR.

(Batley Carr Association, Town Street, at 6:30 p.m.)

Sec., Mr. J. Armitage.  
July 25.....Mr G. Dent  
August 1.....Mr John Wright, Keighley  
" 8.....ANNIVERSARY—Mr Armitage  
" and Mrs Dobson  
August 12.....Mr Howell  
" 15.....Mrs Dobson, Batley Carr  
" 22.....Mrs Illingworth, Bradford  
" 29.....Mrs Hollings, Churchwell

#### OSSETT.

(Spiritual Institute, Ossett Green, at 6 p.m.)

Sec., Mr. G. Cooper, Prospect Road.  
July 25.....Local Speakers  
August 1.....Mrs Hollings, Churchwell  
" 8.....Local Speaker  
August 15.....Miss Hance, Shipley  
" 22.....Mr Olfie  
" 29.....Mrs Jarvis, Bradford  
The Sunday Afternoon Services are discontinued.

#### MORLEY.

(Spiritual Mission Room, Church Street, at 2:30 and 6 p.m.)

Sec., Mr. Jos. Ward, Cross Hall.  
July 25.....Mr G. Dent, 230 p.m.  
" Local Speaker, 6 p.m.  
August 1.....Mrs Jarvis, Bradford  
" 8.....Local Speaker  
August 12.....Mr Howell, Manchester  
" 15.....Mr Armitage, Batley Carr  
" 22.....Miss Hance, Shipley  
" Mr A. D. Wilson, Halifax

#### RINGLEY.

(Ante-Room, Odd-Fellows' Hall, at 2:30 and 6 p.m.)

Sec., C. Illingworth, 4, Lindum Terrace.  
July 25.....Miss Harrison, Shipley  
August 1.....ANNIVERSARY—Mr Howell,  
" Manchester  
" 8.....Mr John Wright, Keighley  
August 10.....Mr Howell, Manchester  
" 15.....Mrs Butler  
" 22.....Miss Harrison, Shipley  
" 29.....Local Speaker

#### CHURWELL.

Mr Howell, Manchester on the 14th August.

**LEICESTER SPIRITUALISTS SOCIETY.**

(Lecture Room, Silver Street.)

Sec., Mr. Whiteman.

**Sundays, Public Services, 11 a.m. and 6 p.m.****Thursdays, for Members only, 8 p.m.****EXCELSIOR SOCIETY OF SPIRITUALISTS.**

Scotland Gate, near Morpeth.

Secretary, Mr. G. Hall, Choppington Colliery, near Morpeth.

Circle Meetings every Monday and Thursday, at 7 p.m. United Gatherings of the whole Circles on the first Wednesday in the month, at 7 p.m.

**ASHINGTON SPIRITUAL SOCIETY.**

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland.

Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. An improvement Class also meets on Sunday Evenings, at 6-30.

**CARDIFF SPIRITUAL SOCIETY.**

Heathfield House, 1, West Lutton Place, Cardiff.

President—Mr. Rees Lewis. Hon. Sec.—Mr. A. J. Smart.

**Sundays.....Public meetings, at 6-30 p.m.****Wednesdays.....Developing Circle.****Thursdays.....Materialisation, or Physical Manifestations. (For Members.)****WALSALL SPIRITUAL SOCIETY.**

1, Exchange Buildings, High Street, Walsall.

Secretary, Mr. Thos. Blinkhorn, 16, George Street, Walsall.

**Sundays, at 11 a.m.....Meetings for conversation.****at 6-30 p.m.....Trance Addresses. Collection at close.****Mondays, at 8 p.m.....Public Seance. Non-Members, 3d.****Tuesdays, do. ....Development Circle. Members only.****Wednesdays, do. ....Physical Phenomena. Members only.****GLASGOW ASSOCIATION OF SPIRITUALISTS.**

164, Trongate.

President: J. Walker, Esq. Vice President: Mr. J. Robertson.

Hon. Sec.: Mr. J. Munro, 60, Buchanan Street, Glasgow.

Meetings suspended during July, recommence on Sunday, August 1st.

**GATESHEAD SPIRITUAL SOCIETY.**

Sunday Services, Temperance Hall, High Street, Gateshead, at 6-30 p.m.

**GREAT YARMOUTH ASSOCIATION OF INVESTIGATORS INTO SPIRITUALISM.**

Secretary, Mr. R. R. Dale, 3, Waterpark Terrace, Southtown Road, Great Yarmouth.

**Sundays.—Instructive Seances, at which Discourses are delivered.****Tuesdays.—Investigators' Seance. | Thursdays.—Development Seance****BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.**

38, Great Russell Street, Bloomsbury, W.C.

Secretary, Miss C. A. Burke.

**MANCHESTER ASSOCIATION OF SPIRITUALISTS.**

Temperance Hall, Grosvenor Street.

Sunday Afternoon, 2-30.

Sec., Mr. R. Fitton, 44, Walnut Street, Cheetham, Manchester.

July 25th....Mr J. J. Tetlow.

**MANCHESTER AND SALFORD SPIRITUALISTS SOCIETY.**

268, Chapel Street, Salford, Manchester.

Hon. Sec., Mr. J. Campion, 33, Downing Street, Manchester.

Public Meetings every Sunday evening at 6-30 prompt.

July 25—Mr. Tetlow, of Heywood

**August 2nd (Bank Holiday)—Pic-Nic Pleasure Party, to that most picturesque and romantic place Alderley Edge. Particulars will be given in due time.****THE NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.**

President: A. S. Bradshaw, Esq. Treasurer: Mrs. Palmer.

Hon. Sec.: Mr. Yates, 89, Lower Talbot Street, Nottingham.

MEETINGS ARE HELD AS FOLLOWS.

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.

**LANCASHIRE DISTRICT COMMITTEE.**

Plan of Speakers for July.

LIVERPOOL.

Sunday, 25 ... Mr J. Clegg Wright

NEW MILL.

Sunday, 25 ... Mr W. Johnson

The Annual Conference of the above Committee will be held at Bolton, on Sunday, August 1st, in the Central Hall, to commence at 11 a.m. and 2-30 p.m. A Public Meeting will be held in the evening at 6 o'clock.

**MR. J. J. MORSE'S APPOINTMENTS.****KEIGHLEY.**—Sunday, July 25; **BOLTON.**—August 1; **NEWCASTLE.**—August 8 and 9; **GLASGOW.**—August 15; **LONDON.**—August 29.**MR. MORSE** is open to Engagement in all parts of the kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.**MR. E. W. WALLIS,**  
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HOW TO AVOID THE INJURIOUS EFFECTS OF STIMULANTS.—The present system of living, partaking of too rich foods, as pastry, saccharine and fatty substances, alcoholic drinks, and an insufficient amount of exercise, frequently derange the liver. I would advise all bilious people, unless they are careful to keep the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid sugar, and always dilute largely with water. Experience shows that porter, mild ales, port wine, dark sherries, sweet champagne, liqueurs, and brandies are all very apt to disengage while light white wines, and gin or old whisky largely diluted with soda water, will be found the least objectionable.

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

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

DRAWING IN OVERDRAFT ON THE BANK OF LIFE.—Late hours, fogged, unnatural excitement, breathing impure air, too rich food, alcoholic drink, gouty, rheumatic, and other blood poisons, biliousness, sick headache, skin eruptions, pimples on the face, want of appetite, sourness of stomach, &c.

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

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

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

## ANY EMERGENCY.

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

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

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

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

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

PREPARED at ENO'S FRUIT SALT WORKS, Hatching, London, S.E. by

J. C. ENO'S PATENT.

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