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

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The Platform:

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THE ATTRIBUTES OF THE HUMAN BODY, MIND, AND SPIRIT.

A Trance address delivered by Miss E. A. HALL, of Manchester, at the Grosvenor Street Temperance Hall, Manchester.

[Specially reported for THE HERALD OF PROGRESS by Mr James Plant, Prestwick, Manchester.]

AFTER a very beautiful and impressive invocation the medium proceeded as follows:—The last time we met, we treated of the body and mind whilst here, but to-night we will endeavour to speak of man's individual state both here and hereafter. For that purpose, we will consider, first, the external part of our nature. For, if we were to take the whole department of spirit life here, it would occupy a very long time indeed to treat of the various forms of development that is to be found in human nature.

We believe the true attributes of the body to be strength, power, and healthfulness, and this healthfulness is necessary to enable the spirit so to control it as to give expression in the outer life by kindly sentiments and actions, calculated not only to benefit ourselves, but our fellow creatures. The attributes of the mind particularly are reason and perception; but, then, there is a perception of a far deeper kind—that of the spirit, but this will be the most difficult of consideration, as it cannot be properly understood unless the inner being is proportionately refined and educated. You think that the spirit is absolutely necessary to be fed and preserved whilst you forget that the body which you ignore and despise, is the medium through and by which the spirit manifests itself. You deem your soul to be the only thing that requires attention, and your body does not come in for even a secondary consideration. But think you if God, whose love is boundless, made the body wicked, then He must be the creator of evil, and that is altogether adverse to the teachings of your theologians. They believe the source of evil is to be found in fallen angelhood. In course of time, as you learn by nature, when that one-sided view of theology is abandoned, that everything is created for some wise purpose, you will see that this body is an indispensable requisite for the development of your spirit's powers. If it were not so, indeed it would never have been created. Therefore, it is a necessity, and the more you learn of nature, the more you will see that everything has some use, and is required and necessary in God's great creation, forming the link of nature, and working out its perfection. Here you see a tiny crawling worm, there stands the man in perfection. If you think proper, you can crush the tiny creature with your foot, but think you that this insignificant worm has no object to perform in life. Some would and do say so, but, if they were to pause a little, they would find out how greatly they were mistaken, for there they would see the skilful hand of God,

working as it does in the spiritual spheres as powerfully, perhaps, although not so perfectly.

There exists between man and this worm various forms or grades of development, displaying different qualities. The ant, with her wisdom and industry; the beaver, untaught by human agency, building his home as perfectly as though he had engaged your greatest architect; the horse, with its power of strength and sagacity; the fox, with its cunningness; these all form the great chain of development up to man, who is but a little lower than the angels.

There are low and undeveloped spirits, whose state assimilates them to the lowest of the animal creation; yet even such as these are bound by certain ties to God—to His great power—and are not to be considered outside his universe, not unworthy of redemption, or of society. Deep down within their inmost souls there is to be found love and sympathy, and so long as they exist they can be developed to great perfection. The least of them is not to be despised; each has a work of some kind to accomplish. Let us look, now, at the attributes of the spirit. You will see that it sends forth love and sympathy, and possesses feelings and experiences unknown to the body. There is within the human soul a recording and a chastising angel, termed memory or consciousness—that which produces within you a sense of having done wrong to your own individual selves and to your fellow-creatures; and you cannot possibly relieve yourselves from its effects upon your spirit until you have brought it into a pure state by the performance of actions that are righteous, by employing higher and nobler thoughts; and thus, by earnest endeavour, atone for your past misguided actions. This memory is one of the attributes of the soul. Repentance comes to you as soon as this memory or consciousness makes you feel keenly your spiritual condition. The convict comes to repentance when he realises the extent of the wrong he has done, not superficially, but really, in the very depths of his soul's consciousness, and the divine monitor within, which chastises, draws him out, and points him to his God, whilst the guardian angels, who are ever ready to help, instruct and guide the soul into those paths that are right.

Everything that you pass through, every sight that you see, are reflected through your eyes, the nerve-force conveys them to your consciousness, and thus they become indelibly fixed on the memory. Nothing is lost to consciousness. You may deny the statement, if you please, but, supposing you are now old, and you some day meet accidentally with an old acquaintance, his face brings up a host of thoughts within your mind, and, before you can speak, a vision passes before you, your thoughts and feelings reverberate in sweet and joyful harmony as you think of the happy moments you have spent, of the charming scenes you have once viewed; then, perhaps, you will think of the trials and troubles you have had to pass through. Afterwards, come the thoughts of your present position. In fact, in one moment, all these pictures pass before your mind's eye. It only

needs that you should have a finger to touch the keyboard of your memory to produce before your mind's eye a whole life's thoughts and actions. This, then, is a quality of the soul. When you are taken from the body, you will be enabled to look back over this book of memory, and view the scenes and experiences therein impressed.

Then, there is another quality of the soul, and that is the ability to pass in thought from place to place; to think of two separate and distinct things in rapid succession. You can go from here to your residence in a moment, and you may travel from this room to America in equally as short a time. When you can understand these operations of the soul, you will then apprehend how the mind and the spirit work instantly and harmoniously together.

The most powerful force within the human mind is the will. At will, you can make use of your memory in the calling up of life's scenes and experiences. Therefore, one of those things which you most stand in need of is the cultivation of this will-power, so as to be able to fix life's varied scenes firmly in your mind. Go and view some beautiful landscape or some noble picture, photograph the same by means of your will upon your mind. By thus cultivating this power so as to be able to recall before your mind life's scenes, you will find it a most entertaining and profitable employment in times of sickness, or when under other circumstances you may be secluded from the outer world. You cannot understand or realise until you have cultivated it to a greater extent, what its value is in the other life.

What a thing it must be for those who have neglected their own nature, who have persisted in the performance of those actions they knew to be wrong, who lived as though they had nothing else to do than to serve their own selfish ends. These dark pictures are all brought forward before the eye of the soul. See, this individual is full of sensuality; he thinks of nothing but self; others may be made as miserable as possible, but he cares not. All he thinks of is selfish gratification, to gratify his one lust—eating, drinking, or whatever it may be; making friends and home miserable—producing a desert of ill-weeds instead of a garden of roses. What an awful thing it will be to contemplate in the next life! The money he has squandered, the unnecessary food he has eaten, which might have been distributed to the many who are hungering and thirsting for the bread of this life, and to the old ones around him who are wandering and weary. Dives, at his wasteful table, and Lazarus looking up eagerly for the crumbs that chance may fall. What a picture! When you get into the spirit life, memory will recall all these things to your mind. Here you will distinctly see them, and then there will rush upon your consciousness the fears of having wasted God's powers that were given to you, not your own, only as a gift, and a talent placed in your hands, and if you will not use these talents for the purpose for which they were intended; if, by not properly controlling your body, the monitor within becomes thwarted, then you are doing wrong to yourself and to your God. What did the servant say with the one talent? "I knew thou wert an hard master, reaping were thou hast not sown," &c. What was the answer? If thou knew me to be an hard master, why didst thou not use thy talent aright, that I might have received mine own with usury. This is your position. Why did you not use it rightly, then? I should have had fruit from the seed you have kept in your hands. There is now in your soul darkness. You are weeping and gnashing your teeth in your spiritual condition.

Selfishness has only one eye, but benevolence has two, so that it can not only see what is good for itself, but for others as well. Wisdom increases your sight still more. These various powers show or indicate the development of the soul; therefore, they need to be more known. Through this body you may develop the many eyes and powers of the spirit. Cultivate them, and you will be able to see in many more directions than you could if you had only one. Seek first the comfort of others and then your own. If you do distribute earthly comforts from the pure and simple motive of doing good and trying to bless your fellow-creatures, you will have the satisfaction of knowing that you are doing your best in your humble way to benefit mankind, and in the spirit life you will find your reward. But if you do these things for the sake of fame or reward, you rob the action of its grandeur. Cast your bread upon the many waters, and you will see the fruit of your doings after many days.

What attributes of the soul are the higher ones? The further they are developed, the greater become their power. The eyes of love, sympathy, wisdom, and beneficence all grow and develop in spirit life, as they do here. If you have only one eye, you can see in only one direction. You are compelled to turn your whole body round when you want to see in any other. But if you have many eyes, you will be able to see in many ways at once, and thus be able to choose the best. With only one eye, there is but one way for you to travel. You are told there are only two ways. One leads to destruction—the other to everlasting life. The former is a path strewn with rough out stones—the latter with flowers. Now, the path of duty is the hardest, but you will find, in the long run, it is the shortest. Therefore, the best thing to do is to adopt that path, and not trust to others that are uncertain to bring you a nearer way. Some seek for happiness in the following up of some spiritual idea; some in earthly position; some, in seeking for the development of some quality of the mind; some, in gaining the confidence of some earthly friend. These are all ideals. They think they will attain to the height of happiness when they have obtained their wish. They may all be very good in their way. But, apart from them, they all take the path of duty, and you will not have to fear the result, nor will you have to look back with remorse on a life spent in its neglect, and in seeking happiness where it could never be found. All spirits have the same attributes and powers, but they may be, as it were, like a lamp. You see the wick and the oil—you can make the flame brighter and brighter. There is a lamp within the human soul that will light you on your earthly pilgrimage. In every soul is the wick and the oil, but it needs the kindly hand of the spirit to give it the light of love. That is just an accurate representation of what the soul is. The lamp glass is dark and full of dirt, so much so, that the light indeed is a very poor one. You look at the glass, and you say, "This lamp is dark, it needs trimming." Just so, there are many dark and beclouded spirits, but they are not entirely gone out, and, though the light burns feebly, God himself has placed the light there. He has placed within that soul a love for something, and, in time, it will burn away all its gross and material surroundings. As that darkness is taken away, as disembodied existence is reached, you will find that you have judged them wrongfully. You will see how badly you have accused them, and the monitor within will accuse you in their place. And it will not be until you have, by kindly actions to the same, to atone for the evil you have done them, that the remorse of your soul will be dispensed with. Whilst, then, your lamp may be darkened by the smoke of your present surroundings, use your powers to the best of your ability to brighten the glass, which is your duty, that it may redound to the glory of God.

After the above address, the medium was controlled by one of her female guides, who gave us two beautiful songs; the first showing how the spiritual lilies are growing out of the mud and slime of materialism, and the other on "Shall we meet our friends over there." The meeting concluded with the doxology.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

To the Editor of the HERALD OF PROGRESS.

SIR,—According to promise, I send you a control, purporting to be by the celebrated Edward Pellew, afterwards Viscount Exmouth, as true an old salt and as brave a man as ever trod a ship's deck. In proof of his individuality, he has faithfully given shortly the leading incidents of his life, but, however interesting these may be, they are not to me of half the importance of the views he has given of the position of seafaring men and the noble efforts of Plimsoll in trying to raise the position of the nation's real back-bone—the British sailor. Ned Pellew, as he

was called, was one of those bold sea captain's of the last century who had neither position nor patronage to help them: he virtually fought every inch of his way from midshipman to admiral; but it was not only in the midst of fire in the excitement of action that he showed his manly courage. He is said twice in his life, after he was a post captain, to have jumped overboard and saved the lives of seamen; and in 1796, when living at Plymouth, he saved every soul on board the Dutton East Indiaman, then on the rocks in Plymouth Sound. English biographers have given but scant expression to his deeds, but his principal foes—the French—have done him full justice. As Newcastle is a shipping port of very considerable importance, I trust that this will draw the attention of *Jack*, who will see that if he has Plimsoll working for him on this side, he has on the other side those who, if unseen, can make their influence felt.

SIR EDWARD PELLEW.

14th May, 1880.

When the medium entered the room, I gave him a glass of wine, and just as he was putting it to his lips, he said, "I hear a voice saying drink to Plimsoll's health." I said "very good, old boy, whoever you may be, he shall drink to Plimsoll's health." He went under control almost immediately, and spoke as follows:—"Old, yes, very old! you are quite right, and, like you, God blessed me with ease and retirement after a life of long labour; like you, Sir, having no great thoughts on religious topics, until they were forced on me; and the happiest of my years that I passed on earth, were those after my active duties were over. It was I who requested the sensitive to drink to the good health of Plimsoll, the sailor's friend; for I love him; he is destined to play out a great part. He is noble-minded—lion-hearted man in the sailor's cause; for that I love him. It is right for me to introduce myself, sir, to you. In earth-life such a form of introduction is deemed necessary, and we, belonging to the other side of the veil, must not forget the courtesy due from one to another. My name, or rather my title was Admiral Pellew, Lord Exmouth, and you know that place where I passed those happy days before referred to, I mean Teignmouth." I happened here to make some remark about Lord Exmouth, and the battle of Algiers.* The control said, "I am so glad that you so readily remember my name and achievements, and perchance you might also remember, or have read of my father's industry and perseverance. He commanded a packet-boat at Dover. But to return to the reason why I requested a health to be drunk to the sailor's friend. How few there are, dear sir, that estimate the sailor at his worth. A voyage to Australia or to India, a few years back was no more considered or thought of, than an ordinary journey, and all that was required of the captain commanding was a knowledge of making out correctly his 'day's work,' and all other observations were considered unimportant. They were captains, of a school, that is rapidly passing away, to be succeeded by another class. It is but a few years back, that the fool of the family was made either a parson or a sailor, or rather was sent to sea, and promotion was looked for only according to the amount of patronage, not of efficiency; but those days, and those men, and those boys are passing away, and the energetic influence of an active mind, and a new state of things is being brought about; a new class of the followers of the dangers of the seas is being found; new qualifications are being desired, and the fool of the family to-day would find himself sadly misplaced. As the other sciences and arts have advanced, so is the demand for nautical accuracy, and patient compilation of facts is demanding a new class of beginners, either for merchant vessels or for men-of-war, and the best scholar is the one who soonest makes his mark. The sea, the broad expansive ocean of this planet, presents a scene indescribable, and not only a scene to astonish, but a vast field is opened for the enquiring soul, for close and earnest study. The change has been slower than in any other of the arts or sciences, but it has surely dawned, and those that love their profession, must, in order to obtain eminence, train their minds to study that, which in former days, was not considered necessary. How startling have been the nearly prophetic indications of atmospheric changes, that have been

received by this country from America, and why is this? I will tell you; it is because, that for many years close observations have been worthily studied, and changes and variations of trade-winds, of currents, and in fact of every particular, worthy of notice, have had to be 'logged,' not under compulsion, but under the promise of reward; so that all sorts of knowledge, and the most direct way of doing justice to shippers, have by these observations been correctly ascertained. Nature's secrets reveal themselves easily to those willing to learn them at sea. Nature writes her secrets plainly in her works, and the reward obtained by study, not only reach and bless the trader and the sailor, but also the agriculturalist, the fruit grower, the vine grower, in fact all trades that depend for success on observation, and which success depends on favourable weather, &c., for knowledge of it. Minds, like these, are springing up on every side, patient to observe, possessors of a higher estimate of their calling, than ever before, and instead of the weather being deemed capricious and changeable, the time is nearly at hand, when it will be defined by laws as accurate as are those laws which are now deemed the highest successes of science. To the mind of a close observer, nothing is too small for his notice, nothing escapes his observation; every change brings knowledge, and a note for his log book; the wind, the rain, the hasty rising squall, the deep dark cloudy fog, all tides, all currents, all streams, the variations of the sky, the very temperature of every passing day have been for years logged down, forming the basis on which an accumulation of facts have been built, which facts are rapidly now interpreting nature's great laws, and marking with broad distinctions the many and various paths of the mighty ocean; and man is placed in power by an unseen and all-wise One, for the purposes alone of furthering means towards that most desirable end—the ultimate happiness of mankind; and it is indeed a matter of great congratulation for all nations that the type of the captain of the past is passing away for ever, and the young beginners now are selected, not elected.

How different were the accomplishments of the youth of my time, of my day on earth, and those now! Now, they are quick and bright; they start with a definite idea of what will be expected from them, and what will be best for themselves. First, the great impression that is now prevailing, is that strength is now required; and the judicious father keeps the lad at some good public school, where he takes his first lesson in roughing it, thus preparing him to meet the trials that await him. In years gone by, it would have been deemed unnecessary that the lad should have acquired any knowledge of the latin language, and the study of algebra would have been deemed unnecessary, as also that of trigonometry or of geometry or astronomy. But the change has come, the nerves are now well braced, the mind is well trained, the frame must be well knitted, ere the lad enters the race for promotion, by following a sea calling. In fact, now, such are the acquirements, that a knowledge even of colour is energetically advised by many of those preceptors who are preparing youth for their future walk in life. And what is the result? Instead of a weak, under-sized youngster, who is more in the way than useful, a strong, stalwart, willing fellow steps on board, anxious to serve all round, willing to do anything, making himself a favourite both forward and aft, rapidly becoming acquainted with all the mysteries of port and starboard, knotting and splicing ropes, reefing, furling, steering, heaving the lead, the first out at the earring and nearly in all cases not among the last down on deck again. But the change does not even end there. If they are favourites forward, they are also favourites aft, and enlist the help and sympathy of their superior officers by their diligent and patient attention to their duties. It is from such acorns that the sturdy oak is bred. It is from such youths that commanders of the right sort will bless alike the owners as well as the traders of their country, and, therefore, I say, God bless any and every mind that is making earnest endeavours to raise, into the dignity of a science, the calling of a sailor, and, therefore, I say God bless the efforts of him, whose duties in life is to be the sailor's friend. He who has stood and gazed on what has caused the passing away of hundreds on hundreds of British seamen, who has gazed on that which has brought grief and desolation to many a home, and despair to many a sorrowing heart. He who has seen grain ships unloaded, and has marked, with a strong protestation, the pestilential odour coming from the badly laden vessel,

* I quoted part of a couplet.

—"Of all days in the year,
'twas no day of jest to the Dey of Algiers."

and who has resolved that he would move all the powers of the state, to accomplish the abolition of a system that is a degradation to an enlightened nation; and further than that—What cared he for the powerful influence and interest of the owners? He attacked them and their system, boldly accusing them of starting on ocean voyages, not in ships, but in floating coffins for their crews, and the consequence is that now, even "poor Jack" begins to think it better to pass a month or two of his time in prison, than carry out his hastily made contract in shipping in a vessel insured to her full amount, and which, from stem to stern, is but a hideous caricature of what a ship should be. Aye, not only is it that poor Jack begins to think himself to-day of some importance; our nation's very existence is hanging on his labours, and what would have been considered mutiny in days gone by, is now a freely uttered opinion. Sailors begin now to consider that they have a right to be treated as men, and not as dogs, and they argue that they, too, have a right to comfortable sleeping berths, and to a table on which they can eat their meals. They even urge that they have a right to ventilation and more room; and, what is more strange, they will soon arrive at what they want; for all things that are reasonable must come in time; and there is one specially placed over their interest, who cannot, of his own WILL, swerve either to the right or to the left. May God bless and assist his every effort, and crown them with marked success." Here the control ordered me to cease recording, as he had a good deal to say on private affairs, and he did not wish to hurt the feelings of his family. He said he had controlled often amongst sailors and once materialized, and said much more than I am allowed to write down. After about ten minutes chat and a walk, he went to the window looking at the children playing on the grass in the Gray's Inn Garden, and, asking me whose children they were, and commenting on the treat afforded by the opening of the Gardens, he said, we will now resume—"And now for a little information for others, who so strongly crave for proofs of personal identity. Now my name, as I told you before, was Edward Pellew—Ned Pellew, as they used to call me; and my first voyage was undertaken two years too early. The times have greatly changed since I first went to sea, and I have already noticed these changes. I said before that a lad should not enter on a sea calling before 15 years of age; I was but thirteen. I first obtained promotion at the hands of Lord Howe, and the first step being gained, others followed rapidly. It was in the *Apollo* frigate, that the brave spirit of my captain fled, leaving his body in my arms, his name was Captain Pownall. How vivid now is my memory. I continued the action, and was successful, and received the command of a sloop of war afterwards; and was promoted afterwards to larger vessels. It was Admiral Keppell that gave me my rank of post captain, and some few years afterwards, on the breaking out of the war in 1792 or 1793, I again entered into active service, and as usual, was eminently successful. Now, dear sir, I must tell you that I always made it a plan to forget at times the quarter deck, and to mix freely with the men forward; trying to make their life, when off duty, a pleasant one. Were you ever at Plymouth?" I answered, "Yes, often." "Then you know the citadel and the rocks on which it is built. That was the scene of a most memorable adventure. My wife Susan, or rather Lady Pellew, was walking with me, and noticing a great crowd collected together, running towards the Hoe, I joined them. This event constitutes the most pleasant reminiscence of my earth-life. There was a ship on the rocks. All the officers had left the vessel, much to their discredit. It was a ship called the "Dutton," an East Indiaman, and disorder on board was the consequence. I urged, even by threats, that they should return on board and do their duties like Englishmen; but I urged in vain, and I took upon myself the duty of the commander of the ship. Fastening a rope round my body, I was hauled on board through the surf, and at once established order on board, and had the pleasure, through God's aid, of being the means of rescuing every soul on board. I know you have worked hard in the East Indies in one of our East Indian Presidencies. I had the command of the East Indian station at one time." I here asked whether Jeremiah Coghlan, the mate of a collier, did not distinguish himself in rescuing the people on board the "Dutton." He said "Jerry Coghlan was the boatswain of the 'Dutton.' He was the last to leave the ship. I never allowed him after that to go where I could not reach him by correspondence, or

through the medium of mutual acquaintances. I was his friend. He deserved a better one than ever I was. Well, I got through this adventure without any very serious hurt. The wreck of the mainmast had bruised my back, had lacerated it a little; but it was healed by the gratification caused by my promotion to a baronetcy, and then I became Sir Edward Pellew, Baronet. I am a great believer in giving honour where honour is due, and that that man should receive the reward of merit who has earned it; and if this were an actual fact, how many deeds of noble heroism would the world witness. It is but an idle saying 'that a good action carries its own reward.' In a measure it does; but this is no reason that the good actor should not receive that reward which is due to the action, and which his soul claims. I am always gratified when hard work and labour is rewarded by a sufficiency of worldly goods, so as to enable a man to pass old age happily. It is a well-deserved reward when this takes place, and when a worthy and trusted servant of the crown receives knighthood and other honours from his admiring countrymen, it is as well his right, and in which, praises, deserved or undeserved, play no part, it is his claim. A good action carries its own reward, as I before said, in a measure it does, for my happiest remembrance of earth, was when I restored the child I saved from the wreck, to the trembling arms of its mother on shore; but that good action gave me a deep sense of grateful reminiscences when also the favour of my king acknowledged my services. If all good actions had been so quickly rewarded as mine, then few indeed would have grounds for complaint. Then here, sincerely wishing that all good actions may meet the rewards they merit, I now come to those peaceful years, which followed each other so serenely in that pleasant and picturesque estate, (at his seat near Teignmouth, in Devonshire, the Earl of Exmouth worked in his way, the same as Mr Plimsoll is working now, for the elevation of the British seaman), as pleasant and as snug as that concern you have made yourself the possessor of, and with a house, which, if not so commodious as yours, still snug and very pleasant; and there enjoying repose amongst those of my own blood, I learnt to realise the hereafter, and never a night passed, but on my bended knees, I thanked the Great Father of all worlds, that He had carried me successfully through all the dangers of my chequered life. Former accidents I then recognised as mercies, and gave my praises for all the blessings I had enjoyed, raising my thoughts to Him who had shielded me in the many fierce actions I had encountered, and thanking Him also for having enabled me to be the means, under His will, of rescuing 1,200 of his children from the cruel grip of Africa's sovereign. Holding Him, whom I had before disregarded, in reverence, praising Him for the continued and ever-increasing blessings, and meeting the final call with calmness and patient hope; finding those hopes continuing and increasing realising Him more closely in His might and power every passing day. I quietly passed away." I asked him how he came to refer to my place of anchorage? He said, "I know your mansion well, and you ask, I daresay, why I know it? It is because I was round the whole of your property with a spirit, who is now in the same sphere as myself, I mean Sir Christopher Wren. He is not only going to help you, but he will control and confirm his power. He is aiding you and making his arrangements for what he will be more interested in than yourself."

Spiritualism: What is it?

NO. II.

BY J. J. MORSE.

ACCEPTING the spirit circle as the unit of organization, all societies are but amplifications thereof. The public meeting is but an extension of the private assembly, where, instead of the strangers present being merely neighbours and friends, the general public are accepted as well. When public meetings are arranged, "views" are at once attributed to the promoters and all who second the work. Upholding the "views" turns them into the nucleus of a "cause," which, naturally, wins for those who identify themselves therewith the distinctive title of a "party," in the state.

Before the external stage can be reached, the matters involved

must be decided upon by the party internally. That is to say, private arrangement precedes public activity. Hence our work divides into two distinctive departments: Internal—or private—for our own sustenance and development; External—or public—for the presentation of our facts, philosophy, and teachings to the world. Ere either can be considered it must be decided whether our facts and teachings are of a sufficiently distinct character, from the facts, and teachings, upon spiritual things already current, to warrant an effort being made to publicly present them. To ascertain this the private circle must be resorted to.

In what may be fitly termed the "domestic" aspect of Spiritualism we find the elements to be a number of private circles in, say a given town. The facts obtained are nearly identical in each case, so far as the communion with the spirit world is concerned, and of the reality of mediumship. Particular methods and experiences, of course, more or less largely vary. The result is that those following any given line of action ever like to compare notes, and exchange experiences—to even interchange visits as sitters and mediums. The private circles become more or less united under the bond of common pursuit. The various circles in the town form a species of informal alliance. This is satisfactory so far as it goes. But information is wanted of proceedings and results in other towns and distant centres. Visits are not always practicable. Private correspondence is not sufficiently satisfactory. An effective means of intercommunion is not realized until the aid of the press is invoked. If it were possible to print only for private circulation, and in no sense challenge public attention, Spiritualism would not become a public movement, but remain a species of a semi-secret domestic order. As it possesses a press it is fair evidence that the private circles, as little centres, are sources of facts and ideas that the mediums of such centres are interested in knowing the basic principles that all are agreed upon, that each member of the various centres accepts as true, and has had his mind influenced thereby. The principles presented at the private circle by the spirits and by them established are—(1) Personal Immortality, (2) Eternal Progress, (3) Retribution, (4) Compensation, and (5) Self-culture the basis of all human development, while the phenomena are too numerous and varied to mention. Are these principles conformable to the current teachings on spiritual matters? Do they coincide with the ideas entertained by the majority of people? The answer must be in the negative. If, then, the sitter at the private circle be honest enough to shape his actions in accordance with his mental convictions, he finds himself in antagonism to teachers, who, no matter how sincere in themselves, he, the sitter, feels are misinformed and falsely educated. The end is, he is denounced as a schismatic, excommunicated from his conventicle, and publicly denounced in print. He has either to take the scant courtesy of the secular press, or to see that his own journal assumes its other function, ceases to be a mere means of intercommunion among those who entertain his own ideas, and broadens out into an agency for fully stating and frankly defending the principles his opponents have attacked and misrepresented. From that moment the spiritual press enters into a public existence, and becomes the representative of a cause and a constituency; wisely conducted, powerful for good, otherwise potent for evil, powerful in either case since the press is the bulwark of freedom, the key note of progress.

Selections.

"SECOND SIGHT."

The *Hampshire County (Mass.) Journal* in a late issue relates what it decides to term "A Strange Story of Second Sight," the scene of action being laid in Salvisa, Ky. The Rev. Mr. Vaughn, Judge, Durham and several respectable citizens, it is affirmed, vouch for its truth. It is to the effect that a Mrs. Forster was ill, and part of the time delirious. When in this condition [supposedly] one night, she said that two incendiaries were setting fire to a certain building; that she plainly saw them pouring on coal-oil, and preparing to light it. No heed was paid her statements, however. A few minutes afterward the watchers in the room heard an alarm of fire. The flames had been dis-

covered at the very time and place of which Mrs. Forster had spoken.

We have made use of the qualifying word "supposedly," in that the case as it stands is paralleled on every hand by the recorded experiences of impressable people all over the country, who have not found delirium to be a necessary adjunct in the premises. Sick the lady referred to might have been, but deranged she could hardly have been, else there was a singular "method" in her ailment. The patient was probably mediumistic, and being much prostrated by her illness was brought into a condition where some spirit anxious (for reasons of its own) to prevent the threatened loss of property was able to avail itself of her instrumentality to send forth the (though unheeded) warning.—*Banner of Light*.

BELLACHINI, THE GERMAN CONJURER.

The following paragraph relating to Bellachini, of Berlin, one of the most famous practitioners of legerdemain since Houdin, is now going the rounds of the newspapers of the United States and England:

"Signor Bellachini, the renowned German prestidigitateur, one morning recently visited the Emperor William, with whom he is a great favourite, at his study overlooking the Linden Avenue, and asked to be appointed 'royal court artist.' 'I will do it, Bellachini, if you will perform some extraordinary clever trick worthy of the favour you ask,' replied the emperor. Bellachini immediately took up a pen, and handing it with some paper on the table to the emperor, requested him to write, 'Bellachini can do nothing at all.' Neither pen nor ink would be persuaded to perform its functions. 'Now, then, sire, will you try with the same to write, 'Bellachini, is the emperor's court artist'?' The second attempt was as successful as the first had been the contrary, and Bellachini was at once, under the emperor's own hand, made 'royal court artist.'"

How does it happen that the newspapers, which have so readily copied this pleasant little story in regard to Bellachini, have never found it convenient to copy his affidavit confirming the slate writing and other phenomena? We leave our readers to guess the reason, while we direct their attention specially at this time to the article entitled "The Juggler and the Medium"—from the pen of Epes Sargent, Esq.—*Banner of Light*.

Poetry.

PROGRESS.

'Tis not a race where struggle ends in sin,
Or clarion trumpets welcome tyrants in;
Or meek faced prudence on a strip of ground,
With thorns and stinging plants to fence it round:
Or when earth's trophies crown a victor's brow
Whose worldly dreams no thoughts of heaven allow.
But if, while being what the world calls great,
We realize what means a heavenly state;
And feeling that our home, wherever found,
Were not inaptly christened "holy ground";
And carrying the guerdon in the breast,
Could win or fail, and feel that it were best:
And whether we believe in heaven or no,
To feel within us all its bliss and glow:
And feeling kindly, have such state expressed,
Towards those who otherwise had not been blest;
Were surely doing something for to be
A step approaching type of Deity.
For progress means a going on, until
The everlasting yearning lieth still:
It means a rising from some lower ground,
To meet a prospect, vision cannot bound:
It means a groping from the realms of night,
To trace the dawning of the endless light:
And what may bring us to such perfect rest,
To trace the prospect thought leaves unexpressed,
Must lie with us to ascertain and say,
And be a landmark to the eternal way,

S. M.

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.

To the Editor of the "HERALD OF PROGRESS."

Dear sir,—As you have opened a column in *The Herald of Progress* for questions and answers, I shall be glad to propose the following:— "Shall we be able to carry out the study of nature and nature's laws, or, perhaps, to put it more plainly, 'scientific investigation,' when we pass from this stage of existence?" I am one who is very fond of scientific studies, but the many and various daily engagements, both at home and at business, render it well nigh impossible for me to acquire any but a very superficial acquaintance with the vast field of knowledge of nature and nature's laws, which lie open to us or is unfolded to us in books by those who have had favourable opportunities for study. How much more then, that unknown vast and illimitable field which yet lies hidden from our view. It may be a very foolish question, but how often is it not asked by the lover of nature, whose opportunities to study her are infinitesimally small, and asked with the keenest and most intense desire and longing. It appears to be entering upon a realm of mere speculation, but yet it is intensely interesting, and one on which, doubtless, there is great scope for thought.— Yours truly,

ENQUIRER.

ANSWERS.

The query No. 5, in your first issue, has arrested my attention, and I beg to offer the following answer to it:—"The enthusiasm evinced a few years ago, which is not now apparent." I take to mean as it ever was in all historic time, the work of the spirit to accomplish an object, and that object being attained, the enthusiasm is no longer required; as it is the Spirit's work to not always strive with man, but to realise peace.

THA THO THU.

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.

CONGRATULATORY.

To the Editor of the *Herald of Progress*.

Dear Young Friend,—Permit us to offer you our congratulations on your birth to this beautiful world of change, and by change, of progress, we welcome you all the more cordially, because there is need of you. Your contemporaries who have grown old in the fight will be glad of your help, and will, doubtless, extend to you the right hand of fellowship. But will you permit a whisper in your ear, by way of advice, as you are young and unacquainted with some of the ways of the world of progress. Some people are like Paddy's pig, the more you pull them forward, the harder they pull backward! Therefore, you must *pretend* to pull them back, that you may get them forward. I may—I beg pardon, *no*—may also remind you that the world is now so honest that you need have no fear of any one *playing ghost*, and send you full reports of the wonderful wonders which were seen and felt of Jacks in the Box and dancing Jerry, to say nothing of John Kings by the score, surpassing in numbers the John Smiths. No; no. The day of playing Bogey at a guinea per night or a shilling each, is past. And to ask for reasonable test conditions would be very unreasonable. Indeed, no respectable ghost would allow himself, herself, or medium to be so insulted. Is it not enough that we are told that we are in the august presence of our grandmother's cousin, who went to ghostland long before we were expected in this land. No; dear young Herald, don't you be too fastidious about well observed and well tested manifestations. You know it smacks of scepticism. And—and, well I better leave the rest till next week, or, till I see a ghost, of whose ghostship I have any doubt. But, Herald, I know there are ghosts.

DELVER.

Experiences of Prison Life,

By F. O. MATTHEWS.

After relating the circumstances which led to his arrest, Mr Matthews then said, "I was then taken to the town hall of Keighley, and put into a cell among the other prisoners awaiting their trial for various offences. One was a boy, who was in for stealing two eggs because he was hungry; another was for stealing a box of butter; another was in for fighting, which fact his face bore testimony, from the number of cuts and bruises on it. Next morning I was to appear before the magistrates, but being occupied all day in granting publicans' licences, my case was not called until four o'clock in the afternoon. And as you know was admitted out on bail, and the surety being a non-Spiritualist, not but that I could have found plenty of Spiritualists ready and willing to stand bail for me, but in order to show that my honesty was appreciated by outsiders as well as Spiritualists. After returning home and breaking the news to my aged parents, as gently as I could, you know that I came here to fulfill my engagement with this society. I may say that I had many expressions of sympathy from friends both known and unknown, and from all parts of the world. The case caused considerable excitement in Keighley and neighbourhood. When I went to court to surrender myself for trial, a gentleman came to me—a perfect stranger—he told me he was a lawyer, and had come from London to help me in any way he could, and although I was unknown to him, on the evidence of his friends he believed me to be an honest medium, but of course a lawyer had been engaged for me by the Spiritualists of Keighley, so his services were not required. In my defence it was argued that my case could not come under the vagrant act of George the 4th as it was not shown that I had used any subtle means, either with cards, dice, crystal or any thing else to deceive Her Majesty's subjects; but the magistrates answered there is the word "otherwise." I don't know what the definition of the word *otherwise* may be, but I know it gave me 3 months hard labour. During the journey from Keighley to Wakefield, special attention was paid to me least I should be spirited away from there. We arrived at our destination, and after an entry had been made in the prison books "what I was in for" I found myself in a long passage where there were about thirty persons waiting their turns to go through the process of being weighed, bathed in cold water, getting their prison clothes, and conducted to their cells. While waiting my turn, I was asked some 'what I was in for,' 'had I been there before,' and one said 'Aye, mister, its not often we get a parson in here,' I gave him to understand I was not a parson, so by way of giving me some advice, he said:—"I'll tell thee what, mister, what ever you do eat all you get! do what you are told, turn a deaf ear to everything, and take no notice of the shouting of the officers." I said 'you must be an old hand that you know the moves so well?' 'Aye, mister,' he answered, 'I have been in and out this 25 years.' Well, my turn came; I got weighed, washed, and fitted out with a prison suit and got a medal, number 190! We were then inspected by about 100 officers to see if any of them might recognize us. When I got put to my cell it was nearly dark, and shortly after my supper was handed in, but I thought there must have been some mistake and that I had got starch instead of gruel. In the morning I was told to get up, scrub out my cell and make the place look decent, as the parson was coming round; when he did come he merely called in through the grating 'do you want anything?' but I could not see him carrying anything to supply me with, so I answered 'no' On being now settled down in my cell my work was handed in. I had often heard of oakum, but I there got practically acquainted with it. On the following week I was set to make mats—cocoa matting—I found the work hard not being used to it, and my hands being soft they got all blistered and cut, but like the nigger I had to grin and bear it! There is one thing I have now learned the trade of mat-making, and if you cannot keep me at work on the platform, I can turn it to account! So the first month passed over in perfect solitude and making mats,—it is solitude indeed, for you hear no voice except that of the prison officials, and the clergyman on Sunday. Prisoners are not allowed to see each other's faces for when they do meet each one

has to turn his face to the wall. And more things prisoners are not troubled in looking at—and these are clocks and looking-glasses. If a prisoner does get a look at his face it will be by means of the polished bottom of his gruel tin. My religion was also a thing that troubled them, on each cell a card is fixed, upon which is entered the particulars respecting the prisoner—his crime, time of imprisonment, religion—and when asked what my religion was? I answered, a Spiritualist—the officer said, I can't put that down, you surely belong to some church, or shall I put you down a dissenter? I answered no, it is for being a Spiritualist that I am here, so if you put me down anything else, I'll deny it before the governor in the morning, so, of course, he could not do anything but enter me as such. The clergymen were very kind in their way, and tried to persuade me that I was in error, but I told them that they need not think to turn me from Spiritualism, for I came in here a Spiritualist, for being a Spiritualist, and I mean to go out a Spiritualist. I was then moved to the old prison, which was the most horrid place I ever was in in my life, it was cold, damp and dark, and what made it worse my cell was situated in a bend of the wall, where never a ray of sunlight could enter. The bed varied from the bare boards five nights in the week, with the luxury of a mattress the other two, but with good conduct and length of time, the luxury of the mattress was increased to six nights, and boards only one. The food also varied, the bread was coarse but wholesome. "Prophet" used to tell me that it was coarse and open enough for one to walk through it with an open umbrella. I used to think of Dr Nichols' 6d. a day, but I'll be bound to say our board did not cost 4½d. a day. As you will see, I managed to struggle through with my hair on, most people wonder how that happened, as it is understood that it has to be cut off; but I got to learn from my friend and fellow-prisoner, of 25 years experience, that according to law I could keep it on providing it was kept clean. Prisoners are clothed according to their crime,—a wife-beater has a sort of harlequin looking dress on with yellow stripes, others have a kind of grey suit. The one I wore was the same as for petty assaults—a kind of blue, and knee breeches. Thus I laboured on, and acting on the kind advice of the officers, I did my best to make things as comfortable as possible. Towards the end of my time I got transferred to the sorting room, where all the material for mat-making is weighed and sorted, here the labour was comparatively light, and I may state that the officers treated me with as much kindness as duty would allow. During my incarceration, weary although it was, I was not alone, for kind angel-friends were with me every day, and I also had visits from the guides of mediums in all parts of the country, but more especially from two mediums here, and who are in this meeting now. In conclusion then, I trust, that I may earn your approbation in the future as in the past, and that by the help of angel-friends, I may adhere more closely to the cause of spiritual truth, by doing all I can for the cause, and the welfare of mediums in general.

General News.

The crowded state of our columns prevents the appearance of much interesting matter. Please exercise patience.

The Banner of Light of July 10th contains a long and original essay, upon "The transitional thought of modern times."

Dr. Henry Slade has reached Chicago, on his way homeward from his journey round the world; and has given a most satisfactory sitting to Col. and Mrs Bundy, of the *R. P. Journal*.

Mr. Morse will speak at Bolton on Sunday next on the occasion of the annual conference of the Lancashire Committee for the first time on a Sunday.

Mr Matthews will speak and give tests at the society's hall, Weir's Court, Newgate Street, Newcastle, on Sunday next at 2:30 and 6:30 p.m. Also on the evenings of Monday and three following days at 8 p.m.

Mrs C. L. V. Richmond has most kindly consented to deliver a discourse in the Quebec Hall, Great Quebec Street, London, on Sunday evening, August 1st, for the benefit of the Marylebone Spiritual Evidence Society. To commence at seven prompt. Admission free.

On Monday evening next, August 2nd, Mrs Olive will give a healing seance in the Quebec Hall, Great Quebec Street, to commence at eight o'clock, for the benefit of the Marylebone Spiritual Evidence Society.

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.—A picnic pleasure party to Alderley Edge will be held by the above society and friends, on Monday, August 2nd (bank holiday). Trains will leave London Road Station, Manchester, at 12:15 and 2:20, returning from Alderley Edge Station at 8:35. Fare there and back, 1s 6d. On arriving at Alderley, friends will at once proceed to Mr E. Philip's farm, "The Hough," and ascend the cliff from this point. Tea will be provided at said farm about five o'clock—9d each. Please bring "Spiritual Songster," and take early train, if possible.—J. CAMPION, Sec.

BATLEY CARR SPIRITUALIST SOCIETY.—The seventh anniversary in connection with the above will take place on Sunday, August 8th, when Mr J. Lamont, of Liverpool, will give an address at 2:30, and in the evening at six o'clock. On Saturday, August 7th, there will be a public tea and entertainment, when Mr Lamont, Mrs Dobson, Mr Kitson, and other friends will be present. Tea on the tables at five o'clock. Tea will be provided on the Sunday for friends coming from a distance. Tickets for tea and entertainment, 9d each. Collection after Sunday services.

ANNUAL CONFERENCE OF THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.—The annual conference of the Lancashire District Committee of Spiritualists will be held on Sunday, August 1st, in the Central Hall (late Good Templar Hall), Bark Street, Bolton. The morning sitting will commence at eleven a.m., and the afternoon sitting at 2:30, when the report and financial statement will be submitted and the election of officers for the ensuing year take place, after which reports of the work in the various places in the district will be given by the representatives, and suggestions for the better carrying on of the work entertained. In the evening, at six o'clock, Mr J. J. Morse, of London, will deliver an address. Subject: "The immortality of the soul." Collections will be made towards defraying the expenses.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.—A Pic-Nic, under the auspices of the above, will be held, weather permitting, in the picturesque grounds at Stella Park, near to Blaydon, the seat of Joseph Cowen, Esq., M.P., who has kindly granted the use of the grounds for the occasion, on Tuesday afternoon, August 10th. The Grounds are well worthy of inspection, commanding as they do, extensive views of Tynedale. Several prominent Spiritualists and mediums are expected to be present. Grounds open at two o'clock. A tea will be provided at 5 p.m. Special arrangements made with the Railway Company by the trains leaving Newcastle for Blaydon at 2:30 p.m., and the return train from Blaydon at 8:58 p.m. Fare, return ticket, 7d. Tickets for tea and grounds, 1s. 6d. each. Admission to grounds only, 6d. each. As only a limited number of tickets will be issued, it is necessary to secure them early. If the weather should prove unfavourable, the tea will be held in the society's hall, Newgate Street.

MARYLEBONE SPIRITUAL EVIDENCE SOCIETY.—This society continues to carry on a great and noble work, in one of the most populous parts of London. The Sunday evening services are now being conducted by Mr Iver MacDonnel, a gentleman of reputed intelligence and character, and consist of discourses showing the superiority of the teachings of Jesus of Nazareth, over those of the sects. The week-evening lectures are most instructive and usually well attended. The seances for development, are most useful and prove a battery of strength to the members. The regular Saturday evening seance for investigators, conducted by Mr Hancock, under the mediumship of Mrs Treadwell, is most successful, and one of the leading features of the evening is that Mr Hancock attends at the Hall half-an-hour previous to the meeting, for the purpose of conferring with strangers upon the subject of Spiritualism. On Friday evenings a meeting is held to develop an idea by which aged people may be cared for and comforted, through the utilizing of that which is now recklessly wasted. This is, in reality, a lesson in domestic economy to all classes. The signs are healthy, and much credit is due to the untiring energy of the kind-hearted secretary.

TERM OF SUBSCRIPTION.

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1½d. 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. LAMBELE, 29, Blackett Street, Newcastle-on-Tyne.

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The Herald of Progress.

FRIDAY, JULY 30, 1880.

How shall we Succeed?

MO many of our small societies in the country, the question of how they shall most efficiently and at the smallest cost, extend a more general knowledge of the truths of Spiritualism, is of paramount importance; and even larger societies have lately been exerting their thoughts towards the solution of the same important problem.

Our columns of last week gave sufficient testimony to the correctness of such a feeling; and the question is gaining more thought every day as is evinced by the conference of the Walsall friends and the deliberations of such an important body as the Yorkshire committee, and still more so by the Lancashire committee.

The result of those conferring assemblies has been to the effect that nothing short of a thorough organisation and banding together in unity, either as county associations, whose affairs should be directed by a general committee, or as a local organization composed of circles and societies of one town or district, were capable or at all likely to bring success to the cause of Spiritualism.

But there appears to be some misunderstanding upon the subject of organisation; some considering it as destructive of the rights and privileges of societies and circles; and others despairing of its practicability in consequence of the great distances that lie between societies in a district. To such, however, the annual meeting of the Yorkshire District Committee, held on the 11th inst., at Sowerby Bridge, a report of which appeared in our last, must afford the greatest satisfaction conceivable; for it was clearly deducible from the reports presented to that conference that in neither cases had the adoption of the District Committee principle produced any of the imaginary evils, but rather on the contrary, it has developed the societies in union by the combined efforts and concentrated wisdom of the whole district, besides sustaining the platform work efficiently, cheaply,

and successfully. The same evidences are to be gathered from the more lengthened trial of the scheme in Lancashire; and there is none who can deny the practical benefits which have resulted from the labours of the District organization in that county.

In Yorkshire, according to the balance sheet, for the trifling sum of £7 12s 2½d, the most efficient speaking talent of the movement has been brought before the people of Yorkshire; and the whole of the expenses connected with the entire district machinery for the six months ending in July have only amounted to £10 16s 3d, including the above amount paid to professional speakers. And when we place alongside these figures the miles travelled by speakers, and the work which has been done, we may, without fear of contradiction, say that unless there had been an organization for the carrying on of the work, it were an impossibility to have effected such grand and encouraging results.

It will be admitted, we opine, that any single society in Yorkshire could not have sustained the expenses connected with leading speakers who have to travel considerable distances to reach their appointments; but the whole together, by arranging matters systematically and planning speakers, so as to have their services throughout the district, one night in each town, make it possible for even the smallest societies to participate in what otherwise would have been denied them.

What has been done in Yorkshire and Lancashire may be done with equal or greater success in every other county under similar conditions, and every county in England and Wales should have a district organization, and when this is brought about, the expenses attending public propaganda will be insignificant, and our cause will prosper and triumph.

In none of the counties is there more need for such an association than in Durham and Northumberland. Both these counties are studded with small and struggling societies, who, though able to sustain their semi-private meetings creditably, are totally unable to make more public exertions for the diffusion of Spiritualism. Why then not organise? Why not meet together at an early date and in some central situation, and make arrangements for the establishment of a District organization, and endeavour to emulate the example of our brethren in Lancashire and Yorkshire? The vigour and vitality of the movement are equal to the call, and the hour demands that prompt measures be taken for the advancement of a true, rational, and practical Spiritualism. On our part, we promise to do all within our power for the attainment of such an end; and for this purpose we will most gladly unite with any effort that may be made, and will leave our columns open for the ventilation of the subject, and hope most sincerely that the question will receive that attention it necessarily requires. Perhaps some of our friends in Durham or Northumberland will take the initiative, and, before the winter sets in, we may have an efficient corps of workers spreading the healthful influence around in both counties.

—o—
"Truth reigning supreme, its action is to be tempered by charity, as human justice is by equity."

"In competent minds belief will follow as a necessary consequence upon presentation of sufficient evidence. No two minds will believe on the same grounds, and therefore the same law will not apply to all."

"It is claimed that the inquiry into the relationship and sympathy existing between modern spirit manifestations and the sacred writings of the world, is in its infancy; indeed, as yet, hardly the threshold has been passed."

"God by his ministering spirits, spoke to man in old time as he speaks now."

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE IX.

Subject: Yoginism—Spiritual Life.

KRISHNA.

If, wishful thou art now to hear, a more interior phase of truth,
I will to thee unfold, the chief of wisdom's secrets—grand—
sublime.

Both knowledge and perception that to soul pertain, it doth
comprise ;

When thus revealed and made thine own, from sin and evil thou
art freed.

A science grand,—of secrets chief ; there's nought like this can
purify ;

To inner and perceptive sight, it shines with clear and steady
light ;

In time and in eternity, it, inexhaustible remains ;
And those who have the power to see, with ease will soon it
comprehend ;

But, such as are deficient of this radiant light and sacred truth,
And, who to my high sphere, have not attained, *O Vicer of thy
foes!*

In spirit world recede again, and changing states will undergo,
Akin to those that mortals undergo, when in their earthly form.

But, listen thou! From Me, the earths revolving in the universe
Projected were ; of them, I am the source and central fount of
life ;

By these, My Form, expression has ; My inmost Form remains
unseen :

All outward things,—and inner too, which, nature's realm doth
beautify,

By power from Me, existence have, and yet, in them I do not
dwell ;

And though I am in them, yet, still, existent things are not in
Me.

Behold! I now explain this seeming paradox and mystery.
Of life, I am the inmost principle, and in all lives—the life :

But, life, from those that are but forms of life, to Me doth never
flow.

For understand! that as the air which roameth ev'rywhere in
space,

Is yet embraced by space, and thus, as air is in the space,
So, likewise, I remain above, and circumvent all things that are.

Moreover learn! *O Kunti's Son!* that when a *Kalpa-age** doth
end,

All things that are in inner nature's realm, to Me return again,
Who am the source primordial, from whence they all proceeded
forth ;

And when another *Kalpa-age*, its course commenceth to revolve,
I cause them to come forth again, but decked in newer, brighter
forms ;

Encircled and sustained by My Omnipotence, I send them forth
Again, and yet again, but, yet, in essence, all are linked in one,
And bound together by the chain of human life's development.

No thing that's done, or left undone, by those arrayed in mortal
form,

O Wealth Despiser! know, doth e'er perturb or Me perplex ;
For I the same for e'er remain, and tranquil reign above all
these.

'Tis under My all fostering care and providence, that all life's
forms,

In nature's realm,—that move, as well as those that are
immovable,

Appear to be produced, as if spontaneous and of themselves,
But, this is quite beyond the power, which, in appearance, such
possess.

E'en so, so the earth, *O Kunti's Son!* by its own power appears
to roll.

In my divinely human Form, by foolish and deluded ones

I am despised, and they reject that Form, because of ignorance,
That I am Mighty Lord of all created forms that life possess ;
No hopes inspire their minds, and such, in all they do, are vain
of self ;

For wisdom's light, which can their earthly pathway cheer, they
have no love,

Nor yet in such pursuits, that intellect employs, have they
concern.

There nature's bent is of a kind, to *Asuras* and *Rākshasas* kin.
But, those who have the inmost light, which intuition's power
proclaims,—

Who think and act in life according to the promptings of this
power,

With all their mind and all their heart, will serve, and love, and
worship Me.

They will not turn away from Me, and worship pay to other Gods ;
Because, such know, that I alone am central life in all that live :

And, I am glorified by these,—who never violate their vows,
But prostrate fall, in true humility, before the Great I AM.

And, some who have this inmost power, will worship Me in
other mode,

For they see Me in many forms, as present in all outer things,
But yet as one, altho' to other eyes I seem as separate.

I am the sacrifice, and all attendant sacrificial rites ;
I am libations pouring out, when offered to ancestral shades ;

I am the sacred branch, and voice proceeding from the oracle ;
I am the incense,—fire,—and plant,† from which the sacred
juice is drawn ;

From Me the universe has birth, who am its father, mother too :
By Me, it is sustained in form, for I of it am First Great Cause.

I am the twofold trinity, within the *Veds* contained, which are
—The inmost life ; the inner light ; the mystic sound as *AUM*
pronounced ;

—and *Rich*,§ and *Sārva* and *Yajur*, the three which make the
outer word ;

I am the Way in which the wise and good ones walk ;—the
Comforter ;

The Author of the Sacred Word,—the Refuge safe ; the Friend
of all ;

And of the outer Universe, 'twas I who formed it as it is,
I am the Cause of changing states ; and Space, in which all
worlds revolve ;

I am the Reservoir, from which, the essence of all life, as seen
In outer form, doth emanate, and which is inexhaustible.

I am the glorious Orb, from whom proceeds the heat that life
sustains :

I am the Firmament that holds and giveth out the fruitful rains :
I am Mortality and Immortality, both Life and Death.

And, *O Arjun!* I, Matter am, before it outward shape assumes,
And thus its spirit-form and also as it is in ultimates.

Three states of darkness in the *Veds*, are spoken of, and these
are to

A triune night compared, in which, these three are found to
walk therein,

—The one, who while in sin, partakes of wine which flows from
sacred vine ;

—The one who is confirmed in error as to what from sin doth
save ;

—The one who thinks that he from evil stains can purify himself.

Another kind there is, who seek the way to heaven by other
paths ;

And such obtain the heaven they sought, and to the sphere of
Indra|| go ;

† *Asuras*—Or fallen angels, personifications of darkness. *Rākshasas*
—demon giants—see comments.

‡ *Plant*—Supposed to mean the *Soma* plant, from which a juice is
drawn, used by ecstasies to produce the magnetic sleep—see comments.

§ *Rich*, *Sārva*, and *Yajur*—The names given to the three volumes
of the *Vedas*, or ancient Indian Scriptures. *Vedu* means the "word,"
and means the same as "word of God," when applied to the Bible.
The first trinity forms the spirit, and the latter trinity the letter of the
word.

|| *Indra*—The state in the spiritual world corresponding in lowest
degree to the third or natural heavens, which present the appearance
of heaven, but not being permanent, pass away ; these are the
earth and heavens which are spoken of in the Christian Record, as
seen in the Apocalypse to pass away.

* *Kalpa-age*—An astro-masonic period, founded on celestial phe-
nomena—see comments.

Where, for awhile, rejoice in such delights which to that sphere pertain,
 But, these delights come to an end,—the hopes for which they sought reward ;
 And, such, return again to lower states which are to earth conjoined :
 Because they thought such promises as these were in the Vedas found,
 But these were captive led by sensual thoughts concerning what was taught :
 A kind of happiness is found, which only for awhile endures.
 But, I make sure of happiness, that will endure for evermore,
 To those who faithful are to me,—whose minds and wills are lost in Mine,
 And those who never swerve to other Gods, but worship Me alone.
 But, some there are, who conscientiously believe, and are devout
 In worship, which, with hearts sincere, they offer up to other Gods,
 And e'en although they worship not in accord with the Vedas truth,
 Yet, such in fact, *O Kunti's Son!* their worship offer up to Me :
 For, lo! in truth I am The Mighty One and Lord, who doth receive
 The worship offered up by all, no matter what the form may be.
 For, 'tis because of ignorance of what my nature doth consist,
 That they thus misconceive and stray in error's path and darkness dense.
 For, just as those in earthly life, the object which they worship, seek,
 To corresponding spheres they will ascend, when they depart this life.
 Those who *Devatas** worship, will to the *Devata* spheres ascend ;
 Those who the *Pitris* seek to serve, will to the *Pitris'* spheres ascend ;
 Those who the *Bhūtas* serve, in spirit-world, will go to *Bhūta* spheres ;
 But only those to Me ascend, who love Me with the heart sincere.
 All offerings made, however humble are the gifts, from grateful hearts,
 Acceptance have,—as flowers, fruits, or leaves, and even water too ;
 But, whatsoever thing in life thou dost perform, *O Kunti's Son!*
 Do it with all thy might and mein! e'en when thou dost of food partake ;
 —Or, in whatever mode thou dost the sacrificial vow perform ;
 —Or when thou dost thy gifts bestow :—or when thou dost thyself deny ;
 Let all be done, *O Kunti's Son!* as offerings offered up to Me !
 And then from anxious care as to results, by this, thou shalt be freed,
 What e'er betides, from works as these, let them be good or otherwise.
 But, if thou art *Sannyasi*,† it needeth not for thee to join
 In outward rites and forms, for to My sphere thou surely shall ascend.
 Yet those who are in human form, in My esteem are all alike,
 Not one can be more highly prized or loved by Me, than other ones.
 For, even such as those who evil are, and yield to vicious thoughts,
 Who neither know nor worship Me, and are uncleansed from sinful stains,
 Are still the objects of my fostering care and all enfolding love :
 For they are only doing that, which was ordained for them to do.
 In spirit-life, e'en these ascend, and leave their evils all behind,
 And will attain the State of Rest, which to eternity endures.
 But, rest assured, *O Kunti's Son!* none can be lost, who worship Me !

* *Sannyasi*—the hiesrophant or perfected Yogin.

† *Devatas, Pitris, and Bhūtas*—Are the personifications of angels, spirits, and demons, the three orders corresponding to the three degrees of human life. In astrological science they refer to the seasons of summer, mid-seasons, and winter.

‡ *Outcasts, Vaishyas, and Shudras*—Are those who are in the most external degrees of life. Each of the three degrees of humanity have their expression in triune form.

And ev'ry one, *O Pritha's Son!* who is conceived and born in sin,
 Such as *Outcasts! Vaishyas! Shudras!*‡ and all who slight and Me reject,

If they to Me, for refuge fly, the better path shall surely gain ;
 Then how much more, the *Brahman* pure, and *Rajarshi* with light possessed !

All things that in this world are found to be most destitute of joy,

Do thou reject! and be intent on gaining truth and serving Me!
 With rev'rence bow the knee to Me! and consecrate thy heart to Me!

And if, for My name's sake thou dost renounce the pleasing snares of earth,

And persevere in love to Me, then, thou shall surely come to Me.

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

Hottings.

BY E. W. WALLIS.

"We get what we make conditions for," is an axiom, the force of which cannot be too fully realized. In private seances, as also in public meeting, unless there is an earnest demand, viz. : desire on the part of the sitters for some good message or instructive lecture, there will be little accomplished. Without there is interest manifested, and receptivity of mind existing on the part of hearers, the speaker, either normal or trance, can never be at his best, or give his highest inspirations, nor produce much effect.

Mediums are creatures of conditions, very largely subject to the psychological influences of the company they may be in. When a generous feeling of regard and appreciative expectancy exists in the audience, their mediumistic utterances will be more powerful for good,—fuller, freer, and higher in their tone and expression, and will meet the needs of a larger section of the company, than under less harmonious surroundings. Moral:—Sustain the mediums and speakers by your presence and sympathy, encompasses them with aspirational influences and their inspirations will be pure, exalted, and helpful in consequence. I have known instances where, in a company of a dozen sitters, the *unspoken* desires of each person have been responded to, doubts removed, difficulties explained, information and advice given by the controls of a medium, and every one the wiser for the seance. Why was it? Because a degree of sympathy as also consciousness of need existed, that enabled the spirits to relate to the thought-sphere of each one, and by that means reply to their soul-questions. I have often known persons who have attended a lecture, with their minds perplexed and full of doubt, have had all their difficulties explained, and that too in a most satisfactory manner by the speaker, even though the control has had to deal with matters quite foreign to the subject of the discourse, and seemed to the hearers to be rambling from the question.

Let the most earnest and enlightened students, the most sympathetic and appreciative friends, sit in a circle around the speaker, and thus form a battery of force, that may be drawn upon by the control, as well as constitute a protective barrier against injurious influence; but place the coldly intellectual, dogmatical, the selfish, the egotistic, wise-in-their-own-conceit, as far off as possible, do this in public services, as well as in private, and we shall have happier results.

Says a wise philosopher, "Love and appreciation are to a woman what dew and sunshine are to the flowers," and the same is true of all of us, especially of sensitives or mediums, who, as a rule have large approbation and moderate self-esteem, hence a word of commendation and encouragement will comfort and strengthen them while a sneer, or cold indifference, or neglect will chill and crush out of them the fire of their spiritual zeal, and induce morbid conditions of self-consciousness and distrust. We all know how pleasant it is to feel we are trusted and have the sympathy of others; we prefer the company of those who appreciate us rather than that of those who under-rate us; and these mental states act and react upon sensitives as the genial warmth or the rude clasp will expand or contract the leaves of the sensitive plant. Mediums then, if they are to become the thoroughly useful instruments they may be, need the support and sympathy, the confidence and wise counsel of the less impulsive, but kindly hearts that can understand and aid them.

In the resolution of the Chicago Spiritualist society, recommending Mrs. Richmond to English Spiritualists, occur the words, "our beloved medium." I wonder when the English mediums will be so regarded and esteemed that such feelings will be entertained towards them, and their mediumship strengthened by the sphere of love and harmony around them, instead of as now, left to fight the battle alone, distrusted, contemned, abused, regarded as mere time-serving hirelings, worried to death because of the carking cares of provision for daily wants, owing to the niggardly way in which they are supported. Surely if we neither love nor trust our workers, if we will not give them our confidence, or sustain them in the sacrifice they make for the cause, but leave them to starve, we cannot anticipate the free transmission of the love and wisdom of the spiritual spheres through such disorganised instrumentality. We may talk of the "brotherhood of man," but until this same brotherhood is manifest in our toleration, our sympathy, and fraternal care and confidence for our workers, as well as Spiritualistic friends, we are far enough off from its realisation.

—O—
PHENOMENAL.

PHYSICAL MANIFESTATIONS.

Dear Mr Editor,—On Tuesday evening last, the dark seance at the society's hall was rendered interesting and satisfactory to the investigators by the introduction of paper covered with luminous paint, which renders such paper perfectly visible in the dark. The sitters were eighteen in number, and sat in a circle holding each other by the hand. The medium sat in the centre of the circle in an arm chair, to which she was perfectly secured by the writer with tape, the fastenings being intact at the end of the seance, having to be cut to release the medium. On each side of a tambourine was affixed a piece of this luminous paper, which, when the gas was extinguished, rendered the different locations of the tambourine cognizable. I may state that the manner in which the tambourine rose from the floor at my feet, and was then carried right round the circle far above the reach of both medium and sitters, with astounding rapidity, rendered the test perfectly satisfactory to all the investigators present; it floated right above our heads, striking the ceiling three times in several instances in reply to requests, and then moved towards a picture on the wall, also to a request. Whilst this was going on the sitters were being gently struck by a paper tube, or touched by some form other than that of the medium or sitters, sometimes at one part of the circle, and then, in the next instant, at the opposite part of the circle, the medium speaking under control at the same time. Finally, the tambourine was brought down upon the medium's head, and remained there until the end of the sitting, showing, by the luminous paper, that the medium never stirred, whilst similar manifestations were going on in all parts of the circle.—I am, faithfully yours,

W. C. ROBSON.

8, Brandling Place, Newcastle-on-Tyne,
July 24th, 1880.

—O—
MRS. ESPERANCE'S CIRCLES.

On Sunday, 25th July, at the regular seance, "Yolande" materialized as usual, then "Ali" and the stranger form, thought to be a Polish gentleman, who came last week, insisted again on a good light, after which the medium was ordered outside, and a child form came out of the cabinet, and glided to her side. This was the test given by the spirits, and when such is the case, it seems strange that pronounced Spiritualists should be ungenerous enough to say that the taller forms are the medium. I could understand them saying they are the *duplicate* of the medium, because the features are often very like, and sometimes identical. If such persons were mediums, and always conscious while the manifestations were proceeding, would not they bristle up if they were charged with the worst kind of fraud it is possible to picture. I have investigated for many years, and am content with results thus far; but were I to rush to conclusions as some do, I should feel that I was not acting according to the broad teachings of the philosophy of the movement, and if we are not the better men and women for the light we think we have found, the sooner we give it up the better.—Yours, for truth and progress,

J. HARE,

MRS. ESPERANCE'S CHILDREN'S CIRCLE.

On Sunday afternoon last, there were present 63, and the room was far too oppressive, hence the manifestations were poor, and the light very bad. It is a mistake to have such a crowd—the half of them cannot see fairly. "Yolande" was in sight fifteen minutes or more, but not so active as usual; then "Ali," lastly, "Ninia," the little child. During the appearances, Mr Hare, after a short simple invocation, addressed the children as follows:—"You have been singing of the loving words of Jesus Christ, and, I would like to say, whatever may happen, you will never find a nobler or a wiser son of man. As a child, he was the same as any of you, only he grew in grace and in favour with God and man with far greater speed than you ever can. Still, you are all bound for the same goal. What can you do better than try to imitate one who has stamped his spirit, his life, and his impress on the ages! You may ask in what did he excel, and I would answer in obedience—first, to his earthly parents and teachers, and then, as his mind progressed and his spiritual gifts unfolded, obedience to his Heavenly Father, so that the lesson of to-day is 'Obedience.'" It is a great effort on the part of Mrs Esperance to give these free children's seances, and she is worthy of the warmest thanks from Spiritualists for thus introducing the phenomena to the rising generation, who are soon to take their stand in the foremost ranks of the army of progress.

—: O —:—

MESMERISM v. SPIRITUALISM.

FOR some time past our orthodox friends in this district have been exuberant and enthusiastic over the prospects of mesmeric experiments which they have recently made. They fondly anticipate that the power of mesmerism contains within itself "the promise and potency" of a complete absorption of the facts and phenomena of modern Spiritualism, and that eventually demonstrative evidence will be obtained that the active participation of disembodied intelligences is an untenable position: an assumption wholly unwarrantable, and utterly beside the question. They have unceremoniously delegated the possibilities of healing to the embodied being's power alone, having contemptuously discarded the co-operation and assistance of disembodied spirits, in spite of the statement made by their Master "My Father worketh hitherto, and I work." One of these champions of mesmeric possibility, although he can afford to sneer at spirit communion and its devotees, previous to commencing his experiments, appeals to his Father, requesting him to "send the healing power from on high," and he also frankly declares through the public press, "I can cure more people and much more easily, when I secretly invoke the assistance of my Divine Master Jesus Christ." Thus they surreptitiously confisate to themselves this divine gift, which is effectually utilised by Spiritualists alone. Although they appeal for spiritual assistance they contemptuously scorn to allow the essence of spiritual love to be infused into their organisms, and they emphatically maintain that they are dependent for their success upon the expression and impartation of animal magnetism from their own bodies, and they positively ignore the interposition of spiritual beings. Some time ago, I was allowed to witness certain mesmeric performances, which were under the special supervision of members of the old orthodox school. The subject when placed under the influence of the mesmerist possessed the faculty of describing the internal organs of the human system, and, as he was extensively read in chemistry and physiology, of course no difficulty interposed in prescribing various remedies according to each particular case in hand. Being interested in this marvellous phase of mesmeric power, I continued my visits periodically, until I found that the sensitive could express nothing beyond his own acquisitions while in the normal condition. The operator and sensitive being daily and hourly in each other's company, their thought spheres had become interblended, and thus nothing could be obtained outside the limits of their extension. I took notes of the matter expressed by the subject, and one evening he was questioned respecting Spiritualism, when he declared that "spirits did not come within the range of vision," that "when once the spirit had left the body it could not return to earth," and the materialization of spirit forms was a grand delusion, resulting from a heated imagination, and an expectancy which was illusory and entirely unreal." These statements being

so directly opposed to my individual observation and investigation, at variance with the positive deductions resulting from scientific analysis, and showing an incredulous disregard for the facts and phenomena presented by the great spiritual reformers and teachers of the past, I could not reconcile such assumptions to reason, and I therefore lost the confidence which I had previously entertained in the subject's delineations. Now, why do spirits not come within the range of vision of this mesmeric clairvoyant? Surely his spiritual perceptions must be beclouded that he cannot see beyond his own individuality. The adamant walls of his thought sphere are obviously impervious to the kindly appeals of spiritual beings, and "behold they stand at the door and knock" in vain! Here, then, is food for philosophical thought. An individual may be intelligent and yet not possess true intellectual development; he may also be intellectually developed, and be destitute of spiritual unfoldment. A positive will, and a dogmatic training, present an impenetrable barrier to the ministrations of disembodied intelligences, who find it less difficult to pass through the centre of our globe than to penetrate the thought sphere of such an individual, who, no matter how he may sneer at Spiritualism, is in a position of a very unenviable character indeed.

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.

NEWCASTLE-ON-TYNE.—The seances and public services at Weir's Court continue to be as successful as formerly, and to be increasing in popularity. On Sunday afternoon last Mr F. O. Matthews occupied the platform of the society, and gave a number of tests, which we may present in our next issue. In the evening Mr. J. G. Gray delivered a short address, after which Mr. Matthews gave an account of experiences of prison life, a brief report of which will be found in another page. The hall was well filled and much enthusiasm evinced.

MANCHESTER.—At the last meeting of our committee, the question of appointing another person for secretary, in place of Mr Cross, who has removed to Macclesfield, was brought forward, when Mr. Braham, Jeweller, 392, Stretford Road, Hulme, was proposed and unanimously elected to fill that important office. On Sunday last, the 25th, Mr. J. B. Tetlow, of Heywood, occupied our platform. A gentleman in the audience requested the controls of Mr. Tetlow to give a discourse from the following text:—"Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." The controlling spirit very fully and cleverly entered into a comparison between the teachings of Jesus and the teachings of spirits in modern times, shewing that they were in perfect accord, and, therefore, the spirits in our circles could not be the seducing spirits spoken of by the apostles. He then called the attention of his hearers to the time when certain dogmas of the churches were first promulgated, notably the vicarious atonement of Jesus, and that of the Trinity, or three in one and one in three, showing that these, among other things, were never taught by Jesus himself, nor ever promulgated before the Council of Nice; it being more likely that they who teach these doctrines are the seducing spirits than the spirits who attend our circles, and who distinctly teach that every man must bear the punishment which invariably follows wrong doing, and that he cannot make either Jesus or any one else a scape-goat to carry away the effects of his misdeeds. The discourse was listened to attentively, and at the close several questions were asked and answered in a satisfactory manner.

A. HALL.

GOSWELL HALL, LONDON.—Mrs. Cora V. L. Richmond lectured on Sunday evening last, to a large audience in the above hall. She took for a subject, "Light: if that light be darkness, how great is that darkness?" The most perfect stillness reigned during the whole of her speech, as though each felt the importance of hearing every word. In the course of her remarks, she said that it seemed strange that with our great advancement in

science and art, there should be any need of a new dispensation. The light that Jesus brought into the world two thousand years ago, had died out and become darkness, as the light of those had gone before him had died out. The light of Spiritualism now streamed down through the darkness, and illumined the whole earth with its glorious rays; but Spiritualism had done its work very indifferently, if it had done no more than convince men that there is a future state of existence. Its mission was a higher one than that—if it did not suddenly change a man, it made him reflect; if it did not make him a saint, it showed him his imperfections and told him how to remedy them. If it gave him higher thoughts, nobler aspirations, and grander hopes, then it had done part of its work. But a conviction of the truths of Spiritualism was not to be gained by the witnessing of certain phenomena, which were only perceived by the senses. The light gained by physical manifestations was darkness; the light gained by scientific research into Spiritualism was darkness. The conviction must come from the spirit of a man itself. One might witness ten thousand manifestations of the spirit, and have ten thousand tests, and yet not be convinced, but when one of his dear departed ones came to him, and his spirit felt that it was indeed the one he loved so much, then all his energies and sympathies went forth to it, and his spirit was convinced. One such experience would convince him where ten thousand tests would not. If the knowledge of Spiritualism we have as Spiritualists be allowed to remain in a state of inactivity, then our light became darkness, and how great was that darkness! After a hymn was sung, the guides offered to answer any questions, but these not being forthcoming, a subject was chosen by the audience, "The new era of Spiritualism," on which a beautiful impromptu poem was given. The meeting then closed with a few appropriate remarks from Mr Burns, and a touching benediction from Mrs Richmond's guides. The lecture was in fulfilment of one which was originally intended to be given at Neumeyer hall, but which was deferred on account of the doors being found closed when the lecturer arrived, owing to some misunderstanding about the keys. The proceeds of the collection were devoted to the Spiritual Institution, 15, Southampton row, London, W.C.

R. W. L.

ANNIVERSARY AT KEIGHLEY.

One of the most successful anniversaries held of late years in Yorkshire took place at the Temperance Hall, Keighley, on Sunday, July 25th. The society here has been in existence nearly a quarter of a century, and can now rely for pecuniary assistance upon many ladies and gentlemen who do not publicly identify themselves with the movement. The regular monthly visits of Mr J. J. Morse has done much to promote the welfare of the cause, whilst the increasing audiences has necessitated the engagement of the Temperance Hall. This large hall, capable of holding 900 persons, was tolerably well filled in the afternoon, but was crowded in the evening. One of the chief attractions was the well-trained choirs of Keighley and Bingley, comprising fully 80 singers, who were ably led by a strong string and brass band. The choir, with some exceptions, are children of spiritualists, many of the members of the band are also spiritualists, whilst the services of all were given free. At appropriate intervals several anthems were admirably rendered with much precision and taste. Owing to the unavoidable absence of Dr Brown, of Burnley, Mr Morrell, Keighley, occupied the chair. The speaker on this memorable occasion was our respected co-worker, Mr J. J. Morse, who, after praise and prayer, read the lesson with impressive earnestness; and, as the words of the divine preacher—"Ye shall reap if ye faint not"—echoed through the hall, those who had borne the heat and burden of the day realised with a thrill of joy the full import of the meaning. The subjects were: afternoon—"Religion as it is and as it will be;" evening—"Life's duties in the light of Spiritualism." Both were handled in a masterly manner by the guides of Mr Morse, and proved to be, as anticipated, intellectual treats. The afternoon subject was especially fine, giving complete satisfaction, and evincing on the part of the controlling intelligences a comprehensive and broad view of the present crisis in religious matters. Collections in aid of the Lyceum funds were taken at the close of each service. With a commendable regard for the comfort of friends from a distance a substantial tea was provided at the Lyceum, which was partaken of by about fifty persons. The services throughout were most successful, and reflect great credit to the indefatigable exertions of the management at Keighley.

LIST OF SOCIETIES.

The following list of societies are inserted free of charge for the convenience of Spiritualists visiting other towns. And that it may be useful and reliable, we request Secretaries and others to furnish us with their names and addresses, and to notify us of any alteration being made of Secretaries or places of meeting:—

- Bolton Spiritualist Association. Mr. D. Cordingley, Secretary, Bath Street, Bolton.
 Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
 Cardiff Free Library and Meeting Room. 157, Bute Road, Cardiff. Mr. George Sadler, Manager.
 Darlington. Mr. J. Hodge's Rooms, High Northgate.
 Derby Psychological Society. Temperance Hall, Curzon Street, Derby. Mr. J. Mayle, Hon. Sec., 133, Parliament Street, Derby.
 Great Yarmouth Association of Investigators into Spiritualism, 3, Waterpark Terrace, Southtown Road. Mr. R. R. Dale, Secretary.
 Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
 Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. A. Morrell, Secretary.
 Leigh Spiritualists' Association, Brown Street, Leigh, Lancashire. Mr. G. F. Turner Secretary.
 Midland District Spiritualists' Committee. Mr. Farnsworth, Crooby Street, Derby, Hon. Secretary.
 Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
 Oldham Society of Spiritualists. Psychological Meeting Room, 186, Union Street Mr. T. Kershaw, Secretary, 8, High Street.
 Rochdale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY,
 3, WEIR'S COURT, NEWGATE STREET.

President: Mr. JOHN MOULD, 12, St. Thomas' Crescent, Newcastle.
 Hon. Sec.: Mr. H. A. KERSEY, 4, Eslington Terrace, Newcastle.

LECTURES FOR AUGUST.

Sunday, August 1...	Mr F. O. Matthews, Clairvoyance, at 2:30 & 6:30 p.m.
Monday, " 2	do. do. at 8 "
Tuesday, " 3	do. do. at 8 "
Wednesday, " 4	do. do. at 8 "
Sunday, " 8	Mr. J. J. Morse...Trance Address at 6:30 "
Monday, " 9	do. do. at 8 "
Sunday, " 15	Mr J. C. Wright do. at 2:30 & 6:30 "
Monday, " 16	do. do. at 8 "
Sunday, " 22	Various Speakers ...Addresses at 6:30 "
Sunday, " 29	Mr J. Mould do. at 6:30 "

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 Inspirational and Devotional Spiritualism
 Thursday, Seance, 8 p.m.... "Form Manifestations," Miss C. E. Wood
 Friday, at 8 p.m.Private Circle
 Saturday, 8 p.m....Developing Circles for Members and Friends (free)

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

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

GATESHEAD SPIRITUAL SOCIETY.

Sunday Services, Temperance Hall, High Street, Gateshead, at 6:30 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.

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.

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.

LANCASHIRE DISTRICT COMMITTEE.

Plan of Speakers for August.

LIVERPOOL.

At 11:30 and 6:30.

Sunday, August 1.....	Mr. J. C. Wright	Sunday, August 22	Mr J. Lamont
" " 8.....	do.	" " 29	Mr J. C. Wright
" " 15.....	Mr W. Johnson	" " "	"

BOLTON.

Sunday, August 1..... Yearly Conference
 Speaker, Mr J. J. Morse, of London.

NEW MILLS.

Sunday, 1, at 6:30 p.m.....	Local Speaker	Sunday, 22, at 6:30 p.m....	Mr W. Johnson
" 8, "	Miss E. A. Hall	" 29, "	Local Speaker
" 15, "	Local Speaker		

HOLLOWAY.

At 7:30, 10:30, and 2:30.

Saturday, August 28 and Sunday, 29 Open air.....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.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, Trongate.

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

Hon. Sec.: Mr. J. McG. Munro, 33, Daisy Street, Govanhill.

The appointments to the platform on the Sunday evenings of August are as follows:—

Sunday, 1, at 6:30 p.m....	Mr E. W. Wallis	Sunday, 22, at 6:30 p.m....	Mr Jas. Walker
" 8, "	Mr J. McI. Munro	" 29, "	Mr John Griffin
" 15, "	Mr J. J. Morse		

Sunday morning meetings are also held, commencing at 11:30, at which Readings from the spiritual teachers of humanity are given and discussed.

Children's Lyceum, conducted by Mr James Robertson, V.P., every Sunday at 2 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.

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

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.

August 2nd (Bank Holiday)—Pic/Nic Pleasure Party, to that most picturesque and romantic place Alderley Edge. Particulars will be given in due time.

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

(Quebec Hall, 25, Great Quebec Street, London, W.)

Sec., Mr. J. M. Daloz.

Sunday evenings, at 7; Service conducted by Mr Iver MacDonnell.
 Tuesday evenings, Lecture at 8 p.m.
 Wednesday evenings, Members' Seance, at 8:30.
 Saturday evening, public Seance. Mrs Treadwell, medium. Admission 6d

HACKNEY SPIRITUAL EVIDENCE SOCIETY.

6, Field View Terrace, London Fields, E. Mr. C. R. Williams, Manager
 Sundays, at 6:30 for 7 p.m. Tuesdays and Thursdays, at 8 p.m.—Seance for Materialisation or Form Manifestations.
 Wednesdays, at 8 p.m.—Dark Experimental Seance. Spiritualists only, or by introduction.
 Mondays and Saturdays, at 8 p.m.—Inquirers' Seance for Experiment in Mesmerism, Clairvoyance, and Physical Mediumship.

YORKSHIRE DISTRICT COMMITTEE.

President: Mr. B. Lees. Vice-President: Mr. R. Jarvis.

Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for July.

BRADFORD.

(Spiritualist Church, Charlotte Street, Manchester Road at 2.30 & 6 p.m.)

Secs. R. Jarvis, 30, Paisley Street

August 1...Mrs Illingworth, Bradford	August 15...Miss Harrison, Shipley
" 8...Mr Howell, Manchester, 6; Mrs Jarvis, 2-30	" 22...Mrs Butler, Bingley
	" 29...Mr Armitage, 2-30; Mrs Illingworth, 6

(Wade's Meeting Room, Bowling, at 2.30 and 6 p.m.)

Sec. Mr. Smith, Garnett Street, Bradford.

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

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2.30 & 6 p.m.)

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

August 1...Local Speaker	August 15...Mr A. D. Wilson, Halifax
" 8...Mr Howell, Manchester, 2-30; Miss Hance, 6	" 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.

August 1...Mr Armitage	August 15...Mr Blackburn, Halifax
" 8...Mrs Hollings, Charwell	" 22...Mrs Dobson, Batley Carr
" 15...Mr Howell, 2-30; Mr Black- burn, 6-30	" 29...Mrs Dobson, Batley Carr

BOWERBY-BRIDGE.

(Spiritualist Progressive Lyceum, Hollins Lane, at 6.30).

Sec., Mr W. Walker, 46, Conway Street, Halifax.

August 1...Mr A. D. Wilson, Halifax	August 15...Mr Howell, Manchester
" 8...Local Speaker	" 22...Mr A. D. Wilson
	" 29...Mr Armitage

BATLEY CARR.

(Batley Carr Association, Town Street, at 6.30 p.m.)

Sec., Mr. J. Armitage.

August 1...Mr John Wright, Keighley	August 12...Mr Howell
" 8...ANNIVERSARY—Mr Lamont, Mr Armitage, and Mrs Dobson	" 15...Mrs Dobson, Batley Carr
	" 22...Mrs Illingworth, Bradford
	" 29...Mrs Hollings, Charwell

OSSETT.

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

Sec., Mr. G. Cooper, Prospect Road.

August 1...Mrs Hollings, Charwell	August 15...Miss Hance, Shipley
" 8...Local Speaker	" 22...Mr Olliffe
	" 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.

August 1...Mrs Jarvis, Bradford	August 15...Mr Armitage, Batley Carr
" 8...Local Speaker	" 22...Miss Hance, Shipley
" 13...Mr Howell, Manchester	" Mr A. D. Wilson, Halifax

BINGLEY.

(Ante-Room, Odd-Fellows' Hall, at 2.30 and 6 p.m.)

Sec., C. Illingworth, 4, Lindum Terrace.

August 1...ANNIVERSARY—Mr Howell, Manchester	August 10...Mr Howell, Manchester
" 8...Mr. John Wright, Keighley	" 15...Mrs Butler
	" 22...Miss Harrison, Shipley
	" 29...Local Speaker

CHURWELL.

Mr Howell, Manchester on the 14th August.

THE NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

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

Hon. Sec.: Mr. Yates, 39, 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.

CARDIFF SPIRITUAL SOCIETY.

Heathfield House, 1, West Luton 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, for Physical Manifestations.
(For Members.)

MR. J. J. MORSE'S APPOINTMENTS.

BOLTON.—Sunday, August 1, (Lancashire District Committee's Annual Conference, Central Hall; Lecture at 6.30 p.m.)

NEWCASTLE.—Sunday and Monday, August 8 and 9.

GLASGOW.—Sunday and Monday, August 15 and 16.

LONDON.—August 29.

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