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

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## The Platform:

### SOUL AND SPIRIT.

ARE THEY SYNONYMOUS?

[A Paper read before the Batley Carr Association by MR. A. KITSON.]

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" 1st Cor. III., 16.

There have been many reformers given to the world of humanity; and each one has had to bear the cross peculiar to the time, country, and state of civilization. The world needs many more; and that need will not go unsupplied. Wherever there is an earnest heart calling for more light, a better guidance, a truer mode of living, there are willing, anxious souls on the other side of life's scenes ready waiting to respond. And when that soul has been supplied, when it has received a new idea, which has given joy, comfort, consolation, and internal peace and rest to the inner yearnings of the heart, it hastens to make it known to others. It cannot keep it to itself. It wishes the world to share its deep salvation, to partake of its sacred joys. It is here where persecution begins. The new idea is received by those only, who have a yearning for something better, higher, nobler, grander, and more sublime, that will satisfy the heart—the inner aspiration of the soul. While those who never wish for something better to surpass the old effete and obsolete ideas that were given them in their youthful days; those who are ever content to go on in the same old track of thought, and mode of living, are those who are first to take up stones to stone the reformer.

But Paul cared not for these. He had received a new idea, one which deepened the interest of life, and gave a greater zest to all he did. The new idea was, that each human being is a part of our Great Divine Father, God. They in that day, like many to-day, thought the physical body the real body. They could not for one moment think of life apart from the physical body; hence they looked forward to a resurrection morn, when the graves, the sea, and the funeral pile shall yield up their victims.

Therefore, Paul, in order to be understood, had to refer to something as outside of, and superior to themselves as dwelling in them.

Now in order to understand man rationally as expressed in physical life, it is necessary that we should proceed by a mode of dissection.

First, to our five senses is the physical body, which of itself can have no life. It is made up from the vast storehouses of nature; and when separated from that mysterious something that animates it, decay sets in, and the various parts composing

the physical body, begin to resolve themselves into their original gases.

We take a step further, beyond the scope of the five senses; and we are told by clairvoyants that they see another body, apart from the physical, but resembling it in uniformity and characteristics. We are further told by some of our spirit visitants, that in viewing us from their side of life, they do not see the material body, but one similar in shape; and by viewing this body they know and understand our nature. This we call the spiritual body, which is made up of all the finer qualities and etherialized particles of the food we eat, and the air we breathe, combined with the various forces in nature, with which these particles become charged.

In support of the assertion, that we are continually throwing off refined, etherialized, and spiritualized elements corresponding to the material body, I shall quote one or two instances where this has been attested, from the *Arcana of Spiritualism*, on p. 159, we read "Sometimes the image of a thing remains impressed in the place where it has stood. M. Teste, in his journal, cites with respect to this a curious experiment. A female somnambulist entered the room, and exclaimed—'What a pretty girl is sitting on that chair!' At this exclamation, M. Teste observes to her that she is mistaken, that no pretty girl is there. Far from giving in to this declaration, she sees one on each chair, and there were six of them. Unable to account for this hallucination, he contented himself with gathering exact details of the dress of these little girls, and confessed that a little girl precisely similar had been playing there for a moment before the somnambulist entered, and had jumped upon the six chairs, one after the other, sitting down on them." "I have often recognised that the image of natural objects, set in a certain place, remain there for a long time." "Mrs Denton, an extremely sensitive person, relates that on entering a car from which the passengers had gone to dinner, she was surprised to find the seats all occupied. Many of them were sitting perfectly composed, as if, for them, little interest were attached to this station; while others were already in motion (a kind of compressed motion), as if preparing to leave. I thought this somewhat strange, and was about turning to find a vacant seat in another car, when a second glance around showed me that the passengers who had appeared so indifferent were really losing their identity, and in a moment more, were invisible to me. I had had sufficient time to note the personal appearance of several, and, taking a seat, I awaited the return of the passengers, thinking it more than probable I might in them find the prototypes of the faces and forms I had, a moment before, so singularly beheld. Nor was I disappointed. A number of these that returned to the cars I recognised as being, in every particular, the counterparts of their late, but transient representatives."

I would ask—Why should the prototypes of those who manifested no interest in that station be the first to dissolve? While the prototypes of those who seemed to take a lively interest in it,

should remain longer? May not the nervous system have something to do with it? Undoubtedly, the nervous system of those who manifested most interest in the station would be most excited—most acted upon: consequently, would throw off most spiritualized particles.

These spiritualized particles go to form the spiritual body at death, bearing with them all the characteristics of the body that gave them birth. In support of this assertion, I may say that all intelligences, who have just passed through the ordeal called death, in controlling a medium for the first time, to speak to those left behind, exhibit all the symptoms of the disease which carried them out of earth life. If it was asthma, they would suffer from want of breath; and if able to say a few words—which, in the first control, would be rare—it would be in a gasping way, and seem to catch their breath with difficulty. So very severe is the effect produced on the medium by such controls, that higher, and more harmonious spirits have had to control to set the medium right. And when this has not been done, the poor medium has had to suffer until they were able to throw it off; which, in some cases I have known be hours. I could furnish a large number of instances, but I refrain. It is evident from this that they carry their defects with them. It is further evident that this spiritual body cannot be intelligent. Therefore we must look still further behind the veil; not with the natural eye, but the intuitional. And behind the spiritual part, we find that which has been the motor power through all. This is the living principle, the reasoning, the governing, and only intelligent part, it is the controller, and all below it are controlled.

And why, do you ask, do we call this principle the soul, in contra-distinction to other well known and highly prominent spiritualists? Because the word "soul," to me, has a more significant, a deeper, and a more internal meaning than the word "spirit" has. Consequently while such is the case, I am bound to use it; else I should be inconsistent with my higher convictions, which inconsistency I cannot tolerate.

Yet, this does not invalidate the high esteem and respect in which I hold those who disagree with me, when that disagreement is conscientious.

What we want is to agree on the use of proper words to express our ideas, which words shall not be liable to corruption. But we often find the word spirit compounded. Thus we have *spirits-of-naphtha*; *spirits-of-salts*; *spirits-of-turpentine*; *spirits-of-wine*; etc.; etc.: all of which refer to a more refined state of matter than the material in which the "spirits" were contained. In this sense I use it. While the word "soul" we never find so compounded; and it is not liable to be so corrupted. Therefore, I think it most appropriate, and best suited to designate so great a principle—life.

Man, in viewing himself from the materialistic side of life, asks, "Have I a spirit? have I a soul?" We would answer—"You are a soul, possessing both a physical and a spiritual body." Paul says, "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (Cor. xv. 44.) Evidently bearing out that the spiritual body is eliminated from the physical body. Hence "it is sown a natural body; it is raised a spiritual body;" bearing with it all the characteristics of the natural body.

Seeing that the spiritual body is dependent on the physical body for its foundation, and that it partakes of the characteristics of the physical body, it behoves us to set about in all earnestness to ascertain the laws by which we are governed, and to live in accordance therewith. For it is by this that we shall attain the highest physical perfection; the most harmonious organisation; and thereby secure the most beautifully harmonious and highest spiritual perfection.

Too long has man laboured to induce his brother man to believe in a vicarious atonement. If heaven is worth having it is worth living for; and were it possible for us to be admitted into heaven by proxy, as some of our Christian friends would have us believe, we would never be able to enjoy it. It would be foreign to our nature; we should find no attraction there.

"The kingdom of heaven is within you," said Jesus of Nazareth. But the kingdom of heaven cannot be where peace is not; and there can be no peace where harmony is not. "The kingdom of heaven is within you," when there is peace and harmony within you; and where suffering is, whether it be

physical, mental, or moral, there is not harmony, consequently there is not heaven in the true sense of the word.

Thus you will perceive that it is necessary in order to secure for yourselves joy, peace, happiness and harmony in your lives, that you should become acquainted with its various parts, powers, and construction. In order that you may put it to its proper use, it is further necessary that you learn what kind of labour it is best adapted to perform. And how much it is able to do without seriously injuring it, for so to do you destroy its harmony, which is an evil. It is said that cleanliness is next to Godliness. But I venture to say there is no Godliness where cleanliness is not.

Pope has said, "The proper study of mankind, is man." And strange, and sad to relate, nine-tenths of mankind are strangers at home; strangers to their own physical organizations. That which is essential to their undying happiness is generally left out of consideration. Well may humanity at large be dying for want of knowledge, when so very little thought or care is given to the study of our own organization. It is said that mankind spend one-half of their time in studying how to make money, and the other half in spending it.

So much, then, for making our bodies fit and proper dwelling-places for the soul.

We will now turn our attention to the consideration of man in his combined action.

You ask, if the soul be the real life, and distinct from the spirit; if it is that which thinks, reasons, guides, and controls the motions of the physical body; to which of the two, soul or spirit, do our passions, our likes and dislikes belong? All life-motion, all power to do, act, or think, come from the soul, consequently the original motion in all we do or say, comes from the soul. But no such thing as passion exists in the soul. Let us illustrate:

There is a little instrument known in the scientific world as the "spectroscope." There has been a great change wrought in the minds of men of science respecting the nature and constitution of the sun since the introduction of this little instrument; and, perhaps, we shall find it of value here. It is by it that the scientist is able to produce at pleasure all the colours of the rainbow, called a "spectrum." He finds that any ray of pure white light contains all these colours; but can be seen only when the ray of light falls on a suitable object which arrests its motion, and it becomes refracted. We wish you to understand that all light is motion, and not a substance, and that the colour presented to the eye depends upon the velocity of the motion. By this you will perceive that all the motion required to produce the colours of the spectrum, is contained in any ray of pure white light.

Now we would form a comparison between the soul and its motions, and the source of light and its motion. We would compare the source that gave birth to the ray of light—which is only motion and not a substance, bear in mind,—to the soul, which is the source of physical motion. As the body that gave birth to the ray of light is the source of the light and not the light itself, so the soul is the source of all physical motion, but the physical motion is not the soul itself. As the colours of the rainbow are contained within the ray of light, so in the law of correspondence is the motion of the soul. The light in seeking expression is pure and simple. The motion of the soul in seeking expression, before entering matter, is pure and simple. The ray of light falls on the prism. The soul works through the brain. Sir David Brewster says there are three fundamental colours in the spectrum, namely, red, yellow, and blue. Anatomists divide the brain into three fundamental parts, namely, the posterior, anterior, and lateral. The three primary colours give rise to all the colours of the spectrum, which are seven, namely, violet, indigo, blue, green, yellow, orange, and red. These correspond to the seven groups which phrenologists have divided the surface of the brain into, namely, the domestic propensities, the selfish propensities, the selfish sentiments, the semi-intellectual sentiments, the perceptive intellect, the reasoning group, and the moral group. The seven colours are broken into a variety of shades and hues, making all the workable colours known in the "artistic world." And each or any of the colours can be toned down to any degree of strength by the primary—white. We find the seven groups of the brain are broken up into a variety of organs, comprising in all about forty-two; and each or any organ can be toned down, or, if down, can be heightened by the prin-

ciple—the soul, as it attains a better or a more thorough control over the *modus operandi* of expression. While the source of light is incapable of doing this, because it is not intelligent, and, if let alone, will go on producing rays of light until its supply gives out, and can go no further than this. Here is where the correspondence ends. For the soul is intelligent, and possesses within itself, in a miniature form or less degree all the qualities of God.

Thus, we understand the brain with its forty-two organs to be just so many avenues for the soul to express itself through, and become acquainted with matter, and may subject it to its will; and, likewise, become individualized, and be able to maintain that individuality when the link that binds body and soul together shall become discovered.

But every brain is not alike, either in shape, size, quality, or refinement. And as that is the avenue through which the soul has to express itself, and can do so only in accordance with the shape, size, quality, or refinement, it would be irrational, unreasonable, and altogether illogical to expect every embodied human soul to express themselves alike. They must vary according to the variations in the instruments.

It is only natural to suppose that the soul will manifest itself more clearly through the avenues that are most open, or through the organs that are most prominent; while those that are most impaired or least developed, will be the least acted upon.

Thus we see that there is a wide field of difference between the original emanation of the soul and its expression, that it depends upon the instruments as to what the character shall be.

But behind all these crudities of character, behind all these failings which are the cause of so very much misery, suffering, and wretchedness in this life, I am daily learning to recognize the divine, immortal soul baffled for a short time in unfolding its divine nature, and I look forward to a time when the soul shall no longer be fettered with a body all out of tune with its divine nature, but shall have put that off, retaining for itself wherewith to maintain its individuality, and shall eventually, where conditions are more favourable, throw off the crudities and angularities of its earth experiences, and shall gradually awaken to the higher harmony of the celestial spheres, and, tuning its nature to this harmony, shall gradually unfold its divine nature in the eternal cycles of progression. None will be left out, all are the Father's children. His influence encompasses all, and all will be gathered in!

I might say more on this head, but refrain. The next question is, If the soul acts on the brain first, and through that on the body, how is it that we feel such emotion in the heart when we are elated by news, or by success in any enterprise? Also, why do we feel the promptings of the conscience when we have done wrong?

The soul is connected with the body by and through the spirit. The blood and the nervous system are the channels and media in and upon which the spirit lives, circulates, energises, and acts. The heart is the organ through which all the blood flows, as the brain is the organ for the centralization and distribution of the *nervo-dynamics*. The blood could not flow a moment without the presence and influence of the brain's energies. Whatever disturbs the brain disturbs the flow of the blood; and whatever disturbs the flow of the blood, disturbs the heart, as its regulating and distributing organ. Hence, it is natural to speak of the "heart" when alluding to whatever affects deeply and vitally the feelings, affections, emotions, or sentiments—not that the heart is intelligently conscious of emotion, but because it is the recipient and centre of the quickest and deepest disturbance of the "spirit."

Our "conscience"—by this we mean self-knowledge, or judgment of right and wrong—may be said to be the sum total of whatever we have been taught, and is not immutable, but will change as our convictions of right and wrong change. If we are brought up to believe in certain doctrines, our "conscience" accuses or acquits us therewith. But, if in our manhood we begin to read and think for ourselves, we are apt to find out that some of our earlier convictions will not bear the light of more matured reason. Hence, we abandon them, and take up those that appeal strongest to our reason. And we again find that "conscience" has a similar effect on us in respect to our present

convictions as it had on our former ones. Then, again, its acuteness in warning us, greatly depends upon the phrenological organ "conscientiousness," whether it be large or small, for this organ appears to be the avenue through which the soul judges of right and wrong.

You will, perhaps, remember the "Ptolemaic system of astronomy," how it supposed the earth to be fixed in the centre of the universe, and that the heavens revolved around it; how, at last, Ptolemy and his followers became a maze of speculation, and remained so until Copernicus introduced his system of astronomy into the world. He removed the centre from the earth to the sun, and from this standpoint he and his followers have been enabled to make rapid strides in the study of that time-honoured science. How were they able to do this think you? Because he gave them the true key whereby they were enabled to unlock the hitherto impenetrable mysteries.

Now, the religious world to-day needs a modern Copernicus. Their mode of reckoning and calculating on the nature of man needs removing from the outer and physical body to the inner and central—the soul.

Why longer seek for and preach a physical resurrection? On physiological grounds it is untenable; on spiritual grounds it is not needed. Total depravity falls to the ground before the light of reason. There is no such thing in the universe. Granted there are hereditary transmissions, but they are of the physical body, and not of the soul. And by the hereditary laws the world can be regenerated from its present existing miserably wretched condition to one of happiness, joy, and peace. This is what the hereditary laws were framed for. This is hereditary natural, the other is hereditary unnatural. Man never was and never will be born depraved in soul: such an assertion is a blot on the immaculate character of our omniscient Father, God, and a lowering to the dignity of man.

Then, dear friends, let us hail with joy and gladness any new light and truth shed by the angel world upon our life. Let us endeavour to realise this divine truth, by living and acting and reasoning from the centre. Let us make all our reckonings and calculations, appertaining both to our physical and spiritual natures, from this lofty pinnacle; for it is the high mountain from which the possessor can view all the nations of the world—all forms of life—and endeavour to guide and control all our actions thereby. Let us endeavour to overcome the lust of the flesh, and no longer be lead away by its wayward passion. Fierce and strong will be the combat, but it can be achieved. And oh, the joy, the internal peace and rest when the battle is fought, and victory won. No robbers can break in and steal it; no moth can eat it; no rust can tarnish it; and decay it will never know.

"To train the mind in wisdom's ways  
Hath highest minds essay'd,  
Yet the great mass unguided strays,  
By untrained passions sway'd."

I think it was Napoleon Bonaparte who said, "He who rules himself under all circumstances is a greater ruler than he who, ruling nations, fails to rule himself."

There is a gem of great worth embodied in this proverb; for he who rules himself under all circumstances develops an harmonious organisation throughout. Such organisations receive in-breathings from the angel-world. The kingdom of heaven is within them!

[Our platform is exceedingly broad, and while we are willing to give expression to all shades of thought, we do not necessarily endorse the views expressed.—*Ed. H. of P.*]

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The regular way is to hang, kill, crucify your gods, and excrete and trample them under your stupid hoofs for a century or two, till you discover that they are gods, and then take to braying over them still in a very long-eared mahner.—*Thos. Carlyle.*

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but an accidental one, here below. Judgment for an evil thing is many times delayed, some day or two, some century or two, but it is sure as life, it is sure as death. The great soul of the world is just.—*Thomas Carlyle.*

## 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.

BEN JOHNSON, THE PLAYWRITER.

8 a.m. 6th May, 1880.

The medium went under control almost immediately after entering the room, and the first thing that he did was to shut the doors and pull the window sashes right down to keep the cold air out. I said "Thank you." He replied—"Thank you, who are you thanking? Three hundred years ago I knew this place, my knowledge goes further back than yours. True, it is, I can speak again. Well, well; I have often heard those that I love and trust tell you of those that I loved and trusted on earth. I have left my world and my life to enjoy your world, and come within your life's aura; I am happy and that is a great confession; for had I my meed I could not make that confession, nor if God had been unmerciful to me. I can not make out why I am happy; I have come to speak of myself and I may also speak of those that were dear to me on earth,—that are dear to me now. I may also speak of the necessity of that which is also being recognised, that is the coming era, and, in which so many of God's servants services are enlisted. My feelings are strange to me. You have heard the theory of the last thoughts of a drowning man—"That his whole life passes in stately review before him, every little incident is brought back again to memory." So it is with me now. I know that my life has been written and re-written, but who could wield the pen and correctly describe my feelings now at this present time. I find that I can enjoy rest only in the rapid motion of this body I am using." I may here note that the medium was walking as quickly as he could round the room whilst he was talking. "I, like you, was a servant of the pen." I thought it was Bacon, Lord Verulam, and was going to say 'a lawyer,' "but not a lawyer, although many a long conversation have I had with staid benchers near this very spot where you are now sitting. When my good and worthy step-father would say to my mother, 'Drat that boy Ben, we shall never make a bricklayer of him; why he is above his trade, good wife, a trowel in one hand and a foreign book in the other.' He did not understand why I still cherished the memory of that school, which you know so well (Westminster school), although hard corns were gathering fast on my hands, yet those were moments that I considered myself, in education and intellect, the equal of those who loved to talk with me at my work. I was no lawyer, although I have found tender and compassionate hearts amongst them. It was your words that started me off at the beginning, I did not mean to have commenced as I did, I like precision and order. In all the plays that were written by me, I endeavoured to be precise and orderly, no beginning in the middle. Now I daresay, that many would not blame my step-father for his objection against my being sent to a public school, instead of being apprenticed to his craft. The objections that he raised were many and reasonable, but there was one by his side, my mother, who over-ruled every objection as soon as made; dearly loving the husband of her choice, and he also deserving that love; she at the same time could not forget the intellectuality of my own father, her first husband, and being in all things conscientious, so she, with an unyielding persistence, over-ruled all those objections of my step-father, and determined to accept an offer made by one, (said to be Sir Raleigh,) who had observed me, and taken a fancy to me, and who offered at his own cost to take the charge of my education, on himself; and in her over-ruling she was successful, although the debate between them was long-continued, ere he yielded. Who can describe her pride, when having succeeded in securing an exhibition, I removed from Westminster school to the university, but to a proud spirit poverty proves a bitter and ever present trial. Although comfortably off, my

parents had nothing to spare, and never a day passed by unless it left me the recipient of many a sneer and many an insult. You may think me unphilosophical in not bearing all this; I longed for a more independent station, and I returned home to re-enter upon my apprenticeship with my step-father. Therefore, I was enabled whilst at work, as I before told you, to communicate with intellectual minds. I freely own that I merited the reproof from my just step-father, that I never should become a tradesman. But he was wrong; I should never have forgotten the acquired genial manly habits. It is far easier on earth (at least I found it so) to retrogress than to progress; even among savages habits of civilization may be forgotten entirely, provided that isolation is complete. Amongst these beings, and others like myself, I craved for something more, and I should have been had I retrogressed, on his level, and, I daresay, would have made a most worthy tradesman. One thing I know, I should have saved my mother, whom I dearly loved, many heart aches and disappointed hopes. How often would she have shielded me from the reproofs she knew were deserved, but which she could plainly see chafed my spirit, making me unhappy. I was in the position of a dreamer; I dreamt of the world into which I had gazed—that world of mind into which I had taken my first step, and I dreaded withdrawing from this world of mind and entering another world of mechanical labour: to have these my thoughts rudely disturbed, and forced to assume a cheerful willingness, when my heart was sad at life's trials before it; and, it was with a feeling of relief, that I followed my own wishes, and, taking on myself all responsibility, I determined to wear the sword for a season, and to make the trial of fighting my way to fame. Fighting did not accord with my humour. Many roastings have I had from the play-house wits of the time in respect to this portion of my life. Once more I returned home, and in a different position. Travelling had not charmed me; for in my absence I dwelt long on the unchangeable love of my mother, and she being again widowed, and wanting her son by her side, I returned and managed those affairs better as a master than I ever worked as an apprentice. I became a master bricklayer, and, what was a greater rarity, a bricklayer with intellect—a bricklayer with a love of books, a study of his own. That was my position, then; improving myself! filling up my leisure hours quietly to make a name; not that I was ambitious, but I think it right for all to play their proper part in life; and expression of the soul is alone made by thought, written or spoken; and I look on it as a duty that a soul should make known its highest form of thought before it leaves the body. The consequences of my leisure were a cause of great pride to both my wife and mother, when we sat in the play-house, and I could criticise the acting of my own composition; aye, and after that, many things made both wife and mother prouder still. But, with one exception, I do not think the joy of either was clouded; they were proud of my popularity, and were proud of my friends, but both the mother and wife trembled at the many enemies that success gained for me, and I could not forget my experience with the sword. I had been where bold men had fought and bled; and when one of my enemies so far forgot himself as to apply the epithet of coward to me; I prayed that he would prove man enough to give as public a retraction, as he had made public his ill-mannered insult. We met, and he fell. I returned home. That was the first exception in which bright hopes entertained by me were dimmed; for I suffered imprisonment; and greater suffering than that was to see those that I loved hopeless and joyless, seeking to give comfort to me whilst their own hearts were breaking, and I was not forgotten by those honourable associates who made daily visits to me, and who made me forget for a brief time my position—for they were careless and joked freely on my impending doom. They were wits of the court. There were others who had influence, great influence with majesty, and that influence alone saved me and restored me to the company of my friends and my wife and mother. Well, the memory comes back strongly to me now, when that great playwright (Shakespeare), whose pen has immortalised his name, and when others, the great friends of my youth, and some that have communicated with you, 'dear Sir,' gathered round our table at a feast held in my honour—a congratulatory banquet on my release. It was then that the very type of a large-hearted English matron and mother grasped her boy's hand and, with deep emotion, exclaimed: 'I could not, Ben, have lived had you been served as your hot temper deserved. A

man's life should not be taken for an idle word.' And strange it is, that whenever I return earthward, it is to stand between affairs of this nature—to cool the angry passions of belligerent men. I have stayed or been the cause of stopping affairs innumerable. It may be a species of expiation that I am going through; I do not know; but this I do know, that if it is so, it is to me a pleasurable expiation—a merciful one. Alike in France, as in this country, I have come in opportunely; and, although unable to speak, I have been enabled by my earnestness to impress. I do not know that there is any necessity of giving to the world the affairs of honour, so called, in which I have interfered, I remember being told by your loving guide and teacher that 'I was wanted.' Now there existed no necessity for my asking for what I was wanted; it came to me intuitively, and I felt at once that there was an opportunity presenting itself for work on earth. That was the first offer I had, under the guidance of the angel of this coming age. I had been earthward before." I asked, whether he could give me the particulars of any one of these occasions, on which he had interfered? "Very well," he said, "shall it be an incident of these modern times? or shall it be an incident of two hundred years back?" I said I should prefer a modern occasion for his services. "Well I will give you a late case, 'You are wanted' comes the word to me; I came earthward, and found myself, where I was wanted, on a public race course, at Croydon; inside the betting ring, a celebrated gentlemanly sportsman was calling himself hoarse, and in the heat of his rage, a true specimen of the patrician was looking on him with compressed lips, knitted brow and clenched hands. These were the first words I heard, 'Well, you have insulted me, captain; in athletics you are my superior; in those you have conquered the heir of the Hamiltons; you will find but a poor match with fists in me, but you have borne a commission in Her Majesty's army, and that entitles you to the position of a gentleman, therefore it will not degrade my name or title, to fight with you now in the ring. I will send to the town for the weapons that you shall name, you have forgotten that family affairs ought not to be spoken of in the betting ring; I will endeavour to make you remember it." I here asked, as to who the parties were? "You would not have names surely," I asked for names again. He gave the names, Capt. M— and Lord P—. "I would not have you mention the names, for it is not to give pain to any that we are sent. Now then I have two duties to perform, before I leave you. The first is to give you, briefly, my opinion in respect to the present position of nations, and the other duty is the delivery of a message to you from a spirit, who is in the same sphere as him that loves you, and that message is in respect to the fulfilment of a promise—which promise gave them satisfaction. If I have not communicated through living lips before, at all events I have been earthwards, I mean I have never experienced the strange emotion of speaking through lips of flesh." Here he went to a chair on which was a skin of leather sent by my friend W. O., but why or wherefore it was sent I know not, as I had not asked for it, and bringing the skin to me, he said, "put your initials on it with the date, and do not forget to tell the sensitive what it would cost to post to you." I asked what all this meant? He said "I recognise this as having a reference to my message, in which a plan or suggestion for a plan will be submitted to you—by what process, whether by hand or the use of machinery I do not know; but the plan or suggestion will be forwarded to you, or await you provided that the necessary conditions are awaiting; but enough of this. Let me resume, in respect to my opinions; I wish to give them to you, not because they may contain more subject matter than some of the communications that you have previously received, but that it will form my highest expression of thought, and, therefore, that alone is the reason I do not think that amongst all the reformers, there has one started up entirely free from selfish motives or bias; in fact selfishness in many of the reformers has been thrust on them, and the very position of being petted and made a great fuss of, tends to selfishness, and, consequently, saps at the authority of the reformers position; and I say that the reform of actions will never be brought about by public reformers; men, who work in the sight of men, and who must in a greater or lesser degree be governed by public opinion. A true reformer has an unprejudiced and unbiassed mind, a conceptive original mind and any other is not

a reformer of the true metal. Nations to-day want true reformers, and the reason is this, that none can tell which nation, among all other nations, is the most happy. At any rate, few would give the palm of contentment to Turkey. Russia has not a shadow of a chance for that position; France is distracted and divided. Some nations rule in their strength, like united Germany; and others, on their old traditions, rest the basis of their future happiness; all are agreed only in one point at this present time, and that is to waste their resources in immense standing armies. Yes, at present each nation is fearfully jealous of every other nation; one making claims, followed by invasion; another, refusing to allow the claim, and threatening a war in return; and the consequence of all this is depression and stagnation of commerce; repressive duties are imposed, nearly interdicting that commerce, which alone can make and bring everlasting peace and contentment to man. The reformers are many; but they are not true reformers—giving happiness to all nations; were they true reformers they would take this burthen from the people's shoulders, and make nations happy and contented; but they try, and many have tried, and they have brought about the crisis sooner than it otherwise would have been brought about. Old institutions are waning or losing their power; administrations have changed and will change, until they represent the numbers more nearly; the people's representatives are more numerous in that assembly than has ever been seen in the history of the last era. Is there a possibility of true reformers giving happiness to all nations? Or is it an Utopian idea of a few enthusiasts? One beloved of God, firmly believes that the problem is already solved, and that true reformers are at work; although, at the present, spiritual communications are comparatively unknown, I say that soon they will be universally known, recognized, and acknowledged; but the few that are forwarding spiritual theories, spiritual truths, are as yet among those who are working unsuspected; living, in respect to the importance of their labours, the life of hermits; but not unrewarded will these sacrifices of life's pleasures be, and this true assistance of real reformation is being taught without ritual, without rubric; this, their appeal, that will surely bring about the happiness of nations, is not made for the purpose of gratifying selfish nature; this appeal is not made to a nation's ambition; this appeal goes at once to the fountain head alone; to the true seat of Liberty, that is born of a law that is divine; of a law that applies direct to the conscience of man. And can you not see that when the conscience of man is reached, then is happiness within his grasp; then beneficent and merciful healings of old grievances will take place, and nations shall revel in their happiness, for then a law unknown amongst them now, will be obeyed by the law of conscience; then shall liberty be recognised in its character of all that is true—of all that is sacred. Yes, they are at work, silently and unobtrusively are they at work; each that have been selected bearing their parts nobly. And now, dear sir, before I, Ben Jonson, leave you, I will deliver my message." This he did, but as it was purely personal to myself, it would interest no one else; so I shall not give it. [This is a very extraordinary control. What it was that attracted him, I do not know, unless it was the fact that Ben Jonson, the poet and the playwright, is said to have worked on the old wall surrounding the garden into which my chambers look, and where, whilst working as a bricklayer, Sir Walter Raleigh picked him up. I shall not comment on any portion of the control bearing upon the individuality. Biography can be referred to, to satisfy the incredulous as to the individuality, and to afford the sceptic the opportunity of suggesting cram. But, to my mind, his earth's mission speaks for itself. A man who had insulted him, fell by his sword, and his expiation is to prevent similar crimes. Of the incident on the race-course I had never heard anything; but, on inquiry, I found that the story told was substantially true, and that two men, well known in sporting circles, had a fracas of the sort mentioned. Providence works out its ends in its own way, and tries to take care of human beings whenever and wheresoever it can.]

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If a man does not make new acquaintances as he advances through life he will soon find himself left alone. A man should keep his friendships in constant repair.—Johnson.

### ANNUAL CONFERENCE OF THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

The annual conference of the above body was held on Sunday last, August 1st, in the Central Hall, Bolton. The morning session was moderately attended, and the business chiefly consisted in auditing the accounts for the previous six months, which, being done, an excellent and animated conversation was carried on by those present concerning the position and prospects of the cause. The following is an abstract of the morning's proceedings:—

The meeting was called to order a few minutes past eleven by Mr Johnson, the secretary, who desired those present to nominate a chairman, upon which the meeting unanimously elected Mr R. Chatham, Liverpool, to that office. Mr Chatham made some appropriate observations in regard to the need of union and energy in the work, and then announced that the meeting was open to any present to offer such remarks as might help on the work of the cause.

Mr W. Johnson, Hyde, said he did not feel at all discouraged at the somewhat depressed circumstances surrounding the movement at this time. He thought it was as if the work required a rest, and was taking it. He pointed to the successful work the committee had accomplished, and stated that Liverpool was so satisfied with the arrangements made for it by the committee, that they had renewed their contract for another six months. He desired that our public work should be done by our best and most able advocates, so that our claims might be preferred in a rational manner, and the outside public taught that there was something more than table-turning in Spiritualism. In closing an able and stirring address, to urged all to unite closer, to cast out self, and, by trying to do all the good possible, help up a sound and satisfactory condition of things abroad.

Mr Hatton, Bolton, spoke in favour of table manifestations as being a phase of phenomena most useful. He thought that a variety of speakers being brought to a town did good.

Mr H. Morris, Liverpool, spoke of the appreciation felt for the Lancashire committee upon the part of the Liverpool society. We wanted, he said, a true basis of organization that would unite all societies. We might take lessons of the churches around us,—not to build up creeds, but to unite together for active work.

Mr J. J. Morse, London, said that in urging them to help the Lancashire committee, he might be thought an interested party. He would remind them that a little reflection would at once show them such an idea was incorrect. The committee utilised the vacant time speakers had, and, in consequence, speakers could accept terms that did not press unduly upon them, but which was of benefit to the entire district. Places could thus receive our best speakers that otherwise could not afford the expense. He said that the committee was a benefit to the cause first, and the speakers afterwards. If we desired to do public work, he contended we should do it well, with the view of benefitting the cause, and reaching the public in a satisfactory and efficient manner.

After some interesting remarks from other speakers, and a few closing words from the chairman, the meeting adjourned.

At 2:30, the conference re-assembled, when Mr H. Morris, Liverpool, was appointed chairman. The meeting was opened by singing the 39th hymn from the "Spiritual Songster," after which the chairman called upon the secretary to read the balance sheet. The expenditure had been £77 1s 3½d; receipts, £73 8s 11½d; balance due to treasurer, £3 12 3½d. Out of the cash spent, the sum of £63 12s 8d had been paid as fees and rail fares to speakers during the six months just ended. The auditors—Messrs Firth and Parsons—reported that they found the accounts well kept, and the balance sheet correct, and on the motion of Mr Smith, Bolton, and Mr Howard, Bury, the financial statement was passed as read. By some oversight, a report of the work done by the committee, had not been prepared, so none was presented.

It being the annual conference, the committee and officials had to be appointed—the past members and officers being eligible for re-election. At the request of a member, the secretary read the committee-men's attendance roll for the past six months—the meetings being once a month. The attendance was as follows:—Parsons, 6; Sutcliffe, 3; Firth, 6; Hartley, 4; John-

son, 6; Howard, 5; Fitton, 1; Hall, 4; Blundell, 4; Hargreaves, 4; Kershaw, 1. The following were then elected as officers and committee for the ensuing year:—Corresponding secretary, Mr W. Johnson, Hyde, re-elected; general secretary, Mr C. Parsons, Rochdale, re-elected; treasurer, Mr A. Singleton, Bury, re-elected. The following members of committees were re-elected:—Mr A. Hall, R. Fitton, and the Misses Blundell, Manchester; Mr Firth, Rochdale; Mr J. Hartley, Reddish; and Mr J. Hargreaves, Bolton. The new members being Mr J. Lamont, Liverpool; Mr Wylde, Heywood; Mr Smith, Bolton, and Mr Howard, Bury.

The elections over, the following resolution, proposed in an able speech by Mr Johnson, seconded by Miss Blundell, and strongly supported by Mr Morse, was unanimously passed:— "That this conference, seeing the necessity of the proper utilization of the medium and speaking power and other forces in use for the propagation of Spiritualism, suggest that a general conference of the Spiritualists of the United Kingdom be held in Manchester during September next, and that the following gentlemen be appointed a committee to carry out the requisite arrangements:—Messrs J. Lamont, J. Chapman, J. Sutcliffe, W. Johnson, J. J. Morse, and R. Fitton." A vote of thanks to the late executive was proposed in most cordial terms by Mr Cordingley, Bolton, seconded by Mr Chatham, Liverpool, and carried by acclamation. This concluded the business of the conference.

In the evening, a large audience assembled to listen to a trance address through Mr J. J. Morse, of London. The subject selected by the committee—"The Immortality of the Soul"—being treated in the usually able and exhaustive manner by the controls of the above gentleman.

The meetings were quite a success, harmonious and useful. The local friends were active in good works, and did their best to make visitors from a distance feel at home; and the Bolton conference will be remembered by all who attended it as a pleasant and profitable occasion. A word of praise is due to those excellent workers, Mr and Mrs Hargreaves, for the generous hospitality they extended and for the efforts they made to contribute to the success of the day's proceeding.

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

QUARTERLY MEETING, JULY 28TH, 1880.

Mr John Hare, Vice President, in the chair. The minutes of the last quarterly meeting having been read and confirmed, the secretary read the following:—

#### REPORT FOR THE PAST QUARTER.

Your committee with pleasure submit the following report for the past quarter ending on June 30th, 1880.

The number of subscribing members is 175, life members 3, and honorary members 15.

The lectures have been held regularly, and consisted of 23 trance and 2 normal addresses. They have all been as attractive as in the past, and have drawn good audiences, sustaining the movement well in its public capacity.

The seances with Miss C. E. Wood have been held as regularly as in the past; she has held 40 seances during the quarter, at which the attendance was 850 being a slight decrease on the previous quarter which was 864. The phenomena have been good but variable, similar to those reported at last quarterly meeting.

The petition to the Home Secretary for the release of Mr F. O. Matthews, which was promoted by your committee, received 2,110 signatures, of which Northumberland and Durham together contributed 878. Mr Ashton W. Dilke, M.P., junior member for Newcastle, kindly undertook to present it. It is to be regretted that no practical result ensued therefrom, and that Mr Matthews had to serve his full sentence; but we have the consciousness of having done our best to effect his release, and judges and magistrates will note the fact that when the law is diverted from its original purpose and made to become an instrument of persecution, a portion of the nation will not passively submit, but will do their utmost to rectify matters; after the past experiences in the various cases where mediums have been persecuted under the Vagrancy Act, it is plain to all that the only course open for us now is to agitate for the repeal

of those Acts so far as they affect spirit-mediums. The British National Association of Spiritualists will shortly, it is expected, circulate a memorial to the Legislature to that effect.

In accordance with the resolution past at last quarterly meeting respecting the establishment of a new weekly paper, your committee addressed a circular letter to the Spiritualists generally in the country, and they received some most encouraging replies thereto, the result of which was that they resolved to start such a paper devoted to our cause, and founded on a basis admitting the co-operation of other societies, circles, or individuals whenever they may be disposed to do so; negotiations were opened with Mr W. H. Lambelle, and resulted in his appointment as editor, and the incorporation of his paper "The Spiritual Pioneer," with the new venture "The Herald of Progress." A General Board of Consultation was appointed for the purpose of guiding the paper in the interest of the Spiritualist Movement; it consists of twenty representatives who are elected annually, and are nominated by societies or circles which have contributed to the guarantee fund, or who are themselves contributors to that fund; a Directorate was appointed to assist in the management of the paper; it consists of five persons who are elected annually. The guarantee fund not being fully subscribed, was allowed to remain open to enable our friends to contribute to it, but it is sincerely hoped that all friends will support the paper to the best of their ability by circulating it, and thus help it to be self-supporting, and prevent the guarantee fund from being exhausted. It is hoped that founded on such a basis as the foregoing, the paper may not only be successful financially but may materially aid in strengthening those bonds of sympathy which bind Spiritualists together, and teach them to heartily co-operate for the advancement of our cause, and act as a beacon of light guiding many a poor wanderer into the paths of truth.

The auditors have examined your treasurer's accounts, and certify them as follows:—

DR.		£ s. d.	CR.	£ s. d.
To Collections at Lectures	...	16 6 4	By Balance due Treasurer last quarter	23 1 8
do. at Seances	...	16 3 5	Lecturer's fees, fares, &c., Miss Wood's salary	31 16 0
Members Subscriptions	...	11 17 3	Advertising, printing, and bill posting	4 18 6
Donation from Improvement Society	...	0 10 6	Printing new edition of Society's Rules	2 3 0
Collection for Wallis' benefit	...	2 5 1	Rent and Rates	6 4 10
Balance due to Treasurer	...	27 16 6	Gas Account	1 3 5
			Railway Carriage on parcels	0 3 10
			Housekeeping expenses	1 19 8
			Stamps and Stationery	1 3 1
			Wallis' benefit fund	2 5 1
		£74 19 2		£74 19 2

Outstanding accounts, Joiner for repairs, painting and papering account, and "Spiritual Pioneer" account.

Your Librarian reports that the library now contains 236 volumes, of which 136 have been issued to members during the quarter, and 45 are in circulation at present; also, that 60 members have had the loan of works during the same period. A considerable addition has been made to the library, amongst which are some scarce works—2 vols. Swedenborg's Diary, 1 and 3, Spiritual Herald, Linson's Healing of the Nations, A Treatise on Second Sight, Saint Martin's Theosophic Correspondence, Hecker's Scientific Basis of Education, &c., &c.

In conclusion, your committee beg to thank all, both mortal and immortal, who have co-operated with them in their efforts to forward our glorious cause.

The adoption of the report was moved by Mr J. Smith, and seconded by Mr E. Maher, and after the usual discussion was carried unanimously, as also a motion that the same be sent to the papers for publication.

Other business of a general character was then transacted, plans and suggestions for the future considered, and the meeting terminated with a vote of thanks to the chair.

## General News.

From an American Paper of July 19th, *The Philadelphia Record*, we learn that there were five thousand people at Neshaminy Falls camp meeting on the 18th July.

We beg to remind our friends in and around Manchester that a special service for the benefit of Mr Wood, of Oldham, trance medium, will be held in the meeting room, 268, Chapel Street, Salford, on Sunday evening next. The benevolent are appealed to to help this effort. Service at 6-30.

ACCIDENT TO MRS ESPERANCE.—On Tuesday afternoon, as Mrs Esperance was going down the stairs at New Bridge Street Rooms, Newcastle, she slipped her foot, but having hold of the hand-rail, she prevented herself fallen headlong. Through the effort to save herself the left elbow-joint was dislocated. With prompt medical attendance, and a good magnetical operation, we hope that Mrs Esperance will soon be completely restored.

BATLEY CARR SPIRITUALIST SOCIETY.—The seventh anniversary in connection with the above will take place on Sunday, August 3, when Mr J. Lamont, of Liverpool, will give an address at 2-30 p.m., 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. Collections after Sunday services.

THE MIDLAND DISTRICT SPIRITUALIST'S COMMITTEE.—The above committee will hold its eighth quarterly conference in the Lecture Hall, Silver Street, Leicester, on Sunday, August 8th. Committee meeting at 10-45 a.m.; Conference at 2-30 p.m.; public meeting at 6-30 p.m., when the guides of Mr E. W. Wallis will lecture upon "Spiritualism, the religion of the humanity of the future." Collection at the close. Spiritualists from the surroundings towns are especially desired to attend, as important business must be considered, and arrangements made for an active campaign during the autumn and winter.—R. HARPER, President; E. W. WALLIS, Hon. Sec.

A project has been launched in the United States called the "Editor at Large." This seems to have been suggested by the spirit world workers, who thought the time was ripe for such a scheme. "The Editor at Large" project is this, that an experienced and competent person should be selected to reply to the secular press writers against the teachings and phenomena of Spiritualism in such journals as would allow his articles to appear. The scheme has been well received, and a large amount of money subscribed. Professor S. B. Brittan has been appointed, and already done good work in the new office.

WEST PELTON.—The Spiritualists of this place have made arrangements to hold three open-air meetings on Sunday, August 15th, 1880, in a field close to West Pelton, (kindly granted for the purpose by Mr Hodgson, Farmer, Eden Hill). Meeting in the morning, 10-30, afternoon at 2, evening at 5-30. The following gentlemen will address the meeting:—Editor of "The Herald of Progress," Mr Burton, Mr Urwin, Mr Dawson, Newcastle; Mr Dunn, New Shildon; Mr Wake, Crook; Mr Dodds, West Pelton. Tea will be provided for strangers. John Mould, Esq., will preside. Should the weather prove unfavourable, the meetings will be held in the Co-operative Hall. A cordial invitation is extended to all.

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 Blydon, 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 2-30. A tea will be provided at 5 p.m. Special arrangements made with the Railway Company by the trains leaving Newcastle for Blydon at 2-30 p.m., and the return train from Blydon 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.

## TERM OF SUBSCRIPTION.

THE HERALD OF PROGRESS will be sent to any address in the United Kingdom for 1<sup>1</sup>/<sub>2</sub>d. post free.  
ANNUAL SUBSCRIPTION, 6s. 6d. IN ADVANCE.

## RATES FOR ADVERTISING.

Advertisements will be inserted at the rate of 2s. per inch of five lines per insertion. For a series of insertions, considerable reduction will be made.

Short Advertisements for situations wanted or vacant, or miscellaneous wants, will be inserted at the rate of twenty words for 1s. per insertion—three insertions 2s.

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

## SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

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

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# The Herald of Progress.

FRIDAY, AUGUST 6, 1880.

## PUBLISHER'S ANNOUNCEMENT.

Accounts have reached us that some of our friends experience difficulty in obtaining THE HERALD OF PROGRESS through their news-agents. We desire to afford all the facilities within our power for the circulation of the HERALD, and for this purpose we propose publishing a list of news-agents who keep it on sale, so that our friends may see where it may be had; and news-agents and others will oblige us by sending the necessary information for publication at an early date. We desire also to state that we cannot undertake from this date to forward small parcels of one dozen free per post at trade discount. But we can forward them per rail at a much cheaper rate, charging societies with carriage over the usual trade price. The carriage on one dozen copies under 50 miles is 1d; under 100, 2d; under 200, 3d, and under 300 miles, 4d. Larger parcels in proportion. The success which has attended the publication of the HERALD is most encouraging, and we promise to leave nothing undone that is calculated to improve its appearance or that will enhance its value. We propose to insert a message and medical department weekly, and to continue, as far as practicable, the other departments as well. We trust our friends will exert themselves in making the HERALD a complete success, and urge upon societies to do their utmost in giving it a wide and permanent circulation.

## The Morality of Mediums.

MUCH has been said and written respecting the moral character of certain persons who betray evidences of a power superior and external to themselves, both in this and other countries; and some, even advanced Spiritualists, seem to suppose that if a person is only endowed with a mediumistic power, that he, or she, must of necessity exhibit in outward deportment and in general demeanour, a superabundance of all the moral qualities and a more than ordinary share of the virtues and graces.

This and similar other errors rest solely upon a misconception of what is the distinguishing features and characteristics of a medium. Most persons identify the medium with the spirit that may for the time being influence the medium to speak, and hence it is that such difficulties crowd the mind of the investigator, and threaten to drive him from the inquiry.

A medium is neither more nor less than an instrument for the transmission of thought from one stage of existence to another; and the faculty to transmit thought depends upon certain well defined and easily understood laws—upon

an organisation that will readily co-operate and assimilate with the thoughts of others.

Mediumship is, therefore, a constitutional and organical development in precisely the same way that one man is constituted with the qualities and abilities for a speaker or an author; another with business proclivities; and another with the qualities to give him the power to invent machinery, to adopt means to ends, and to turn to account what others would consider as useless.

Now it will be observed that the moral qualities are not necessarily associated with the power to think or to speak; to make a man successful in business, or an inventor; neither are they bound to appear in the character of a medium, no matter how perfect the phase of mediumship may be. A man may be skilful in his profession, he may be gifted with the powers of eloquence, and yet be woefully destitute of all moral rectitude; and, with equal propriety, the same may be said with respect to every class of men, and to every condition of society, mediums included.

Now and again the spiritualistic world may be startled with tidings of the imprudent acts or immoral behaviour of some one of the leading and recognised mediums, and presently doubts arise in the minds of spiritualists as to the genuineness of the manifestations of the suspected mediums. Doubts give rise to serious suspicions, which generally end in those persons declining to place any more reliance on the utterances of the charged medium. This is a grave mistake, and one which spiritualists should at once set about rectifying. We have known persons to be most reliable mediums, who have given the most conclusive evidences of the fact of spirit communion, yet have exhibited the most glaring defects in, and disregard for, all moral obligations, and who were totally destitute of all personal honour and integrity. This painful inconsistency shocked us at first, and it was not until after much earnest thought that we were led to separate the mediumistic qualifications from the moral sentiments.

There are some who have questioned the advisability of spirits using these morally imperfect beings as mediums, urging that it was derogatory to the cause to use them. But when we consider the smallness of the numbers of those who possess the medial qualifications that are ready to afford opportunity for resurrected men and women to express their thoughts through; it is not to be wondered at that spirits use any brain, even though the moral character should be found extremely low. Spirits, like ourselves, are compelled to take advantage of the facilities afforded, and while there are many things that are uncongenial to our tastes to be met with in business transactions, we are bound to overlook them in gaining the end desired. Even so it is with spirits. If the organization of a person renders him a suitable instrument for the conveyance of their thoughts, they, in like manner, must avail themselves of his services even though they see much that is objectionable.

To all our friends, then, we would say, look at the mediumistic qualities as part of the organization of the individual independent of moral or intellectual faculties or sentiments. If these higher unfoldments are found in a medium so much the better for the mediumship; but if a person proves the possession of gifts, though in outward life he may exhibit the most glaring inharmonies and inconsistencies, let these not deter us from participating in the communications received through them, but with a zealous regard for truth and with a discriminating intelligence accept truth from every source, and apply it to the cultivation of our souls and the amelioration of our condition on earth.



## The Royal Road.

BY TINKER.

HOW often do we hear the expression "I hope to go to heaven," but how seldom do we walk in the path that leads thereto? Here, however, we are met with the difficulty of deciding as to *what* is the proper course to pursue. There are 1100 different systems of religious thoughts extant, while the leaders of each solemnly declare that they alone possess the rare gem of *Truth*. In face of this the bewilderment of the truth-seeker becomes intensified, and it is only by the heroic exertion of independent thought, that he succeeds in shaping for himself a policy. The "lo here! and lo there!" have no influence over him, save that of examination, and the closer he investigates the basis of religious thought, the surer is he forced to the conviction that all religions are based upon—not books, or "notions of man," but upon God's grandest revelation to man, viz. :—His glorious *Creation*. As the bee wanders forth from flower to flower in quest of the sweets to supply food for the after time, so let us gather from the gardens of our mother Nature, the eternal lessons engraved there by the finger of God. No error exists here, no creeds, dogma, or mistranslations to create dissatisfaction. All in harmony, and here alone is *TRUTH* to be found. Nor can we think of any nobler object upon which to rest the basis of our knowledge of divine truth. It has been wisely said, "the study of nature leads to the contemplation of nature's God," and do we not see around us—

— "Sermons in stones,  
Songs in the running brooks,  
And God in every thing."

Geology, botany, astronomy, and the like open the pages of this wondrous "word of God," and as we read therein, forth from animated nature rises the anthem of praise to the Divine Architect of all. A disputant once took umbrage at this view and expressed a firm belief in the bible, and faith in Christ as all-sufficient, and though thousands remain content with this faith, does it not look insignificantly small when compared with the "royal road" already stated, for are not the writers, actors, and even the *Book* itself only part of creation, since all were created by *He* who created everything.

This then is the *royal road*, but "few there be that find it." He who has courage enough to face the seas of difficulties, humbly bearing the world's contempt, while remaining true to the instincts of his being, alone can find it. The masses enjoy a sort of semi-sleepiness on the matter of religion, being passively content to pay a quarterly subscription, and to be preached to the gates of heaven. Attack the citadel of their belief and but few can defend the faith they hold. It amounts to a species of hereditary possession, passing from father to son, and this lack of real spiritual life once compelled the Rev. Mr Spurgeon to publicly lament that the ranks of atheism are continually being strengthened by proselytes from orthodoxy. Christianity is a dead letter, a whitened sepulchre, its professors having "erred and strayed like lost sheep" from the original intentions of its founder. Another Saviour is needed, and the tiny knockings at Rochester, U.S.A., are developing into maturity, and becoming the tutor of humanity; and as man slowly totters along the royal road, his path, mid myths, dogmas, and creeds, is enlightened by the purifying beams of spiritual truth. The angel-vizitants who bear the light, have bridged the chasm, disclosing to wondering view the second volume of nature. With what eagerness do we long to read its sacred pages! but 'tis not yet to be. *St. Paul* properly corrects us when he says "first that which is *natural*, and afterwards the *spiritual*." Let us then endeavour to live the life that now is consistently, and with patience learning the lesson of divine economy as depicted around us, and in leaving this world better than we found it, enter the "Great Beyond" to learn there more of our Father, God, to whom we must ever ascribe the honour and glory.

We regret that the pressure on our space should have compelled us to defer in this issue the excellent Comments on "The Philosophy of Spirit." They will be resumed in our next.

## THE UNIVERSALITY OF SPIRITUAL PHENOMENA.

REMARKABLE EXPERIENCES.

It is quite a mistake to suppose that the occurrence of weird or uncommon phenomena is confined to seances or spirit circles, as any of my readers may verify for themselves, if they will only extend their area of observation, and adopt methods suitable to the ascertainment of facts, occurring under circumstances verging on the privacy of domestic or individual life.

Some years ago, when my attention was first directed to the facts of modern Spiritualism, I commenced, in perfect good faith, among my more immediate friends and acquaintances, a recital of the marvels witnessed, and found it caused them to smile incredulously, and which so frequently degenerated or developed into a scorn or sneer, according to their various temperaments, that it was deemed advisable to withhold any further accounts of my enquiry. This enforced silence did not continue very long before I heard, in many indirect ways, first of one friend and then from another acquaintance, at some period or other of their life, having singular experience, meeting with strange coincidences, which they looked on as in some way related to the physical marvels, testified to by enquirers of modern Spiritualism; and during a period of eight years, I have collected a series of these singular experiences, which I believe to be substantially true, as they were volunteered by individuals whose veracity we have no reason to question. As the space at command is necessarily limited I can only refer to a single incident, out of many collected, under circumstances not distinctively Spiritualistic, which I will here record for the benefit of those readers who feel inclined to enlarge their field of enquiry into analogous phenomena, promising to return to the subject if this should prove interesting and instructive.

Over thirty years ago Mr and Mrs H— managed a small but highly respectable inn, at a fashionable watering place on the Northumberland coast. On the occasion in question, they were enjoying ordinary good health, attending to their everyday duties, and as far as their knowledge then extended, they were not aware of the illness, nor any accident befalling any of their friends or acquaintances. Mrs H. was busying herself about the bar, putting it in order for the day, it being still some hours before their visitors would require their services, when her attention was suddenly arrested on hearing a few short, sharp and violent sounds among the butts, as if produce through the blows of a hammer. Mrs H. alleges there were no other persons in the bar but herself and husband, now long since deceased; that there were no visible movements of the casks, which might have been expected to follow after the apparently violent blows, and singular to relate almost simultaneously with the sounds heard, Mrs H. affirms she became impressed with the idea, from which she could not shake herself free, that her mother was dead. There was no justifiable reason to believe in the correctness of the impression, as her mother, who resided inland, at a distance of some 12 or 14 miles, had been visiting her some three days previously, and was then apparently in the best of health. In the course of a few hours, however, a special messenger arrived, announcing the lamentable fact, (which Mrs H. had apprehended with dread) of the sudden death of her mother. I record the statement as it was related to me. I believe it, but leave others to say whether there was or was not any relationship between the sound heard by Mrs H., and the impression created in her mind, the accuracy of which was so regretfully corroborated a few hours afterwards. INVESTIGATOR.

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Joy is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you as the music of a well-ordered soul, the fire of a holy purpose, the welling up, out of the central depths, of eternal springs that hide their waters there.

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MARRIED.

NOTTINGHAM.—On Thursday, July 29, at New Church, Bluecoat Street, by the Rev. W. O'Mant, William Yates (Secretary of the Nottingham Association of Spiritualists) to Harriett, the eldest daughter of the late William Gamble, broker, Lower Parliament Street.

## 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.

ANSWERS.

"Intuitive" desires to know if it is necessary for intuitive mediums to study from books in endeavouring to improve the mind, or to rely entirely upon spirit impressions for their information? Allow me to say that not one in every hundred who sit, or otherwise wait for spirit impressions, are rewarded according to their own anticipations. I think this arises from an erroneous idea that if they "wait patiently" and "think of nothing," if you will allow the term, they will receive a perfect shower of spiritual blessings, and be transformed at once into intellectual prodigies. By this erroneous method of procedure all manner of notions respecting "impossibilities" are created, and prevent the expression of higher thoughts. They are the weeds which choke the good seed. It is action, and not a listless apathy born of a careless expectancy, which insures success. The great thinker weaves the glorious schemes which the practical worker carries into effect; the husbandman endeavours to enrich the soil that the seed may bear fruit, and so the enquirer should enrich his mind by every means in his power, that the beautiful thoughts from the spirit world may be the more easily impressed upon him, and, through him, find suitable expression. Of course care must be taken that the mind remains free from prejudice and bigotry, as it is these in a great measure which render minds positive, and steel them against spirit impressions. Excess of learning availeth us little if it is reared in prejudice, as man then becomes ignorant through learning, and I would rather converse with a man who had little learning and no prejudice, than one with libraries in his head, containing many volumes of prejudice. Whilst every pains should be taken to cultivate the mind, a small portion of time should be devoted each day, if possible, to waiting in private or in quiet upon our spirit friends, and by degrees the mind will become accustomed to withdraw itself, as it were, from the contemplation of mundane affairs, and will gradually awaken to the beauty and reality of spiritual existence.

But action is the great staple upon which everything progressive is hinged, so let us be active, mentally and physically, and we will reap our just reward. What would be thought of a person ignorant of music, saying he intended to sit in a circle until it all came to him, and that he expected his productions would excel those of Handel or Mozart, or an illiterate person saying he intended to do the same until he was fitted to become a prime minister? You would think there was something wrong with him, and yet there is a striking similarity between those cases and the person making no effort to increase his knowledge. Results are secured by action, therefore let us bring about success, by exercising our brains to store the mind with useful knowledge, and so build up a mighty and glorious superstructure for the indwelling of the eternal spirit.

South Shields, July 24th, 1880.

THOS. M. BURNSIDE.

SIB.—Your correspondent, "Enquirer," in last week's issue, asks the question—"Shall we be able to carry on a scientific investigation of nature and its laws when we pass from this stage of existence?" In reply I should say, granting the assumption that the laws with which we are acquainted here, are operant in the next stage of life, varying, of course, in their manifestations, as conditions alternate; and assuming, furthermore, that they unfold themselves in just such measure as equals the efforts thrown into the investigation, then, it appears to me, that it entirely depends on the habits of the mind of the individual when he crosses "that bourne," as to whether or no he will have either the desire or ability for pursuing the exact sciences. Now, what is the law HERE with respect to our growing in knowledge? Is it not unmistakably revealed to us in the experiences of life, that we must work to-day, now, for what we wish to-morrow or HEREAFTER? And is it not an equally clear induction from the same experiences, that the fulfilment of our desires is hastened or retained accordingly as the endowment of our faculties are ill or well trained? This statement of law may be considered an everyday and common place formula to the cursory reader, but

the exact thinker and careful observer will the rather read between the lines, and find out that it is not the law which is common place but our conceptions of it, which are so crude and imperfect, and which can only be corrected by a more intimate knowledge of external phenomena. From what has preceded, it will be apparent to all your readers that there is not in the next stage of existence, any more than there is in this, any royal road to knowledge, save and except increasing skill growing out of our increasing knowledge, slowly but surely acquired, and when we further bear in mind how knowledge itself passes out of the practical into the speculative and then merging into the transcendental, we will probably realize how extremely laborious it must be to attain to such habits of mind that has acquired the ability to classify—which to the initiated is only chaotic or confused phenomena, and unless we are prepared to undergo the toil and trouble HERE, to catch that fine discriminating spirit which quickly detects subtle, though radical differences on the one side, and scents out the actual and real semblances of things on the other side, it appears highly improbable to me that in the next stage of life our desires for or ability to pursue scientific researches will be (on our immediate entrance at least) any keener or shall we find knowledge any more accessible.

OPINION.

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## Notes of Progress.

PIC-NIC AND ANNIVERSARY AT BINGLEY.—On Saturday, 31st ult., the friends at Bingley and district held a pic-nic, and, the weather being fine, a large number attended and took part in the festivities. The place of resort was the Druids' Altar, whilst the romantic scenery, bracing air, and sense of freedom combined to put the company in good humour. A few aged friends, whose hair had grown grey in the service of truth, were present, and seemed to heartily enjoy the gambols of their younger brethren. Altogether, a pleasant time was spent, nothing occurring to mar the happiness of the company. On the following day, Sunday, August 1st, the first anniversary of the Bingley society was celebrated in the lecture room of the Oddfellows' Hall. The cause here had not been publicly advocated until the formation of the district committee, when cottage meetings were held at the house of Mr Illingworth. The attendance speedily increased, and to meet such demands, the friends engaged the large ante-room of the Oddfellows' Hall, where public meetings are now regularly held, the speakers being supplied by the district committee. The lecturer was Mr Walter Howell, of Manchester, who is at present engaged by the district committee, the late hon. sec. of that committee presiding. Both in the afternoon and evening there was a large attendance, much interest being manifested at the subject matter of the addresses. Some little amusement was caused by a person expressing his dissatisfaction of a "doctrinal statement" made by Mr Howell's control. The guides did not desire to have the harmony of the meeting disturbed in a matter of so little importance, and on the chairman expressing his willingness to produce the exact words from the shorthand notes of the lecture, the aggrieved person quietly settled down. The string and brass band with the large choir who had the Sunday previous played such an important part at the anniversary at Keighley, were in attendance, and earned golden opinions for their charming rendering of the hymns and anthems. After the afternoon service, 150 persons sat down to a well-served tea. The services were in every way a success, and must encourage the friends in their efforts to popularise such glorious truths as revealed by Modern Spiritualism.

STAMFORD.—On Sunday last, we were favoured with a visit from Mr E. W. Wallis, of Nottingham, the first trance orator that has ever appeared in the ancient town of Stamford. His guides addressed in the morning a select audience, principally Spiritualists, and gave an address on the best methods of advancing the cause both privately and publicly, and also gave a most correct and conclusive diagnosis of the physiological and psychological condition of most of the friends present. In the afternoon and evening, he addressed very good audiences on the pleasant lawn in the centre of Mr C. Chapman's garden—a most beautiful and picturesque spot which our worthy brother has had laid out more especially to hold open-air meetings upon all subjects pertaining to the happiness and progress of man, their having already during this, the first season, been meetings held when

the subjects of temperance, phrenology, vegetarianism, anti-vaccination, and Spiritualism have been spoken upon. The afternoon meeting, as last Sunday when Mr E. W. Wallis' guides spoke, was the first public one on Spiritualism, when the title of the oration was "What is the use of Spiritualism?" it being clearly dealt with, and powerful arguments were brought forward to prove the utility of the question, both in a mental, moral, and spiritual direction. In the evening, the subjects were chosen by the audience, who selected many, such as "The Fall of Man," "The Divinity of Christ," "Eternal Punishment," "The Christian Theory," "The After Life," and many others, all of which were replied to *seriatim*, making in the whole a very exhaustive and elaborate discourse, such as has never before been paralleled in Stamford. It was a most delightful treat to have the pleasure of listening to such beautiful utterances, they having excited great interest in the theories advanced. Trusting great good may result from the efforts put forth, I am, yours fraternally, JOSEPH REEDMAN, 69, High Street, Stamford, July 26, 1880.

NEW MILLS.—Mr Johnson, of Hyde, occupied the New Mills platform on Sunday evening, July 25th, to an appreciative audience. The audience was, however, we are sorry to say in point of numbers, not what it ought to be, when a trance medium of such marked and well-known ability as Mr Johnson consents to favour us with his presence. We cannot but think it highly reprehensible that so many avowed Spiritualists should take up an attitude of such indifference. We are well aware that the subject is not a popular one, and that the long summer nights, whether it be the light or the heat, I cannot say, have a kind of disintegrating influence on the weak-kneed element in every community. Still, this cannot be advanced as an excuse for many whom I know take a deep interest in the subject. Personally, I do not build much on numbers merely. What we want is individual effort—ever active, earnest workers—at home and abroad, in the workshop and on the platform. We are, I am afraid, boxing ourselves up too much into the narrow exclusiveness of a sect. Let us get outside, face to face with the people, and agitate! agitate!! agitate!!! or, what I have found even better, visit the homes of the people, and so open up a pathway by which their angel friends may steal in to bless them with a practical knowledge of spirit communion. Why, then, not have a home mission in every town and village, and shall echo only answer why?—J. L.

GLASGOW.—The meetings were resumed in the Association Rooms, 164, Trongate, on Sunday last, Mr E. W. Wallis being the speaker on the occasion. On the conclusion of the morning service, arrangements were made for the visit of Mrs Richmond, who will most likely appear in the beginning of September. At the evening service the audience was a large one, and listened attentively to the earnest and attractive address with which the guides of Mr Wallis favoured the meeting. Mr Wallis was in the best possible form, and spoke with a grace and fluency which was most admired. Monday evening was devoted to the answering of questions which were submitted in writing. The Lyceum was again resumed under the charge of Mr James Robertson, and the children turned out without any falling off from previous sessions. Some wonderful manifestations of materialization have recently taken place through the mediumship of Mr David Duguid, fuller particulars of which will appear.

MARYLEBONE SPIRITUAL EVIDENCE SOCIETY.—On Sunday, August, 1st, Mr C. L. V. Richmond delivered a brilliant trance discourse, and afterwards answered questions of a very deep nature, evidently put by no common minds, in a marvellous manner, apparently giving most perfect satisfaction. The hall was crammed, many having to go away not being able to get in. Every Friday evening at 8, a social gathering is held, when questions are considered relating to true philanthropy and patriotism. A little vocal and instrumental music occasionally.

NOTTINGHAM ASSOCIATION.—On Friday, July 23rd, Mr F. O. Matthews, clairvoyant and clairaudient medium, gave a most interesting account of his apprehension, trial, and incarceration in Wakefield gaol. He had the entire sympathy of his audience, which was frequently shown by bursts of applause. At the meeting and at the seance which followed, the friends were astonished at the tests and accounts given of the presence of their friends who had passed away. It is evident that Mr Matthews' gifts are of a very high order, and the Notting-

ham friends who had the pleasure of hearing him, wish him every success.

LEICESTER.—The Sunday morning meeting at Silver Street lecture hall, was fairly attended on Sunday last. And the evening meeting was very successful also. The platform on this occasion was occupied by a local medium who related his experiences in Spiritualism. These were listened to with attention by more strangers than Spiritualists. Two of the mediums connected with the society are ill and unable to attend the meetings; but it is hoped they will soon be restored to work in the Father's vineyard.

#### MRS. ESPERANCE'S CHILDREN'S SEANCE.

On Sunday, at 3:45 p.m., there were present 45 children. There was the usual invocation and address, the latter taking up the theme of last week, viz., the character of Christ. Last time, the dear children were pointed to his obedience, even unto a cruel death, which was no death after all, but a glorious conquest and the deification of truth, love and wisdom in our common humanity, and to-day the speaker expatiated upon his love. After this "Yolande" came out from the empty recess, and walked freely round the circle—some fruit and sweets were given her, which she received in her white robe, and then distributed to the children. She put on some slippers which were given to her, and other little acts to show her humanity. Next came a little negro girl, known as "Visitor," Miss Brown's control, displaying her black face and arms, but did not leave the entrance—she joined in the singing. After her came "Ninia," who left the cabinet, and kissed some of the children. She was not well materialized, being somewhat out of proportion, but said a few words, and seemed quite a child in her actions. She retired, and "Ali" appeared—a tall graceful figure, looking taller than ever, after the little ones which had just left, and she summoned the children around her, kissing and caressing them—the star was not on her brow as usual—she quickly retired, and the circle closed. The children seemed all delighted, and I could not but remark what a splendid chance we possessed to form a Lyceum on the plan of those for the waifs of our world, carried on in the better land.

#### MRS. ESPERANCE'S SEANCES.

On Sunday morning, August 1st, there were present 20 sitters. "Yolande" came first, and was not so active as usual, but her figure and features were just as she always comes. She asked for the scarf which had been left at a previous circle, and took it away with her. Very soon after her departure, a veiled form came out, and approached a gentleman and his daughter, partially throw aside her veil, and saluted them. They distinctly saw the features, and were pretty sure as to identity. Then the young lady (for such she was) turned suddenly round, threw off the drapery, and disclosed a profuse head of hair. This was immediately stated to be conclusive evidence to the parties to whom she came, as, coupled with the peep at the face, it left no doubt on their minds. No one in the room had such a profusion of hair. Two other forms were distinctly recognised—the same two as reported a number of times during the last few weeks. The "Polish gentleman" came next, with a full gas light turned on, while he stood at the entrance of the cabinet, bowing and smiling and looking as natural as any of us. He was not recognised, but was most persevering in his efforts. The sight of him in such a full light was, to me, an earnest of future successes, and the time is not far distant when the disintegrating power of light will be overcome. But Spiritualists must aid in this, by giving out a spiritual aura of faith, sympathy, and high aspiration, or such a consummation cannot be reached. I should have mentioned that the wife of our friend "Resurgam," who has appeared so many times, gave a whispered message in the ear of her son, highly interesting to him, but of a private nature. There was another form, one that often comes, "Ali," by name, only recognised by her height, costume, and graceful figure, and thus ended one of the most brilliant seances I have ever attended, having not lasted two hours. I may say, in conclusion, I am quietly watching to solve the matter of identity—saying little, but am happy to report a distinct advance in the amount and character of evidence upon this most intricate and difficult problem.—Yours, for truth and progress,

J. HARE.

#### NOTICES TO CORRESPONDENTS.

Received with thanks.—A. L., "The Ultimate of Creation;" J. Thompson, "Progress;" T. G., "Spiritualism and its Opponents;" J. T. D., "A Mother's Presentation;" T. C. E., "Evening Thoughts;" J. R., "Gems of Thought."

M. D. J.—We refer you to Publisher's announcement in another column.

T. Y.—The questions of Obsession and Identity will receive our attention shortly. Till then we must ask your forbearance. Our correspondence is very large.

## Tests at Seances.

Sir.—Presuming that you are not averse to a controversy, conducted with due regard to an opponent's feelings, I venture to ask your permission to make one or two comments on an article that appeared in your last issue, entitled "Tests." "Volvox," who by the bye appears to be an able writer, seems to approve the test system, principally I think, for the reason that sitters are placed in a position above doubt, and thus offer superior conditions for the operations of the spirits controlling the manifestations. With this I concur: but, whilst agreeing with "Volvox" that tests tend to produce confidence, I would plead for mediums and Spiritualism, that the tests employed be not offensive in character.

I notice that your "Liverpool correspondent" when reporting progress there, writes of the phenomena obtained at the house of Mr. Wright, the celebrated trance lecturer, as follows:—"As soon as Mr. Wright became settled here, steps were at once taken by him to develop a medium of this kind, (materialisation). A numerous circle was formed at the house of Mr. Wright, and sat twice-a-week. With commendable perseverance the bulk of the circle kept on, hoping that the good spirits would do for the people here, what they had been able to do at other places. This hope was gratified, but not fully realised on Sunday evening last, when to the no small delight of the sitters, materialized drapery and spirit-lights were observed in the room. The circle is determined to make use of no cabinet, but have the forms developed among the sitters."

All honour, I say, to Mr. Wright's circle and may they prosper as they deserve. This, sir, is the ONLY test we should ask for. Do but abolish cabinets and place your medium in the centre of the circle, and then, if materialisations occur, I venture to predict that more real benefit will accrue to the cause than has resulted from any step that has been taken during the past four years. Hundreds of sitters have attended seances under test, and not under test conditions, but, for lack of light and other reasons, they have left sadly disappointed and perplexed, but being naturally kind-hearted and not prone to quarrel, have kept silence as to their doubts, and refrained from attending seances again.

Let me ask my respected Newcastle friends this question: of what use are bolts and bars? Do screws and clamps and locks and wards prevent personation if the controlling spirit is not superior to trickery?

I may be told, in answer to this, that if the medium be brought out of a cabinet after having been securely locked up in the presence of investigators and by the hand of sceptics, this phenomenon itself is a proof positive of spirit or supermundane power.

I grant that it may be so considered, and, for one, I admit that it is so, but what is to prevent the sceptic's doubt shifting from one object to another? If you doubly lock up the medium what is to prevent a man who prides himself on having too gigantic an intellect to be convinced of the genuineness of spiritual phenomena from shifting his doubts from the medium to those of the circle unknown to him? He now suspects that accomplices somehow or other help, or altogether, produce manifestations that he, by point of development, is unfit to investigate. Such an one had, therefore, better investigate for a time at home, and a few exhibitions of spirit power by his own fireside would tend to engender a spirit of humility, beneficial alike to himself and others.

Yes! by all means have a test at "form" seances; but, for goodness' sake, let us follow the wholesome example set by Mr. Wright's circle. Have the mediums visible in our midst, visible to all, and, if the cabinet be retained, let it be solely for the use of the spirits materializing. Let us determine to ask no more of a medium than we would demand from a beloved wife a sister or a daughter, and away with bolts and bars!

T. C. E.

If all mankind, minus one, were of one opinion, and only one person was of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.—*John Stuart Mill*

## Vindication of Mr. Matthews.

Shortly after Mr. Matthews' imprisonment, the following letter was handed to one of our contemporaries for insertion, but was declined. We are glad to give the matter publicity, as it is of no little importance to the movement.—*Ed. H. of P.*

Dear Sir.—I was informed a few days since, by a lady residing not far from New York, that she had seen an item in the "Banner of Light," stating that F. O. Matthews, the medium, was in prison for lecturing, and some supposed irregularity in the practice of his mediumship. This greatly surprised me as nearly all the time Mr. Matthews was in this country he resided either at Philadelphia, Trenton, (the capital city of this state), Crosswicks, and Bordentown. Crosswicks is only four miles from here, Trenton seven miles, and Philadelphia twenty-five. A leading and very strong point of his character was his unflinching integrity. The merchantile house in which he was employed at Trenton, gave him an excellent character; and neither the foes or friends of spirit-intercourse ever questioned his sincerity. So honourable and straightforward was he, not only in all matters of finance, but so truthful and reliable in his mediumship, that he attracted to himself many warm friends, and not a few of them gave him ample tokens of their friendship and confidence when he left for England. His memory is cherished here, not only for the excellency of his mediumship, but for his utter freedom from all undesirable isms and duplicity, and also for his very nice sense of manly honour and justice. I am not disposed to believe that simply passing over to England has changed his entire character. The spirit of persecution and religious bigotry must be at the bottom of the matter. The orthodox people of England could not understand the operations of the spirit, as manifested through George Fox, therefore they persecuted and imprisoned him, as they have many other noble souls whom the world will honour as long as civilization lasts. Those who are informed in the matter know very well that mediumship is not always infallible. The ancient prophets made mistakes, so did Jesus and the apostles, and were any of them in England at the present time, they might perhaps be as readily sent to prison as Mr. Matthews. The evidence of the honesty of any inspired person must be looked for in the general tenor of their conduct, and not in the mistakes that now and then appear in their spirit-manifestations, and which spring from causes unavoidable in surrounding circumstances and conditions. Yours, S. W.—Bordentown, U.S.

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## Obituary.

In affectionate remembrance to the memory of Mary Louisa Alderson, who entered the higher life on July 23rd, and whose remains were interred in Warley Cemetery on July 26th.

On Thursday, July 22nd, at 14, Oswald Terrace, Byker, Newcastle-on-Tyne, George Richards, aged three years, the son of Richard and Annie Cairns, departed for the better world after a short but severe illness. Our good brother and co-worker, Mr. W. Westgarth, trance-speaker, officiated at his interment at Jesmond cemetery on Sunday afternoon, July 25th, and delivered by the grave one of the most impressive and appropriate discourses possible for such an occasion. The simple but interesting spiritualistic service eliciting an appreciation from the bystanders, highly gratifying to those friends and bereaved ones present on the occasion.

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"The local Spiritualists have started a weekly organ of their own. The paper is entitled the HERALD OF PROGRESS, and the first number, which appeared yesterday week contained, amongst other things interesting to investigators of spiritualistic phenomena, the report of an address by Mr. T. P. Barkas, on "The invisible in nature." Mr. W. H. Lambelle is the publisher of the HERALD OF PROGRESS."—*Newcastle Weekly Chronicle, July 24th.*

Man is designed for a career of endless progression, to which process all evils and sufferings are incidental, conditional, temporal, and educational—working out, when not abused, "a far more exceeding and eternal weight of glory!"—*Andrew Jackson Davis.*

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:—

- 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, 11th 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.
- Midland District Spiritualists' Committee. Mr. Farnsworth, Crosby Street, Derby, Hon. Secretary.
- Milom Society of Spiritualists. Holborn Hill, Milom, 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. KEMSEY, 4, Eslington Terrace, Newcastle.

LECTURES FOR AUGUST.

Sunday, August 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. Wightman, 56, Cranbourne Street, Leicester.

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 8.....	Mr. J. C. Wright	Sunday, August 23 .....	Mr J. Lamont
" " 15.....	Mr W. Johnson	" " 29 .....	Mr J. C. Wright

NEW MILLS.

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

HOLLOWAY.

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

Saturday, August 28 and Sunday, 29 ..... Open air.....Mr W. Johnson

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, 8, at 6-30 p.m....	Mr J. McG. Munro	Sunday, 22, at 6-30 p.m....	Mr Jas. Walker
" 15, " .....	Mr J. J. Morse	" 29, " .....	Mr John Griffin

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., R. Fitton, Esq., 44, Walnut Street, Cheetham, Manchester.

Sec., Mr Braham, 329, Stretford Road, Manchester.

Plan of Speakers for August.

Sunday, 8.....	Mr J. Ainsworth	Sunday, 22.....	Mrs Cora L. V. Richmond
" 15.....	Mr J. B. Tetlow	" 29.....	Mr E. W. Wallis (expected).

MANCHESTER AND SALFORD SPIRITUALISTS SOCIETY.

268, Chapel Street, Salford, Manchester.

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

Public Meetings every Sunday evening at 6-30 prompt.

August 8..... Mr Wood, Oldham (Special) | August 22..... Mr Wright, Liverpool

" 15..... Mr Harper, Birmingham | " 29..... Mr Wallis, Nottingham

MARYLEBONE PROGRESSIVE INSTITUTE AND SPIRITUAL EVIDENCE SOCIETY.

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

Sec., Mr. J. M. Dale.

Sunday evenings, at 7; Service conducted by Mr Iver 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 August.

## BRADFORD.

(Spiritualist Church, Charlotte Street, Manchester Road at 2.30 & 6 p.m.)  
Sec., R. Jarvis, 30, Paisley Street

August 8...Mr. Howell, Manchester, 6; | August 22...Mrs Butler, Bingley  
Mrs Jarvis, 2-30 | " 29...Mr Armitage, 2-30; Mrs  
" 15...Miss Harrison, Shipley | " " Illingworth, 6  
(Wade's Meeting Room, Bowling, at 2-30 and 6 p.m.)

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

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

August 8...Mr Howell, Manchester, 2-30; | August 15...Mr A. D. Wilson, Halifax  
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 8...Mrs Hollings, Churwell | " 22...Mr Blackburn, Halifax  
" 15...Mr Howell, 2-30; Mr Black- | " 29...Mrs Dobson, Batley Carr  
burn, 6-30

## SOWERBY-BRIDGE.

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

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

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

## BATLEY CARR.

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

Sec., Mr. J. Armitage.

August 8...ANNIVERSARY—Mr Lamont, | August 15...Mrs Dobson, Batley Carr  
Mr Armitage, and Mrs Dobson | " 22...Mrs Illingworth, Bradford  
" 12...Mr Howell | " 29...Mrs Hollings, Churwell

## OSSETT.

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

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

August 8...Local Speaker | August 22...Mr Oliffe  
" 15...Miss Hance, Shipley | " 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 8...Local Speaker | August 15...Mr Armitage, Batley Carr  
" 13...Mr Howell, Manchester | " 22...Miss Hance, Shipley  
" " Mr A. D. Wilson, Halifax

## HINGLEY.

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

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

August 8...Mr. John Wright, Keighley | August 15...Mrs Butler  
" 10...Mr Howell, Manchester | " 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.

NEWCASTLE.—Sunday and Monday, August 8 and 9. (See Society's Notice).

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

LONDON.—August 29.

YORKSHIRE COMMITTEE.—September 12 to 19.

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## MR. E. W. WALLIS' APPOINTMENTS.

Leicester, August 8, Lecture Hall, Silver Street—Conference, 10-45 and 2-30; Public Lecture, 6-30  
Park Gate, Aug. 14th, 15th, & 16th  
Keighley, Aug. 22nd.  
Manchester, Aug. 29th and 30th.

Nottingham, Sept. 5th and 6th.  
Belper, Sept. 8th.  
Glasgow, Sept. 12th and 13th.  
Edinburgh, Sept. 16th.  
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With each bottle of **ENO'S FRUIT SALT** is given a large Illustrated Sheet, showing how to stamp out disease and premature death by natural means.

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

**E**NO'S **FRUIT SALT** is peculiarly adapted for any constitutional weakness of the liver. It possesses the power of reparation when digestion has been disturbed or lost, and places the invalid on the right track to health. A world of woes is avoided by those who keep and use **Eno's Fruit Salt**; therefore, no family should ever be without it.

**A**MERICA, INDIA, EGYPT, and on the CONTINENT.—IMPORTANT to all TRAVELLERS.—Please send me half-a-dozen bottles of **ENO'S FRUIT SALT**. I have tried **ENO'S FRUIT SALT** in America, India, Egypt, and on the Continent, for almost every complaint, fever included, with the most satisfactory results. I can strongly recommend it to all travellers; in fact, I am never without it.—Yours faithfully, an Anglo-Indian Official."

**N**EW GUINEA.—"How I wish I had a dozen bottles of **ENO'S FRUIT SALT**! It is the best medicine I have ever had, and the most refreshing drink I have ever tried."—Explorations by Rev. J. Chalmers, London Missionary Society.

**S**T. LEONARD'S, Exeter, 22, 6, '80.—"Dear Sir,—Gratitude for benefits derived has suggested the following tribute to the merits of your saline:—I'm offered more physic, fresh powders, new pills, from north and from south, west and east; I take only one, whatever my ills, For **ENO'S** as good as a feast.—I am, Sir, yours gratefully, a Constant User."

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

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

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

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**W**ITHOUT it you have been imposed upon by a worthless imitation.

**S**OLD by all CHEMISTS. Price 2s. 6d. and 4s. 6d.

**P**REPARED at **ENO'S FRUIT SALT WORKS**, Hetcham, London, S.E., by

**J. C. ENO'S PATENT.**

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