

THE

Gerald of Progress

WITH WHICH IS INCORPORATED THE "SPIRITUAL PIONEER."

A Weekly Journal Devoted to the Philosophy and Teachings of Spiritualism.

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

No. 8.—Vol. 1.

FRIDAY, SEPTEMBER 3, 1880.

One Penny.

Fac-simile of Plant with Flower.

(IXORA CRABATA.)

Produced by a Materialised Spirit Form (Yolande), at Newcastle-on-Tyne, August 4th, 1880. Engraved on Wood from a Photograph. MRS. ESPERANCE, Medium.

RECORDED BY WILLIAM OXLEY, MANCHESTER.



Startled, as I have been on many prior occasions by the display of spiritual power in the production of materialised forms, and in the manifestation of the presence and action of visible and invisible immortals (which proves that what is called matter, is subservient to spirit), the phenomena which I had the pleasure of witnessing at two of Mrs Esperance's seances were so remarkable that I judge they are worthy of being recorded in print, and trust that such record may be useful to the Spiritual scientist and philosopher. For this purpose I had one of the plants photographed the following morning, and an engraving from the photograph of same on wood, so that the engraving is a fac-simile (on a small scale) of the original. Although an account of similar phenomena through the instrumentality of the same medium has appeared in another serial, yet another account from another witness will tend to strengthen the genuineness of these marvellous manifestations, and, I trust, to elicit a spirit of

enquiry into that branch of occult science which has now offered a field of research, starting exactly from that point where modern natural science and intellectual pursuits have carried the human mind of the present generation.

My first sitting was on Wednesday evening, August 4th, accompanied by my friend Mr Calder, from Dundee, and at which and the following one, we were joined by Mr C. Reimers and his friend from Germany, besides we four visitors, most of the usual members of the circle were present. Experience proves this method of conducting seances to be the best for ensuring favourable manifestations, as their magnetic aura, being so well known by the spirit band of operators, forms, so to speak, the stock material which they utilise for the purpose of producing the phenomena, and a judicious introduction of sympathetic strangers from time to time, gives conditions for the variation of the manifestations, for nothing is more detrimental to the enjoyment of spirit communion, (of whatever phase) than the promiscuous assemblage of unqualified and unprepared persons.

The law which governs all is—like attracts like, and—given the mental and spiritual conditions of the sitters, so will be the character of the manifestations, for most certainly the manifestations, even to the materialised spirit forms, are the expression or reflex of the inner life quality of the sitters, for it were impossible for any spirit-being to manifest, unless there were corresponding states in the embodied spirits, to whom they are attracted by the activity of that life quality with which the spirits are in rapport for the time or state being. Time to mortals is *stare* to immortals, and when these coalesce of necessity, it can only be by the blending of the interior and exterior expressions of the same, or similar, life flow. Hence, all spiritualistic phenomena are resolvable by the knowledge of this "Law of Affinity." Beyond this, there is a further meaning and application, interpretable by a knowledge of the "Law of Symbols," but which is only attainable by a study of correspondences, and which unfolds the truth that all things in outer nature are the external expression of inner spiritual facts and laws; but, as this is somewhat foreign to my present paper, I leave it, and proceed to give a description of what occurred at

THE FIRST SEANCE.

After taking our seats in horse-shoe fashion, facing the cabinet, which is a very simple affair, viz., a wooden case about six feet high and three feet deep, divided by a strong gauze screen, one part of which Mrs Esperance enters, and is seated on a chair, thus shut off from the other part by the gauze division. The other and larger division may be called the materialising chamber, and which is used by the materialised forms as their own specific room, from which they emerge and return when their work is accomplished outside. The whole is covered by curtains which fall from top to bottom, and thus "a dark chamber" is secured for the better and easier production of materialised and solid forms. By a good arrangement, the light is placed behind a paper screen, and, being gas, it is manipulated by Mr

Armstrong, the presiding genius, according to order or requirements. An invocation was offered up by one of the members who generally performs this part, and whose "invocations," (judging from the two I heard) are a phenomenon in themselves, inasmuch as the style and character are reflections of the spiritual states of the sitters, for nothing could be possibly more distinct than the style and verbiage of the two which I heard in the first and second meetings; but this *en passant* and which further illustrates what I have just previously referred to.

In a very short time a feminine form name "Yolande" emerged from the cabinet, and taking an earthenware jug about a quarter filled with water, handed it to several who put their hands inside, and who declared there was nothing but water in the jug. She then commenced at one end of the circle and gave one or more roses to each of the sitters. There were 27 roses thus given away; and I wonder if any then, or ever, present at these seances could explain *why* there should be 27 roses, neither more or less. By way of parenthesis, how many, or how few, devout readers of the Bible, ever stop to consider in the there recorded narratives, *why* certain numbers are used; for instance, why were there *six* waterpots in the first recorded miracle of the New Testament at the Marriage Feast in Cana of Galilee, why not four or seven? Simply because no other number than *six* could express the true meaning of the spiritual verity which the literal numbers represent in spiritual value. In like manner, there was a reason why 27 roses ($3 \times 3 \times 3 = 27$) were presented, and if "Yolande" (mark! the name is a compound of three syllables) did not know, the Mighty One, behind "Yolande," knew why this number was employed, and many lessons were given to a vast number who were unseen and unrecognised by the mortals there assembled.

After presenting these roses, "Yolande" retired into the spirits' chamber, and on issuing therefrom, signalled for a water bottle, water, and sand, (which had just been purchased before the seance commenced,) and squatting on the floor, in the sight of all, called up Mr Reimers, who, according to her instructions, put some of the water and sand into the glass water bottle. She then placed the bottle near the centre of the room, and making a few circular passes over it, she covered it with a slight coverlet of white spirit drapery, and retired close to the cabinet, about three feet away from the bottle. Immediately, we saw something projecting upwards and expand, until it reached about fourteen inches high (as near as I could judge). She then rose up, and removing the white coverlet, we saw a plant with a number of green leaves, actually grown out of the bottle, with roots, stem, and leaves all perfect.

"Yolande" took up the bottle with the plant and brought it across to where I was sitting, and placed it in my hands. I took the bottle, and felt her hands which were quite solid and extremely natural. I and my friend Calder closely examined the plant in the sheen of the light, which *then* was flowerless. "Yolande" then went to one of my near neighbours, and, while attending to the lady, the top part of her white drapery fell off and revealed her form; I noticed that the form was imperfect, as the bust was undeveloped and the waist uncontracted, which was a test that the form was not a lay figure.

I had placed the water bottle on the floor about two feet in front of me, and when "Yolande" had retired into the cabinet, the raps came for the alphabet; "Look now at the plant," was spelt out, and, on taking up the bottle, my friend Calder ejaculated with great emphasis, "Why, there is a flower on it!" and sure enough there was a large flower on it—(see the engraving). Thus, in a few minutes, while the plant was at my feet, exposed, it had grown about six inches, developed more leaves, and put out a large and beautiful flower of a golden scarlet or salmon colour.

After this marvellous phenomenon, a very tall skeleton-like figure appeared, which is known to the circle as "The Hungarianian."

The next concluding scene was the withdrawal of the curtains, when we all saw a spirit form materialise close beside the medium, and, in a few moments, both walked out of the cabinet together; and after standing together for a little while, the spirit form gradually dematerialised, and then vanished without retiring into the cabinet, leaving Mrs Esperance and ourselves, the sitters, as we were.

This concluded the first seance proper, and next evening, Thursday, August 5th, was .

THE SECOND SEANCE.

The preliminary arrangements being concluded, the circle was formed in about the same order as before, excepting two additional lady visitors. One of these ladies is the one referred to in what follows.

Soon after the meeting commenced, and Mrs Esperance had taken her seat in her part of the cabinet, a fine stalwart young man pushed the curtains aside, and stood in the opening thus made; he was dressed in a sailor's garb, with loose light-coloured overshirt, dark-coloured pants, and a blue cloth cap, with a gold lace band round it; he spread out his hands (which were large and well developed), and, following the maternal instinct which recognised the form as that of her son, the lady rose from her seat, and, in two bounds, the two were clasped in each other's embrace. The effect upon my mind while witnessing this meeting between mother and son,* was one of deep sympathy and awe; standing, as we were, in presence of a fact which, in a moment, dispersed to the four winds all the cavils, doubts, and scepticisms of an indifferent worldliness, and the worse hostility of Christianity; for what sane mind can doubt the magnetism of a mother's love, or question *her* knowledge of the offspring of her own body? One such fact, well attested, and under conditions where fraud is out of the question, (as in the present case) is proof palpable even down to the sensuous degree, that there is a survival of the individual beyond the grave, and that a mother's love (under proper and now known conditions) is a magnet that can draw into a resemblance of past earth-life, one who, but for her, could not have had an earthly existence at all.

After this scene, and when the young man had retired into the cabinet, the inimitable "Yolande" came out—not with her inexhaustible flower basket, but with the same jug as before in her hands, went the round of the circle giving roses as before to all except myself, (this time there were 25 roses— 5×5 —given out, another significant and symbolical number, as flowers are the external embodiments of spiritual thoughts, and *five*, in spiritual value, represents *remains*, or the latent principles of truth and love in the human organism, and which are the germs from which the spirit is evolved into the next stage of existence, it is easy to see what the representative value of the production of the *twenty-five* roses mean). After giving out the roses from the inexhaustible jug, "Yolande" retired into the cabinet, and walking across the room, presented me with a single damask rose, on the stem of which were several thorns (Reader, don't expect roses without *some* thorns in earthly life's experience!) I was very careful to examine this rose in the light, both by sight and touch, and can most confidently affirm that "Yolande" presented me with only a single rose. I took it, and after examining it, I placed it in my bosom; in a short time I felt it, and found there were *two* roses, and, after the meeting was concluded, taking it out of my bosom, to my astonishment, there were *three* full blown roses on the stem and a partially developed fourth. This has a meaning to myself, known only to myself and the giver, for whom "Yolande" was the medium for the time being, and which is not understandable except to those who are versed in the law of symbols.

"Yolande" next came out of the spirit chamber and made signs for water, and soil, and flower pots, (which had been previously provided) and again Mr Reimers was called up to assist in mixing the soil and placing it in the flower pot, after which "Yolande" took it inside the cabinet; almost immediately a new feminine form emerged from the cabinet with the flower pot in her hand, and, coming across the floor, presented me with it, in which was a healthy plant (*athurium acheracium*) with a profusion of leaves *but no flower* (as was testified by my friend Mr C., who, with myself, closely examined it).

This feminine form, somewhat taller than Mrs Esperance, was robed in pure white drapery, and was said, by some of the friends, to be "Y Ay Ali" (please note the construction of this name—one, two, and then three letters?) (This circle has a perfect mine of symbolical treasures, if the members only knew how to utilise them).

* I afterwards learnt that this fine young man was drowned at the Cape of Good Hope about three years ago, and that he was in the seafaring profession.

I have seen many materialised spirit forms, but for perfection of symmetry in figure and beauty of countenance, I have seen none like unto *that*. To the members of the circle, she might be taken to be "Y Ay Ali," but I know who and what she was, she was the same from whom I have some half dozen letters written *direct*, and of whose face and left hand I have plaster casts. After giving me the plant she threw back her veil, and, taking my right hand in both of hers, she implanted a kiss on the back of it, and then held out her right hand, which I took in both mine and did likewise. As she was in the light rays, I had a good view of her face and hands, the countenance was beautiful to gaze upon, and the hands were soft, warm and perfectly *natural*, and but for what followed, I could have thought I held the hand of a permanent embodied lady, so perfectly natural, yet so exquisitely beautiful and pure. She then retired to within about two feet where Mrs Esperance was sitting in the cabinet, and in sight of all, gradually dematerialised by melting away from the feet upwards, until the head only appeared above the floor, and then this grew less and less until a white spot only remained, which, continuing for a moment or two, disappeared.

This form was the representative embodiment of the feminine quality of Pure Love, in whose presence the sensual thought could not exist. Her appearance is a prophecy of what has to be wrought out on earth as the new dispensation runs its course, in which woman will take her position not as a slave, but as the loved and cherished companion of man.

"Yolande" next came out and signalled for the plant to be brought to her for her inspection, and after carefully examining it, it was returned to me. I placed it before me on the floor, and taking it up again at the close of the meeting, we saw a scarlet flower upon it, which certainly was not there when it was presented to me.

The raps were next given for the alphabet, which gave out that the medium was to come outside the cabinet. The light being too strong for the forthcoming manifestations it was turned down, but sufficient was left for me to distinguish the white wool shawl in which the disabled left arm of the medium was slung.

Presently, a white substance was visible at the side of Mrs Esperance, who sat in her chair, and Mr Reimers went up but could not, as I understand, make out the form clearly; after this, I was called up, and, kneeling down, I saw most distinctly an infant form standing close to Mrs Esperance. The head was covered with a thin white veil, through which I saw the countenance, the face being fully developed. Holding out my right hand, the little form put *three* of its fingers into my palm, and pressed them down for me to note what was intended; after which I took its hand in mine and implanted a kiss thereon, so there was no mistake about the solidity of the form. This was a symbol—a spiritual masonic one—which I had been looking for, but little dreamt that it would be given in such a fashion. I need hardly say that both Mrs Esperance and all the members of the circle are entirely unacquainted with these symbols or their meaning, but to me it was all sufficient. After this, I saw the little form dematerialise as it retired towards the cabinet.

I may not trespass upon your space further, but merely note that Mr Reimers and my old familiar friend "Bertie," now Christiana, materialised and came out, and, going up, gave him the kiss of recognition, also, the daughter of my friend Mr C., who partially materialised, and stood at the opening in the curtains, but, being the first attempt, was unable to stay long enough to be fully recognised.

Thus ended to me these two marvellous displays of spirit power, proving beyond all cavil what may be accomplished under harmonious conditions, and I conclude this report, which is strictly within the bounds of truth, by quoting the words which were written after the meeting, through the hand of my friend at our hotel, by the same one who presented me with the plant, while we were conversing upon the wondrous scenes we had witnessed together,

"Why are you so astonished at what has taken place? The creative power once proved, it is not a question of what can be accomplished—but what can not be done!"

WILLIAM OXLEY.

Higher Broughton, Manchester, Aug. 10, 1880.

N.B.—I brought both plants home, and, according to instruc-

tions had them re-potted and placed in a heated conservatory, and so far they are thriving, and trust the *anthurium* will stay in bloom for THREE months, as promised as probable.

The Needs of the Hour

AND WHO SHALL ANSWER THOSE NEEDS.

A Discourse by Spirit George Thompson, through Mrs. CORA L. V. RICHMOND, at the Manchester Athenæum, Sunday Evening, August 22nd, 1880.

MR. WILLIAM OXLEY IN THE CHAIR.

Mr Chairman and Friends,

As the subject for this evening's discourse has been left to us, I am chosen by the band of spirits who surround the instrument to be the speaker. I am attracted towards you and those assembled here, because I am a countryman of your and their country, hence, my sympathies are ever with you, and more especially as you are now assembled in a locality* that was well known to and appreciated by me in my earthly career, being associated with those principles which I then advocated and still advocate, though with enlarged knowledge obtained since my entrance into the spheres.

The subject which I have chosen is twofold in its character, viz., "The Needs of the Hour and who shall answer those needs?"

For long ages past has the earth groaned in pain under the iniquitous oppression of nations, ruled in monarchs born in corruption and reared in sensualism. Long have these nations preyed upon the rights of man, trampling upon the birthright of humanity, desolating the fairest homesteads and breaking up sacred family ties, by overrunning territories and annexing countries, destroying and appropriating the fruits of human toil and industry. For these wrongs there has been no redress but one, and that—revolution! Revolution! which at certain periods has been characterised by carnage, and at others, by the uprising of peoples claiming their rights, and which have been met by the alterations of iniquitous and selfish laws made in the interests of but a class, and that a small one, of the people, but which revolution has come as a nemesis, to rectify the wrongs of a suffering people.

For nearly a century of earth time have I watched the nation's course, and taken a part in its enactment, and I have discerned that one principle actuated all aggressive nationalities, which is, the rule of might; by the power of military strength, the strong have prevailed over the weak, and in all the struggles which have taken place, the strongest triumphed over the weakest. But, speaking now from another standpoint, from which I see more clearly into causes which affect human destiny, I see that another revolution is to be affected, and in another cycle, which is to follow, the present victor will be the vanquished (*i.e.*, the people.)

We see on the earth a struggle between two mighty forces, one representing the action of the past, and the other the principles which are to be ascendant in the coming cycle.

Look back upon the past history of the world, and see what that history unfolds, and you will see that when a conquering nation has reached a certain point, the reigning monarch with the court have become enervated by luxury and corrupted by sensuality.

Egypt, once a great and powerful empire, as the world uses these terms, one of the oldest which history records, obtained its empire by the rapacious lust of dominion and avarice of its Kings; but that empire was lost by the individual licentiousness of selfish monarchs, and it was the corruption of a line of kings that destroyed the nations—the Pharaohs.

Rome was once the greatest in science and arts, and in force of arms (and to be a Roman citizen was held to be the greatest of earthly honours). Her power extended over many nations and countries, and by military prowess she subjugated province after province, and kingdom after kingdom, and nation after nation, but that which brought about the downfall of Egypt, did the

* The reference here is to the Free Trade Hall and the meetings which were held there in advocacy of reform of laws affecting the well-being of humanity, and in which meetings Mr. George Thompson took an active and conspicuous part when in earth-life.

same for Rome, and the Roman power collapsed by the corruption of another line of kings—the Cæsars, and now the once powerful Latin people are scattered and filtered through the European nations. Other powers might also be named, once counted great amongst the nations of the earth, whose downfall were marked by the corruption of the reigning monarchs and courts.

What have you here? A nation respecting which it has repeatedly been said, "that might overcomes the right," and the history of the nation has been but a succession of invasions into the territories of peoples that were unable to resist, but whose countries were required for her aggrandisement by trade, for the acquisition of worldly wealth, and for this purpose the nation has not scrupled to override the liberties and the rights of the peoples she has subjugated by her armies and fleets.

What the world, which scruples not to apply the power of might, and regards not the principles of right, wants, is justice, and the application of those principles which it is the boast of the nations to assume, as—Christian! What was wanting for the preservation of those dynasties referred to, is what you want, and that is, the recognition that selfishness in dynasties, or peoples, or individuals, is the bane of human prosperity and happiness, and sooner or later must end in the ruin and downfall of power which is not based upon higher principles.

What has been the result of nearly two thousand years of Christian action upon the earth? After all the efforts which have been put forth, both by the church and the state, and by the teachings of science and philosophy; which, at the present hour, is in the ascendant? Spirituality! which is professedly the aim of the church to inculcate, or, materiality? You may seek for spirituality amongst statesmen, philosophers, and scientists, and, though you may succeed in finding a small portion, yet, what is this against the overwhelming power of materiality, which characterises the schools of thought that are influencing and leaving their impress upon the great majority?

Surely there is a need for reform here! In my earthly life I sought reform, and was known as a reformer, and was intimately associated with the reformers. We began for reform by cutting off useless laws, which were felt to be oppressive and intolerable, and which were iniquitous, inasmuch as their application was unjust, and bore heavily upon the mass who were least able to bear them, and who hardly had the power or the knowledge to protest.

But is this the best way to accomplish a true reform? We know what reform, and reformed laws have accomplished, and we know what reform brought about by such external means can do for a nation's prosperity and a people's happiness. And this, we also know, that peoples who have sought for certain righteous legislation have waited long, and the so-called privileges, but which were rights, have been granted by the slowest possible process.

As to your armaments, what are your armies doing? What purpose are they engaged in? Is it for the protection of the weak against the strong? Is it for the purpose of upholding the right against the wrong? Is it for the purpose of shielding the feeble and defenceless? Those armies are not used for this, but for the purpose of developing the power of the nation, a power which is more than questionable in its operation, and yet those armies are maintained at the cost of the life of the nation.

A question is asked in spirit-life—"Is legislation the best method of reform?"

Can there not be a reform which shall be more than a name, and which is not dependent upon human enactments? And I now speak to you of that reform which is independent of any outward action upon the part of statesmen or legislators.

There is a power, above and beyond, and to which human legislation must bow, and that power now seeks to guide, nay, shall control that which comes to the world. That power has its source in other than earthly legislative halls, its manifestations are in the hearts of the people, it is felt in the utterances of those instruments who have been chosen by the mighty ones and intelligent beings in the spirit spheres, to convey to mortals the knowledge of their action, and government in mundane affairs,

and they speak of a reform which is to be accomplished by other and more potent means than any that have characterised the past, seeing that those reforms have been brought about by apparently outward means, but this, of which I now speak, is to be

effected from within, and which must take an individual form before it assumes a collective agency.

But, there has been a spiritual history which has run counter with political history. Look at that history from a spiritual standpoint? Coming down to modern times, you have in your midst that which is known as Shakerism, which, if anything, exists by virtue of its acknowledgment of spiritual power and agency. You have Quakerism, which had its origin in spiritual action, and which, by its earliest recipients and founders of the system, was recognised, and who professedly spoke under the influence of the spirit. You have Methodism, now a power in your midst, and under the leadership of Wesley, it arose, and by its then wild sway, sought to turn men and women to a more spiritual mode of thought and life.

Prior to these and others which might be named, and out of which they arose, was the Reformation of the 16th century brought about by the action of Luther, Melancthon, Knox, Calvin, Zwingli and their compeers. At its commencement it was spiritual, and for a time it maintained its spirituality amongst the nations where its power was felt, but as soon as it was taken under the fostering care of princes and monarchs, it began to decline, and in this country its spirituality was lost when Henry the 8th was crowned, and arrogated to himself the title of Defender of the Faith.

Before this there was materialistic power. It was by this power that kings ruled, and for the exercise of this power priests sought and obtained their positions. This power was in the ascendant when Christianity arose, which was purely spiritual in its origin and in its earliest promulgation, but this power waned, until the spiritual dominion passed out of christianity when Constantine was crowned.

Notwithstanding these usurpations by earthly potentates who sought and used the power for their own selfish purposes, spirituality has maintained its influence, and although it seemed to retire and yield the sovereignty to materiality, nevertheless its potency was none the less felt and acknowledged by many who were conscious of its presence. What man has done in the name of religion and liberty has been marked by blasphemy, hypocrisy, and profanity; and, though to the sight of those who were blinded by ignorance, and who thought that material power was all potent, yet the spheres above have held the real power. The power wielded by kingcraft, statecraft, and priestcraft was but a seeming power.

The angel of the upper spheres have ever held a sway and possessed the power, which power, though at times apparently non-existent to mortal sight, has yet been manifested in the preservation of what spirituality is now upon the earth, and in the cyclic evolutions of new forms of thought and life, to those who have eyes to see and ears to hear. The purposes of the angels have not been frustrated, and that which has been according to sequence, for the evolutions and manifestations of another display of spiritual power, and as the drama is being unfolded that purpose is unrolled, which is, that angels draw nigh to man, and man consciously commune with spirits and angels.

Now, another scene. In the present system on which society is based in civilised countries, those influences prevail which are based upon the selfishness of the individual and community, and from your daily avocation in which you have to enter into the strife of competing and conflicting interests, you return to your homes, there to seek a rest and repose which is denied you in the Mart and Exchange. In the present state of trade and commerce, for man to earn his bread and to provide ways and means for the sustenance of his household and those depending upon him, means—the starvation of his soul, and to get a habitation for his family—is at the price of the morality of his nature. Excessive competition is carried to such an extent (which is destructive of the highest and noblest in man's nature), that to hold your own, it can only be effected by making a compromise with purity and morality.

The question awaiting solution is—What power is it that can reconcile man to his lot in the different states of outward life? and makes possible, under the circumstances of present society, for the toiler and artizan to view the chasm existing between wealth and poverty—between a position of dignity and one of abject serfdom, without attempting to rectify this difference, and by force to become possessed of that which is seen to be possessed by others in superabundance?

There is no material solution for this question. Ask your philosophers, your statesmen, and your political economists! Ask of those who are deputed to govern the destinies of your nature? There is no answer comes from any of these, and the only solution must come from the spiritual. Let those who possess material power, and who are satisfied with the power which material possessions supply, attempt to reply, and the answer will falter on their lips. But ask of some, who, though destitute of material riches, yet possess spiritual wealth, and they will tell you, for *somewhere* the answer is to be found.

The answer comes from the *angel of the new life!* That answer reaches to the heart of the lowest and extends to the highest, which answer is—that man's needs are spiritual, and that these must not be overlooked in the struggle for those which are only external. Outward material possessions may be the shroud which veils the poverty of spirit within, and those who sacrifice to the Moloch of Mammon, are idol worshippers and know nothing of the worship of the spirit.

I find that the dominion of life is with the spiritual and not with the material. That spiritual life is now beginning to be awakened in humanity, and when the cry comes forth for bread, woe be to those who shall give a stone. The nations have been starved while struggling for material sustenance, and now that new awakening life is waiting for food, but the multitudes must not famish, and the bread which they seek will be found only in the spiritual.

The struggle is now between material and spiritual forces the battle ground is not in conflict for possession of territory or wealth between man and man, or nature and nature, but in the heart of every individual. By the triumph of spirit in man alone can competition and conflict come to an end. All may enter into the joy of such a triumph, for no external state, or social position, can be a preventive for engaging in this warfare; the call is to every one, irrespective of degree, for, in the sight of God, the lowest is equal to the highest.

The spirit only can vanquish all natural laws which operate to the apparent disadvantage of the material poor and needy. Arms cannot do it; and the possessor of spiritual knowledge will triumph over every foe, and no kingdom founded upon materiality can withstand it.

I have spoken of the "angel of the new life," but let me tell you what I mean by the angel.

It is the angel in man that conquers the serpent of despotism. I speak to the angel in your own hearts, and I say it has more power than all kings and statesmen, for this new angel which is waiting to be manifested is in men and women's hearts. If you want to subdue the external kingdom, use not force!

The angel of the new drama is that which shall answer the needs of the hour; and how great are those needs to those who dwell in the kingdom of darkness, and suffer from a despotism more intolerable than that which is exercised by earthly kings and potentates!

The drunkard, the voluptuary, the avaricious, and all the forms that characterise human individual selfishness, are held in bondage by a despotism that no power can disenthral but the Spirit of Light. That angel of the incoming cycle is making his advent, and is coming nearer and nearer to the earth. As that advent approaches and culminates, all darkness will pass away, and ignorance will yield its sway to the power of knowledge. Under that dynasty, which is spiritual, kings and princes will have no dominion, for its sway is not upheld by external legislation or governments, and that kingdom which is within must be maintained by the rule of self, and every man and woman who enters into that kingdom and kingship will be adorned by the victor's laurels of purity, knowledge, truth, and love.

This angel is not remote—but nigh; and will manifest in dual form as Love and Wisdom. Whosoever believes that Love is a stronger power than external force, and yields to that dominion, shall triumph over hatred—the bane of the past, and source of all outer strife and contention, and shall prepare the way for this angel to appear.

Many are the foes which have to be overcome, and which can only be subjugated by the advent of the angel. The first serpent to be overcome is that of selfishness, which produces the discords and contentions that characterise the dominion of materiality, but this and all other foes will be overcome by the advent of the Angel of Harmony.

I know what selfishness is, for I have been one of you, and

though the object of my earthly life was the rectification of human wrongs, yet, even in that state, I was ever admonished that the serpent of selfishness was often gnawing at my heart.

We draw aside the veil and show you of your lot, you who are victors over this great foe? material power is powerless, and no kingdom can contend against this and withstand the power of this angel. Who can trample Truth, Wisdom and Knowledge beneath his feet?

The angel within joins with the angel above, and summons you to his councils. Be ye kings of the earth, not of earthly countries, but exercising sway over that dominion which is within yourselves, and whose power is exercised by your own hearts.

The selection of a subject for the poem was left to the audience, who selected

JOHN BRIGHT.

Were I to bring an offering that were fitting,
Or tribute to the one whom you have named,
'Twould be no tyrant's throne—no crown of King,
Nor ought that earthly power has deified;
And neither would it be a warrior's crown,
Gained by ambition's fire, and called—renown.

But I would build a rare pavilion here,
And form it of good deeds and noble thoughts;
It would be built of what mankind hold dear,
Adorned by pillars, arches fair outwrought,
With beauteous flowers that bloom from truth and love,
That spring to meet the glorious dome above.

And, rising from the marble-paven floor,
A snowy altar rises fashioned there,
With fountain of pure water falling o'er,
A holy shrine upheld by hope and prayer.
And o'er the arches with their tracery,
The noble dome of crowned humanity.

And 'mid the stars that light the night of time,
(Whose names no dreaded deeds of death recall),
Whose lustre is a beacon-light sublime,
Whose glory is a splendour given for all,
I'd trace the name you breathe to me this night,
A friend of all humanity—JOHN BRIGHT.

NOTE.—The above report is a synopsis of the peroration given by this now ascended spirit through the organism of Mrs Richmond, for not being a shorthand reporter, I could not take down more than the salient points, of which the above are a faithful rescript, as far as it goes, and I am glad to state that the report, as I have given it, has since been endorsed and approved by the Control.—WILLIAM OXLEY.
Manchester, August 23th, 1880.

—: 0 :—

ANOTHER EXPOSURE.

In a letter to the *Standard*, Dr. Winslow, of "Spiritualist Insanity" fame, says that Spiritualism has been completely exposed by a friend of his who attended a seance of Mr Bastian, of Chicago, U.S.A., in London. While the "form" was out, his friend squirted some cochineal upon it, and then rushed to the room used as a cabinet, and found the medium marked with the dye and in an "apparent trance condition." This he considers quite conclusive that the medium was guilty of deception. But we counsel our friends to reserve judgment on these matters until we are in a position to speak with more authority.

MARRIAGES.

At St. Andrew's Church, Newcastle, on the 30th ult.; John Samuel Crawley to Ann Eliza Anderson; and George Green Taylor to Jane White, all of this town.

NATURAL RELIGION.—Bishop (reproving delinquent page), "Wretched boy; who is it that sees and hears all we do, and before whom even I am but as a crushed worm?" Page: "The misus, my lord."—*Punch*.

Whosoever thou findest disorder, there is thy natural enemy, attack him swiftly, subdue him, make order of him, the subject not of chaos, but of intelligence, divinity and thee? The thistle that grows in thy path dig it out, that a blade of useful grass, a drop of nourishing milk may grow there instead. But above all, where thou findest ignorance, stupidity, and brute-mindedness, attack it I say; smite it wisely, unweariedly, and rest not while thou livest and it lives, but smite, smite in the name of God.—*Carlyle*.

Notes of Progress.

GOSWELL HALL.—On Sunday evening last the platform of the above hall was occupied by our old friend, J. J. Morse. The subject of his discourse was "Impersonal Spiritualism," which I need hardly say was handled in a most masterly style by "Tien," and listened to with interest by the audience, and, judging from the frequent bursts of applause, fully appreciated. At the close of the lecture (which extended over an hour) Mr Towns, at the request of Mr Morse, proceeded to give clairvoyant descriptions of numerous spirit friends of those present, and, in several instances, conveying messages as well; a great number of these were recognised most readily, and admitted at once to be correct. On Sunday mornings there have been discussions in this hall on phrenology. I was present on Sunday last and felt very much interested in the different opinions expressed, although my own knowledge of the subject is very superficial. Next Sunday the same subject will be continued, and seeing it embraces such a wide field of thought, it may continue for a few more weeks. All are welcome to take part, so I hope they will be better attended. I think if the Goswell Hall friends advertised their meetings a little more extensively, they would be fully repaid with larger audiences; at the present time, only those who take our periodicals know of the meetings. The very idea of little over a hundred persons going to hear Mr Morse in a place like London. I hope our friends will take this matter up, and if they do nothing else have a board hung outside of the hall door to let the public know that *real* Spiritualists are to be seen and heard within, expounding their philosophy and doing their little towards the uplifting of humanity. The Sunday morning meetings commence at 11 o'clock.

MANCHESTER.—Last Sunday, we had the pleasure of hearing the Intelligence who generally speaks through the organism of our young and esteemed friend E. W. Wallis. The subject selected for the discourse was the following:—"Spiritualism, as a means for the higher development of humanity," which was treated in a clear and logical way, showing that Spiritualism embodied all that was good in the old school of religious thought, and demonstrated by hard facts a better way, which opened out new lines for investigation and thought, which point to the time when the present dark and degrading conceptions of God and the future life will give place to the bright and ennobling truths imparted by the teachings of the new and higher dispensation of Spiritualism. It is to be regretted that this valuable and unassuming young medium is not fully employed. It surely cannot be because of his fee, which is as modest as himself. It is, perhaps, owing to the small number of *talking shops* spitefully referred to by a prominent Spiritualist a short time ago. Let us hope that these *talking shops* will soon be more numerous, and the trumpets give forth no uncertain sound.—Yours truly, R. F.

LIVERPOOL.—The services in this city are creating a widespread interest and arousing public attention. The lectures of Mr Wright, startling in their remarkable character, are winning for the society a number of hearers that doubtless would not have been drawn there except through his instrumentality. The *Liverpool Daily Post* of 31st ult., contained a very long report of an address delivered by Mr J. C. Wright, under the influence of the late Lord Derby. Space prevents its appearance in the present issue. We hope to give it in our next. The seances of Mr Chambers are also creating a deep sensation, and the manifestations are so startling in reality that many are amazed, while in all the conviction is uppermost, that his mediumship is genuine.

HOLLOWAY.—Mr Johnson of Hyde, and Mr Lithgow, visited Holloway, near Matlock, on Saturday and Sunday last. Meetings were held on Saturday night and Sunday afternoon, and an open-air meeting on Sunday morning, which was addressed by Mr Johnson and Mr Lithgow—Mr Hitchcock, of Belper, presiding. All the meetings were well attended, and much good resulted. Spiritualism seems in a healthy state in this romantic and healthy village, though we believe and were sorry to hear that the orthodox party brought a good deal of Christian intolerance and persecution to bear on the efforts of the faithful.

MR. MATTHEWS' TESTS.

On Sunday, Aug. 22, Mr. F. O. Matthews occupied the platform of the Spiritual Evidence Society, both afternoon and evening. In the after-

noon, the tests were not so satisfactory as usual, but this might be owing to inharmonious conditions, which appear to influence all kinds of spiritual manifestations. In the evening, the tests were very satisfactory, sixteen delineations were given in all, fourteen of which were publicly acknowledged to be correct, one was partially correct, another was prophetic, and of course, could not be verified. The following are a few of the tests given by Mr Matthews under the control of "Prophet," one of his guides:—

I get an influence here that gives the name of William Towers. This William Towers is living. The intelligence that comes here represents himself as your father (pointing to a gentleman), who has been in the spirit-world for some time. Tell my child that I am often with her, and has been since she has been a child.

You are connected with your uncle. You are a stranger here, and have come from a distance by train, your object being to see whether or not there was any truth in Spiritualism. Well, you may go home, and think on what I have told you.—Acknowledged to be correct.

There is an intelligence over there (indicating the place) who says—"They have come here to see if they can find out whether it was 'Prophet' that was upsetting their table." You see these people have been holding seances at home, and a spirit has been manifesting, purporting to be me, is that correct? Yes, we had a seance last night, and, when we got the table to move, I asked if it was "Prophet" and it answered—yes. Oh, yes, I was there. The table was a three legged sort of thing, and you had it standing on one leg. Yes. It was me that stuck it there, I was learning your table mathematics, to carry two and leave one.—Acknowledged to be correct.

There is an intelligence near a gentleman sitting there (pointing to him), and he says tell him I am here, William Taylor (describes him), he says—see John and ask him where Jane is.—Recognised.

I get a curious influence here. I get a scene before me of a man who wanted to see how deep the water was, but he found it was too wet and cold, so he came out again! The circumstance was that of a young man who, through a love freak, went to drown himself, but it came all right afterwards, and he got married. It is years ago since it happened, but the family have had many a laugh over it. There is a friend sitting there on your right who knows all about it.—Acknowledged to be correct.

You have brought a likeness with you. Yes. Hand it out! You want to know where he is? Yes. He has been gone away a long while but you will see him again, who is Thomas? A brother.

Jack has been a funny one. He went off of his own free will. I get the influence of a female friend here, who is constantly with him through life. There is a bond of affection between them which death wont sever, it will only find them more closely together. The intelligence also says, if Tom had been more settled, it would have been better so far as he is concerned. But he is one out of a thousand.—Correct.

(To a Lady).—You have come a long way? Yes, from Felling. You are about to form a circle—in fact, it is spoken about? Yes. And you are going to put your medium into the cupboard. You will get materialisations and other manifestations.

There is an influence here of a person who died down a pit. He was a neighbour of yours, and you have given assistance to his children. It was only last week that you gave one of them a garment? Yes. Little do you think that when you cast your bread upon the waters that after many days it may return to you. Tell her that I thank her for the garment that she gave to my child.—Correct.

(To a Lady).—You are a stranger to this place and to Spiritualism, but you are not a stranger to the phenomena. You see things by what you call dreaming. You see occurrences before they take place—such as accidents. You are a natural-born clairvoyant, and you are not a Spiritualist.—Acknowledged to be correct.

General News.

It is now definitely arranged that Mr Matthews will leave England about the latter part of September or beginning of October for the United States. He is now leaving Newcastle for the South, and societies desirous of securing his services prior to his departure are requested to communicate at once as the time is limited. Address 22, Bromley Street, Nab Wood, Saltire, Yorks.

MIDLAND DISTRICT COMMITTEE OF SPIRITUALISTS.—At the conference of the above committee recently held in Leicester, the account sheet showed a balance of £9 9s 9d in the hands of the treasurer. The executive committee was re-elected, and the secretary authorised to write Messrs Wright and Howell with a view to engage their services during the incoming quarter. Considerable discussion took place at both sittings, and many suggestions were thrown out respecting the best method of working. It was decided that the next conference should be held in Derby.—E. W. WALLIS, hon. sec.

Mrs Richmond's meetings in Newcastle have been very successful. The attendance at all of the orations has been very fair. The subjects have been dealt with in the usual clear style, and with a flow of language that captivated and held spell-bound the audience. A fuller report is held over until our next issue.

In a leading article in the *Daily Telegraph*, a short while ago, an account is given which is scarcely less astonishing than Dr. Tanner's recent fast. The facts of the case are taken from the *Hanover Courier*, and it runs somewhat in the following strain:—A young lady, the daughter of the Mayor of Grambko, a village near Bremen, who is said to have been fast asleep since the second week in January, with the exception of a few hours of semi-wakefulness at intervals of from six to eight weeks. It appears that she lies in the most profound slumber, and entirely unconscious of all that goes on around her, night and day, reclining on her left side. Nourishment, generally in a liquid form, is duly administered to her, which she swallows without waking for a second. She is a pretty slender girl of a pallid complexion; but she does not lose any weight during her trance of from 40 to 60 days. It is needless to state that the father, who is in a good position, pecuniarily considered, would sacrifice anything to wake his daughter from this somnambulistic condition, but all efforts in this direction have proved of no avail. There are numerous cases of a similar character, which have taken place in our own country, and I recently heard of a lady who had been in this state ever since her confinement, but I have been unable, as yet, to have the fact corroborated. Perhaps, some of our numerous readers will be able to give some explanation of this wonderful power which sleep apparently possesses over the human frame.

BAZAAR AT GATESHEAD.—On Saturday afternoon last, Mrs Richmond opened the bazaar in connection with the Gateshead Spiritual Society. There was a very moderate attendance of friends, and the proceedings were not encouraging to those who have worked so long and so earnestly to make the bazaar a success. After singing a hymn, Mrs Richmond offered up an invocation, followed by a few remarks from the chairman, Mr Wilde, who introduced Mrs Richmond to the meeting. In a pleasant but very brief speech, the guide of Mrs Richmond referred to the pleasure it gave "Quina" to be present and open the bazaar, and said that though the numbers were small, it was preferable to meeting large numbers in magnificent halls and temples and being creed-bound. She would impress upon them to take a lesson from the flowers, to toil on and emit the fragrance of their teachings all round them. The chairman followed with a few observations, and hoped they would buy all the goods exposed for sale. The stalls were presided over by Misses Wood and Compton, and Mesdames Esperance and Fidler. The sales were very small. In the evening a concert was held and passed off successfully.

THE IMPIETY OF PRO-VACCINATION.—It is confessed by vaccinators that Jenner was totally mistaken in supposing that no vaccinated person can take the small-pox. Though many of them shamefully declare to the ignorant that vaccination is an easy and sure preventive, the leaders of vaccination flatly contradict them by placarding every village (at government expense, no doubt,) with earnest recommendation to be re-vaccinated, whenever small-pox is rife; and that, without any limit assigned of the time which the force of vaccination may be supposed to last. They dare not assert that it lasts seven years, nor five years. If you press them, they have to confess that in a bad season they cannot guarantee that a person vaccinated the previous year is really safe;—and then allege the damaging excuse that vaccinators are apt to be unskilful. Their whole plea for infant vaccination rests on the dogma (titly called impious), that a healthy infant is a focus of infection.—*Francis W. Newman.*

The *Consett Guardian* of August 21st, contained a repetition of the challenge from Rev T. Ashcroft to discuss Spiritualism and to produce phenomena on the platform. In the week following, a reply was inserted accepting the challenge to debate, and agreeing to produce phenomena if the Rev T. Ashcroft will produce the evidences of Christianity, and the same issue contains a lengthy response from Mr Mahony, offering to debate this Rev. Gentleman in any town, and, on his refusal to do so saying that he (Mr Mahony) will follow him and reply to his abuse against Spiritualism wherever he may go.

MRS. RICHMOND AT GATESHEAD.—The Temperance Hall of this town presented quite a pleasing appearance on Sunday evening last, when Mrs Richmond occupied the platform. The hall was crowded to excess by an attentive and appreciative audience. Mr T. P. Barkas, F.G.S., presided in his usual and effective manner. The subject of discourse was "The Dawning Light," and in the most eloquent terms Mrs Richmond's guides dealt with the theme to the intense delight of the vast company present. The proceedings throughout were of the most perfect nature, and afford a fitting answer to the blind prejudice of the Gateshead Authorities, who deemed a spiritualistic service a profanation of the Sabbath.

SOUTH AFRICA.—Mr T. Walker having kindly lent his platform to Mr and Miss Brown during their stay at the Cape, has made a tour to the Diamond Fields, where he is meeting with great success. The *Kimberley Advertiser* of July 14th, contains a very fair report of the lecture, and refers in kindly terms to the fervid eloquence of Mr Walker, and his pleasing style of oratory. The first lecture was "What is Spiritualism; and its mission to mankind." His many friends in Cape Town are anxious to see him amongst them again; and we are sure his friends in England unite in wishing him all the success his enterprising spirit deserves.

Under the head of "Spiritual Items," the *Macclesfield Advertiser* of August 28th, quotes a paragraph from the *Medium* to the effect that the gentleman who attacked Miss Wood when she visited Macclesfield in 1877, had called on the editor of the *Medium* and confessed that he was in the wrong, and that he would make an acknowledgment to Miss Wood when he had the pleasure of meeting her. We hope the gentleman will do so, and remove some of the injustice that lies before our much persecuted friend—Miss Wood.

The extraordinary nature of our contents this week and the pressure on our space have obliged us to keep over a highly interesting "control" recorded by A. T. T. P. This deals with the question of Irish Reform, and is from spirit "Richard Lalor Shiel." These articles that are engaging so much attention, and which have not appeared for reasons stated above, will reappear next week, and, we trust, be continued uninterruptedly in each succeeding number.

QUEBEC HALL.—On Friday, the band of workers met here at eight p.m., to develop the idea of utilising waste paper, and adopting measures for the happiness of aged persons. Full particulars soon. Seance to follow about 9:30. Saturday's seances are becoming very interesting. Sunday evening, a discourse at seven prompt.

A camp meeting will be held at Wrekenton, Co. Durham, on Sunday, Sept. 5th, services to commence at two and six p.m. The meetings will be addressed by Messrs Urwin, Westgarth, Burton, Robertson, the Editor of "The Herald of Progress," and others. J. Mould, Esq., will preside. The friends in the district are earnestly invited to attend.

The *Macclesfield Advertiser* of August 28th, gives a rather lengthy report of Mrs Richmond's oration in that town on August 23rd, and intimates that pressure of space compels them to hold over a longer report of Tuesday evening's discourse. The report is most favourable, and indicates more liberality in the tone of our secular press.

A correspondent writes:—"I will endeavour to make the *Herald of Progress* known. When I looked at the penworth I thought this is progress indeed, and felt quite astonished at the venture. It deserves universal support amongst Spiritualists. God speed it."

So many enquiries reach us as to how they can obtain the *Herald of Progress*, that we must say in return—order it from all booksellers. Messrs E. W. Allen, London, and J. Heywood, of Manchester, are wholesale agents.

ERRATUM.—By an oversight "Liverpool" was printed in our last issue over the paragraph relating to the "Society for the free distribution of literature," instead of Manchester, and our readers will oblige by noting the correction.

Mr John Ainsworth will speak at the rooms of the Manchester Association, Temperance Hall, Grosvenor Street, on Sunday afternoon next, at 2:30.

Mr Morse's subject at his usual monthly visit to Newcastle, on Sunday next will be "God," Society's Hall, Newgate Street.

TERM OF SUBSCRIPTION.

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

ANNUAL SUBSCRIPTION, 6s. 6d. IN ADVANCE.

RATES FOR ADVERTISING.

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

Short Advertisements for situations wanted or vacant, or miscellaneous wants, will be inserted at the rate of twenty words for 1s. per insertion—three 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, Blackett Street, Newcastle-on-Tyne.

PUBLISHING OFFICES—

Newcastle-on-Tyne: 29, Blackett Street. London: E. W. ALLEN, 11, Ave Maria Lane, E.C. Manchester: J. HEYWOOD, John Dalton Street.

The Herald of Progress.

FRIDAY, SEPTEMBER 3, 1880.

PUBLISHER'S ANNOUNCEMENT.

It has been suggested by our friends in various parts of the country that we should state the conditions on which the guarantee fund is conducted, as it would appear there are many who would willingly contribute to the support of the HERALD OF PROGRESS. In response thereto, we have pleasure in stating that our journal is conducted on a broad co-operative basis. It is really the property of the movement, and the books are open for the inspection of all guarantors. The guarantee fund is subscribed to in large or small sums by circles, societies, or individuals, and at any time they may feel disposed to do so. As yet, the directorate have only found it necessary to call in one-fourth of the guarantee fund, but the friends of the movement are respectfully invited to support the efforts being put forth. The HERALD has already done a good work, and is destined to do infinitely more in the future. Further particulars will be promptly supplied on application to the manager.

Recent "Exposures."

THE phenomena of Spiritualism being so far beyond the common and ordinary occurrences naturally and necessarily involve much close thought and observation on the part of the investigator. And though the laws involved and the agencies employed in their production are infinitely removed above our very highest conceptions, yet they must be approached in that same clear-headed and deliberate mode of procedure as characterizes every other scientific investigation.

In many cases, however, spiritualism has not been approached in that way. Its ranks are filled by men of all shades of thought, entertaining all kinds of belief from the most imaginative cast of mind, down to the most obdurate sceptic and dogmatist. And when we duly reflect upon these several characters and the influence they exert upon their surroundings, it is not surprising that we should receive on the one hand the most poetical and flowery descriptions of seances and occurrence of phenomena, and on the other the most positive refusal to recognise anything more than bare-faced trickery, as the explanation of these phenomena.

During the past week, we have been startled with

accounts of two "exposures" of Spiritualism; neither of which, however, will produce the least effect on the minds of practical Spiritualists, though they may shake the "faith" of the wavering and undecided; neither will in anywise tend to invalidate the genuineness of the phenomena formerly witnessed in the presence of the parties implicated. In fact, in the extreme poverty of our knowledge of Psychology and the complex and extreme subtle nature of the forces called into operation in the spirit circle for the production of phenomena, it were most unwise to pronounce judgment to the effect that in either case the mediums were guilty of any deliberate intention to deceive. And before the most talented observer could with safety imply such a stigma of reproach it is imperative that he be cognizant of the whole of the external forces at work, and thoroughly comprehend their operative qualities.

We have no desire to gag the mouth of Truth, or to place any undue interpretation on these unfortunate circumstances which have been the cause of these lines coming into existence. On the contrary, we confess it to be our duty to expose falsehood, and to denounce any attempt at imposition; but, at the same time, we feel it likewise to be our duty to make sure of the correctness of our judgment before committing ourselves to such a serious blunder as wrecking the character of a man or woman.

To the outside mind, there will probably be but one issue possible, and that being, that the mediums were guilty of impersonation. We do not say that the mediums were guilty or not guilty, for the reason that we are not in possession of sufficient data by means of which we might form an opinion. Certainly, looked at from the exterior, it would almost appear quite plain that either consciously or unconsciously the mediums played the part of spirit. Granting, then, that the mediums were guilty who is to blame? Mediums or sitters? For our part we incline to throw the whole responsibility on the sitters, and to exonerate the mediums from any blame in the transactions. And why? Simply because they did not use means to protect themselves against imposition. And in our opinion neither the squirting of cochineal in the one case, or the grasping in the other was sufficient to prove the practice of deception. If our reasons were solicited for this opinion, we would reply that we know so little of the instantaneous transposition of medium and "form," and are so totally unacquainted with the philosophy of materialisation, that the best informed amongst us must admit our complete inability to grapple with this mysterious and marvellous process of temporarily clothing the spirit-body with matter.

To the diligent and apt student, the lessons presented by these unpleasant occurrences in London and Newcastle-on-Tyne will be both valuable and significant, and afford a knowledge by which to guard against similar events in the future. Meanwhile, we counsel all our Friends to be careful in their enquiries, to understate rather than to exaggerate the phenomena of Spiritualism; to adopt means to guard both mediums and sitters, and to ensure the most satisfactory results. And future times will afford an explanation of these unhappy occurrences, besides showing the utility of them in the present and the purpose they serve in wakening us to a perception of our duties and obligations.

The very startling narration of facts which the first article in our present issue presents, contrasts most strongly with the account of seizure in another column. The recorder vouches for the accuracy and veritable truthfulness of what he records; and in a private note, says—"I will stand to all I have written as an unvarnished account of facts." Such testimony cannot be set aside as valueless, and, to the earnest Spiritualist, "exposures" only afford a lesson which we must lay seriously to heart.

THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE X.

Subject: Yoginism—Celestial Wisdom.

COMMENTS.

I have headed this scene, "Celestial Wisdom," as it follows in due state the preceding one on "Celestial Science."

These terms "Celestial Science," referring to the mental state where knowledge is obtained by a different process of acquisition, to that termed Spiritual Science, which is, by the exercise of the human intellectual faculty, when *enlightened* by what is called, the "Spirit of truth." In this stage, *reason* plays an important part, and a judgment, more or less correct, is formed by balancing one theory or proposition against another, and when there is no antagonism, *i.e.*, when the truth is seen to coalesce, if viewed from different aspects, then it is accepted as truth, and the mind is at rest, so far as the intellectual and rational faculties are concerned. This state then becomes "Spiritual Wisdom."

The still more interior degree, embraces Celestial Science, Celestial Wisdom, and Celestial Life: in which the intellectual faculty plays but a secondary part. The knowledge implied by these three degrees is attained by the exercise of a faculty termed *Intuition*. It is not a questioning of reasoning, for the mind assents at once, or otherwise, to what is revealed to it, either by action from within, or, by a revelation from without; and this state yields a joy and peace quite unknown by the others. This definition will aid the reader to comprehend the *three degrees*, so frequently referred to in these series, and which is constantly appearing in so many forms in this Ancient Philosophy.

The parallelisms of thought, if not the identical phraseology, between this ancient work and the Hebrew and Christian Testaments, come out with a startling rapidity; and, if it can be admitted, (and to an unprejudiced mind, it cannot admit of questions,) that the Sanscrit literature of India is the most ancient, then we are brought face to face with the original word of God! and when the mind can free itself from the fetters of prejudice, based upon ignorance, away goes the egotistic claim, for the Hebrew and Christian Record, to be received as the only and final divinely inspired Revelation of God to Man.

It is useless, any longer, to disguise or hide the plain and simple truth. In this very work, *The Bhagavat Gita*, and the *Mahabharata*, (of which it forms a part) together with the *Vedas*, (so frequently referred to as the "Sacred Word or Writings,") we have the *Bible of Bibles*: the source from which all the more modern ones are called. The verbiage is different, and possibly additions have been made from time to time, but the Truths, which one and all reveal, are identical. In fact, how can it be otherwise? Although the aspects, or standpoints, may be as numerous as there are individuals in human, spiritual, angelic, or deific forms, nevertheless, "Truth is one and the same," and cannot possibly be conflicting or antagonistic, and the reason that it *appears* to be so, is not in Truth itself, but the undeveloped state of the embodied human mind, which cannot grasp but an infinitesimal part, and that "little portion," (as Krishna states) is vested with a temporary importance that soon vanishes away when the larger and more comprehensive view is attained. In advancing to higher and more enlightened views of Truth, the difficulty and perplexity consists in *unlearning* so much of the past; and but few minds are prepared to make the acknowledgment that they had previously been in error.

I trust that I may not be thought to be an "iconoclast," fancying myself to be vested with a mission to uproot, cast down, and destroy all existing doctrines and theories, with the institutions erected upon the same. Such is neither my thought nor yet my work, and if, under Divine Providence, I am able to throw a light upon the past, and to bring that past forward, it is with a sincere desire to exhibit Truth, and I leave results; but I, for one at least, discard the old proverb, "where ignorance is bliss, 'tis folly to be wise."

Ignorance of thought and knowledge, is ever associated with selfishness and crime, and not until ignorance yields to true knowledge, (like the darkness giving place to light) can error in thought and action be avoided, and every one who discovers

Truth, in whatever degree or of whatever character, adds his quota to the ultimate perfection of the race.

It is a moot question among even theologians, whether the Old Testament (as the Hebrew Record) is called, does teach the doctrine of the Resurrection, or of a future life at all. Strange, indeed, that that which is so reverentially regarded (by many), should be silent upon this all-important question; and even in the New Testament itself, although it does teach and refer to it, yet it is hardly more than the bare mention, that there is a future life, and that the condition of the future depends upon the present life; but the still disputed question, among Christians, as to what is taught concerning the Resurrection, is proof positive that its teachings are anything but clear upon this subject.

Nearly all are in the dark as to what is meant by the "Resurrection," as to the mass, it is inconceivable, that man can live without a physical body. Although the present modern phenomenon, accompanying the wave of influx from the world of spirit to the world of matter, proves beyond all cavil or dispute, that human beings do survive physical dissolution, and are the same actualities as previously, but without a physical or material envelope, yet, strange to say, men reject the evidence, and none more so than those whose very business and profession is to teach others this glorious truth and fact. But so it is, and the reason, to the thoughtful mind, is not far to seek. This ancient "Gospel" teaching, as contained in the work I am engaged upon, gives forth no uncertain sound upon this all important question, and as such it stands without a doubt, above even the modern Bible.

As referred to in prior comments, it were quite impossible to give the specific meaning to each of the states and personifications referred to in this ancient work, without a proper knowledge of the system of which these allegories are the outcomes in words, so that I can only give general interpretations, from a spiritual standpoint. But this I find very clearly brought out, *viz.*: that the whole is resolvable by the application of the grand spiritual "Law of Correspondences," and viewed from the spiritual aspect, and interpreted thereby, *all* forms one harmonious whole.

The base of Spiritual Truth rests on Natural phenomena; and by a knowledge of this, the embodied human spirit may read its own birth and career while in such conditions, and also its future destiny,—not in written form,—but inscribed by the "finger of God" in the realm of Nature, lighted up by the brilliants of the skies, and in-filled with life by the ever present majestic central orb of our solar system.

Solar, Sidereal, and Planetary phenomena are the origin and base of every religious system under the Sun, and, although now it is rejected as an idle superstition (forgive the word), yet the time will come, when the divorce between scientific and religious truth will be brought to an end, and then the harmony of Truth in every degree will be seen and acknowledged.

Astro-masonry is an intellectual science, as yet but obscurely understood, and, consequently, but little appreciated, and yet, without it, spiritual wisdom cannot be attained. I mean by the Astro-masonry, the science of interplanetary and solar influences, and the knowledge of what these influences are, and from whom they proceed, and also the purpose to be attained thereby, by such action upon the earths and their inhabitants of our system.

To use a masonic phrase, this scene belongs to one chapter of "The Royal Arch" degree, including both the northern and southern arcs (or arches), the lower one representing the state of obscurity and darkness, being an inverted form of the higher one, the points of junction being at the vernal and autumnal equinoxes. The secret of the Royal Arch degree is nothing more nor less than a state of enlightenment and life accordant thereto, corresponding to the summer solstice.

If we map out a celestial chart, marking the constellations through which the sun passes in his (apparent) annual journey, and *personify* those : astellations according to the influences experienced on the earth, as that progression is made, we have the secret made manifest, and the knowledge is ours as to the personalities, scenes, and revelations of all sacred writings.

I wish to impress the reader that "personifications" are not "personalities," but, *appearing* as if they were persons or individuals, the intention is to teach us that these influences states, and verities, have a specific relation to every human being, and thus, to awaken the spirit atom, embodied in flesh, to a consciousness of its own dignity, and thence claim what is its

own by virtue of its birthright, and end, methinks, worthy of all the labour involved in the process of its acquisition.

This "Scene" is pre-eminently a revelation of truth from a very interior standpoint. The literalist, who looks upon the references to animal, human, angelic, and deific action, will regard the allegories as idle fancies and superstitious legends, unworthy of the intellectual scientific attainment of the present time. With such I am not concerned, but rather with those who yearn for some criterion of knowledge, whereby they may be assured of the hope that is within them, and that belief may advance to knowledge and hope replaced by fruition.

The four states, animal, human, spiritual and angelic, form the crown of all—the deific; and these are represented in nature by the four seasons, winter, spring, summer and autumn; and if we give the three degrees to each state, or phenomenally, the three months to each season, then we have the twelve states, represented by the twelve signs of the Zodiac, or the perfect cycle of the spirit's progress from the animal to—the God! This state, called the Deific State, is as high as present humanity can conceive of or comprehend.

I cannot conceive of human language more forcible to express the "all life" power, than is used at the commencement of this scene. It manifests itself from the highest order of angelhood (the Sura's), even to the animal forms, and shows that there is but one life, and that life is received from a source of which the Solar Orb is the symbol and representative in outer nature; without that, neither the most intellectual philosopher, nor the tiniest insect or animacule could exist for a moment; and, as physical and material life cannot be dissociated from the Sun, neither can the human spirit atom be cut off from its source, of which it forms an integral part. Darkness is not with the Sun; cold is unknown to the solar orb; it is only the earth and its inhabitants that are conscious of such experiences, even so, the spirit while embodied, and, "of the earth, earthy," is only conscious of what is called good and evil, love and hate, truth and falsity.

Knowledge is power! and when knowledge and wisdom are combined with love, then the true "Salvation" is attained, no longer will the doctrine of salvation by faith be taught, but as Krishna unfolds, when mankind learn the truth—

"That I alone

Am Mighty Lord of all the earths, and inmost principle of life, That no beginning has (then they), are saved from sin and all iniquity." And by the time that the spirit atom has journeyed through all the states allegorised in this scene, it will have advanced to the angel state, and will know itself and all as expressions of The One Life.

The Christian legend of "Christ and his favourite disciple John," is antedated in this very scene; for Krishna read Christ and for Arjun read John, and you have the same personages. The parallel is too striking to be lightly passed over. The acknowledgment of Arjun, as to the exalted divinity of his Krishna, (or Christ) is but a variation of the testimony of John to his Christ.

John says, (speaking of the coming of Christ)—"There are three that bear record in heaven,—The Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth,—The Spirit, and the Water, and the Blood, and these three agree in one."

Arjun, (speaking of the coming of Krishna) says—

"The Rishis, and the Derashis,

Also, the prophet Narrada did speak and of thy coming tell." Which three are the heavenly testifiers, and the three earthly ones are "The Asita and Derala and Vyasa (Recorder chief) Their testimonies bear to thee."

When the proper names are interpreted in both cases, they are found to express precisely the same meaning, as see note at foot referring to these proper names.

Another not less important truth is revealed respecting the origin of inspired scriptures and their authors. As John states, "there are three that bear record;" so in this, there are three that bear record, summed up in the third or last of the three. The Vyasa simply means Arranger, Compiler, or Recorder. But "Recorder" is a title, not a name; and what is not a little singular, the Vyasa was supposed to be named Krishna, Derapaen, Vyasa, and these included the Revelator and the one who recorded the revelations. This is the true secret of the composition of sacred scriptures. One or more individuals collect the utterances of Intelligences (to Spiritualistic adepts this process is well

known), and reduces them to written form, but very wisely they (the Recorders) keep their own personalities in the shade, knowing that they are but the earthly instruments used by Spiritual and Angelic Intelligences for the purpose of conveying to their fellows the knowledge of spiritual verities and time-enduring truths. Such is the history of Bibles, and the manner of their publication.

If there is any *literal* truth in this ancient work, it would appear that even in that far back period in human history, "prophecies" were extant regarding the expected Coming One! And, according to Arjun's acknowledgment, Krishna was the fulfilment of that long-anticipated event, and the Messiah stood before him incarnated in the flesh. Unless the whole work is an imposition from beginning to end, there can be no question but that alleged by Christians to be a fulfilment of the only true and ancient "Word of God," was antedated three thousand years before "Jesus the Christ," and hardly one circumstance as narrated in the so-called genuine, as well as apocryphal Gospels, but finds its counterpart (I say, original) in the ancient Sanscrit Literature. I leave this statement with the thoughtful reader, who will have met already in this series with quite sufficient to awaken doubts as to the actual historical truth of what has been, and is so generally received as literal history. When this truth is recognised, viz., that all these classes of writings, *without one exception*, are not literal history, but symbolic and allegorical records, in language well understood by those who developed the system, and understood by some even at the present day, then, the ecclesiastical systems of modern times must of necessity undergo a revolutionary change.

But who is prepared to part with all (preconceived opinions, social status, and acknowledgment of ignorance, if not of possible vested interests) for the sake of "Truth?" I wonder if the thousands of devout souls who reverentially read their Bibles as the only and veritable "Word of God," ever stop to consider what this saying means, "So, likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." It means all, and more that I have hinted at in preceding paragraph.

The multiplied forms in this scene, in which Krishna states that he is manifested, when interpreted, is allegorical of the Sun's passage through the Zodiacal constellation, as I have already shown; and manifests the creative energy, or, in other words, it gives an account of "Creation," not dissimilar to that contained in the opening chapters of the Old Testament, only, that the one is much richer and fuller of the two, as this makes the full circuit, whereas the other ends with half. This contains the twelve signs or months, the other only gives the six signs or months of the summer solstice.

Had the late Hugh Miller stumbled upon the real meaning of the six days of creative work, instead of trying to reconcile the written with the unwritten (nature) word of God, he would most probably have been saved years of mental suffering and anxiety, which ultimately issued in an untimely end of his mortal career.

The six days of Creation, as recorded in the Hebrew Record, are not six literal days, nor yet epochs of time, either geologically or any other scientific manner of understanding; they are simply, and in truth, a representative of the process of regeneration (understood in more senses than one), symbolised by the period of *six months*, from the point where the sun crosses the vernal equinox, to the point where he crosses the autumnal equinox, and during which period, from apparent chaos or void, the seeds had been sown, grown, ripened and harvested, after which, as the sun declines, the bearing fecundity of the earth ceases while he performs the journey of the southern arc, in the six months of the winter solstice, when the reformation and regeneration is again annually renewed. I close with quotation from the Old Testament, which has its parallel in this scene, and with which it closes. The reader cannot fail to see the close resemblance, and that both speak of one and the same thing. See Genesis, 1 and 31—"And God saw everything that he had made, and behold it was very good, and the evening and the morning were the sixth day, and God blessed the seventh day and sanctified it, because that in it He had rested from all his work which God created and made."

KRISHNA—

This, having done, I from my labours ceased, and now I take my rest!
(To be continued.)

SEIZURE AT MRS. ESPERANCE'S SEANCE.

We are sorry that the interests of Truth should have compelled us to chronicle the very unhappy and unfortunate circumstances which transpired at Mrs Esperance's Seance on Tuesday evening, Aug. 24th. It is always pleasant to record the success that we attain to, and most unpleasant to refer to mishaps or circumstances reflecting upon the individual character of one or more individuals; but our duty as impartial and independent retailers of news demand that we give to our readers an exact statement of what took place on the evening in question, leaving the interpretation to themselves.

On the evening before-named, the circle met as usual, though there was a larger attendance, owing, perhaps, to the fact that Mrs Esperance was to leave England on the 1st inst. The opening ceremonies were gone through, and, in a little while a "form," said to have been "Yolande," appeared. After signalling for the pitcher from which the spirit produces the flowers, the "form" proceeded around the circle, distributing flowers to the sitters. On reaching the centre of the company, a person who was sitting facing the cabinet, grasped the "form" by the wrists of each hand, upon which the "form" dropped the pitcher, and shrieked most loudly. A struggle ensued between the "form" and the person who laid hold on it, which caused considerable commotion in the circle. Some shouting "Raise the light," while others exclaimed "Put it out." Eventually, the "form" escaped from the grasp, and retired to the cabinet. This being over, exclamations of indignation were now expressed by many of the sitters to the person clutching, mingled with "Put him out!" and "Take his name!" At this Mrs Esperance spoke out in an excited tone, "I know his name; they call him Ward; he lives at the Felling Shore!" Mr Ward then left the room, and the circle was reconstituted, but after waiting some considerable time, no results were obtained; and the circle dispersed cogitating on the events of the evening.

The above account was furnished by two sitters at the seance, and, knowing their veracity, we have recorded the occurrence in their own words. But, as may be expected in a time of so much excitement, the reports vary, and from another source we have the following:—

When the "form" was distributing flowers, and had proceeded to the centre of the circle, a seizure was made, the pitcher was dropped, and loud shrieks were sent forth. Some one called out to raise the light, which, on being done for a moment, we distinctly saw that it was the medium. A member of the circle came up and released the "form" from the grasp that held it, and carried it into the cabinet, placing it on a chair. On doing so, however, he felt that the breast and arms were bare. The "form" pushed him away, and, when he returned, he found the medium sitting in the chair with her dress as usual.

Mr Ward, the person who made the seizure, said he was confident it was an impersonation, and that he could not resist the impulse to check the proceedings. He is a Spiritualist of some years experience, and has attended Mrs Esperance's seances since their commencement.

We have now stated fairly, as far as our knowledge goes, the whole occurrence as represented to us. We cannot vouch for either statement, and we are not in a position to offer any comment. Having stated the case from the principal witnesses, we must leave it to our readers and future knowledge to afford the key of explanation to these unhappy events.

MISS WOOD'S SEANCES.

Sir,—Experience might have taught that from the many unfortunate exposures that have occurred in connection with phenomenal spiritualism that those concerned in the investigation thereof would have shown a considerable amount of precaution in regard to its presentation before the public. We, who have carefully and scientifically investigated the subject know this, that its presentation to our senses is surrounded by conditions of such a super-subtle character, as to preclude the possibility of its being examined thoroughly and satisfactorily, by any of the common methods of observation—more especially by the slipshod method obtaining among our well-intentioned but miserably defective investigators. Consequently, as I have just premised, the phenomena being surrounded by such difficult and subtle

conditions necessitates an equivalent scrutiny wherein the investigator will have so carefully and satisfactorily tested its value as to constitute it an undeniable fact, and not a doubtful faith that may trick us, and dishonour a medium by leaving an open door where imposing spirits, in or out of the flesh, may enter and filch our most cherished possessions.

Now, I am sorry that so many of our mediums are inflated with the conceit to think that those they invite to investigate the subject should be content and thankful to receive the verities of spiritual phenomena through the vehicle of their personal integrity; we might as well leave the investigation alone, and content ourselves with the testimony of hearsay, or accounts of supernatural visitations recorded in the Bible, Koran, Vedas, Zendavesta, and the like. It is supremely ridiculous, and argues either an over-supply of ignorance or assumption—or both. More than this, I hold the advisers of such mediums to be equally, if not more culpable than they are, by the encouragement of such an indiscreet mode of examination, which is neither investigation or anything else, but a discreditable blind leading of the blind; which proves nothing but the assinine proclivities of those that are hoodwinked by the like, and the profound gullibility of the human race. Let us believe the less—be it ever so little—so that which we do possess may be undeniable truth.

Therefore, I hold to tests—full, complete, ample tests—that will ignore the medium altogether as an active factor in the consideration of the problem, so that we can guarantee the fact, when anything does occur, that there exists an operative agency external to the medium and sitters. Such a seance I had the pleasure of attending on Sunday morning last, at the rooms of the Newcastle-on-Tyne Spiritual Evidence Society, Weir's Court. The meeting was a large one. Among the visitors were strangers from Tynemouth, Shields, Ouston, Pelton, Sunderland, Hartlepool, Yorkshire, London, and Scotland. Two visitors came forward and securely screwed the medium (Miss C. E. Wood) into the gauze cage, which is firmly fixed into the corner of the room, and extending from floor to ceiling. After singing for some time, a form presented itself, which seemed to recognise a gentleman in the circle; after this, another form appeared, which moved in the direction of several sitters whom it seemed to recognise, and who professed to satisfactorily recognise it, while its movements and deportment indicated beyond doubt that the form was familiar with and to them. The child-guide of the medium, "Pochia," was the next to present herself, and chatted with us and dispensed her favours in her usual interesting manner. As she was retiring, her garments slipped from her grasp, and discovered a short black chubby hand and arm, which she allowed me to feel, and which, as far as my sense of touch could calculate, was of a similar nature with my own. As she retired, a form known as "Lilly," presented herself, and at the request of some of the sitters, placed herself about two feet from the left of the cabinet, and dematerialised, leaving only a small grey looking patch visible on the floor. In a short time a movement was observed with the material, which gradually began to enlarge, taking a conical shape, spreading in bulk, and by jerks rising higher and higher in stature, until it partook of a similar tall, slim proportion as when it first appeared in our midst. It moved over to the right where I was sitting, and laid a hand upon mine which was of a palpable human form, and of a similar temperature to my own; after this retired within the curtains, "Prophet," an American Indian guide of Mr Matthews, who was with us, skipped from the cabinet, and gesticulated considerably, grasping some one's hand with his strong grip, and quickly disappeared. I may state that a few of us at the right end of the same circle, had the pleasure of observing a reflection of light (proceeding from the chimney) through the centre of the figure as it appeared to loose its substantiality during its dematerialisation; and again, as it built up before us we could perceive all the while between it and the curtains, a narrow strip of white paper that is affixed to the wall from the floor upwards. In fact the seance, as a whole, satisfactorily demonstrates to the mind, as far as human sense can demonstrate, that the power witnessed took place entirely separate from any known or understood law. During the whole of the sitting, we had a light equal, if not superior, to the average of seances. At the conclusion, the two gentlemen who screwed the medium, examined the fastenings, and stated they found them unaltered and secure. The seance speaks for itself, and needs no further comments.

HENRY BURTON.

Echoes from the Outer World.

[COMPILED BY "VOLVOX.]"

Perspective of the opposition that has ever been offered to the truth of spirit manifestation, whether in the form of dreams, visions, apparitions, ghosts, and the like, mankind, with all their boasted incredulity, have clung to traditions and superstitions, while "a true ghost story" is as seriously relished by the hard-headed sceptic of to-day as ever it was by the gullible gosseling of the past. Now, the testimony of the past, together with our knowledge of the present, evidences the fact that as such things are so, as they are testified of, it is reasonable to suppose they have been, therefore, as there is such a quantity of credible records floating about the world, pertaining to the unseen, we think that to some extent we might utilise the pages of this most excellent journal, in gathering together well attested accounts of those strange visitations of the spirit that the past, as well as the present, so amply and so variously present to our notice.

There is recorded in "Aubrey's Miscellany," an account of a strange circumstance that occurred with the celebrated Earl of Roscommon. When a boy, about ten years of age, while staying at Caen, in Normandy, with his governor Mr Rollis (afterwards secretary to Earl Stafford), who, along with the relatives of the young noble, testified to the fact. He took a madly extravagant fit of playing, leaping, getting over the tables, boards, &c., "He was wont to be sober enough," they said, "God grant this bodes no ill-luck to him." In the heat of this extravagant fit, he cried aloud, "*My father is dead.*" This stagnated the whole family from its strange abruptness, together with the peculiar conduct of the boy. A fortnight after this, news came from Ireland that the father was dead.

There is a remarkable dream of Charles the [Second, when a young boy, which is recorded by Dr. Lightfoot in his M.S.S. One night the young Prince awoke in a frightful passion and much disordered. His tutor, Dr. Duppa, who slept in the same chamber, got up to quiet him, asking what was the matter. He said his grandfather—James the First—had appeared to him. After some considerable soothing, he was got to sleep again, but after a length of time, he awoke, crying more fearful than before, and told the doctor and others that came about him—*My grandfather appeared a second time to me, and told me he had left my father three kingdoms, but my father would leave me none.* This proved true in twelve years.

[The compiler of these "Echoes" would be glad to receive well-authenticated cases for publication, either from personal testimony or from established records. Communications to be addressed to this office.—Ed. H. of P.]

Open Council.

Full scope is given in this column for the discussion of all questions conducive to the welfare and happiness of humanity. The Editor does not hold himself responsible for the opinions herein expressed.

NOTICES TO CORRESPONDENTS.

Received—"Appeal," to be published in our next. "Reply to Rev. W. W. Howard," from E. W. W. and M. C.

Several other interesting articles have been received, and much of permanent interest to our readers we are obliged to withdraw in consequence of pressure on our space. We ask for the kind indulgence of our many friends.

THE AFFAIR AT NEW BRIDGE STREET, NEWCASTLE.

The capture of Mrs Esperance, personating a spirit, is a painfully vivid illustration of the utter worthlessness of the careless, but so-called "spiritual" methods, of investigating occult phenomena. Here is a circle mainly composed of as true-hearted men and women and sincere believers and hard workers in the movement as is to be found anywhere. The seance was opened out with an invocation, not in any merely formal manner, but in a thoroughly zealous and fervent spirit, and throughout it was conducted with such quiet propriety and decorum, that I fully believe it had a beneficial influence in checking a spirit of frivolity that sometimes characterises other circles held in the town. The warmest and kindest feeling existed between the

circle and the medium, and did all absolutely confide in the good will and ability of the spirits to procure self-demonstrable phenomena, or, as it is termed, allowed the spirits to give their own tests; they followed the pernicious advice of a self-constituted but most incompetent and unwise counsellor, and abandoned all tests or precautions, which, if they had adopted, they would have been saved from the sting of disappointed feelings they are smarting under to-day, and the medium would have been sheltered from the charge of committing fraud and deception.

That Mrs Esperance is a medium, none will doubt, who have taken any trouble to ascertain the fact. Her mediumship, however, is one thing, and the reports of her seances which have appeared in other columns, is a totally different affair. The woman has been wrecked by her friends, writing, not actual occurrences, but grossly palpable exaggerations—airing their own distorted fancies behind her mediumship, which has now to suffer for their reckless folly, in desiring to dazzle the world with accounts of wonders that never had any existence outside of their own misshapen heads.

Spiritualism, however, has sinews strong enough to withstand the rude shocks to which its unwise devotees expose it—other means than the so-called but falsely named "spiritual methods" are in operation to rescue from oblivion a truth it were better to leave alone than allow to pass into the sole custody of it may be a well meaning but ignorant mob. Those means are the adoption of expedients which are inoffensive to the most sensitive of mediums, though sufficiently effective to differentiate the phenomena occurring in their presence, but without their active agency. In illustration of these superior means, we have just to refer to the conclusive experiments recorded in Professor Crooke's "Researches," and, assuming all our own enquiries turned out absolutely worthless, which is very unlikely, and granting his capabilities to investigate and his sincerity in recording accurately, which few will question, we have there a record of a series of such singular phenomena, which cannot be reasoned out of existence, even if the medium was subsequently caught consciously personating a spirit, and transcending the highest human wisdom to explain, and if we have not patience enough to continue the clue or wait for further evidence, and must, perforce, have an explanation, involving an intelligent agent in the actualization of the phenomena, we may be logically bound to admit the interposition of supermundane intelligences, but it would be as well if those who are bent on believing in and nothing else than spirits, rather than human beings with other opinions of the matter, would endeavour to realize a few only of the obstacles and obligations involved in the adoption of this theory. And we suspect they would soon learn to prefer the solid ground work of sober fact, and gladly abandon those habits of mind which they ignorantly fancy are foregleams from the supernal spheres, but which is too frequently, as Professor Tyndall describes it, "Intellectual Whoredom."

The man who loudly prates about spiritual methods, is to be avoided as we would the plague if we find his practice is not in accordance with his professions; for, under shelter of the spiritual, he hoodwinks the ignorant, using them as tools to accomplish his own selfish ends, and he libels and slanders the intelligent who, discovering his dark purposes, mark their disapproval of his vicious methods by insisting on all coming in contact with truth in their own way rather through his mediation.

VERITAS.

I was talking with a gentleman, the other day, and says he, you would not catch me at any of your seances! Why, you allow the medium to go inside the cabinet, and she can manufacture ghosts and play the fool upon you to her heart's content. It took me about an hour to prove to this old gentleman that there were very few among Spiritualists who would be befooled by any medium, and I endeavoured to prove to him that in order to save themselves from being imposed upon, and also to save the medium being looked upon as an impostor, it was necessary to place him or her under such conditions that they were of themselves wholly incapable of causing the phenomena which was produced. However, he could not see it. In his idea, every one who believed in Spiritualism was either a fool or a knave. This short conversation demonstrated forcibly to me the great desirability of having the medium under test conditions, both for their own as well as the sitter's benefit.

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:—

Newcastle-on-Tyne Spiritual Evidence Society,

3, WEIR'S COURT, NEWGATE STREET.

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

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

LECTURES FOR SEPTEMBER.

Sunday, Sept. 5...Mr J. J. Morse...Trance Address...at 6:30 p.m.

Monday, " 6... do. do. at 8 p.m.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10:30 a.m...."Form Manifestations," Miss C. E. Wood

Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood

Wednesday, 8 p.m....Class for 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.

Ashington Spiritual Society.

Secretary, Mr. G. Scott, Ashington Colliery, Northumberland. Circles for Physical Phenomena, Trance Speaking and Clairvoyance meet regularly. Improvement Class meets on Sunday Evenings, at 6:30.

Excelsior Society of Spiritualists.

Scotland Gate, near Morpeth. Sec., Mr G. Hall, Choppington Colliery. Circle Meetings every Monday and Thursday, at 7 p.m. United Gatherings of the whole Circles on first Wednesday in the month, at 7 p.m.

Cardiff Spiritual Society.

Heathfield House, 1, West Luton Place, Cardiff. Pres., Mr Rees Lewis. Hon. Sec., Mr A. J. Smart. Sundays, Public meetings, at 6:30 p.m. Wednesdays, Developing Circle. Thursdays, Materialisation, or Physical Manifestations. (For Members.)

Great Yarmouth Association of Investigators into Spiritualism.

Sec., Mr R. R. Dale, 3, Waterpark-ter., Southtown-rd., Gt. Yarmouth. Sundays.—Instructive Seances, at which Discourses are delivered. Tuesdays—Investigators' Seance. Thursdays—Development Seance

Leicester Spiritualists' Society.

Sec., Mr Wightman, 56, Cranbourne-street, Leicester. Sundays, Public Services, 11 a.m. and 6 p.m. Thursdays, for Members only, 8 p.m.

Manchester and Salford Spiritualists' Society.

268, Chapel-st., Salford, Manchester. Hon. Sec., Mr J. Campion, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6:30.

Walsall Spiritual Society.

1, Exchange Buildings, High Street, Walsall. Sec., Mr Thos. Blinkhorn, 16, George-st., Walsall. Sundays, 11 a.m., Meetings for conversation; 6:30 p.m., Trance Addresses. Collection at close. Mondays, 8 p.m. Public Seance; non-Members, 3d. Tuesdays, 8 p.m., Development Circle. Wednesdays, 8 p.m., Physical Phenomena. Members only.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2:30. Pres., R. Fitton, Esq., 44, Walnut-st., Cheetham, Manchester. Sec., Mr Braham, 329, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7:30, when trance discourses are delivered. Medium, Miss E. A. Hall.

PLAN OF SPEAKERS FOR SEPTEMBER.

September 5.....Mr Atsworth | September 19.....Mr Tetlow
" 12.....Mr Wright | " 26.....Miss E. A. Hall

Nottingham Association of Spiritualists.

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

Hon. Sec.: Mr. Yates, 39, Lower Talbot Street, Nottingham.

On Sunday morning at 10:45 a Circle for Development.

Sunday evening at 6:30, Public Trance and Normal Addresses are given.

A Seance is also held on Thursday evening at 8 o'clock.

Goswell Hall (London) Sunday Services.

290, Goswell Road. Sec., Mr W. Towns, 1, Albert Terrace, Barnsbury Road, N. Sundays—Conferences, 11 a.m.; Lectures, 6:30 p.m.

Glasgow Association of Spiritualists.

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson. Hon. Sec., Mr. J. McG. Muir, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11:30, at which Readings from the spiritual teachers of humanity are given and discussed. Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

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 September.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2:30 & 6 p.m. Sec., R. Jarvis, 30, Paisley Street
September 5...Mrs Illingworth, Bradford | September 19...Mr J. J. Morse, London
" 12...Miss Harrison, Shipley | " 26...Mrs Jarvis, Bradford
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)September 5...Mrs Butler, Bingley | September 19...Mr Armitage, Batley Carr
" 12...Mr W. Pell, Stanningley | " 26...Mr W. Farrar, Pulesey
" 17...Mr J. J. Morse, London
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.)
Sec., C. Poole, 28, Park Street.September 5...Mr Armitage, Batley Carr | September 19...Miss Harrison, Shipley
" 12...Mrs Hollings, Churwell | " Mrs Butler, Bingley
" 14...Mr J. J. Morse, London

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

September 5...Mr Blackburn, Halifax | September 19...Mrs Butler, Bingley
" 12...Mrs Jarvis, Bradford | " 26...Mrs Hollings, Churwell
" 13...Mr J. J. Morse, London

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

September 5...Mr W. Pell, Stanningley | September 19...Mrs Dobson, Batley Carr
" 12...Mr Armitage, Batley Carr | " 26...Mrs Illingworth, Bradford
" 16...Mr J. J. Morse, London

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

MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m. Sec., Mr. Jos. Ward, Cross Hall.

September 5...Mrs Jarvis, Bradford | September 19...Mrs Hollings, Churwell
" 12...Mrs Dobson, Batley Carr | " 26 Mr W. Pell, Stanningley
BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2:30 and 6 p.m.
Sec., C. Illingworth, 4, Lindum Terrace.September 5...Miss Harrison, Shipley | September 19...Mr W. Pell, Stanningley
" 12...Mrs Butler, Bingley | " 26...Mrs Dobson, Batley Carr
" 15...Mr J. J. Morse, London

Lancashire District Committee.

LIVERPOOL.—11:30 and 6:30.

Sunday, Sept. 5.....Mr J. C. Wright | Sunday, Sept. 19.....Mr J. C. Wright

" " 12.....Mr W. Johnson | " 26.....Mr W. Johnson

NEW MILLS.

Sunday, Sept. 5.....Mr John Lithgow | Sundays, Sept. 12, 19, 26...Local Speakers
HEYWOOD.
Sec., Mr Wilde, Queen-st., off Market-place, 10:30 and 2:30.

Liverpool Psychological Society.

Perth Hall, Perth-street, West Derby-road. Services every Sunday—Morning, 11 o'clock; Evening 6:30. Monday Evenings, 8 o'clock. H. Morris, Hon. Sec., 35, Cobden-street, Everton-road.

British National Association of Spiritualists.

38, Great Russell Street, Bloomsbury, W.C. Secretary, Miss C. A. Burko

South London Meetings.

8, Bournemouth Road, Rye Lane, Peckham, S.E. Wednesdays, Seance at 7:30 for 8 prompt. Address, R., as above. Contributions voluntary. Seances also on Sundays, occasionally, by arrangement.

Marblebone 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, Lecture at 8 p.m. Wednesday, Members' Seance, at 8:30. Sat. evening, public Seance. Mrs Treadwell, medium. Admission 6d.

Hackney Spiritual Evidence Society.

6, Field View, London Fields, Dalston, E. Mr C. R. Williams, Sec. Miss Barnes, Medium. Sunday, 10:30 a.m., Form Manifestations; 7 p.m., ordinary Seance. Tuesday, 8 p.m., Physical Manifestations. Every other evening, except Thursdays. Strangers required to send notice.

MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE.—September 5 and 6. BRADFORD (Manchester Road)

SOWERBY BRIDGE.—Sept. 12

Sept. 19

HALIFAX.—Sept. 13

BELFERS.—Sept. 23

BRADFORD.—Sept. 14

LONDON.—Sept. 26

BINGLEY.—Sept. 15

GLASGOW.—October 10 and 11

BATLEY CARR.—Sept. 16

KEIGHLEY.—October 17

BOWLING.—Sept. 17

MANCHESTER.—October 24

MR. MORSE is open to Engagement in all parts of the kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS' APPOINTMENTS.

Nottingham, Sept. 5th and 6th.

Newcastle, Sept. 19th and 20th.

Belper, Sept. 8th.

Barron-in-Furness District, Sept.

Sheffield, Sept. 9th.

25th, 26th, and 27th.

Stamford, Sept. 12th and 13th.

Mr Wallis is open to engagements in all parts of the kingdom. For terms and dates address him at 338, St. Ann's Well Road, Nottingham.

SPECIAL NOTICE.

A GENERAL CONFERENCE OF BRITISH SPIRITUALISTS

WILL BE HELD IN THE

TEMPERANCE HALL GROSVENOR STREET,

MANCHESTER,

ON SUNDAY AND MONDAY, OCTOBER 24TH and 25TH, 1880.

Executive Committee :

Mr J. LAMONT, Liverpool | Mr R. FITTON, Manchester
 Mr J. CHAPMAN, " | Misses BLUNDELL, "
 Mr C. PARSONS, Rochdale
 Mr J. SUTCLIFFE, "
 Mr JOHNSON, Hyde.

Hon. Sec. :

Mr. J. J. MORSE, London.

The Conference will extend over Two Days.

ORDER OF PROCEEDINGS :

SUNDAY, OCT. 24TH.

10:30 a.m. Trance Address..... Mr J. C. WRIGHT, Liverpool
 2:30 p.m. " " ... Mr W. H. LAMBELLE, Newcastle
 6:30 " " " " Mr J. J. MORSE, London

It is expected that Messrs W. Stainton Moses, J. Mould, and A. T. T. Peterson (A.T.T.P.) will severally preside over the above Meetings.

MONDAY, OCT. 25TH.

Conference will assemble at 11 a.m. and 2:30 p.m., when Papers will be read and discussed, and the question of National Unity considered. Papers on the undermentioned topics are requested. All Papers to be sent to the Hon. Sec. on or before Oct. 11, 1880 :—

The Principles of Spiritualism.
 Is Spiritualism a Public Movement?
 Are Paid Workers requisite for the promotion of Spiritualism?
 Ought Spiritualists to constitute themselves a party in the State?
 Is a National Federation desirable?
 The Future Work of Spiritualism.
 Mediums, and how to use them.
 Trance Speaking : its Value.
 Evidences of Healing Mediumship
 Why is Spiritualism not held to be respectable?
 Local Societies : their work and its value.
 District Organisations : their Objects, Constitutions, and Agencies.
 What are we doing for our young?

AT 5:30 P.M.

A TEA PARTY AND CONVERSATION WILL BE HELD
Tickets, 1/- each.

Further information can be obtained from the Hon. Sec., J. J. MORSE, 22, Palatine Road Stoke Newington, London, N.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON—Sept. 26—Goswell Hall, evening at 7. Subject: "Mediumship, the True Foundation of Spiritualism."
 DALSTON ASSOCIATION—Thursday Sept. 30—Annual Meeting

NEWCASTLE—October 3 and 4
 GLASGOW—October 10 and 11
 KEIGHLEY—October 17
 MANCHESTER—October 24 & 25
 BELPER—October 26

MR. MORSE is open to Engagement in all parts of the kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

MR. E. W. WALLIS' APPOINTMENTS.

Ulverston, Sept. 24, at Mr Crewdson's
 Dalton-in-Furness, Sept. 25
 Barrow-in-Furness, Sept. 26 & 27
 Nottingham, Oct. 3 and 4
 Belper, Oct. 6

Birmingham, Oct. 7 (probably)
 Fa'mouth, Oct. 10 to 18, inclusive
 Devonport and Plymouth, Oct. 19 and following days
 Halifax, Oct. 31 and Nov. 1
 Glasgow, Nov. 14 and 15

Mr Wallis is open to engagements in all parts of the kingdom. For terms and dates address him at 338, St. Ann's Well Road, Nottingham.

ADSHEAD'S DERBY CEMENT,

For Repairing Glass, China, Parian Marble, Papier Mache, Leather Ornaments, Cue Tips, Fancy Cabinet work, and for Setting Precious Stones.

The Derby Cement is the best ever offered to the Public for repairing Meerschaum Pipes. The Strongest and Quickest Setting Cement in the World, beautifully Transparent, and defies separation.

MEERSCHAUM PIPE TESTIMONIAL.

45, CANDLERIGGS, GLASGOW, November 19, 1870.

Mr. ADSHEAD.

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

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

October 8th, 1873.

I have put Adshead's Derby Cement to a most severe test. I had a negative picture on a sheet of glass, 12 inches by 10 inches, broken across which I mended with the Cement; and I am glad to say that, notwithstanding constant use and heavy pressure in the printing frame, the glass remains as strong as ever.

To Mr. JOHN NOBLE, Chemist, South Shields.

The Derby Cement is now Exported in large quantities to all parts of the World, and is everywhere pronounced the best article of the kind in use.

ADSHEAD'S DERBY PASTE,

For Cleansing Brass, Copper, Tin, and Britannia Metal, In Tins at 1d., 2d., 3d., 6d., and 1s. each.

This article is the servants' true friend, enabling them with very little trouble to keep their Dish Covers, Metal Tea and Coffee Pots, Candlesticks, Door Plates and Handles in the most perfect condition. It will make Britannia Metal as bright as Silver, and Brass as bright as burnished Gold. It is free from objections which are sometimes urged against Polishing Articles, inasmuch as it is very clean in its application, and will retain its excellent qualities in any climate for any length of time. If the directions are attended to it will be found most economical in use.

THE DERBY PASTE

Is supplied in large quantities to the principal Railway and other companies in the kingdom; it is also extensively used by the Police, Military, and Volunteer Forces, while, according to a report from the Proprietor's Agent in Cape Town, the Derby Paste has been chosen for cleaning and keeping in a state of brilliancy the Reflectors in the Lighthouses on the African Coast.

ADSHEAD'S DERBY CREAM,

For Cleansing and Polishing all kinds of Cabinet Furniture, Oil Cloths, Papier Mache, and Varnished Goods. In Bottles, at 1d., 2d., 3d., 4d., 6d., 1s., and 2s. each.

There is nothing more characteristic of the Englishwoman than the desire to see everything about her put on its best appearance. Thanks to chemistry, in every department of her household this may be accomplished with very little trouble and at a very small cost, for while by the aid of the Derby Paste she may make every article of metal as bright as a mirror, by using the Derby Cream she may likewise make the furniture of the drawing-room, parlour, and bed-room as beautiful as when it left the upholsterer's show-room. By gentle application it produces a hard, brilliant, and lasting polish, which exhibits to great advantage the rich grain of walnut, rosewood, and finer kinds of mahogany—while by frequent use it imparts to hard woods that have not been French polished a surprisingly bright surface. A trial will prove its excellence.

ADSHEAD'S SILVER SOAP

For Cleansing Gold, Silver, and Electro-Plate. A splendid preparation! A single trial will unquestionably secure for it precedence over every other article of the kind in use. In tablets 3d. and 6d. each.

PREPARED ONLY BY

W. P. ADSHEAD'S
 MANUFACTURING CHEMIST, BELPER.

London Warehouse :—

1 & 2, AUSTRALIAN AVENUE, JEWIN CRESCENT, E.C.

PROGRESSIVE LITERATURE AGENCY,
22, PALATINE ROAD,
STOKE NEWINGTON, LONDON, N.
(Established 1878.)

AMERICAN LIST. NEW AND REVISED EDITION.
Mr J. J. MORSE having been appointed as the English Agent of Messrs. Colby and Rich, of Boston, U.S., is able to supply all the publications upon Spiritual and Progressive Reforms issued by the above eminent firm, including that justly celebrated periodical the **BANNER OF LIGHT**, the oldest journal connected with Spiritualism. In issuing this new and revised edition of his American catalogue, Mr Morse invites attention to various reductions in price, and the new arrangement for postal orders, viz., all works in this list will, in future, be sent post paid to any place in Great Britain, or any country in class "A." of the Postal Union. Since the establishment of this agency, a large number of American works have been put into circulation here, and with the above favourable arrangements, it is confidently expected still greater business will be done. Special terms are made to Societies, Libraries, or Book Stalls, and to Book Clubs. The trade supplied at the usual terms. Any work not in stock procured to order. All orders filled, or money at once returned.

ABRIDGED LIST OF WORKS ON SALE.

	s.	d.
Nature's Divine Revelations. A. J. DAVIS	...	15 0
Great Harmonia, 5 vols., per vol.	...	6 6
Death and the After Life	...	3 6
Views of our Heavenly Home (Last New Work)	...	4 0
Empire of the Mother. HENRY C. WRIGHT	...	3 6
Unwelcome Child	...	2 6
Arcana of Nature, 2 vols., per vol.	HUDSON TUTTLE	5 6
Ethics of Spiritualism (Last New Work)	...	2 6
Buddhism and Christianity. J. M. PEBBLES	...	1 0
Christ the Corner-stone of Spiritualism	...	0 6
Jesus: Myth, Man, or God	...	2 6
Parker Memorial Hall Lectures	...	1 0
Spiritual Harp (Words and Music)	...	8 0
Soul of Things, vols. 1, 2, and 3 (per vol.)	Professor	
WM. DENTON	...	6 6
Geology: The Past and Future of our Planet.	...	6 6
What was He? or, Jesus in the Light of the 19th Century	...	5 6
Common-sense Thoughts on the Bible	...	0 6
The Irreconcilable Records; or, Genesis and Geology	...	1 0
Poems from the Inner Life. LIZZIE DOTEN	...	6 6
Poems of Progress. LIZZIE DOTEN	...	6 6
Self Contradictions of the Bible	...	1 0
The Spirit World. Dr. E. CROWELL	...	6 6
The World's Sixteen Crucified Saviours. KERSEY GREAVES	...	8 6

*** All works upon Spiritualism, English and Foreign, kept in stock or procured to order.*

THE BANNER OF LIGHT,
A popular family paper, and the oldest journal devoted to the spiritual philosophy in the world.
Terms of Subscription in advance, Fifteen Shillings per year, postage free. Specimen copies free. Subscriptions discontinued at end of the time paid for.
AGENT FOR THE HERALD OF PROGRESS.
Address all communications to J. J. MORSE, Progressive Literature Agency, 22, Palatine Road, Stoke Newington, London.
TERMS—CASH. P.O.O. ON 89 STOKE NEWINGTON ROAD, N.
CATALOGUES POST FREE.

NEW WORK. JUST OUT.

IMMORTALITY AND OUR EMPLOYMENTS HEREAFTER.
By DR. J. M. PEBBLES.
Price Seven Shillings and Sixpence.
J. J. MORSE, Progressive Literature Agency, 22, Palatine Road, Stoke Newington, London, N.

TO SPIRITUALISTS AND OTHERS.

TYNE COMMERCIAL TEMPERANCE HOTEL,
68, CLAYTON STREET
OPPOSITE THE "JOURNAL" OFFICE, NEWCASTLE-UPON-TYNE.
(One Minute's Walk from Weir's Court.)
Friends visiting the town will find comfortable accommodation. Dinners, Teas, &c., on the shortest notice. Well aired Beds, and moderate charges.

ARMSTRONG & MITCHELL,
TAILORS & OUTFITTERS,
3, SANDHILL, NEWCASTLE-ON-TYNE.

T. D. URWIN,
GENERAL PRINTER AND PUBLISHER,
38, BOTTLE BANK, GATESHEAD.

Poems, Pamphlets, Lectures, and every description of Printing neatly executed.
ESTIMATES FURNISHED.

TEA, COFFEE, AND REFRESHMENT ROOM,
218, NEW MARKET, NEWCASTLE-ON-TYNE.
J. HAYDOCK, Proprietor.

J. H. contracts for Pic-Nic Parties, Good Templars' Teas and Coffee Suppers on the most reasonable terms.
EVERYTHING OF THE BEST QUALITY.

TEA! TEA!! TEA!!!
ONE QUALITY. ONE PRICE.
BEST BLACK TEA AT 2/8 PER LB.

MR. E. W. WALLIS
Begs to inform his friends and Patrons that he is now prepared to supply TEA of superior quality and flavour, at the low price of 2/8 per lb., and respectfully solicits a trial. Packages of 8 lbs. for £1 1 0, sent carriage paid, to any address in the united Kingdom. Address: E. W. WALLIS, 338, ST. ANN'S WELL ROAD, NOTTINGHAM. P.O.O.'s payable at St Ann's Well Road Post Office. Terms Cash.

JOHN DODSWORTH,
RESTAURANT AND DINING ROOMS,
30, Newgate Street, Newcastle-on-Tyne.
(NEXT DOOR TO WEIR'S COURT.)
Friends attending Sciences or Lectures at Weir's Court, can be supplied on the shortest notice. On Sundays apply at private door.
GOOD BEDS.

MR. E. W. WALLIS,
TRANCE MEDIUM AND LECTURER,
For Terms and Dates address—
338, ST. ANN'S WELL ROAD, NOTTINGHAM.

PROVINCIAL AGENCY FOR PROGRESSIVE LITERATURE.
(ESTABLISHED 1878.)
E. W. WALLIS, MANAGER,
338, ST. ANN'S WELL ROAD, NOTTINGHAM.
Standard English and American Spiritual and Free Thought Publications kept in stock. New Works supplied as soon as published. All Orders promptly executed.
THE RESURRECTION—HOW AND WHEN?
TRANCE ORATION BY E. W. WALLIS. PRICE ONE PENNY.

SPARKLING HYGEIA
The New Stimulant.
STRENGTHENING, TONIC, REFRESHING.
A Delicious Beverage and Real Nerve Tonic.
Entirely free from Alcohol.
Wholesale and Retail Agent for the NORTH of ENGLAND,
ROBERT RUTHERFORD,
Post Office Café, Newcastle-on-Tyne.
Sample Cases, containing a dozen Bottles, Six Shillings.

FALSE LIGHTS and DARK SPOTS in SPIRITUALISM.
By Christian Reimers. 1/.
THE TRAPPED MEDIUM; or, TWO CLEVER SCEPTICS.
By Christian Reimers. 6d.
ECHOES FROM THE SUMMER LAND. Part.1, Trance Orations. By Mr DE MAIN. 1d. per copy; 9d. per dozen
To be had from the Office of this Paper.

HARTLEY & ROBINSON,

House & Estate Agents & Licensed Valuers.

Offices for the Sale and Letting of Town and Country Houses, Investments, and Collection of Rents. Owners having Property for Sale or to Let will find the "House List," published on the first of each month, a most desirable medium for disposing of the same. The List free on application.

Offices, 23, COLLINGWOOD STREET, NEWCASTLE-ON-TYNE.

W. C. ROBSON,
HOUSE AGENT,

RENTS COLLECTED ON MODERATE TERMS.

Agent to the Caledonian Fire and Life and the Edinburgh and Provincial Plate Glass Insurance Companies.

29, BLACKETT STREET, NEWCASTLE-ON-TYNE.

JOHN STEVEN,

PAINTER AND PAPER-HANGER,

ROMULUS TERRACE,

WINDMILL HILLS, GATESHEAD.

MR. J. J. MORSE,

INSPIRATIONAL TRANCE SPEAKER,

22, PALATINE ROAD,

STOKE NEWINGTON, LONDON, N.

REMOVAL

D. YOUNGER,

MESMERIST AND MESMERIC HEALER,

Has removed from Moscow House to 23, LEDBURY ROAD, Bayswater, W., four minutes' from Notting Hill Gate Station, where he continues to treat the most complicated diseases with marvellous success. He also gives Private Lessons in Mesmerism, and develops all kinds of Spiritual Gifts in Mediums.

At Home Daily, except Wednesdays and Saturdays, from

2 till 6 p.m., or by appointment.

Stamp directed envelope for reply.

J. COATES,
PRACTICAL PHRENOLOGIST,

(Lecturer on Anthropology, Hygiene, &c.),

65, JAMAICA STREET, GLASGOW.

Consultations Daily, from 10 to 8.

Depot of Standard Works on Phrenology, Physiology, Psychology, Spiritualism, Mesmerism, Temperance, Hygiene, &c.

EDWIN CLAFTON,

MAGNETIC HEALER AND MEDICAL BOTANIST,

JINKING LANE, HORBURY, NEAR WAKEFIELD.

Mr CLAFTON is a powerful Trance Healing Medium, and may be consulted on all cases.

SEA SICKNESS, COLIC, DIARRHOEA, BRONCHITIS &c.

A newly discovered and unfailing remedy, may be had, price 1/1½ per bottle (post free, 1/4½) of

PH. HEYDON, 18, PARK STREET, LEEDS.

JOHN MILLER,

WHOLESALE GERMAN & DUTCH YEAST MERCHANT,

FRUITERER, &c.,

190, PERCY STREET

NEWCASTLE-ON-TYNE.



"NO EFFORT HOWEVER SMALL PUT FORTH for the RIGHT CAUSE. FAILS OF ITS EFFECT. NO VOICE HOWEVER feeBLE, LIGHTED UP FOR TRUTH, EVER DIES AMIDST CONFUSED NOISES OF TIME. Through discords of sin, sorrow, pain, and wrong, it raises a deathless melody, whose notes of warning are hereafter to be changed to those of triumph, as they blend with the great Harmony of Reconciled Universe."
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.

IN the race of this life ENO'S FRUIT SALT is an imperative hygienic need, or necessary adjunct; it keeps the blood pure, prevents fevers and acute inflammatory diseases, and removes the injurious effects arising from stimulants and narcotics, such as alcohol, tobacco, tea, and coffee. By natural means it thus restores the nervous system to its normal condition, by preventing the great danger of poisoned blood and over cerebral activity, nervousness, irritability, worry, &c.

TO all LEAVING HOME FOR A CHANGE.—Bilious Attacks and Sea Sickness.—"I can seldom go to sea without being sick, and I can safely say ENO'S FRUIT SALT is the only thing that ever gave me relief, and I shall ever recommend it to all who suffer from sea sickness.—I am, yours truly, W. Boyce, Signalman, H.M.S. Industry, May 24, 1880."

HOW TO AVOID THE INJURIOUS EFFECTS OF STIMULANTS.—The present system of living, partaking of too rich foods, as pastry, esocharine and fatty substances, alcoholic drinks, and an insufficient amount of exercise, frequently derange the liver. I would advise all bilious people, unless they are careful to keep the liver acting freely, to exercise great care in the use of alcoholic drinks, avoid sugar, and always dilute largely with water. Experience shows that porter, mild ales, port wine, dark sherries, sweet champagne, liqueurs, and brandies are all very apt to disagree; while light white wines, and gin or old whisky largely diluted with soda water, will be found the least objectionable.

PALPITATION OF THE HEART, caused by liver derangement and indigestion, frequently called (or mistaken for) heart disease.—"On the 14th April I purchased a bottle of your FRUIT SALT, not feeling very well at the time, and it had an effect that I never anticipated 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."

ENO'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.

AMERICA, 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."

NEW 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 yet tried."—Explorations by Rev. J. Chalmers, London Missionary Society.

ST. LEONARD'S, Exeter, 22, 6, '80.—Dear Sir,—Gratitude for benefits derived has suggested the following tribute to the merits of your saline.—I'm offered more 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.

DRAWING 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.

USE ENO'S FRUIT SALT.

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

ANY EMERGENCY.

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

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

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

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

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

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

J. C. ENO'S PATENT.

Printed for the Proprietors by THOMAS DAWSON URWIN, 38, Bottle Bank, Gateshead, and Published by W. H. LAMBELLE, 29, Blackett Street, Newcastle-on-Tyne.