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**Gerald of Progress**

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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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**SENSATIONAL SPIRITUALISM.**

BY VOLVOX.

If there is anything degrading, contemptible, and undignified in the investigation, defence, and promulgation of any serious and important subject, it is the introduction of the sensational element. We have from time to time been introduced to this most objectionable feature in the advocacy of some of the most serious subjects that have engaged the attention of humanity. Observe the rant of Methodistic revivals, and the wild fanaticism exemplified in the Salvation Army madness. Those forms of advocacy have the tendency to bring down to contempt and ridicule the sober and serious subjects which they so flippantly and senselessly put forth. It is the very burlesque of religion, the *ne plus ultra* of the ridiculous, and, as Spiritualists, do we consider ourselves free from this disordered and irrational spirit wherein faith, credulity, and sensationalism of a nature all compact, and obtaining as it does with its advocates and advocacy to such an indiscreet and indecorous extent, awakens in the mind of the uninitiated a feeling of contempt for the believers in and a supreme indifference towards the investigation of Spiritualism. I am too sorry to think that we are not free from this most foolish spirit, and that we are too prone to flock after the apparently wonderful, which but too often turns out not to be wonderful at all. Can we be astonished at the pity, ridicule, and contempt with which the cool-headed man of common-sense and calm scientific inquiry looks upon the erratic and senseless procedure obtaining so largely in literary, platform, and phenomenal Spiritualism. Absurd histories of Jesus, which have nothing to recommend them but the extravagant unlikelihood of the record, the retailing of visions which, from their very nature, evidence more of a heated imagination than of a spiritual verity. Controls, who wind from our platforms the most incongruous and ridiculous twaddle, inspirational and extempore poetry, a thousand times more fit for the flames than to be read or listened to by even a meagre intellect. Seers and drawing mediums who make the most outrageous pretensions in regard to their spiritual gifts which, when tested, are found to be wanting to the extent of their pretending. Divine revelations, that in a number of cases are at direct variance with the established verities of scientific truth, babblings about the spheres, their location, dimension, nature, and government; the heaven of the Englishman, Negro, Hindoo, and Indian; the spiritual affinities of this side and the other, all of which may have a basis in fact, but which, as yet, from the many opposite and contradictory accounts we get concerning them, should be cautiously and considerably sifted and established before being mooted from our platforms or through our press. Extravagant accounts of seances which, when carefully enquired into, simmer down to *minimum* manifestations. It is but a few months since an advertisement appeared in a certain daily newspaper, headed with a sensational intimation about *dead relatives recognised, &c.*, which led numbers of people to attend

seances with the expectation that they would be equally gratified in having the pleasure of looking upon the face of those departed ones, the sight of whom would not only be convincing to them of a future state, but a joy unspeakable to their soul. Now, on their attending seances, they find, to their great disappointment, that such is seldom the case, consequently, they leave off their investigation of the subject with a greater contempt for it than ever, and is it to be wondered at that such is the case? we know perfectly well that anything like positive recognition is but of seldom occurrence, and where Spiritualists are so indiscreet and absurd as to retail to the public ear such blatant reports, can they wonder that ridicule and derision follow in their train. Have we not had cases of psychometric letter-reading blazoned from our spiritual press when the reporters thereof, to say the least about it and to put it as mildly as possible, were conscious at the time that the circumstances were of the most doubtful nature. Have we not had our press blurred for some considerable time with verbose and inflated treatises. Large fly-sheets have been spread broadcast, with the bold sensational heading—"A Deceased Wife Recognised Seven Times!" And what is the recognition at its best? A doubtful presence—acknowledgedly an interblending of the features of the medium and the departed one. What say the mass of intelligent Spiritualists attending the said seances—that it lives more in the imagination of the writer than in actual occurrence. More than this, the said accounts affirm most distinctly that either the medium and form were seen at the same time, or when the form was out the medium was conversing and questioning from within, while, from other sources, equally as trustworthy and earnest in the investigation and love of Spiritualism, I am informed that such is an exaggerated and incorrect report. Flowers and fruit are brought to seances, presumably by spirit agency, which, on examination, have in divers instances turned out to be conveyed thither by the medium. Flowers are produced, plants grown, according to the testation of some well-intentioned individuals, at seances, which others attending thereat look upon as unsatisfactory and doubtful while at the same time those manifestations occur under conditions that preclude the possibility of the investigator being conclusively and satisfactorily convinced. Those wild and inflated reports have been fulminated from our English spiritual press in glaring colours, which are never realised to the expectant visitor. From England they spread to America, and the spiritual press of that country reproduce the sensationalism of our own, which, combining with the oversufficiency obtaining with themselves, place this most serious subject before the mind of an unsympathising, opposing, and critical public, in the most ridiculous and contemptible light. Spiritualists make charges against the Christian world for their credulity, exaggeration, and superstition, and in the same breath give vent to the most absurd twaddle and unmitigated humbug that ever mortal mind was tortured with

hearing or reading. In the face of this, how can we wonder that persons of sober judgment become disgusted with the subject? and, while accepting its essentials, and possessing a willingness to assist in its propaganda, yet hold themselves aloof from the organisation, which has identified in its ranks as much insane credulity and stupid imbecility as ever obtained with the sectaries of religious faiths. Do we suppose for a moment that sober-minded men and women are going to surrender the old landmarks of society, or remove their foothold from its ancient basis to the unstable quicksands of a cause which recognises in its following some of the most erroneous, contradictory, and wildly erratic teachings imaginable? Never! If we desire to ground our Spiritualism upon a firm foundation, which the storms and tempests of the ages will be impotent to remove, and to number in our organised ranks men of intellectual vigour, cool and trustworthy understanding, dignity, and moral energy, whom we would rejoice to recognise in our ranks, we must purge it from the dross, mud, and filth which is clogging up the channels and polluting the pure waters of this divine flood of spiritual gifts and manifestations that are obtaining in the times we live. Let us thoroughly, fully, and completely test every phase of the phenomena, so that our cause may be universally (as it easily can be) grounded in its great essentials upon the most satisfactory scientific basis, whereby we may possess an accumulation of solid, sensible demonstrative spiritual verities, external to our confidence in the integrity of the most honest of mediums, ignoring in its thoroughness the possibility of trick and artifice at the hands of the many common charlatans who clothe themselves in the garb of mediumship for the purposes of gain. To pursue such a course would strangle fraudulent procedure, and close up the avenues to designing imposture, and, in the ultimate, present before the world a bulwark of immovable and potential spiritual truths, which the shock of time could never displace, and the fellowship of the immortals would verify and demonstrate.

## Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

EDWARD IRVING.  
June 2, 1880.

As soon as the sensitive entered the room, he said: "I hear a voice saying, 'You take a wrong view of social evils.'" I said to him, "Ask the voice what he means?" He went almost immediately into trance, and, under control, spoke as follows:—"I will tell what he meant. If you remember a few days ago, one who accompanied the sensitive from his home, and made a visit to some of the poorer classes of inhabitants that dwell in the crowded courts and alleys that lie adjacent to this neighbourhood, controlled the sensitive. I was speaking when the sensitive's spirit heard my words, not addressed to his own spirit, but to some that are here around you—your unseen visitors, and the remark I made was this, that he had gone too far in his denunciations against the governing classes of this nation. He looked at misery in the individual, not as a natural consequence. He was urged into eloquence by the scenes that he witnessed, and his words passed his lips unthinkingly. This is my opinion. Beyond a doubt, classes will be distinct, whilst this world is inhabited; for has not the Will of God been made manifest to men through the lips of seers and prophets; and whose prophetic utterances have been preserved to mankind through successive generations." Is it not said, "The poor shall never cease out of the land?" "It is the Will of the living God expressed three thousand five hundred years back, made known by sensitives, who, under the influence of spiritual power, gave forth these unalterable truths. The regulating laws which govern the social conditions of humanity must, of necessity, be an engrossing theme with a reasoning mind—a theme

which can be solved, although its aspect is problematic; and close reasoning must be used for its rightful solution. The day has gone by to ignore or pass over the most prominent social evil now prevailing in this world; it must be looked at and reasoned on dispassionately and calmly. There is no panacea for this great evil of poverty in individual exertion only. It requires the action of a strong administration to rectify an evil, which is threatening the very welfare of the empire, and there is danger in this distressing amount of pauperism throughout the empire; danger which cannot be put aside; a whole nation crying for bread, and raising their famine-stricken faces, imploring God for help. The future of the empire's industry is in danger; the agriculturists are leaving in immense numbers, trying to find a home amongst strangers, thinking that by honest endeavours they will be enabled to perform there what they could not do at home; and that is leaving out the large cities of this great United Kingdom, where the reasoning mind and truly catholic feeling heart is overwhelmed by the bitter cries of hunger and anguish, where distress, suffering, and neglect is sadly expressed, and bitterly supplicating for aid; thousands, nay, tens of thousands are wan with misery; their homes are infected with loathsome and putrid fevers; without hope; without God; creedless, comfortless, and friendless, and, unless some do arise to plead their cause—to help in their resurrection from helplessness to hope, to bring them from the darkness of poisoned lanes and filthy putrid courts, into the brightness of light and the sweetness of pure air—who are lost if God does not raise up some one to plead their cause; who are lost if God, in His mercy, does not engirdle with His strength, some simple and earnest mind to plead their cause, so that the administrator of this great kingdom may remember that he that considereth the poor, honours the Lord; restoring them to humanity's great claim; removing them from their filthy dens, where they are herded together like swine, and giving them decent room for self-improvement, for happiness, and for hope; such a one will arise with a power of eloquence that shall startle into activity the philanthropy of this great nation. So far, then, in his description, I perfectly agree with him, but the restoring this vast amount of suffering to humanity's claim is not the work of a moment of time. It will not hasten it either by darkening the picture or by vividly describing their misery and wretchedness even to the point of exaggeration. It is not by taunting the inhabitants who reside in the proud and fashionable squares of this and other great cities, that the work will be carried out; it is not by harshly taxing them with a want of sympathy; it is not by or through the works of individuals that this work will be helped on; it is only by calm and dispassionate pleading people, and they must always bear in mind not the good acts that *might* have been done, but the good acts that have already been consummated to alleviate this distressing state of the tens of thousands of God's children. In fact, it is unjust thus to meet the efforts of administrators in the past, and it is bad policy to forget, with deep unthankfulness, their good deeds. I am glad to own that the greatest efforts have been made to alleviate this suffering by the late Government, that has yielded up its power at the nation's voice. Their pressing claims have attracted great attention, and their unparalleled sufferings have met with a profound sympathy, and also practical help. Let us pray God that that sympathy and that help may be continued; for He is the living Father of all, and it has pleased Him to form the conditions of rich and poor. Oh, let it also be realised that these different states of humanity were not formed in vain, and that God's purposes revealed themselves in this formation to the thinking and reasoning mind. Each state of humanity has its special duties, one to each other, and if, according to God's Word, the poor are to abide whilst the world lasts, God has also willed that that poverty should meet with a corresponding sympathy from the more favoured of His children on earth; and how rich have been the words of prophecy recorded in respect of the sympathy extended to the poor—a prophecy to which no double meaning can be put; a language made beautifully plain by its brevity—by its truthful terseness—"It is more blessed to give than to receive." Oh, profound doctrine! oh, truthful aphorism! Is it not so, says the questioning heart? *Experientia docet* is their answer. I have of my substance given and been blessed; oh, he shall be blessed; but blessed is he that gives; the actual return is at once so immediate; the



heart aspiring into the consciousness of a deed well done, and the soul rejoices that the body owns its supremacy; and He that endoweth alike His children, some with the endowment of poverty and want, and others with the endowment of land and riches; He has said, through the lips of His servants, and His words have been given unto man—'Blessed is he that giveth;' and, therefore, none can deny that this blessing is not only given to the giver, but the soul acknowledges it, and feels an unspeakable joy; the joy of having received beyond the power of denial a blessing from the hands of its Maker. For the promises through the lips of prophecy go even further than this—'I will be with him that giveth in his hour of need.' Is God a liar? that His Word cannot be taken; His Word transmitted to man by His angels; His Word, which I, myself, heard through lips of flesh; His Word which I heard hundreds sanctifying; His Word to which I heard hundreds testifying and proclaiming through angels whom He sent, and whose messages were all given as direct messages from the living God. There is nothing more sure in life than God's rich and many promises towards those who remember the poor; He hath given the earth and the fulness thereof to all. For, in the words of one who prophesied, He is the living God both of the rich and of the poor, the same living God for both, and he that reproacheth the poor—he that neglects them—defies, reproaches, and ridicules his God, and therefore humanity, as constituted by God in its different states, forms but a vast field for the highest attributes of humanity on the part both of rich and poor; for he is blessed that giveth, and he awakens the highest feelings of the soul of him to whom the gift is bestowed, and it is this mutual action which binds the souls of the poor to the souls of the rich; forming, in fact, a mutuality especially governed by the living God; in other words, every finite action of one class or another, has infinite consequences, and both are accountable children of the living God, and both, apart from social distinctions, owe their duty, their obedience to Him. In fact, this moral connection is being more recognised these last few years than ever in the past, and human poverty is now less oppressed, less neglected. And why less? Because men are more aware of the consequences of neglect. They, in the first feeling of their awakened souls, fear to distress the poor. Fear to oppress them, and that fear leads to helping them, and helping them gives to them a blessing, and then sympathy is established, and the blessing increases continually. To-day, there is a specially-appointed administration who have met together, approved of by angel guardians, and let us intercede with God, that it may be within their power to give happiness to the countless states that exist in humanity, and may the Almighty Father find out for them essential means for bringing this about. For they will bear in mind that God is the maker of all things; they will bear in mind that the poor will abide as long as the world lasts, and that there always will be poor, but it is man that strains the state between one and the other—it is man that makes those rich or still poorer. It is man that drives them into back courts and allies; it is man that herds them together in their lodgments and houses; it is man that destroys the common bond of feeling between rich and poor; and in doing this man is actually guilty of sin; and others also are guilty of actual sin in not proclaiming this wrong; for God made both rich and poor accountable to Him, and, in making them so, he had a determinate purpose, and that purpose was the secured welfare of his creatures on earth—preparing them for eternity; and He gave to each class their duties, He gave to each class their warnings, and woe be to those that either forget their duty or refuse to acknowledge the warning words of prophecy.\*

"I know that in this dark material age prophetic utterances by many advanced minds are not acknowledged—are not allowed; that those who profess to be spiritually governed or controlled are accused of bold presumption, or as being under the delusive influence of excitement. I know of this new light that will soon revivify the world; I know it well; and because there have been liars and hypocrites amongst the sensitives, who have spoken out of the flesh, and not through the spirit, who, through presumption, have given the words of the creature, and not the words of the governing spirit, and have consequently fallen into obloquy and shame. But all this should prove no argument to those who reject the words of prophecy; far from it; for there are living

spirits; there are living prophets about. Every child of God is governed by reason, excepting those who suffer under brain disease, or physical defects, which render them irresponsible. And this reason should enable them to detect the false and lying utterances of false and evil spirits, and there is a way, which is by calling on the living God, and exerting a strong will to make them give up possession. I have stood by the side of a mother nursing her twin babies when on earth, and I have heard sweet words of promise from the lips of both, and was then at first assured that it was the word of the living God given by one of His messengers; until I asked whether it was from God, and to this question it gave me immediate affirmation; and, again, I asked it whether it believed in the humanity of God, and to which it gave me an emphatic denial, and then volunteered this statement to me—'This is what you call trying the spirits,' you may lawfully try them in man or in woman, but it becomes an act of cruelty to try them on babes and sucklings and then the voice ended with 'Men's minds are not yet prepared to receive us,' and then, again, it said 'If you ever try us like this again, we will chastise you,' and with that the children seemed to recover their consciousness. Now, this was my first experience of consciousness outside the body; and I am fully conscious now that truthful and marvellous revelations would have been made to me had I not have pursued it on questions of minor importance; and it was so in our church; I have seen as many as forty or fifty who listened to my discourses, and who attended the private prayer meetings after service, each speaking in an unknown tongue, and yet expressing by form and gesture the most unbounded joy, and those utterances when given in our mother tongue were all exhortations to aid the poor; it seemed as if God had taken an especial means then to make their claims known and felt; for thousands, nay, tens of thousands, attended our church to see those manifestations of spiritual power. Those utterances were from mortal lips, which then I vainly conceived came from the third person in the Trinity, the men formed triune God, and so when I controlled here the last time there were many who deny my personality, but, my chosen servant, I tell you that I shall soon be enabled to give undeniable proof of my individuality; they considered I spoke words that were foreign to my thoughts and sentiments on earth. I know it, and will do so when I appear to them in form and power; I feel that that power will be given to me again. When I was on earth I found myself lifted up in soul towards God. My wondering thoughts at once fixed on Him alone; I felt this power so strong that I seemed to be brought into direct communication with God himself, leading me to offer prayer and praises to His Majesty and to His power, and these, when I spoke, truth seemed to be carried out and retained by my hearers, and an earnest desire remained with them for things spiritual. My heart on earth was grieved with the many differences existing amongst my folk with their falling away; especially the falling away of one who afterwards tried to bring into bad repute my church and my followers. I am referring more especially to Mr Baxter and the tract that he published of the retraction of his thoughts and words whilst attending our prayer meetings, and witnessing the spiritual manifestations that attended them. I here said—'That as many had raised objections that the former control by him, which had been published in the *Medium and Daybreak*, was so unlike anything that he had wrote or thought in earth-life, that they could not believe that the spirit of Edward Irving was in reality controlling, and that as he had spoken about trying the spirits when he was on earth, I should do the same now, and I thereupon adjured him, in the name of the living God, whether it was the spirit of Edward Irving that spoke then, and is speaking now.' In reply to this, he said—'You have adjured me in the name of the living God, and, in His name, I answer you 'I am.' Here the sensitive became excited, and in an energetic manner, said—'What do those that cavil at my personality want, dear fellow servant? Shall I, through the lips of this ignorant man, give you, verbatim, the letter I wrote to Mr Baxter, or shall I furnish you with any other proof you may ask? You have asked me, in the name of the living God, and I am forced to try to prove my individual personality to you.' I then said, 'I should prefer the letter he wrote to Mr Baxter.' He asked for this as I knew nothing of either Mr Baxter or the letter, and I thought I could manage to find the letter in some life of Edward Irving, and I was quite

\* I was once told by Tom Paine controlling that the power of prophecy existed with some men, and some only out of the flesh had it.

assured, that the sensitive had never heard of either Irving or Baxter. "I will give you, then," he continued, "verbatim the letter I wrote to Baxter, and I promise also to sign my name to a copy of the letter, and it shall be a perfect *fac-simile* in caligraphy, with all its peculiarities and defects. These are the words of the letter—Oh, my brother, where has thy discernment between good and evil gone, that thou shouldst turn aside like a deceitful bow?—thy natural understanding fails to grasp the spirit world. Not even the most spiritually-minded one is capable of restoring or remembering his own words; sufficient alone for the tongue to have had the glory of utterance. But thou, in thy solitary self-sufficiency, thought by thy own capacity to measure the words that thou wast made only an instrument to utter. Thou hast fallen because thou wouldst be both giver and receiver; both utterer and container; both prophet and angel; and so, by usurping all, thou hast lost all; even as thou didst utter a thing thou wouldst understand it. Thou wouldst settle down into space and time the word of the living God, which is alone for and unto all generations; grasping with thy fist the mind of God, and with thy understanding trying to encounter his words. Did Isaiah ever understand what he communicated? and when the prophet Jeremiah tried, his feet had near slipped from under him; but, by an obedience greater than thine, he returned to his God. How hast thou cast the shield of the Almighty far from thee? Thou urgest the inconsistencies thou utterest when in the presence of my people; but canst thou judge and canst thou record words whilst under the governance of spiritual surroundings? An evil thought of thee was never harboured in my heart; even still my heart pleadeth unto God for thee. Oh, my God, let him live in thy sight for the sake of thy servant."

I do not know whether I could copy this letter now, but the promise shall be kept. And so my church increased, and was, indeed, the very first outpouring of spiritual communication in this century. It has maintained a healthful growth since then. God is specially blessing spiritual communication every passing day. It is a lost light offered to man—a merciful light to lead them from darkness unto salvation. May God hold you in his keeping, that his work may be carried on to his honour and your soul's delight. Edward Irving bids you good night."

I care not what those who have not realised the truth of the communication of the spirits of the departed to us in the flesh may say; but, in every succeeding seance, do I get something affording more and more convincing proofs of the fact. There is scarcely a thought of my own; there is scarcely a cavalling expression as to my credulity and stultifying assurance expressed by sceptics spiritually inclined or not, but what it is sooner or later referred to and answered by some controlling spirit. Several months ago, I published in the *Medium and Daybreak* a control by Edward Irving. In the early part of the year, on the occasion of my reading a paper on "Spiritual Philosophy" at the B. N. A. S., I was taken up rather hypercritically by a gentleman who raised objections innumerable to almost every control that had been published in the *Medium and Daybreak*, saying that with the exception of the names at the head, they were one and all most identically the same. Among others singled out by him, was the control of Edward Irving, in which he said he had read much about Edward Irving, and that all that passed in the control was so different from what Edward Irving had said in life or what he would be likely to say in spirit-life, and gave expression to a good deal more carping criticism of a like nature. His, as well as the objections of many others, have all been met by controls subsequent thereto. I may be deceived, but I shall be most extremely astonished if I am deceived. The extraordinary coincidences in which sceptics indulge, have been too many to allow me to think that I have been either an object of coincidence or a victim to a pleasing delusion.

[The following letter, referring to the adverse criticisms mentioned in the "Control," was sent to the Recorder, and published here by request.—Ed. H. of P.]

MY DEAR A.T.T.P.,—

Aunt "Edward Irving's Control."

THE remarks concerning "trying the spirits" are quite correct, as this process forms a fruitful theme for the conversations and experiences connected with the earliest history of the development of the Irvingite Church, and is very fully discussed in the "Narrative of Facts," by Robert Baxter, (who was a seitor in

Doncaster, my native town, and a gentleman well known to me), and I have a distinct remembrance, as a boy, of a circumstance connected with Baxter. He had a disciple (Senior, a barber, was the name, I think) who, urged by Baxter under prophetic control or afflatus, stated that he would on a certain Sunday, walk across the river at Doncaster on the surface of the water without sinking. The "prophecy" aroused great excitement, and a large concourse of people assembled to witness the feat, but, when Senior made his appearance, his heart failed him, and he did not essay the trial. He narrowly escaped rough usage, and, in consequence, had to leave the town.

The "Narrative of Facts" (second edition)\* was published by Mr Baxter in 1833, who had withdrawn from the Irvingite movement, in which for about two years (I think), he had taken a very prominent part as the leading prophet amongst them. The object of the book is to prove the supernatural origin of the work, and to shew that the whole of it was diabolical and Satanic, and that it was a literal fulfilment of the New Testament prophecy—that the last days were to be characterised by the appearance of lying and seducing spirits who were to deceive even the very elect, &c., &c.

Now as to the specific letter mentioned in your "Irving's control."

There are two letters from Irving to Baxter printed in the book, but, the letter referred to by spirit Irving, does not appear to have been sent to Baxter, but was printed (as a letter addressed to Baxter) in a serial called *The Morning Watch*, at that time the organ of the movement, but which was afterwards suppressed by the leaders, who appear to have shunned publicity. This letter was not seen by Mr Baxter until it was published in *The Morning Watch*, and the great part of the introduction to the book is a criticism on Mr Irving's doctrines and work, and on this specific letter, from which, however, extracts only are given; but, judging from what is given, I have no doubt the whole of spirit Irving's statement would be substantiated, if it were possible to obtain a copy of *The Morning Watch*.

On page xxix. in the introduction,† Mr Baxter states—

"The writer has seen a paper written by Mr Irving, in *The Morning Watch*, in consequence of the publication of this narrative, in which Mr Irving, styling the paper—*What caused Mr Baxter's fall?* professes to give a solution of the obvious difficulties which are thus contained."

After mentioning one cause of the fall, the following appears, which agrees with what is given by spirit Irving.

"Besides this cause of the fall, Mr Irving also enumerates as one, the writer's attempting to understand his utterances, adding the question—"Did ever Isaiah think of comprehending what the lips of Isaiah spake?"

Another quotation is given (page xxxii.) from Mr Irving's paper, as follows:—

"Therefore it is thou hast fallen, because thou wouldst be both giver and receiver, both utterer and container, both prophet and angel, and pastor and teacher; and so, by usurping all (offices, which dignity pertaineth alone to Jesus), thou hast lost all (and become nothing but a stumbling-block in the way of God's children)."

The words in brackets are not found in the control, but the other parts are identical. The above two "extracts" only are found in Mr Baxter's book, but they are sufficient to shew that the rest is (probably) contained in the original.

In the book, page xv., Mr Baxter refers to the case of "the twins"—babes—mentioned by spirit Irving, as follows,

"The fact, however, of bidding them to ask and of answering questions troubled the pastor, because two children in Gloucestershire, who had been made to speak in wonderful power, and who afterwards were found to speak by a false spirit, were accustomed to bid to questioning and to give answers in the power."

On page xcvi., a full account is given:—

"In the latter end of the past year (1832) two children of a pious and exemplary clergyman (in Gloucestershire) had been made to speak by a supernatural power. They were twins, a boy and a girl, and only eight or nine years of age.

"Their utterances were astounding. Shortly things were spoken by them which seemed to their parents contrary to Scrip-

\* Published by James Nisbet, Berners Street, London, 1833.

† This "Introduction" only appears in the second edition, and was written in answer to what was published in *The Morning Watch*.



ture, and they were startled by an utterance forbidding to marry. This was so plainly the work of a false spirit, that their parents and friends were greatly distressed; and, though much awed by the influence which the power had obtained over them, they remembered they had forgotten the command, *Try the spirits!*"

Thence follows an account of the exorcism, but which, for present purposes, is needless to specify. I think the above will satisfy any unprejudiced mind that the control by spirit Irving is by the veritable Edward Irving that was, and shows an unmistakable similarity to the style and life thoughts and actions of the man when in earth conditions, and this is at once appreciated by those who are conversant with Irving and his work on earth.

To suppose that all this is, on the part of your medium, "cram," and that the vast number of "controls" given through his organism, and by his instrumentality, are an imposition, and the result of previous research, is a prodigious drain upon the credulity of any sane mind, and if that were a fact, it would be ten times more wonderful as a lie and imposture, than the truth itself, for, by every process of reasoning which the sceptics adopt, the medium must be more than liar and impostor, he must be, what is worse in such eyes, a fool; because a man who could act such a part, puts into the shade all the lecturers and dramatists of the age, and surely would not be struggling to gain the means of subsistence at a shoemaker's last, with a recompense of a few shillings a week, when he might take to the platform or stage, and, with such talents, rise to popularity and fame.

One may account for mental aberration on the part of worldly and churchmanic sceptics and opponents, but it assumes a different aspect when scepticism and hostile criticism comes from those within the ranks, and who profess and loudly proclaim their own standing as prominent Spiritualists.

To me, dear A. T. T. P., it is a melancholy sight to witness the arrogant display of hostility made by those within the spiritualistic ranks, who assail the integrity of your medium (who I well know to be utterly incapable of doing what is laid to his charge,) and the value of his work and yours, but the esteem and appreciation of the thousands who are benefited thereby will amply compensate for a few waspish stings, which, at best, are but skin deep.

I feel thankful that I have been able, after much trouble and difficulty, to obtain a loan of the now scarce work which substantiates the truthfulness of your and your medium's work, and thus to add my quota.

One thing remains, and that is, your medium may have seen the "Narrative of Facts," but in the presence of your and his distinct denial, it remains for those who question to prove to the contrary.—Believe me, yours, as ever,  
WILLIAM OXLEY.  
Manchester, August 9th, 1880.

## Selections.

### SOCRATES AND JESUS.

"Mankind can hardly be too often reminded that there was once a man named Socrates, between whom and the legal authorities and public opinion of his time, there took place a memorable collision. Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it, while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, the two headsprings of ethical as of all other philosophy. This acknowledged master of all the eminent thinkers who have since lived—whose fame, still growing after more than two thousand years, all but outweighs the whole remainder of the names, which make his native city illustrious,—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety, in denying the gods recognised by the State; indeed, his accuser asserted that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a 'corruptor of youth.' On these charges the tribunal, there is every ground for believing, honestly found him guilty, and condemned the man who probably, of all then born, had deserved best of mankind, to be put to death as a criminal.

To pass from this to the only other instance of judicial iniquity,

the mention of which, after the condemnation of Socrates, would not be an anti-climax; the event which took place on Calvary rather more than eighteen hundred years ago. The man who left on the memory of those who witnessed his life and conversation such an impression of his moral grandeur that eighteen subsequent centuries have done homage to him as the Almighty in person, was ignominiously put to death, as what? As a blasphemer. Men did not merely mistake their benefactor, they mistook him for the exact contrary of what he was, and treated him as that prodigy of impiety, which they themselves are now held to be, for their treatment of him. The feelings with which mankind now regard these lamentable transactions, especially the later of the two, render them extremely unjust in their judgment of the unhappy actors. These were, to all appearance, not bad men—not worse than men commonly are, but rather the contrary, men who professed in a full measure the religious, moral, and patriotic feelings of their time and people, the very kind of men who, in all times, our own included, have every chance of passing through life blameless and respected. The high priest who rent his garments when the words were pronounced which, according to all ideas of his country, constituted the blackest guilt, was, in all probability, quite as sincere in his horror and indignation, as the generality of respectable and pious men now are in the religious and moral sentiments they profess; and most of those who now shudder at his conduct, if they had lived in his time and been born Jews, would have acted precisely as he did. Orthodox Christians, who are tempted to think that those who stoned to death the first martyrs, must have been worse men than they themselves are, ought to remember that one of these persecutors was Saint Paul."  
—John Stuart Mill.

### SPIRITUAL BLESSINGS.

What are "spiritual blessings?" Being asked this question recently, I have put down on paper the following answer, not supposing it final, but yet a convenient summary of what, in my present state of knowledge, I conceive to be "spiritual blessings." They are

(1.) The blessing of soul or spirit communion.

(a) With souls of kindred affections in the flesh.

(b) With souls of kindred affections-out of the flesh.

(2.) The blessing of soul development. The latter is, as it were, the kernel of Spiritualism. The phenomena are needful as the outer covering or husk to protect the kernel from the rough blasts of a turbulent materialism; but just as the outer husk of an empty nut is valueless, so are the phenomena of little worth unless they conceal a treasure within. Without phenomena, what proof should we have that we were not following a "cunningly devised fable"—a mere creature of the mind? With the phenomena, we are entrenched upon a mountain of unassailable and proven truth. Let none, then, underrate the value of the phenomena. They are essential to the spiritual movement—"signs following," not preceding, are indispensable. But notice that they "follow" in the divine order, not precede, signifying that spiritual receptivity must be there before the "signs" will be acknowledged as such. To the unspiritual, such marvels will ever be but "a reed shaken by the wind," an aimless objectless exhibition. When people who are "spiritual" decry the phenomena, they are as bad as those who are always urging us to crush our bodily appetites rather than to hold them in due subjection. Neither of these declaimers can be right, for we know full well that in the latter case bodily exercise and bodily well-being are absolutely needful for the health of the mind and spirit, so in the former case, "signs" and "tokens" from the spiritual realm are part and parcel of the life of the truly "spiritual" man. We want less talk about the spirituality of being dead to all human affections, and more work to convince others of the duty of controlling, instead of being controlled by such affections. We want less talk about the needlessness of physical phenomena, and more work gratuitously undertaken to demonstrate these phenomena to enquiring minds, and rich "spiritual blessings" will doubtless descend on all those who disinterestedly labour for their neighbour's welfare. In doing so, they will develop their spirits and thus fulfil the purposes of the spirit-world, being blessed themselves and blessing others.

A VOICE FROM THE SOUTH.

ON THE SEIZURE OF THE MEDIUM MRS. ESPERANCE,  
AS THE MATERIALISED SPIRIT "YOLANDE,"  
AND THE GENUINENESS OF THAT SPIRIT.

BY "RESURGAM."

This event, the saddest in my nine years of spiritual experience, has brought on me a most voluminous correspondence in consequence of my having so warmly eulogised the unrivalled mediumship of Mrs Esperance, and published my unsurpassed experiences, especially in numerous interviews with the materialised form of my deceased wife, Matilda, as recorded in various published serial articles.

Even the grandest mediumships of the world would suffer from such an event as the seizure of a so-called "form" proving to be the medium; and those chiefly interested in the integrity of the mediumship, may endeavour to show that it was not at all the medium that was seized—but something else. But I must insist on asserting that TRUTH is the best palladium either medium or seance manager can ever wear; and in this subject, above all others, absolute truth is indispensable because of the vast importance of the subject, and the many hypothetical explanations given to explain away the actuality of facts, when they are unwelcome.

As all personal considerations must give way before the ever-paramount cause of Truth, I shall feel justified in speaking plainly of one whom I have ever respected, and shall ever feel grateful towards, although I had rather that no cause had ever compelled me to witness that which is painful to me now to record, and which I never would have publicly recorded, but that another person has openly stated and published an account which I can only mildly characterise as destitute of veracity.

I tried all in my power to prevent the publishing of an untruthful account by another person, and publish my own observations only in consequence of the knowledge I had gained of an exceedingly inaccurate account being in preparation for publication.

THE SEIZURE SEANCE

was held on the 24th of August, when twenty-four persons, besides the medium, formed the final week-day seance prior to Mrs Esperance leaving England for Sweden. Seventeen persons formed the innermost circle of sitters, of whom I was one, and at the west end by the circle manager, who was on my right hand by the cabinet, while my daughter was on my left hand, where she has sat regularly with me for more than four months.

A gentleman named Robert Warnes sat as fifth sitter from the east end of the circle, and, therefore, ten others sat between him and me: it was this person who "seized the form."

My son, an athletic young man, was in the back row of sitters or outer circle at the eastern end, behind the fourth sitter, at the moment of the form being seized, and, therefore, within five feet distance of Mr Warnes, who "seized the form," but only about three to four feet distance from the "form" or "medium" when seized, as he was at that moment standing, from having risen to help himself to a flower out of the pitcher carried, and presented towards him by the "Yolande" flower girl of the evening—or the medium as she ultimately proved to be.

Just as a gentleman (Mr Hare) was in the act of giving an excellent invocation, I was surprised to observe a "spirit form" at the far end of the spirit compartment of the cabinet.

I say I was surprised because, whenever the spirits are "collecting the power" from the *aura* of the sitters, I recognise the fact by my own most unmistakable experiences. These sensations are so decidedly reliable, that I can tell whenever a further or extra supply of "power" is being drawn to build up another or subsequent spirit form. On this occasion, however, I was in the act of remarking that the spirits were not yet at work collecting "power", when I observed a "form" at the furthest end of the cabinet; and remarked it, as I entered the words in my note book—"A 'form' at Mrs Fidler's end of the cabinet, like 'Yolande,' but taller I think." As the invocation was proceeding, "Yolande" retired, but to re-emerge just inside the nearer opening of the cabinet, where she semi-prostrated herself with face on the ground, (or carpet,) in the Mahomedan form of prayer, and at the conclusion of the invocation, she arose, and looked around the circle at the strangers then present; presently retired and re-emerged with a small veil partly over her face and head, to look at them again more closely; after which she held

out her white skirts for trinkets to be thrown to her. This caused me to remark the very scantiness of her clothing, every form and contour of the body being visible—face, neck, arms, and the legs nearly to the knees, as the skirts were held apron-wise.

She presently retired within the cabinet, when the "raps" were next heard, and indicated "P" for "Pitcher," which was handed as usual by Mr Armstrong, with customary quantity of water in it. "Yolande" retired with it into the cabinet, and presently emerged with the same full of flowers; next, carrying the pitcher on her shoulders, she walked across to Mrs Fidler, and commenced distributing the flowers from the east end of the circle, by holding out the pitcher for each person to take out thereof a flower. She had so presented it by the first four sitters and also to my son, and a friend in the back row of sitters, when, hesitating considerably, and looking towards Mr Warnes distrustfully, she at length held out the pitcher towards him also, and the next moment afterwards, a loud scream from the spot indicated something as alarmed and alarming. My daughter at my end of the cabinet also screamed at the very same instant on her observing the seizure. A man's voice had at the first moment said—"I've got you at last!" "Its Madam!" "Its the medium, turn up the light!" "I'll not let go till there is a light!"

As an instant *ruse de guerre*, I called out—"Its not the medium, she is here in the cabinet!" For I believed the medium still to be in the cabinet, because no mortal or spirit or any other "form" had emerged from the medium's compartment during any of this interval of time, nor any other time openly; hence, when Mr Armstrong rose to go to the rescue of the "form" I said, "see to the medium!" he hesitated for a moment, but went onwards to the still loudly-screaming "form," *Yolande*, or medium.

I, therefore, went instantly, myself, to the medium's compartment of the cabinet, and, with an instant's pause to listen if I could hear any sound, I passed quickly inside the curtain, and, standing in the centre of that compartment, I felt for the medium, and, as the place was empty of any medium, I at once threw open the curtain with my right hand to admit light, and could see plainly as possible anything or everything therein, or could have seen the time by a watch with ease, for the light was more than was ever usual for "Yolande" proper to come out by as all will remember. It was what I would call "a good seance light." I had previously seen "Yolande's" features at eight feet distance better than I could see my own *spirit* wife's face at four feet distance at any time; while it is a fact that I could seldom see the real *indisputable* "Yolande" features at all, except by going expressly closer than usually admissible.

I will now describe the cabinet just as I had found it. It is about 34 inches by 29 inches inside measurement, by over 6 feet high. Such is the *medium's* compartment. The left-hand side was formed of a gauze partition dividing it from the spirit-chamber of the cabinet, and this had an open space of fully six inches from the floor upwards. A freely-opening curtain was at the front, and canvas lining securely closed the back.

The following were the contents:—The wooden "windsor" chair used by the medium when in the cabinet: it was perfectly empty and bare. At the front of the chair, and between it and the partition, lay the empty dress of the medium, and a pair of boots, which the medium had worn previously and again afterwards.

Nothing else whatever was in the cabinet, and, as most exceedingly grossly unfounded statements are made and published on this portion of the seance experiences, I am now compelled to publish the fact, which I at the time considered too trivial to publish, namely, that on observing the dark seance dress usually worn by Mrs Esperance to be lying on the floor, carefully placed there in front of the chair, I picked it up and looked at it in a good light, and, I must further particularise that I did so by picking it up with my thumb and first finger of my left hand, thus holding it fully five feet and more above the floor, while I held the curtain open with my other hand, as I examined it fully to see what it really was, and then I put it down again in a heap. I next picked up one boot which I found alone, and saw it was one of such as worn by Mrs Esperance. I had disturbed one boot while picking up the dress, and I, therefore, again lifted up the dress, but with my right hand this time, while holding the curtain open with my left hand, to see



whether there was anything else underneath where the dress had been placed, and I plainly saw that there was nothing else whatever. As I did this, I doubled up the dress considerably, and I must particularise these trivial facts, because an ingeniously concocted subterfuge has been published to explain away an awkward fact, by asserting that no evidence exists to show that anybody had at all examined these things; and I am sorry to say that the author of the misstatement is, and was at the time, fully aware of the statement being not in accordance with the truth as witnessed by unimpeachable testimony.

I am pleased to say that I am not the only witness of the emptiness of the cabinet, otherwise my solitary testimony would have been "stamped out," as attempted by the very iron-willed person whose statements are *all* at variance with my own observations.

I was in the cabinet again, for a second time, to corroborate my own first observations, and to see that I had made no mistake.

On emerging for the second time from the cabinet, I proceeded towards where the "form" had been seized, and at that moment Mr Armstrong brushed past partially dragging and partially carrying Mrs Esperance in his arms with her feet on the floor, and I was not only within nine inches of Mrs Esperance, but actually brushed by her as she was carried close by me, when I observed that it most unquestionably was Mrs Esperance beyond all doubt, and no spirit form at all, as I saw her plainly in the face—bare neck, arms, and the legs half way to the knees, and I am the more pained to say that her drapery was not of the spirit drapery material at all. Her head covering had fallen off, and was picked up on the instant as falling off, and secreted by a person near at hand—which was witnessed by two thoroughly trustworthy witnesses at least.

On the first instant of seizure, my son had rushed forward to knock down the man who had seized the "form," and another had with him, also rushed forward for the same purpose, and these two were both in the act of striking Mr Warnes, when they arrested their intentions, both simultaneously perceiving beyond a doubt in their minds, that it was Mrs Esperance, and *not* a spirit form that had been seized, and that she was screaming and struggling to liberate herself from her captor, by pulling away very energetically; Mr Warnes observing—"She is strong!"

My son, and the friend with him, therefore, merely endeavoured peaceably to let the medium at liberty, by taking firm hold of Mrs Esperance by the wrist, and Mr Warnes by the arm, and said—"Loose, let her go. It can do no good!"

I must now further testify that more than two months previously, I heard Mrs Esperance inform Mr Armstrong that "a man from Felling is coming to seize the form." "Look out for him, and don't admit him." Another time she said to Mr Armstrong "A man will come with Mr Wallis (or Wallace) with intention of seizing the 'form,' look out for anybody who comes with Mr Wallis (or Wallace)."

Other and similar warnings had been given, and wisely acted on, but on this evening had been forgotten. I had seen Mr Warnes here previously, but he had been only in the back row of sitters, where he could not have "seized a form."

On Mrs Esperance being carried into the cabinet, an altercation ensued with Mr Armstrong and the man who had seized her, and a general demand arose of—"Is the door locked," "don't let him go," "who is he," "take his name," &c., on which Mrs Esperance, in the cabinet, said, "I know him; his name is Warnes: he lives by the Felling Shore; he ought not to have been admitted; how did he get in? Turn him out! Kick him down stairs!" Mr Warnes said, "Yes, that is my name, my name is Warnes," and Mrs Esperance replied, "Yes, I know you, and you call yourself a Spiritualist? A pretty Spiritualist!" "Turn him out," &c.

Thus the whole affair, as witnessed by myself, is no mystery whatever, but a plain though unwelcome occurrence, and can only be considered otherwise where the truth is so wilfully misrepresented, and fabricated forms of hypothetical "spiritual" explanations are given to "stamp out" honest testimony.

That there is a really genuine "Yolande," I am as absolutely certain as I am of my own separate identity, and I will give abundantly of incontestable evidence and proof of that fact as I also will of the unrivalled genuineness of much

and nearly the whole of the mediumship but while, as a friend—a *true friend*—of Mrs Esperance's, I have done, and ever will give the best testimony in her favour that any medium on earth ever could receive, yet, on the other hand, no friendliness on my part, and no grateful feelings I may, and do entertain towards her, shall ever cause me to be any party to a wrongful impersonation of a spirit-form as occurred on this occasion.

Space compels me to conclude this, and reluctantly so, as I wish to publish much that is entirely in her favour, and "noble testimony too," and I will merely add now that she was under psychological influences of spirit, but not entranced (and never is, she says), and, as I have long been warned by my own spirit friends that Mrs E. has previously and again been "brought out" under such influences; I was also told by them she would thus do an act which would ruin her mediumship and reputation *before she left England*. I am bound to state that I did not expect or believe such warning would be realised. Although I often and regularly scrutinised every sitter in the seances, and spoke whenever I felt a doubt, yet, on this evening, I did not do so; neither did the medium or Mr Armstrong observe any person who could be suspected as likely to "seize the form." I can only look forward to good *ultimately* arising, even out of a most unhappy affair like this, as all good is so developed out of what seems to us to be evil.

Truth is the best palladium that any medium or seance manager can ever wear.

## General News.

Pressure on our space this week, compels us to keep over much of interest to our readers.

A long report of a seance held at North Shields by "The Cornish Exile," under the mediumship of Mrs Esperance, has just come to hand too late for this week. We promise to give it prominence in our next.

The many calls for further and fuller information respecting the recent seizure have demanded a clear statement. We express no opinion, leaving the evidence to speak for itself. We could have wished for a report from Mr Armstrong, so that both sides might have been heard.

LIVERPOOL.—On Monday evening next, the guides of Mr J. C. Wright will deliver the fifth of a second course of lectures in Perth Hall, Perth Street, West Derby Road. Chair to be taken at 8 p.m. Subject: "Ancient Spirits—a Strange Revelation."

On Sunday, Oct. 10, Mrs Olivo will celebrate an eventful period of her life by giving a seance in the morning at 11, for the benefit of the Marylebone Spiritual Evidence Society Funds. In the evening, a tea meeting will be held at 5.30, after which addresses will be given, enlivened by sacred songs, solos, &c. Tickets, 1s. each, to be had at the hall any meeting night.

It may interest our readers and certainly amuse them to know that though the *Herald of Progress* has been duly registered as a newspaper, it is not regarded as such by some people, since a contemporary, in making reference to an article which appeared in our pages, styled it "printed leaves" and "printed shreds." We are thankful for the compliment.

A strange story comes from Worth Co., Georgia. It is that a woman recently became deranged at a revival meeting, and now goes about raving, with a bucket of water, baptizing everybody she comes across. Though wholly uneducated, she reads chapters from the Bible, and expounds and discourses upon them in the most lucid style, displaying much native eloquence and knowledge. She also exposes all the mysteries of Masonry, and it is said many of the craft have gone and seen her and come away greatly astonished.

DALSTON ASSOCIATION.—The members and their friends are respectfully informed that a Soiree will be held at the Association's Rooms, as above, on Thursday evening, the 30th instant commencing at 7.30 o'clock, to commemorate the first decade of the Association's existence. The Presidential address will be delivered by Mr. J. J. Morse, in the course of the evening; while a number of friends will contribute vocal and instrumental music, under the kind direction of Madame Ourry (to whom offers of services for this occasion should be addressed, at the Musical Repository, 74, Dalston Lane). Dancing to commence at 10 o'clock. Refreshments will be provided as on similar occasions. Admission, including refreshment, one shilling.

## TERMS 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, Cheques, and all business communications to be made payable, and addressed, Mr W. C. BOBSON, 29, Blackett Street, Newcastle-on-Tyne.

All literary communications to be addressed "The Editor," 29, Blackett Street Newcastle-on-Tyne.

## PUBLISHING OFFICES—

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# The Herald of Progress.

FRIDAY, SEPTEMBER 17, 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.

## Dietetic Reform.

**N**OREMOST amongst the reformatory measures that Spiritualism would insist upon as being of paramount importance to the complete and harmonious development of the human character is that of Dietetic Reform. There are many good and earnest Spiritualists who do not see "eye to eye" with us on this question, and who fail to recognise the importance of the subject, yet it is an admitted fact, nevertheless, that the character is largely influenced by the food we eat.

It is due to our readers in the outset to say we do not profess to be vegetarians ourselves, but the very small portion of animal food partaken of (the greater part of which being consumed while filling public engagements) permit us, in a sense, to advocate reform in this direction without any serious breach of the laws of consistency. And, further, that it is not our intention to enter upon any lengthened discussion of the relative worth of foods. Our present aim being to be suggestive, not exhaustive. At some future time the question of dietetics will receive a

thorough ventilation in THE MEDICAL DEPARTMENT to be shortly introduced.

To the Spiritualist, the subject of dietetics does not rest its importance on the simple ground of like or dislike, nor even on the score of economy, though the question is worthy of serious consideration on this latter point alone, especially in such times of general depression as we have lately experienced, but rather on the more important question—Which kind of food is best adapted to unfold our superior nature, and to induce that condition of mind which allies us to the good and perfect in everything?

It is a fact generally admitted that the use of animal food has the tendency to develop the animal propensities and to render man ferocious, cruel, ill-tempered, and open to abuses of all kinds. In proof of this, it is only necessary to turn to the many instances where men have resorted to the use of animal food while training for the bloody arena, in order that their passions might be inflamed and the combative element provoked within them. For further demonstration of this fact, let us turn to the animal creation—the Carnivora and the Herbivora. The former are savage and ferocious creatures, while the latter are gentle and playful. And both of these classes are in perfect conformity with the food they eat, and may be changed to an extreme degree by an alteration of diet, rendering the carnivorous animal kind and playful, and the herbivorous cruel and destructive.

Those nations who subsist for the most part on a flesh diet are, as a rule, licentious, fierce, and cruel. They lack all the finer feelings of spirituality and intellectuality. And when we contrast this fierceness of character, which forms the leading features of all carnivora, with the mildness and gentleness of disposition of the vegetable-eating Brahman, we at once see the full effect of diet upon character.

If we turn our attention to the men who have made a mark in the past, and who are remarkable for the excellency of their lives and for their attainment of wisdom, we shall gain stronger evidence still. Theophrastus, as quoted by Dr. Smith, says that "Eating much, and feeding upon flesh, makes the mind more dull and drives it to the extreme of madness." Sir John Sinclair observes: "Vegetable food has a happy influence on the powers of the mind; and tends to preserve delicacy of feeling, and liveliness of imagination, and an acuteness of judgment seldom enjoyed by those who make a free use of animal food."

Porphyry of Tyre, quoted by Dr. Smith, who lived about the middle of the third century, says:—"Give me a man who considers seriously whence he came and whither he must go; and from these considerations, resolves not to be led astray or governed by his passions. And get such a man to tell me whether a rich animal diet is more easily procured or incites less to irregular passions and appetites than a light vegetable diet? But if neither he nor a physician, nor, indeed, any reasonable man whatsoever, dares to affirm this, why do we oppress ourselves with animal food? It was not from those who lived on vegetables that robbers, murderers, sycophants, or tyrants have proceeded, but from *flesh-eaters*. The necessaries of life are few and easily acquired without violating justice, liberty, or peace of mind: whereas luxury obliges those vulgar souls who take delight in it, to covet riches, to give up their liberty, to sell justice, to misspend their time, to ruin their health, and to renounce the joy of an upright conscience."

The evidences and testimony in favour of a simple diet of fruit and vegetables are overwhelming; and to those of our readers who aim for the higher groundwork of spiritual knowledge, we recommend a reform in diet and a cleansing from the impurities and social customs of the age.



## INFORMATION WANTED.

As several complaints have reached us of the difficulty of obtaining the *Herald of Progress* from newsagents, the publisher would feel thankful if friends who experience difficulty would communicate with him, furnishing name and address of news-agent, and also the name of the wholesale agent from whom supplies are sought to be obtained. Our agents have been communicated with, and they are unaware of any neglect on their part, and are anxious to do all in their power to extend the circulation. We are confident that no effort will be spared to scatter our journal in every town in the Country. Our friends will oblige by responding to this announcement.

## TO OUR FRIENDS.

The attention of our readers is particularly directed to the notices to be found over our editorial remarks. The business of the office has increased so much of late, that the directorate have found it necessary to make arrangements so as to free the editor from part of the business duties. To this end all business communications must be addressed to Mr W. C. Robson, and all literary communications to be addressed "The Editor," 29, Blackett Street, Newcastle-on-Tyne.

## THE ANGELS LADDER.

Written through J. G. R., 8, Bournemouth Road, Peckham, London, at the conclusion of a seance, Sunday, August 15th, 1880.

In times of old in Jacob's dream,  
The angels came to earth;  
Its wrungs were full,—so did he deem,  
Whon earth had early birth.

In modern time the angels come,  
A adder still descend;  
'Tis crowded now,—you hear the hum  
Of voices without end.

You hear the tones in accents low  
Speak of a God of love;  
You see the forms that come and go,  
From realms of light above.

The work is great,—be still and rest,  
And watch the sight so grand;  
Be still! you have not viewed the best  
To come from glory-land.

These few faint thoughts in words I trace,  
But soon will easler speak;  
To-night you've gazed upon my face,\*  
Now read these accents weak.

How high, how noble is the work  
That you and us may do;  
Be earnest, then, and never shirk,  
The tasks that we give you.

A great reward awaits you here,  
When you the work have done;  
Then heaven's light around you clear,  
In brightness as the sun,

Shall shine for ever round your brow,  
A glory all divine;  
Work on, toil on, as we do now,  
And we with you combine.

In our great land of spirits bright,  
Working for God above,  
We'll meet one day in homes of light,  
And taste the joy and love,

That here abounds for evermore,  
On every side 'tis found;  
And heaven's starry tinted floor  
With praises doth resound.

Farewell!

"FELICIA HEMANS."

\* The Spirit was seen by several clairvoyants who were present.

## METHODS OF INVESTIGATION.

KINDLY and truthfully disposed persons who have received a benefit are always ready to acknowledge and communicate to others the source whence the blessing flows, no matter what name it may bear.

Spiritualism is confessed by thousands in this country to be their fountain of joy and their source of mental satisfaction; and the means employed by those thousands, anxious for the healing of the nation, are almost as varied as their characters. Some of those who have witnessed physical marvels, which so extended their idea of the possible, think that a report of them to their friends and acquaintances will produce with them a like result; but it must be admitted that the recital of such experiences, instead of exciting interest, oftener induce in the listener an indifference to the occurrence of phenomena, which, to speak within bounds, are certainly startlingly unique and uncommon.

Others, again, are so attracted by the reasonable and oftentimes eloquently expressed utterances of trance speakers, that they invite their friends to accompany them to listen to some of those addresses, in the hope that the forcible appeals to reason which frequently accompany trance addresses, may displace their prejudices, but which, alas! are oftener deepened, and they meet the rebuke that their religion is all moonshine, in place of being a religion of common sense.

Clairvoyant mediums are introduced by another class of believers, but their tests, so far from being admitted as evidence of a super-sensuous faculty, are relegated to the category of coincidences so likely to occur in a world where so much of the haphazard exists; and if a painting is exhibited, obtained under the most unlikely and unfavourable circumstances, rather than yield to the interposition of higher intelligent agencies aiding in the production of the phenomenon, sceptics fall back on the baseless superstition that the optical arrangements of the medium are analogous to the feline tribe, whose eyes are so constructed as to see better in darkness than in daylight.

Why this unwillingness to acknowledge the presence of spirits behind the phenomena, after such an accumulation of direct evidence of fact and indirect evidence of testimony? To ascribe this unwillingness to acknowledge the presence of spirits, to the ignorance or perversity of the community, may be an easy escape from the dilemma, and very soothing and flattering to our own individuality; if we think for a moment, however, we will soon find it to be but another form of the old-fashioned method of finding a scapegoat to bear the chagrin or disappointment, that always follows the adoption of weak or imperfect methods in the propaganda of such a precious truth as Spiritualism.

We may not catch any public applause, possibly we may even incur its censure for manifesting such consideration towards scepticism. However, we hold that in the interests of Spiritualism, it is not only a wiser but a safer course to pursue, to ascribe the opposition we meet with to our own faulty methods of making a statement or giving an explanation of the fact, rather than adopt the idle course of labelling our opponents as ignoramuses; for it is not correct that anyone is necessarily ignorant because forsooth he is unacquainted with Spiritualism, nor is it by any means true (we wish it were) that he is, therefore, an intelligent and wise man, because he knows that certain phenomena termed spiritual are genuine. We might suitably pause to enquire how the methods of investigation, now in operation, may be improved. If we will only keep steadily in view the recent captures of Mrs Esperance in Newcastle and Bastain\* in London personating spirits, and remember also that similar results have followed Herne, in Liverpool; Williams, at the Hague; Slade, in London; Monck, at Huddersfield; Miss Wood, at Blackburn; and Mrs Corner and Miss Cook, in the rooms of the B.N.A.S., we must confess, if we are wise, that the methods in operation, though by no means fruitless, are, however, susceptible of vast improvement, and the burden of suggestion devolves on those so far interested in the investigation, that they cannot keep the results of the enquiry to themselves, but must needs communicate them to their neighbours or publish them to the world.

By far the most important matter to attend to is, primarily,

\* We beg to submit that nothing was proved against Mr Bastain in the recent attempt to "expose" Spiritualism by Mr Cumberland.—Ed. *H. of P.*

the question of fact, and of that we can never be sure *unless we make the search for ourselves*; for, without impugning the integrity of mediums, a great deal is unintentionally recorded as of actual occurrence which never had any existence except in the mind of the reporter. Next in importance is the presentation of the fact to another, and the explanation we have of it; always bearing in mind that mere assurance of a fact, however full and complete, is no guarantee that we are correct in our explanation of it. In my opinion, the cause of much of the mischief that has befallen mediums has arisen, on the one hand, from our carelessness in not clearly enough differentiating the occurrence of phenomena from the active agency of the instrument, and on the other hand, from our espousal of an explanation, advocating it with such persistency and pertinacity, as to exclude from the mind any other possible or probable interpretation; but it is so much easier and, therefore, more agreeable (to which we always incline) to pose as a spiritual Columbus, and dispense our oracles to an unquestioning multitude, whereas the surer, albeit slower, pathway to the truth is to gauge the value of our convictions in the light of the adverse criticisms of our neighbours, painful though the process may sometimes prove, rather than isolating them within our own little selves, which oftener culminates in our idolising rather than idealising our individuality.

It is further highly important that in the statement or presentation of a fact to another, we should be wary of exciting any erroneous or false judgments or expectations. If we take on ourselves to invite public attention to the occurrence of uncommon phenomena, the least we can or ought to do, is to offer facilities for the verification or refutation of our statements; if we fail to do this, though what we vouch for may be true, yet if we cannot hand over to another our voucher, we have no right to expect his credence, nor should we complain if, in addition to withholding his assent, he exercises his inalienable right (the more unquestionable as the facts border on the improbable) to criticise or even censure our statement when floated on the sea of public opinion; and though the nature of the criticism or censure applied may vary in form or manifestation, it will always be in accordance with our deserts, and should the critical or even censorious spirit express itself in the detention of the "form," in the hope of finding the medium, it may be characterised by a well-meaning but most indiscreet publicist, as a savage attack on a lady, but to those who know better, the assumed defence is only the red rag to scare the public from scenting out the fact that he who so recklessly and indiscriminately publishes exaggerated and unverifiable statements, is the actual aider and abettor of individuals violating the conditions which the investigation imposes. Besides, can nothing be urged on behalf of those who, accepting such published statements in good faith, have had aroused in them the sweetest of human feelings, and the bright hope enkindled of meeting those of their own kith and kin who had joined the great majority, only to be blighted as they passed into the seance room. Is it any wonder if a "form," the fac-simile of the medium, and as in a recent instance, actually the medium herself, purports to be a dead mother or a deceased wife; if the individual so addressed and who must now consider his most cherished feelings grossly outraged, is it surprising if, in his righteous indignation, he exposes the delusion no matter by what means so long as he succeeds in demonstrating his own and others' follies, in entertaining even for a single moment, the possibility of obtaining such identification of deceased persons as have from time to time appeared in reports in another serial. The capture of mediums personating spirits, more effectually than the eloquence of an angel will direct public attention to this much maligned and ill-understood subject of Spiritualism; and he who most fully realizes the obstacles and difficulties surrounding it is better prepared to do battle for the truth it enshrines, than he who, because of some inexplicable phenomena witnessed, claims to have solved the enigma of life. May our reason and common sense—God's best gifts to man—save us from such an *order of Spiritual teachers*.

VERITAS.

A rough-spoken bachelor friend of ours recently attended a spiritualistic lecture, and while musing on the probabilities of seeing a ghost, was suddenly startled by the incessant crying of a baby in the audience. "Odd rot the thing," he was heard to say, "that kid is like a good idea—its worth carrying out."

## Notes of Progress.

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

NEWCASTLE-ON-TYNE.—On Sunday evening last, Mr W. Gibson occupied the platform of this society, and delivered a trance address, which was favourably received. On Monday evening, Mr E. E. Barker, manager of the Crystal Palace and Aquarium, Tynemouth, gave an entertainment consisting of mirth, magic, and mystery, on behalf of the funds of the society. There was a moderately good attendance, and the meeting was presided over by Mr J. Mould. Mr Barker, who proved himself quite an adept in the art of legerdemain, performed some very startling conjuring feats, and kept the attention of his audience fully occupied. During the evening, he varied the proceedings with some very humorous tales, and told such queer stories as to keep in a roar of laughter the entire company. Mr Walton presided at the organ, and discoursed sweet strains. A vote of thanks to Mr Barker was proposed by Mr Urwin, and seconded by Mr Burton, and carried with acclamation. In acknowledging the vote of thanks, Mr Barker said, that he was familiar with all the arts of the conjuror and having paid some attention to the subject of spiritual phenomena, he was in a position to mark the difference, and the best definition he could give of both was that conjuring appeared to be what it was not, while Spiritual phenomena was exactly what it pretended to be. He hoped at some future time to have the opportunity of explaining the tricks of Bishop and Maskelyne and Cooke. If Mr Barker does appear again, we have no doubt he will be greeted by a "Bumper house."

GATESHEAD SOCIETY OF SPIRITUALISTS.—On Sunday, the 5th, very instructive lectures were delivered before this Society by Mr Joseph Beck, of Medomsley, trance medium, who is about to emigrate to Africa, and the "Cornish Exile," of North Shields; the former lectured on "Famous Heretics in History;" the latter on "The Relation of Spirit to Matter," making special reference to the late seizure of the form at Mrs Esperance's circle. The lecturer stated that the whole phenomena was shrouded with difficulties; that the proper course was a suspension of judgment. On Sunday, the 12th, the platform was ably occupied by Mr Henry Burton, of Byker, who delivered an unique and eloquent address on "Spiritualism—a Necessity." Starting with the Necessitarian idea enumerated by Hobbes, the lecturer cogently and lucidly traced the doctrine of necessity as an intellectual development suitable to the needs of the times, and that the mission of Spiritualism was to correct false creeds, and unfold a grander spirituality than the world had hitherto seen. The lecturer received a hearty vote of thanks for the intellectual treat which he had afforded, with a desire that he would shortly revisit them.

BIRMINGHAM.—On Sunday evening last, the society here commenced its winter session of public work, when the opening lecture was delivered by Mr R. Harper, the president of the society. There was a very fair attendance. Mr Harper's style and ability as a speaker are so well known, that any comment would be superfluous. The lecturer maintained that the power underlying and producing all phenomena, however infinite its ramifications and endless its variety of manifestation, was one in nature and essence, whether manifested in mollusc or man—in the forces of the atom or the glory of the archangel. This power he termed God, and that we, as forming part of universal existence, were really a portion of the Divine Infinity. After asserting the eternal fixedness and immutability of law, he concluded by predicting the time, when, by the efforts of those gone on before and the gradual development of man's powers while still here, the white stone of purity would be set in the foreheads of the nations of the earth, and their lives be a reflection of the wisdom and goodness of the Divine Omnipotence.—T. H.

QUEBEC HALL.—On Sunday evening last, Mr Iver MacDonnell delivered a discourse on "The Trial of Jesus." Every seat was occupied, some having to stand, and the stillness that pervaded showed that the most rapt attention was paid to the speaker, and the feeling of the audience was shown at the conclusion, for they, I think, one and all, could not suppress their approval by the usual applause, although it was Sunday evening. A short discussion followed of a friendly nature and, if I may express my thoughts of these Sunday evening services, it is that Mr MacDonnell is a grand emancipator—mental and spiritual—and that those who hear him from time to time must become free as the rest of nature, showing their love to God in their own way, producing a perfect harmony with the greatest variety. I feel sure good is done to both sides of life, and God is glorified in the happiness of his creatures.



**SEATON BURN.**—On Saturday evening last, Mr Burton delivered a very interesting address in the Old School Room of this place, in lieu of W. H. Lambelle who was unavoidably detained. There was only a moderate attendance in consequence of the bills having been torn down. Mr W. C. Robson presided in an able manner, and in an effective speech referred to the subject of Spiritualism. The lecturer received many thanks for his efforts, and at the close questions were asked and answered.

**EDINBURGH.**—Mrs Richmond delivered an address on Spiritualism in this city to an audience of about 200 persons on Tuesday, September 7th, in the Society of Arts' Hall, George Street, and was fairly listened to considering the unpopularity of the subject in this city. As an example of the desire for inspirational knowledge by the audience, it may be mentioned that such subjects as "Hyponomy," "The Fifteen Puzzle," "The Bottle," and others of like nature were named for the poem, the latter being chosen by show of hands. Visitors were present from Dundee, Kirkcaldy, &c. A verbatim report of oration, and answers to questions will appear in our next.

**BRADFORD.**—On Sunday, Sept. 5th, the guides of Mr Armitage, of Batley Carr, occupied the platform at Heap Lane, and delivered a very instructive and interesting address. The attendance was not large, but the proceedings were most edifying, and were made further interesting by Mr Armitage naming two children, quite a new feature at this place.

**NEW DELAVAL.**—There are no suitable places in this locality for holding public meetings, but developing circles and private investigations are held and carried on to a large extent.

### Obituary.

Passed on to the higher life, on September 11th, 1880, Cromwell, infant son of W. H. and M. A. Lambelle. Aged nine months.

He has gone, he has gone to the Spirits' home,  
To live in another sphere:  
Away from earth through the gates of birth,  
To a home of beauty there.

### Question and Answer Column.

QUERY.

HEALING MEDIUMSHIP.

Will any obliging correspondent kindly inform me what are the best means to adopt in order to receive the requisite renewal of power when the healer is exhausted by manipulating a patient.

C. G. OYSTON.

ANSWER.

THE GATESHEAD SPIRITUAL SOCIETY BAZAAR.

SIR,—In reply to "Lux," in your issue of Friday last, I am requested by committee of above society to state that the real object of late bazaar was the obtaining of funds to rent suitable premises in which to institute developing circles, the Temperance Hall being unsuitable for that purpose. The committee also regret that the object was not publicly stated, as proceedings were comparatively a failure. Sufficient money was, however, received to enable society to sustain its engagements with the Newcastle Society in reference to Mrs Richmond's travelling expenses. Such will be attended to by treasurer as soon as Mr H. A. Kersay is sufficiently recovered from his late illness.—Yours, &c.,

WILLIAM H. ROBINSON, Sec.

18, Market, Newcastle-on-Tyne.

### 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.

REV. HOWARD AND E. W. WALLIS.

DEAR SIR,—The letter of Rev. Howard necessitates a reply, or I would not trouble you in a matter that can be of little interest save to the individuals concerned. Indeed, I would say to brother H. in the words of old—"I am not careful to answer thee in this matter." However, I crave your space for a few words of reply. On turning to my notes I find my words were, "Can this be the same valiant Howard who refused to debate with Mr Morse, because the latter proposed terms that would prevent his rev. opponent making capital by the encounter." Will Mr Howard deny that Mr Morse proposed that the proceeds, after paying expenses, should go to the "Newcastle Infirmary and neither of the principals draw a penny? Did not Mr Howard

protest and claim that each one should, through his committee, take equal share of profits (if any) to do with as he liked? What was this but "making capital"?

I am well aware that Mr Howard disclaimed any intention of personally appropriating his share and was anxious only that it should be expended in the district to aid the funds of necessitous chapels, but, I contend that he would still be making capital of the encounter in thus employing the proceeds. If he did not desire a penny of it to reach his own pocket, he was anxious to make Spiritualism the means of raising the wind to supply funds to the insolvent societies to whom he ministers. Surely if his sole object was to elicit truth and do good, Mr Morse's proposition was most fair and charitable; but that the ulterior design of making "capital" for his party was the principal object was proven by the fact that he would not accept Mr Morse's unselfish proposition, and the debate did not occur.

Again, does not Mr Howard know that, like the apostles of old, mediums are generally uneducated men, not trained in the sophisms of the school-men, and yet are able to give utterance to the sublimest truths when under spirit control? If he does not know this he ought to know it; but if he is aware of the fact, then his sneer about the medium's inability to spell correctly comes with very bad grace. The apostles were uneducated yet chosen instruments unto whom the gift of inspiration was imparted, that they need "take no thought what they should say," for it was "given them in the hour of need."

I am glad Mr Howard admits that he is afraid of Spiritualism and has truly gauged its strength. We can afford to allow him to think it "evil," but it has succeeded where he and his ilk have failed, viz., in coping with and successfully overthrowing the materialism of the age. "By their fruits ye shall know them." But my contention is: if Spiritualism is "foolish and absurd," then, by virtue of its inherent absurdity, it will naturally and necessarily die out, and Mr Howard need not fear it. He admits by his fear of its strength (though he calls it evil) that which he denies by calling it "foolish and absurd." Each intelligent man is in the same position as Mr Howard, and able to decide for himself as to the good or evil, the wisdom or folly, of spirit intercourse and philosophy. Mr Howard's combativeness leads him to take pleasure in debates, but I would ask him to seriously consider whether they are conducive to good feeling, or by any means the best method of eliciting truth?

He invites me to give him evidence and he will amply repay me. I can assure him I would gladly do the former independent of the latter, but the evidence cannot be bought, it must be sought and won. He will doubtless remember the assertion, "Ye must be born again," and it is clearly evident to my mind Mr H. is not "open to conviction;" he has prejudged the case, and, like the opponents of Jesus, believes it to be bad, evil, and probably "of the devil;" consequently, I am reminded not to cast pearls where they would not be appreciated. And, if brother Howard is indeed a truth-seeker, let him not determine that it must be found in a certain guise or not at all; let him not dictate conditions but become as a little child, willing to learn from what may prove after all the chosen things of God. Spiritualism comes not to save the (self) righteous or the wise—in their own conceit, but is and has been a saviour to thousands, who were yearning for light and truth and found it not in the sects. In a discourse of Mr Morse's guides the following occurs:—"We often hear it remarked, and sometimes we are very conscious of the folly of the remark, that 'if the spirits would only do thus and so the world would be convinced in a moment and I should be satisfied;' virtually saying, 'I am Sir Oracle, and when I speak let every dog be dumb.' But we ask you confidently this simple question: If you were upon the spirit-side of life, and if you had a certain result to obtain from that spiritual side to convince some person that you were in contact with upon the material side,—you surveying the processes, you being acquainted with the *modus operandi* to be used,—would you not be the best judge of how to proceed in the matter? How unwise, then, is it when, in egotism or assumption, or perhaps in sheer carelessness sometimes and want of thought, men say, 'If spirits would do thus and so the world would be convinced and I should be satisfied.' We, upon our side, must certainly understand the conditions and circumstances that we are momentarily in contact with better than those who have never entered those conditions, nay, still worse, who deny the existence of the circumstances and conditions we speak of." Mr Howard says he has investigated for years. I respect-

fully beg to know how many seances he has attended and what phenomena he has witnessed? Has he ever sat in circle and seen such phenomena as are reported from Miss Wood's dark seance in your issue of August 20th? Has he ever seen any of the physical demonstrations or materialisation phenomena? Has he heard any clairvoyant test messages, such as those given so abundantly by Mr Matthews? Has he seen or heard them at their best? for, as Mr A. R. Wallace says, "No theory is answered save at its best, and no theory is satisfactory that does not cover the whole ground of the facts;" and this, I submit, no theory but the spiritual does, not even Rev. Howard's that it is "foolish and absurd." I shall not occupy your columns again on this matter, save I am compelled to do so in defence.

E. W. WALLIS.

#### METHODS OF EXPOSURE.

To the Editor of the "Herald of Progress."

SIR,—In continuation of the story on which you commented last week, I have to record that the *Evening Standard* refused insertion to the letter which I addressed to it, and a copy of which appeared in your columns. I should like to point out precisely what this means. The *Standard* had given currency to a letter which imputed to a body of ladies and gentlemen complicity in fraud; which alleged that an official of the B.N.A.S. had refused an enquirer admission to its seances on the plea that he knew just how the thing was done, and only wanted to put the medium in prison. This astounding falsehood, or rather series of falsehoods, is demonstrated on exact evidence to be absolutely baseless, and destitute of even a shred of truth. Yet the Editor, with the evidence carefully copied and sent for his private satisfaction, refuses contemptuously to insert my rebutting letter, or even to put in a line of contradiction to the calumny which he had circulated.

I wrote once again to point out the gross abuse of the power entrusted to him, of which he had been guilty, and I warned him in the directest manner that I would not abide by such treatment. I told him that I would move the Association to enquire of some expert in law whether a man who writes those calumnious falsehoods about a public body, and the man who prints and circulates these, does not put himself within the reach of the law. If he does—as there can be no doubt that he does—I told him that he would find himself in legal clutches before long. And at any rate, for the purely historic purpose of recording an English Editor's conception of the impartiality and honesty demanded of him by virtue of his position as manager of a widely-circulated organ of public opinion, I told him that I would take care that the facts of this case, my letters, and my indignant comments on his conduct should have the widest publicity that I could give to them.

The council of the B.N.A.S. will have its attention drawn to the subject at its meeting on Tuesday next, and will then determine what steps are best to be taken. In vindicating itself, it will be vindicating the cause of truth, integrity, and fair-play, and will have, I do not doubt, the sympathy of every honest man.

It is on occasions such as this that one longs for a real and hearty union among Spiritualists. If we were shoulder to shoulder, as we ought to be, we should present a front that would cow into decent behaviour these men who now presume to treat us in this manner. As I turn to the list of societies at the end of your paper, and read of Newcastle, Birmingham, Manchester, Liverpool, Glasgow, Leicester, Nottingham, and the great Yorkshire Societies, I ask myself what would the result be if these were in hearty union and co-operation with a central association such as the B.N.A.S. might be made. What a power Spiritualism would be! What mighty effects it might produce! What a terror it would be to such evil-doers as those I am now handling.

I learn with pleasure that a conference is soon to be held at Manchester, when this subject will be opened out. I regard it as one of vast importance, and I venture, in view of that conference, to ask your readers to consider the advantage that would accrue to Spiritualism in general, and to every society of Spiritualists in particular, by giving a hearty support to our existing National Association, and so making it national in something more than name. The machinery exists; why not utilise it? If it is out of order, repair it. If it is imperfect, remedy

its defects. If it wants re-construction, tell us your views, and we will try to meet them. But, for the love that we have for the truth that is ours, let us sink all private whims and crochets, and band ourselves together in defence of the faith that we have in common.

Depend upon it, the time has come when such hearty union will alone save Spiritualism from contemptuous injustice and persecution, and rescue it from the perilous position in which our dissensions have placed it.—I am, sir, faithfully yours,

A VICE-PRESIDENT B.N.A.S.

London, Sept. 11, 1880.

#### ANCIENT WISDOM.

WE thank your correspondent on "Ancient Wisdom" for his figures or symbols, but yet, we think, that he had better let the Bible stand alone by itself, because it is isolated from his philosophical researches. He is seeking natural, or nature's, wisdom, and this will not unfold to us the ancient truths of that Divine Word; for the secrets of masonry are pure and clear unto those that hold the keys of wisdom, love, and truth. The spirit will unfold all clear, bright, and fair to our numerous and scattered order of brothers and sisters. In the past we have been lost in a labyrinth of thought and, therefore, have never come to definite truths, or to demonstrate that to the people which they might understand, and comprehend the nature and science of Spiritualism for this is the mother of all sciences. Occult nature reveals all the past and present laws that have ever been instituted and formed by man—the spiritual world and his maker—giving everything clear and definite in laws of science. Therefore, three laws must define the whole forms and methods whereby all past ages have held communion with the spirit-world; that is to say, in their fallen nature from the golden age, when man beheld the angels in purity and truth, receiving all their expressions in the fullest import of wisdom, goodness, and purity. Emanuel Swedenborg has aided in giving forth mighty truths to our present world of beings, not clearly understood and comprehended by us as individuals or as a community. There are grand and hidden mysteries of spiritual masonry given in his "Heaven and Hell," to the effect that we as a body must unfold to harmonise with all denominations, creeds, or societies, be they Eastern or otherwise; for we are bound to unite in brotherhood with all the past, to find the stones of truth, to build one great temple and bulwarks; then we will stand unshaken by the powers of earth, and will be linked in marriage bonds of affection and purity; and charity, faith, and hope will lead us ultimately to our grand rest. Then we would kindly ask your numerous readers to give us the various signs and symbols. "He shall gather His people from the north, the east, the west, and the south into rest." "Oh, Jerusalem, how oftimes would I have gathered thee like a hen gathereth her brood under her wing, but ye would not hearken unto my voice and live."

STONES' VOICE FROM THE WALL.

#### SEIZURE AT MRS ESPERANCE'S SEANCE.

To the Editor of the *Herald of Progress*.

SIR,—The above appropriate title in your last, referring to a disturbance at this distinguished medium's remarkable manifestations, leaves us somewhat in doubt whether "Yolande" was caught and quickly transfigured into the medium or the latter on an errand of deception. The plain recognition of the medium's own person in the one instance, of course justifies anybody fixing judgment on *one evidence* only, to suspect fraud, but the distributing (and previously producing) of flowers, if done by the medium in the normal state, demands some sort of explanation, if the attack on Mrs Esperance's honesty is to be considered in itself as an honest one. As conjurers produce flowers and other sundries in surprising numbers from "hats" (*on the stage*, it is true), the marvellous skill of our fair "enchantress" may lose a little of its merit, still a little light on this point may be fairly asked in the name of justice, and the more so as would-be judges in the intricacies of spirit-power, when muddled by impulse of conceit or mistrust in other investigators, have always been defeated, whereas a clear case of imposture will meet the condemnation of all true Spiritualists, however small their number may be.—Yours truly,

C. REIMERS.



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. 19...Mr E. W. Wallis, Trance Address, at 2:30 & 6:30 p.m.  
Monday, " 20... do. do. at 8 p.m.  
Sunday, " 26...Mr J. Mould.....Normal Address.....at 6:30 p.m.  
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10:30 a.m...."Form Manifestations," Miss C. E. Wood  
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood  
Wednesday, 8 p.m....Class for 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.)

*Birmingham Society of Spiritualists.*

Pres., Mr R. Harper. Vice-Pres., Mr R. Groom. Sec, Mr J. Kennedy Oozells Street Board School. 6:30 p.m.

September 19 ... Mr Howell, Manchester | September 26...Mr J. C. Wright, Liverpool

*Leicester Spiritualists' Society.*

Sec., Mr Wightman, 66, 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.  
Sept. 19 ..... Mr Tetlow, Heywood, | Sept. 26 ..... Mr Wood, Oldham  
Oct. 3.....Annual Meeting and Conference.

*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, 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.  
September 19 ..... Mr Tetlow | September 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.

*Glasgow Association of Spiritualists.*

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson. Hon. Sec., Mr. J. McG. Munro, 83, 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, 20, Paisley Street  
September 19...Mr J. J. Morse, London | September 26...Mrs Jarvis, Bradford  
(Wade's Meeting Room, Bowling, at 2:30 and 6 p.m.)  
Sec. Mr. Smith, Garnett Street, Bradford.  
September 19...Mr Armitage, Batley Carr | September 26...Mr W. Farrar, Pudsey  
(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2:30 & 6 p.m.)  
Sec., C. Poole, 28, Park Street.  
September 19...Miss Harrison, Shipley | September 26...Mrs Butler, Bingley  
HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2:30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.  
September 19...Mrs Butler, Bingley | September 26...Mrs Hollings, Churwell  
SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6:30. Sec., Mr W. Walker, 46, Conway Street, Halifax.  
September 19...A. D. Wilson | September 26...Mr Armitage  
BATLEY CARR.—Batley Carr Association, Town Street, at 6:30 p.m. Sec., Mr. J. Armitage.  
September 19 ..... Mrs Dobson | September 26 ..... Mrs Illingworth  
MORLEY.—Spiritual Mission Room, Church Street, at 2:30 and 6 p.m. Sec., Mr. Jos. Ward, Cross Hall.  
September 19...Mrs Hollings, Churwell | September 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 19...Mr W. Pell, Stanningley | September 26...Mrs Dobson, Batley Carr

*Lancashire District Committee.*

LIVERPOOL.—11:30 and 6:30.

Sunday, Sept. 19 ..... Mr J. C. Wright | Sunday, Sept. 26 ..... Mr W. Johnson

NEW MILLS.

Sundays, Sept. 19 & 26...Local Speakers

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Sec., Mr Wilde, Queen-st., off Market-place. 10:30 and 2:30.

*Liverpool Psychological Society.*

Porth 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. Burke

*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.

*Marylebone Progressive Institute and Spiritual Evidence Society.*

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale. Sunday evenings, at 7; Service conducted by Mr Iver MacDonnel. 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.

*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.

*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.

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

**SOLD** by all CHEMISTS. Price 2s. 9d. and 1s. 6d.

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

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

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