

THE

# Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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## The Platform:

### SPIRITUALISM; ITS RELATION TO THE PAST AND FUTURE.

AN ORATION delivered by MRS. RICHMOND in the Society of Arts Hall, 117, George Street, Edinburgh, on Tuesday Evening, September 7, 1880.

After the hundredth Psalm had been sung by the audience, Mrs Richmond offered the following

#### INVOCATION.

Infinite Spirit of Life and Light Divine, our Supreme and Eternal Guide. Oh God! we ask that our hearts may be attuned to praise Thee for every good and perfect gift. Thine is the Light of Day; the moving stars revolve in space responsive to Thy will. By Thy will the seasons change and give to man seed time and harvest, the beauties of spring, the bloom and the verdure of summer time, and the autumn with its ripened grain and fruits. Thine is the spring time of thought wherein souls obtain that immortal knowledge sown by Thy hand. Thine the powers of intelligence whereby man outworks the problems of nature through the laws Thou hast fashioned; and Thine the inspiration whence comes that hallowed boon of immortal consciousness proving man's alliance to Thee, and heirship of the Eternal God of Light. Thine all the powers of blessings of ministrations, and we praise Thee for these, through life, and that other life which men call death, but which is but a change in the great scale of purpose. Eternity itself is unfolded before man's vision by the magical inspiration, by the elevated prophecy, by the revelations of the past, and by the inspiration and thought of the present. Oh, Thou Living Light Divine, Thou source of inspiration, kindly look upon the labours of the present. May Thy Glory and Divine favour baptize Thy children in the Spirit of Truth and Light, and lead them on to higher endeavours, to loftier aspirations for goodness, to deeper fervour and truthfulness, and for an earnest striving to know more of Thee and Thine ineffable light that beamed down upon Sinai and Olivet. May the voice of inspiration be at hand at this hour, to draw the hearts of Thy children nearer to Thee, Oh God!

#### DISCOURSE.

MRS. RICHMOND then proceeded to say:—You are assembled here this evening to listen to an address—nothing less and nothing more. If there are those here who have come under the impression that there will be physical manifestations or representations of physical power, they labour under a mistake. The manifestation which is to be given to-night is mental—not physical; and if the address is in accordance with your judgment or reason, you will receive it; and if it is not in accord with

judgment or reason, you will doubtless reject it. The subject, naturally, upon which we shall address you to-night is Spiritualism, since it is that which brings you together—it is that which brings the speaker before you. The theme chosen by us for this address will be "Spiritualism; its relation to the past and the future." There are, no doubt, parties in this room who do not know what Spiritualism is. For their information we say it is a fact, philosophy, or system of evidence, or whatever you please to name it, that is in the world at the present time. It has its sources in man's spiritual nature. These manifestations, understood by human beings, have come into the world as the expression of outside spiritual power. Distinctively and technically it is the communion of disembodied spirits; but upon this there hinges so vast a system of philosophy that, admitting it to be a fact, at the time it seems to take possession of the mind and introduces a new current of thought. What that thought is doing in the world to-day, we purpose now to discourse upon. If there are those here who doubt the fact, they are at liberty to inform themselves just as they would do with reference to any other contemporaneous facts in the world. But, admitting the fact that Spiritualism is in the world, what is it doing? In the first place it is convincing the minds of those who had previously doubted the existence of man's spirit beyond death. Say what you will the great current of thought of the nineteenth century has been steadily and surely drifting into materialism. Deny it as you may, the efforts of religious organisations, great as they have been, and united in many instances as they have been, have not been adequate to stay the flood-tide of materialism entering into and forming a component part of the thought of this century. The school of Bentham, of John Stuart Mill, Huxley, Tyndall, and Parkington, has imbued the scholastic mind of this generation with a form of scepticism, —a scepticism which neither Protestants, Evangelical Schools, nor Roman Catholic powers have been able successfully to put down. This scepticism has made its way into the very portals of the church; it has entered the sanctuary of worship; it has claimed some of the loftiest minds of this age. Under the double guise of nature, and insidious nature, and material science, it has made for itself a party among the highest and brightest minds of this day. The youth, therefore, who enters into any scholastic institution of learning, is presented on the one hand with the great records of the past, and the theologies of our fathers; and on the other hand the schools of philosophy named by us, and he comes forth what? Doubting the one, believing the other, and yet compelled, perforce, to advocate in church and shrine, that which philosophy has undermined. This may seem to be strong language; but in view of the increasing scepticism in the world of letters and science, it is incontrovertible. What is it within the church that enables this scepticism gradually to enter, and what is within the church that keeps therefrom by far the largest proportion of the inhabitants of

Christendom? It is a lack of Spirituality. The Reformation is close at hand. But a few short years have intervened since its force swept over entire Christendom, and seemed to purify the religion of Christianity. What is it, then, that it has lacked? Sufficient and distinctive evidence to reach the mind of the present day. The presence of spiritual or supernatural evidence. That evidence was not lacking in the earlier Christian age among martyrs and saints; that evidence was not lacking among special devotees at any shrine of worship; but it has been distinctly lacking in modern thought. Slowly and steadily has the Reformation advanced, but the continuation of spiritual gifts within the church was denied. At the present hour the Protestant Christian church does not claim, as a portion of its belief, the manifestation of spiritual gifts within its ranks. According to our view the dying out of spiritual gifts in the church is the slow and only cause of its decline. Creeds superseding the spirit, the latter taking the place of greater vitality, and gradually the mind of this age, appealed to as it has been, by the logic and scientific thought of the day, has been steadily overruled by the power of that philosophy. Spiritualism appeals, therefore, to that portion of man's nature that has not been reached by external belief, nor grasped by the scientific thought of the day. It has at once an influence to acquire, and it has to demonstrate its existence in such a manner that the mind and the senses will not refuse to accept it. At the same time it places itself superior to science, by employing methods to demonstrate facts to a supersensuous nature, which science is nevertheless compelled to recognise, or which the scientific minds testify to, and therefore compel admission. That these are facts you can yourself demonstrate by the literature of the day. What does it do then in the world? It proves that the spiritual truths of past time are living, active, ever present truths, and that the demonstration of them is only dependent upon man's condition or capacity to receive. It proves, also, that Spiritualism, as a power, (we do not mean simply as a manifestation,) but as a power, is an element or factor in the universe that has not been considered, and that no system of mental science, no system of theology which removes man's spirit to another region, no system of philosophy has ever touched the border line which impinges on the world which you denominate the spirit-world. Spiritualism, therefore, is that intermediate atmosphere that introduces man to the realm of his own spiritual nature, while he is still encased in the human form, and admits him to communion with disembodied spirits who are not far removed from the life of earth, but have taken the next step in advance, and shows, by gradually unfolding the suggestion of their loss that the supermundane, or supersensuous world, is a world that lies all around, that it has a continual influence upon mankind, and that it only requires your awakened perception to be aware of this. Unlike materialism, it employs methods to produce facts that cannot be accounted for by any scientific process, and compels this acknowledgment from some of the leading scientific minds of the day, thus showing that there is an intelligence beyond embodied human intelligence, that it has relationship to man's supersensuous or spiritual nature, and that it can be employed by disembodied intelligences to act upon your lives, and to manifest to your consciousness, (A voice, "Nonsense.") Will the gentleman who interrupted come to the platform? If he has come to speak we shall resign our position. The demonstration of spiritual existence is not confined, therefore to this single and simple statement, but rather to a continuation of events that science on the one hand, and theology on the other, have not explained. Premonitions, visions, forebodings, warnings, intuitions, on certain lines of history, occur between the secular occurrences of daily life, and the religious experiences of organised bodies of religion have formed by far the larger proportion of ethical and mental human experience. No family is without its traditions of this kind; no family is without its members who have experienced something of this nature, and you can recall, in your own experience, before Spiritualism was ever heard of, that there were visions, and certain premonitions, warnings, and distinct impressions, and that there were inspirations unaccounted for, forebodings, proved by prophecy, as well as dreams and clairvoyant sights that were unexplainable. Spiritualism explains these by saying that the world has been always in some degree affected by spiritual intelligence, and these impressions made upon the minds of persons who were in a proper condition,

are glimmerings of what may be to a still greater extent carried out and perfected, if your minds are in a proper condition; and that there is in the world a great increase of this power is evident from the number of people who have exercised, and that they have swayed a very large proportion of human beings is evident from the number who, we have reason to believe, know that the manifestations are true. Visions are not confined to dreams, manifestations are not limited to haunted houses, or occasional warnings when there is to be an indication of death. These premonitions come often in sunlight, or in the light of day when men pursue their usual avocations, like a distinct vibration on the brain. They are experienced at the fireside and in the family circle, and small children are made to speak words of inspiration. Voices are proclaimed from the world of spirits, and the family altar is made the shrine of communion between the two worlds, where the invisible becomes palpable to humanity; what are you to do in view of this fact? Being in the world, it exercises its influence over you—it makes an impression on society—it calls to its power the mind, the intelligence, and the culture of the day, and it says "This is a solution of a mysterious force that in past times has been unexplainable, and this is an answer to those singular dreams and forebodings of which heretofore there was no accounting for. The occult forces of nature—forces sparingly dealt with by men of science—have an astonishing effect in the solution of the problem. By this, we mean that a century ago mesmerism was disbelieved in, but when it became necessary to account for clairvoyance, there was any number of people who cited mesmerism as explaining it. Fifty years ago, clairvoyance was laughed to scorn, and when it became necessary to account for spiritualism, "oh!" it was said "it is but clairvoyance in another form." And thus, with every step of mental science. These manifestations have been explained by electricity, mesmerism, clairvoyance, unconscious cerebration, and by any number of terms that have no existence, when the clearer and more distinct solution was to suppose that the intelligence emanated from the source that it claims. To suppose that there was any latent or occult intelligence in unconscious substance, would have been ridiculed by the scientific mind fifty years ago, but when the fact is proved that unconscious substance manifests intelligence, they resort to this explanation that there is an occult power of intelligence in nature, which, however, does not explain the fact, and only puts it off one more degree. This mysterious Spiritualism now introduced to your notice, whether it be in visions, dreams, premonitions, or warnings, is no diseased or disordered condition of the mind, but is rather a natural and distinct impression from the world of spirits. It has been declared, also, that the record upon which the Christian religion is based, has for its foundation the muted testimony of millions of human beings who have witnessed similar manifestations. It has been declared further that the spiritual powers in the universe for the past disposition of spiritual truths, are now again being exercised for the introduction of another vivification of man's spirit in the world. If you will glance for a moment abroad on the surface of human society, you will find that there is unconscious revelation palpably going on in your midst, and as materialism is destroying its foundations, it will revert to the only source of inspiration to prove that belief is founded on actual knowledge and accuracy as to the spiritual force in the universe. Truth travels in cycles, and these cycles seem to manifest themselves at different periods of time with almost parallel distinctness and power. You have this very distinct cycle of truth, that the form or external expressions of a new power is being incorporated in the world, this power being spiritual truth. It was said by the late Lord Brougham that this little cloud of Spiritualism seen in the west, not larger than a man's hand, not so distinct, would overspread the whole world; and it was said by the late Theodore Parker that this subject which was sneered at by the men of his day, was nevertheless destined to be the future religion. Why? Because it appeals to man's nature as the expression of fact, as the living evidence of a power that for centuries man had been called upon to believe, and as such it works its way in your midst at this hour. Say what you will there are tens and hundreds of thousands of believers. Say what philosophy will, it has millions of followers, and these are not they who say they believe—they know. Human testimony, taken upon the average, with reference to any subject of human consciousness, proves itself by the voice of many witnesses, and the inward evi-



dence of the truth itself. As such, Spiritualism claims to be an open pathway, a stepping-stone to a new cycle of truth in the world, a cycle that unites science with religion, heretofore disunited, heretofore disbelieved. The claim is that there is a bond of sympathy between them, and unites them by appealing to each separate faculty of thought in man's mind, by appealing to the outward in testimony of that which lies within, and by appealing to the inward through the faculty of intuition, which is one of the most definite forms of perception, from the use of which have come almost every discovery of truth that is known in the world. This power of intuition, recognised by all human beings, yet not understood, is that upon which the spiritual world and guardian and ministering angels must operate, and influence human beings, and that they do so influence you is proved by the fact that you follow intuition and that it oftentimes leads you directly by its promptings into paths of definite knowledge and truth. It was intuition that led men across the ocean to discover distant countries. No law known to science pointed that land was there, but the promptings of intuition lead ultimately to the discovery. It was intuition that led to the present system of astronomy in the world. It was intuition that inspired Herschel with the knowledge that the stellar system included certain planets undiscovered before. It was intuition that aided Galilei to withstand the persecution of his time, and to aver the truth concerning the world's revolution. It was intuition that gave to Kepler, the wonderful and magic system of thought that ultimately revolutionised the science of his day; and it is intuition which at this hour points philosophy to those wonderful dreams of future science, compared with which present science will appear insignificant. New methods of light, new atmospheres would be incorporated into their daily existence by this faculty that enters into the world of spirit. What is it that makes the inventor grow weary of the daily routine of his outward life and makes him at last sink into peaceful slumber, and then waken with the invention which he has sought vainly to complete, materialised. What illumines the body with the grander vision of futurity, save that between the period of sleeping and waking, he has been talking with angels with men and women who have risen from the bonds of the grave to a higher life, and who know that there is a better day dawning for man. What is it inspires the patriot and the statesmen with loftier hopes of humanity, save that they have seen in some realms of thought, a brighter future for humanity. Truth is forever prophetic. It is always on the wing. It is ready for whomsoever has the quality to perceive it, and happy are they who can enter sometime into such charming dwelling-places and there converse with the great, the elevated, and the wise. Your bodies have got to dream of this inspiration, and during the silent hours of the night the voices of the departed would be present with you. Then the guardian angels hover over and minister to you, and the senses may perceive the blessings of angelic vision, conducted to the human spiritual life. It has been taught that the good will draw good guardian angels from their homes of light to minister to them, and to offer their prayers with them. This has been taught; and the dream is now a reality. Guardian angels are no longer removed afar off, but are near to comfort the sorrowful and the afflicted. Humanity impinges on Spiritualism, and whosoever looks to the dust only will reap dust in return, but whosoever looks to the spirit will find answers unspeakable,—untold voices that chime down from the stars, with living light, love, and joy, and paying tribute of praise to this wonderful world. Old forms and methods of thought are passing away. Shall there be nothing to take their place? When Rome is dead, when St. Peter's is no longer a power, when the Vatican cannot make the earth tremble, and when St. Paul's shall cease to chime forth its union of Church and State, shall there be no religion? There shall not be surely if you turn only to it, for it brings you only the answer of materialism. But there shall be surely incorporated upon this death of materialism a new life which shall find its pinions of thought in your members, and these tender buds, these seeds sown, now forcing their way into the daily avenues of life, will not be trampled under foot by the ruthless nor destroyed by the materialism of this age. Great and powerful as is that strength of materialism, it is voiceless compared to the sound of joy that comes to you from the world of spirits. What can the man of science say? He seizes the realm of spirit, but you know that infant lips can speak to you, after the eyes have been closed in death, and what

is his knowledge against yours? It was once said that a steam-engine could carry a burden across the land, and while that sentence was being tested by wise counsel, the engine was doing its work bravely and manfully. It was said by man that electricity would become your message boy, and bear your errands round the world with lightning speed, and while that was being denounced, electricity was fulfilling its purpose. It is easy to say "impossibility," but there is a condition of the mind in which "impossibility" melts into thin air. That which was impossible a century ago, is now the daily practice of the world. That which was undreamt of in the world of natural science, is now fulfilled, and that which you declare impossible in the world of spirit communion, will long before another century become the usual and daily messenger between the two worlds. There are firesides in your city, there are thousands of them in Christendom, where the daily message from a departed friend is as naturally expected as a letter by post—as a message from across the border, and this becomes daily a constant source of joy. There are thousands of homes in this city where the ministrations of guardian spirits are considered as natural and usual as the ministrations of the mother by the fireside. And when this becomes more and more dispersed, when the thought of it is incorporated into your life, will it not uplift you from the daily care and from the daily routine of existence, to know that all life is not merged in this weary routine? Does it not inspire you that the preparation of existence is not simply a preparation for the grave, but rather for a continuation of life in other cycles? Does not the introduction to a spiritual atmosphere strengthen you until at last it becomes a native element, and you breathe the higher, rarer air of a consciousness of spiritual as well as of a material life. We are perfectly well aware that Christians and professing believers in religion have experienced this for a series of centuries, and we are also aware that the majority of people have not professed Christianity, and do not experience any consciousness of a future or higher life. That which the world needs to-day is not so much knowledge of facts as spirituality; distinctness of spiritual perception that shall make the facts already in existence valuable. There is knowledge enough in the world to save it; but the perception of spiritual truth is not large. I cannot perceive the colours discerned by the artist, and in the same way, in spiritual things, every one has not the same perception of the truth. But the time is coming when spiritual influence will adorn and beautify the world, when nations shall learn the art of war no more, when there shall be no more armies shedding their baleful influence over the world, when legislators will not discuss methods of the invasion, and human rights and privileges shall be the result of spontaneous education. May these thoughts awaken in your minds a perception of the subject with which we have been dealing, and may you realise the uplifting power of spiritual beings, until you learn that man is not only an intellectual material organism, but a spiritual entity in the universe of life, and a portion of that ineffable Divine Spirit, whose life pervades each mind and who governs every ministering spirit and guardian angel sent to comfort and relieve you.

[We are compelled to withhold the questions and their answers to our next issue.—Ed. *H. of P.*]

### THE RESURRECTION.

To the Editor of the "*Herald of Progress.*"

SIR,—Taking advantage of the opportunity offered by your valuable paper, I send the following lines, hoping they will be worthy of your notice.

Reading the trance address delivered by Mr. W. Howell at Barrow-in-Furness, reported in your paper of last week, I don't think the sentence, "Thy dead men shall live; together with my dead body shall they arise," is properly explained; what has the latter part of the sentence to do with the release of the Jews from captivity in Babylon. The first part of the sentence taken as is explained through the medium might have some reference to it, but I certainly do not see what the latter part has to do with the Jewish captivity. Perhaps someone may be able to throw some light on the subject.—J. C. C.

61, Caledonian Road, London, N.  
September 14th, 1880.

## Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

LORD THURLOW,  
Aug. 9, 1880.

"How true it is that the tongues that are silent during a man's life wag freely when the grave closes over his earthly remains. How many faults they find; how many failings they then discover; and how perfectly ignorant are they of the great fact that he against whom they are declaiming may be standing side by side with them. How free they were with my character; how many have I startled when conditions would allow me; I well remember the first slander against myself, and it was in these words: 'As a boy Thurlow was haughty, overbearing, and churlish; and his arrogant assumption took the place of real merit; and his love of sensual pleasures, as a youth, placed him in situations of difficulty and discredit, and, for shame's sake, to keep up with those with whom he was studying, he was forced to atone for the indolence of the day by studying during those hours due to sleep and repose.' I was enabled at this slander to make my presence known; this startled my slanderer more than any other action of his bad heart." He then went on to say—"How often have I heard the proud beggar, hestarted from nothing, begging his way from town to town when on circuit." Then, again, how dark and slanderous have been the imputations in reference to the connection existing between the Duchess of Queensbury and myself. It was simply kindness and regard on her part; I owed my exchange from the stuff to the silk gown to her, and her kind patronage secured me the regard of the Earl of Bute. You know that when success is eagerly desired, some sort of patronage is necessary, and such patronage made me the representative in the House of Commons of the borough of Tamworth. I have endured, since I left the earth, many bitter criticisms on my conduct, both whilst in the Lower as well as the Upper House, and every one of my speeches have been stripped to pieces, and each sentence, nay, each word brought to bear on my alleged vulgarity, my obsequiousness and the generally declamatory oratory that flowed from my lips; I have heard people say that in my speeches I bid an adieu to all consistency, and lost all precision, and that throughout all my speeches there was a general absence of decorum, and prevailing through all of them confusion, contradiction, and absurdities. I heeded them not when on earth; feeling myself well grounded in the different causes I advocated. These stinging wasps could not anger me, nor by their ceaseless clamour turn me from my course. If there were many that envied me, and were willing to slander me, there were also many that were willing to reward me, and many that were willing to applaud my course of action. One of my chief points was always the due maintenance of the authority of the minister. Reward followed their applause and approval. For I succeeded Lord Bathurst on the wool sack, receiving the title, by which I announced myself that of Baron Thurlow of Ashfield, in the county of Suffolk. I noticed that with every step of advancement there seemed a fresh accession of enemies to myself; and when Parliamentary changes ensued, I am referring to the time when Lord North resigned, and when the Marquis of Rockingham became Prime Minister, it was thought by all who bore enmity against me that the great seal would be taken from my custody, and that, like the present case of the Earl of Derby, a seat in the cabinet would exist for me no more; and although after the actual command of the supreme power of the state, that I should retain the office, many of my enemies, among them Mr Fox, declared that they had strong objections to hold office with myself. Whether it was that they would have mangled my views, and kept my tongue forcibly silent, I know not? but this fact I look back on that I maintained the independence of my post, and failed to allow my views to be tampered with when opposed to my colleagues; and when their interest in two bills was so

great that they stood at the very foot of the throne asking for my removal, I mean the minister Fox, with Burke and others, during the whole of the debates that followed; but had they all been there, the whole of my colleagues, without one exception, yet I would have made public my opinions despite them all. When another change ensued, and the Rockingham ministry passed away, and when Mr Fox and Lord North took upon themselves to form a ministry, then it was that they were bold enough to oppose the wishes to them made known from the throne—the retention of my services, and it was fear, I say fear alone, that placed them in this position; and in the address by Mr Fox to the House he entered into gross personal abuse of myself. The King's wishes gave way before this powerful opposing combination, and the great seal was put into commission. But it did not leave me friendless; although holding no official power, still I was received as the most trusted counsellor of Majesty; and it was alone by my advice that the bill which claimed the independence of ministers from the crown, that eventually turned their opposition by the counter blow of dismissal by the King; for, kneeling before him, made bold for the occasion, I said—"Your Majesty, if you agree to this bill, it means your taking the diadem from your Majesty's head, and investing, with all the dignity of royal robes, Mr Fox." And then he, whose statue keeps his name in the memory of his countrymen, assumed the Government, and the custody of the great seal was again mine, and I found in Mr Pitt a colleague worthy of my earnest zeal in unity of purpose, and when, whilst Majesty was under a great cloud, my advice was the first heard, that only the royal consent should assume the position, which his malady had made vacant; that it was better for the Upper House and the country at large that the royal prerogative should still be in full force, and that the custodian recommended should have full power over the royal household, and that I pledged myself that that power would never be abused. That she would never forget him of whom she had the care, that she would look on him not as one destitute of the sympathy of his subjects, not as one forsaken and forgotten, but 'as a high King, and as the first gentleman of this land; a King to whom his subjects looked up, and offered up their daily prayers that God in his mercy would soon enable him to reascend his throne, to continue distributing blessings to his loving subjects; and if while in this condition there were any lords or members of the House of Commons who would wish to strip him of his Majesty then I protested to God that such a one would be sporting with misfortune, and laughing at calamity, and that his crime would be second only to high treason.' And why was I called on to advocate his cause so zealously? because I was but advocating for him who had been a consistent friend to me, on whom he had bestowed every mark of confidence, attachment, and love. In vain they spread the scandal that I was a double-faced hypocrite, and that I had received favourable overtures made by the Prince's myrmidon Sheridan; and that I might make one of his fond friends of the present and find him a firm friend for the future; in fact, letters so closely resembling my own that even I myself looked on them as wonderful works of the art of forgery, were handed about; even Mr Fox himself became one of my accusers, nay, the most forward one, and even in the House of Peers this annoyance continued; for, on lifting my hat, the remark was made 'How lately have you been visiting the Prince? you have brought away his hat, and left your own.' But through this great cloud of slander I held my course unwaveringly faithful to my suffering King, despite the railery of the witty Burke; despite the sharp shafts of Sheridan's keen irony, who, in one of his addresses said—"We have but changed our Monarch the robe and the man are changed, but the office of the King is still filled; we have now one with a large wig, a black and beeting brow, a kind of scarecrow to the two houses who will fill the office by giving fictitious assent, and these assents are to be binding on us. We are to be ruled, gentlemen, by such a King, and his edicts are to be binding on the country at large; who, when he chooses, can reveal the highest actor's mimic art, can be pathetic at times, can be declamatory or placid, even to the tamest issue; who can weep, not for the suffering of a country, but for the loss of place, iron tears that strike heavily those on whom they fall. Oh, what a King!" But still my course was ever onward; as for honour, I had gained enough; as for friends, I had made many, and aiding them, I had the unchanging friendship of my King. And now, in reference to the opposition that many of



my speeches caused, more especially my opposition to Fox's celebrated Libel Bill, in which he upheld the theory that the judge should be silent, and leave to counsel the declaration of the law, and that to the jury alone fell the task of deciding both the law and the fact. I then stated that such a precedent, such a law would rob the judgment seat of half its power, and that in the wildest imagination such a thought could never have entered provided they had had any professional training; from this opposition I dated the disunion that sprung up between Mr Pitt and myself, which culminated in a request from him to his Majesty to accept his resignation, as he realised the impossibility of working in harmony with myself; and even then I might have accepted the unwise counsel of my King, which would have resulted in a dismissal of ministers; but I remembered the friendship and conviviality existing between Mr Pitt and myself outside the Houses of Parliament, and, as years were gathering on me, I advised the King to allow me to surrender into his hands the great seal, and I retired from office, retaining still, apart from politics, the friendship of the Prime Minister Pitt. Now, in reciting again my earth's memories, I find very little to regret in my purposes during earth life. I never acted up to any purpose unless I had well considered its utility, and its likely beneficial results, and once having made up my mind I never swerved. I may perhaps have held in two haughty a contempt the opinions of the unthinking members, but despite my seeming rudeness, bordering perhaps on repulsiveness at times, still the people at large recognized my honesty of purpose. My enemies have charged me with not favouring any one great measure; but the voice of the people is said to be the voice of God, and I guarded jealously their liberties whilst holding the high station I did under the Crown. My humble extraction was always used as a reproach, more especially when sitting with those whose ancestry could be traced back to the Norman Conqueror's hordes, and often times this interruption would come from my fellow peers. I remember more especially one insult which I could not allow to pass unnoticed, and which came from his Grace the Duke of Grafton's lips, in which he forgot his high position as an English peer, as a gentleman, and a man, and walking straight up to the steps of the throne I turned to him and said, "I am amazed at your Grace's speech; yes, noble lords, I am amazed; a personal insult would have passed me by as many have done, but when he describes me as a mere petty lawyer he insults the profession to which I have the honour of belonging. Let the noble duke look before him; let him look behind him and on either side of him, and what will he see? Many peers who owe their seats in this assembly to their or their ancestors successful exertion in the profession, which he has dared to insult; cannot the noble duke realize that it is just as honorable for them to owe their seats to this exertion, as to be the accident of a mere accident? To all those noble lords your Grace's insult has reached as well as to myself; but I do not fear to meet this insult alone; the Peerage sought me, not I the Peerage. But my lords as a peer of Parliament I will say; as one who has been Speaker of this right honourable house, I am in order to say with all the authority of one who has been keeper of the great seal, and as guardian of my king's conscience, as England's Lord High Chancellor, nay, even in that character which the noble duke chooses to address me, 'the man under the authority of this high station,' I assert I am as respectable, nay, I will add, I am as much respected as the proudest peer I now look down on. There was one thing, and that was, that after this expression of my opinion, very few insults met me from my brother peers. I have entered into some of my earth memories for the satisfaction of those who may hear of my controlling, but who may have received no proofs of my individuality; and now, dear brother, in the same profession which I love so much, I wish to say a few words to you personally in reference to this recording, which you look on as a duty, which I am well assured will bring you more happiness than your successful practice in the past. I want you then to realise, dear Sir, that from the first day of this your choice up to the present, every action of your life, and the spirit that these actions have inspired, have had a direct influence over your greatest and final interests; that even your common occupations and pursuits are but parts of a whole, that has been assigned to you as a duty, and the conscientious fulfilment of which will afford a testimony of your loyalty to your God. At present your faith has

accepted these duties, and made a pleasure of them. May God grant that they may always continue so even to the very end; May you then look on every passing hour, on every occupation, as part of this loyalty. Listen, it is God, who, by reason, has shown you a way to do His will. He has shown and made known to you a design, leaving to your reason the duty of finding the best measures for carrying out that design. He has revealed to you part of that great destiny of the soul. This has been given to you clearly and distinctly; it has in fact been a part of your very life, and it is not to be hidden, but to be made known. It is for your reason to guide your measures, the measures requisite for effecting the purpose of making known these truths. How many on our side would travel the road you are travelling; a road, which promises such refreshment hereafter; God speed you to gain a good end. May all your schemes of glorifying God by promoting the happiness of your fellow-creatures succeed. May you lead them to the knowledge of the soul's immortality in their every-day life, and may they never forget it, whether engaged in the care of health, or of property, or any of the common business of life. Teach them it is wrong to be totally immersed in worldly concerns, taking up insensible objects alone. May you every time you record the utterances of those, whom God sends to man, prove by your own opinion, that the intention of their coming is good and holy, and that, defective as it may appear at first sight, the subject matter on re-perusal will be found sound and practicable. Give all the honour and glory to God, and know that the soul can be taken care of under any and every condition of earth life, and that the teachings of these controls have, from the beginning to the end, all the reasonableness of faith, of truth, and of right—that everything said, done, or advised, will be found by those to whom they are sent as worthy of attention, and that quickly. May God strengthen you. May your health abide with you. May you live and abide on earth until you see the first fruits of your labour. May God hold you in his keeping. Edward, Lord Thurlow bids you, good night."

Were any reasonable man to read this, and some other half-dozen of the controls that I have recorded and published, and which describe not only the careers of the alleged spirits, but also portray the private feelings and idiosyncracies of the individual, he would at once ask the question:—From whence did you get the material? He would say I can understand your giving the historical facts such as Lord Thurlow succeeding Lord Bathurst on the wool sack and his being turned out of office when the celebrated coalition ministry of Lord North and Fox with their friends was formed and also as to his being one of the principle causes of the breaking up of that ministry, "these and other incidents of his life are to be found duly recorded in history, but with regard to all matters of feelings you must have drawn largely on imagination." I can imagine his astonishment when he was told that the writer acted as a mere amanuensis taking down word by word as the words came from the lips of a hard working man toiling at his trade of a shoemaker from early morn to late at night, and scarcely ever leaving his home except to visit me at my chambers. He would say what a wonderful memory; what extraordinary powers of imagination this man must have; but you say this is not the only description of individual character that he has given, but that in the course of the last three years you have had three or four hundred similar ones, describing the characters, doings and feelings of men of all ages and all climes; it is so improbable, that I tell you I cannot believe it. My answer to such a remark would be an invitation to inspect the pile on pile of manuscript, and the heaps of short hand notes, inspection of which would at once show the fact of their existence and their contents; but even then in all probability I should be met with the suggestion that having retired from my profession, and being an idle man, I had employed myself like Walter Savage Landor, in concocting imaginary conversation as to what these different people would have said had they been enabled to come back and revisit the earth, I should in such a case feel that a great compliment had been paid to the extent of my reading, to the strength of my memory and to the power of my imagination, but I should be compelled to disavow any such wonderful qualities and again assert that the medium through whose lips the words came uttered them in a state of unconscious trance and on his return to consciousness did not know one word that he had said; and who, were he asked a single question on any one of the matters that had come out of his mouth, would be unable to give an answer. I should think that a reasonable man would say, "there must be

something in it and I will study the subject, until I can get some satisfactory reason to account for these strange things." I know full well that the result would be with him as it was with me and his conclusion would be that a superhuman agency was at work and the superhuman was all that was left of what had once been human and that it was using a power in nature, that had always existed; that it had in various countries in various ages at times broken out; that it had never been properly understood by the masses, and that owing to better conditions prevailing at present the phenomena were becoming daily more common and that it was neither more nor less than the spirit out of the body using the body of a living man, in order to make known its condition, its wants, its feelings, affording a standing proof of that immortality of the soul which is denied by the secularist, imperfectly understood by the religionist, but actually known to the spiritualist. He would learn that man with all his arrogance knows not all things; that new powers in nature hitherto hidden are constantly breaking forth, and that this the most wonderful of all powers, namely the power of those that have passed from earth to communicate with those still in the body is sent to teach man, that life is eternal from the moment of quickening to the end of eternity and that this our body is the real man's dwelling place only as it were for a passing moment, preparing an individuality for it in eternity. The above are the conclusions I have come to, and I am happy to think that the same views are entertained by thousands soon to become tens of thousands.

As possibly many of the readers of this control may not understand what is meant by the control alluding to the *accident of an accident* when retorting on the Duke of Grafton, who had taunted him with his low birth. The Dukes of Grafton are the descendants of one of the Mistresses of that pious monarch Charles the second. The blow was well laid and took effect. Thurlow was not again twitted with the lowness of his birth.

#### REVIEW.

We are in receipt of Dr. Peebles' new and beautifully-bound volume of 300 pages, entitled—"IMMORTALITY,—OUR FUTURE OCCUPATIONS—AND WHAT A HUNDRED SPIRITS, GOOD AND EVIL, MAY OF THEIR DWELLING-PLACES."—The volume, abounding in the principles of the Spiritual philosophy and spirit messages received in India, Ceylon, Australia, Africa, and other countries, contains some of the spiritual shavings that this pilgrim-traveller has gathered during the several years past.

In order to give some idea of the book, we insert the following extracts, culled here and there from the different chapters. One of the controlling spirits of Mr E. W. Wallis was, when in his mortal body, a Quaker preacher. Here follow some of his answers—page 159 :—

Q. Some clairvoyants have taught that the spirit after leaving moves northward, upon a magnetic current. Was this your experience?

A. I did not especially note this at the time, and I have no knowledge of any such law governing spirits.

Q. Were the objects you met with tangible to the touch?

A. They were as equally real and palpable as were the objects I had left in the natural world. And very soon after my new birth, I was conducted by my friends to a home that they had prepared for me.

After my father had taken charge of me, I accompanied him into a garden, where we walked, and conversed of the beautiful change, death. Crossing a lawn into what seemed an orchard, I saw a graceful vine, so trained as to form a beautiful arbour in which were people conversing. As we approached, they arose and greeted us. They were relations and friends that I had known on earth. Some of them thanked me for kind words I had spoken to them; others assured me I had been the means, under God, of their salvation. In the distance I observed a high mountain, near the base of which were broad fields, dotted with trees and flecked with flowers. Almost upon the summit of this mountain was what my father termed a grand assembly house, where were held sessions and convocations of wise spirits. Here I saw an elderly man standing by himself. He was tall, had a long beard, flowing hair, keen penetrating eyes, and rather massive features. I felt a few moments as a child would when looking for the first time upon a monarch. He said, his face beaming with smiles, "Come hither, child," and approaching him, he put his arms around my neck, and saluted me with a kiss. My whole being was thrilled with love and reverence. I learned that he occasionally visited this department of the spirit world in the capacity of a teacher. On earth he was known as St. Peter.

The following is from page 209 :—

"Through the writing mediumship of Mrs Maynard, President Lincoln's medium, the following communications, bearing directly upon the nature of spirit-life were given to Mr S. R. Fanshaw, a well-known artist of New York, and long a member of the National Academy of Design. The messages were from his wife, a sweet pure-minded woman who walked the earth almost an angel. For want of room I can only give an outline of her beautiful descriptions.

"My first clear recollection, after looking with mortal eyes upon the anxious faces of my dear husband and children, was of being borne upward, listening to the most heavenly music of welcome.

As the last words of the song died away, I was tenderly laid upon a soft downy couch of beautiful flowers in a pure white temple, which, I have since learned, is here called the 'Temple of Repose.' I only wish, dear ones, that I had the power to describe the marvellous beauty of that place.

I awoke to find myself clasped in the arms of my living mother, followed by our own precious child, and all the dear ones who had reached the heavenly home before me. Oh, the joy of that meeting!

After a little a beautiful lady clothed in white came to our mother, and said 'All is ready,' when immediately she informed me that we were now to proceed to the 'Temple of Prayer.' Heavenly music fell upon us like a holy benediction. We moved in a procession, I walking with our noble, loving son. Oh, how my soul is thrilled with joy at the recollection! After marching on through gardens and groves and flower-fringed walks, lovelier than any of earth, we paused before the arch of a majestic temple. It seemed to be constructed of gorgeous flowers and intertwining lilies of snowy whiteness, every petal of which sparkled with crystal dew-drops—all fitting symbols of the tears of joy and gratitude that filled my soul.

A spirit, speaking through the organism of Thomas Walker, said, in answer to following questions—page 179 :—

Q. Is marriage perpetual in the spheres?

A. Not exactly in the arbitrary sense in which you understand it upon earth; and yet I have my once earthly wife. If on earth you are wisely fitted for each other, and progressed together, you will naturally turn to her who on earth was more than friend. Spiritual love reaches out to an opposite here much as it does upon earth. Here in our island home we yearn for social enjoyment, for the divine blending of opposite souls; and whilst we love humanity, and can lovingly smile upon all, we nevertheless turn in this sphere each and all to their soul-mates. Other spheres doubtless have different experiences. With us there is no lust. The Christ spirit of purity has overcome the Adam in our natures. We walk in the resurrection life of a love that is pure and heavenly. Whether this condition will remain eternal, blooming out from the special into the universal, I have no means of knowing, and theorising upon the subject seems to me a useless waste of time.

Q. Are there not spirits who never found a marital mate, and are yet happy?

A. Yes, most certainly! Bruno, the distinguished martyr, resides with other noble souls on Celibate Hill, and is exquisitely happy, married to the universe of great, beating, loving souls.

I wear white flowing robes and long flowing hair. At our public meetings there is a general invitation given. We live in what you would term a community, and do not generally say "my home," but "our home." Upon entering this new home I was introduced by a Swedenborgian divine, known on earth by the name of Noble. One of the residents of this home was the philosopher of earth named Bacon. It should be remembered by the children of men that it is not so much intellect on earth as goodness, purity, and self-sacrifice, that prepares the soul for the home of the blest.

A Swedenborgian spirit in the city of Arcadia, through the mediumship of Mrs F—, of London, page 149, says—

When I was tabernacled in the earthly body I was called a New Church minister, and was a devoted follower of Emanuel Swedenborg. I do not choose to give my name, and in refusing would convey the lesson that names are but tinkling cymbals. Every message, whether from the inhabitants of the heavens or the hells, should pass for what it is spiritually and intrinsically worth, reason and the highest judgment in all cases being the arbiter.

When in my body I lived in a populous city, and now I find that there is a corresponding city above it. In one of the most elegant and refined divisions of this city of Arcadia is my present home. Four principal streets cross the city, which, viewed from the higher heavens, lie in the form of a cross. Along the streets are magnificent and, I may say, sacred trees—sacred, because they symbolise spiritual truths. The streets glitter with precious stones. They are also symbolical. Fountains of living waters adorn that part of the city in which I reside, the houses and temples being alike adorned and refreshed by them. The rich vegetation around these fountains instills into the waters its own aromal essences. Other fountains have medical properties for undeveloped spirits; and others emit the purest life-giving nectar.

To distant cities and localities there is in appearance hanging over this favoured city a rainbow arch of wondrous dimensions, of transcendent splendour, not stationary, but waving, entwining circle within circle forming, as it were, chains and links of the most gorgeous hues,



It is clear to spirit-sight that this appearance is formed by a company of angelic spirits from the holier spheres, to minister, and, by their presence and the diffusion of their heavenly atmosphere, to spread abroad divine knowledge and love over especially this central point of the divine society and the river of life. Christ is the light of the whole breana of the spirit land. Surely, in our "Father's House," the measureless universe are "many mansions."

Aaron Knight, once a resident of Yorkshire, England, now on collect spirit, thus answered the following questions—page 91:—

Q. Does home life—do home associations extend beyond mortal life? If so, are they real? Has your home a name?

A. The home associations of earth extend just in the degree that they are harmonial. Erratic members of an earthly family coming into spirit-life, voluntarily separate, each seeking congenial groups and societies. The law of attraction is the governing principle. The family tie, the residence, the furniture, the paintings, and the surroundings, are just as real and substantial to us, and more so if possible, than yours are to you.

I call my home "Pear-Grove Cottage." I was exceedingly fond of pears when upon earth, and this taste, refined and elevated in consonance with the law of development, continues in a degree with me still. The garden reflects my conception of order, symmetry, and beauty. Gardeners cultivate it. They might be called servants, and yet they serve from choice. They are conscious of benefits from being in my society. And I, too, often learn from and serve them. The wisest ones among us are the most childlike.

My residence would be unique and possibly painfully so to you. I have never seen an architectural structure on earth like it. It tends to the curvilinear; it has no sharp angles, but many arching alcoves. Spirits do not construct buildings from spirit-substances by will-power alone. The will can do nothing only as it prompts to action, at least so far as my observation extends. Not only the human form as a whole, but each organ has its diviner uses with us. Mechanical skill and well-directed energies are requisite in the construction of machines, buildings, and towering temples. Our homes, gardens, and libraries, correspond largely to our mental states. I have planted a tree in my garden, and connected it with you magnetically. It may be compared to a kind of mirror, or rather a life-history, upon the leaves of which are registered your daily deeds. This, though doubtless a mystery to you, is a fact to me.

If I pluck a flower in my garden it withers, unless I will its freshness, and impart to it a life force prompted by my interior love of flowers. You doubtless understand that flowers on earth grow the best for those who love them most. They need sympathy as well as care. . . .

I have seen homes in the higher heavens embowered in flowers and surrounded by velvety lawns; I have seen winding promenades, walks garnished with precious stones, fountains clear as crystal, and bowers of love where artists gather to display their penciled creations, poets to repeat their rhythmic lines of wisdom, and musicians to ravish the soul with the sweetest melodies of heaven. . . .

A spirit controlling Mr. J. W. Colville said, (see page 129). I have not personally visited other planets, but am well acquainted with many spirits who have. These inform me that nearly every planet is inhabited by a distinct race of beings, those on the planet Mercury being the lowest race both in intellectual and spiritual enlightenment, and those on the outermost planet being the highest cultured. The moon, I hear, is also inhabited, but by beings very inferior to civilized man on earth. The accounts I have received correspond with those given by "Hafed." Those only who have reached the interstellar spheres can gain knowledge direct from other planets, and they communicate their knowledge to the sphere which I now inhabit. . . .

Animals and insects of earth sometimes retain individuality for a brief period after leaving their bodies, but soon become merged into the vast realm of elemental spirit. Man alone, of all the beings on earth, possesses permanent and eternal entity, which persists by reason of his possession of a divine soul. . . .

We have never met with elementary spirits. I do not know any spirits who have. . . .

Our general comments upon this new work of Dr. Peebles must stand over until our next issue, when we hope to be able to give our readers a fair estimate of the worth of this volume.

### MISS WOOD'S SEANCES

#### WEIGHING MATERIALISED FORMS—MEDIUM AND FORM VISIBLE AT ONE TIME.

It is with pleasure that I avail myself of these columns to record a "round unvarnished tale" of a test seance, held at the rooms of the Newcastle Society, on Sunday morning last, Sept. 19th. The society having been kindly presented with a weighing machine by Mr Blackburn, of Manchester, we devoted this morning to the weighing of the forms that presented themselves before us. There was present a small but earnest company of

sitters, amongst whom were Mr Lowes, of the *Newcastle Journal*, and Dr. Galloway, of North Shields. Prior to being secured in the cabinet—the construction of which is well-known from previous descriptions—we registered the weight of Miss Wood, which was 7st. 2½lbs. The first form which appeared registered 5st. 3lbs., then it retired into the cabinet by request, to make its form lighter, presently it appeared and was weighed again, this time registering 2st. 7lbs.; once more it retired by request, to make its form still lighter, which, when weighed again, was but 1st. 3½lbs. Each time the form got clearly on the balance, and during the several weighings retained its height, which would be about 5ft. 3in. The next form, which to all appearances, was about the same height and bulk as the former, registered 6st. 10lbs. This one was followed by a large-stooping figure, which, when balanced on the machine, assumed a tall, straight, well defined form, and recorded the weight of 7st. 12½lbs. After this one retired, we were entertained by the familiar little chatterbox "Pocha," who favoured us with her efforts at articulation, and during the time had her body weighed like the rest, which registered 2st. 3lbs. About fifteen minutes after she left us, a large figure presented itself, and presently began to unscrew the cage containing the medium, and dragged out the chair containing the medium's form to the outside of the curtains visible to us all. On Miss Wood being dis-entranced, we weighed her again, and she registered 6st. 12lbs. —4½lbs. less than she was on entering the cabinet. This concluded a very satisfactory seance.

To the sceptic, I would say, here is a problem to solve. Supposing we grant, for argument's sake, that you would have trapped the medium had you laid hold of the form, how do you account for the liberation from an enclosure from which it is impossible for her to liberate herself unless by breaking the test; and afterward registering the several weights specified above? I would say if a seizure had been made, and the form should have chanced to be the medium, from either being used or having undergone the oft-times now suggested process of transfiguration, yet under the conditions whereby she was secured, they being ample and conclusive, her liberation would have been a feat in itself, while the other test, as recorded above, would have added to the conclusiveness of the fact that an operative factor is here existent, external to any known law. Thus, I contend, we can steadily, safely, and surely demonstrate the verities of this Modern Spiritualism, and to use the words put by our great dramatist into the mouth of an uncanny but sagacious Scot of some centuries ago—"We can make assurance doubly sure."

HENRY BURTON.

### A CORRECTION.

To the Editor of the *Herald of Progress*.

18th September, 1880.

SIR,—In an article headed "Methods of Investigation," and signed "Veritas" in your paper of 17th inst., there is a remark which states that at a seance given by me in the rooms of the B. N. A. S., I personated a spirit form and was captured. Allow me to say that I have never given a seance at the "Association" and no such unpleasant occurrence has ever taken place at any of my seances. Kindly publish this letter so that "Veritas" may see the mistake he has made.—Yours &c., KATE S. COOK.

### IMPORTANT NOTICE.

A General Conference of British Spiritualists will be held on Sunday and Monday, October 24th and 25th, 1880, in the Temperance Hall, Grosvenor Street, Manchester. The proceedings will consist of Three Special Services on the Sunday, the speakers being Mr. J. C. Wright, (Liverpool); Mr. W. H. Lambelle, (Newcastle); and Mr. J. J. Morse, (London); and it is expected that the chairmen for the day will be the Rev. W. Stainton Moses, (London), J. Mould, Esq., (Newcastle), and the widely known A. T. T. P. On the Monday the Conference will be held as above at 11 a.m. and at 3 p.m. when papers upon various subjects connected with the practical working of the movement will be read. The Committee cordially invite all that can do so to attend in person, and contribute suggestions or experience to the Conference for the purpose of uniting the cause in closer ties of brotherhood and union throughout the kingdom. Further particulars can be obtained from the advertisement in another column, or from the Honorary Secretary, Mr. J. J. Morse, 22, Palatine Road, Stoke Newington, London, N.

## TERMS OF SUBSCRIPTION.

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## SPECIAL NOTICES.

THE HERALD OF PROGRESS may be ordered of all booksellers.

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

Post Office Orders, Cheques, and all business communications to be made payable, and addressed, Mr W. C. ROBSON, 29, Blackett Street, Newcastle-on-Tyne.

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

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# The Herald of Progress.

FRIDAY, SEPTEMBER 24, 1880.

## Our Reply,

AN anonymous correspondent enclosing us a cutting from one of the local papers, containing a vigorous onslaught on Spiritualism, which had been reprinted from the London *Echo*, thus wrote:—"Will you continue to publish your *Herald* after this?" and signs himself "Not a deluded Spiritualist." For the benefit of our unknown enquirer and others, we desire to say that it is our intention to continue the publication of *The Herald of Progress*, even though all the mediums in the country were exposed.

To our correspondent such a decision may appear to border on fanaticism or idiocy, for some persons seem to think that no one with common sense would cling to such an exploded faith, in connection with which so much humbug has been revealed. But the careful and diligent student, who sees design in all things, and who recognizes the operation of the law of necessity in contradistinction to accident or chance, observes in all these occurrences of supposed "exposure," a useful and wise end in view, only to be attained by such a course of procedure. And we take this opportunity of saying that exposing the tricks and artifices of a medium does not mean the exposure of Spiritualism, any more than an exposure of the knavish tricks of a Christian hypocrite means the exposure of Christianity.

Viewed from different standpoints, exposures present two distinct aspects. On the one hand, they would appear to be a clear disclosure of fraud on the part of the individual implicated; while, on the other, there is a sufficient amount of evidence to justify the assertion that these so-called exposures prove the reality and genuineness of the phenomena equally as much and as well as the most conclusive manifestations. Individual bias and prejudice play so important a part in the whole concerns of our life, that unless we guard ourselves very closely, our prejudices will rule our conduct instead of our judgment governing our

feelings and dispositions. And to this alone must be ascribed many of the arrogant assumptions and bold declarations of would-be-scientists, who make no hesitation in pronouncing upon subjects as far removed from their range of comprehension as light is from dark.

There is an old saying to the effect that we get what we make conditions for; and this law is proved to be almost universal in its range and operation, and bears with equal force upon mediums and sitters.

Should a medium harbour an impure thought or motive, we may rely that sooner or later this will be disclosed, and in the most direct manner conceivable; and further, our experience teaches us that the same is true of sitters, and that wherever fraud has been suspected, we invariably find fraud apparently disclosed. And why, or how is this? Because thought becomes the actual control for the time being, and if the human element predominates over the superhuman, then results are in accordance with the wishes of the leading or prevailing thought. It is now generally admitted that thought is a real existence, bounded by definite lines, and composed of substantial elements. Now if we apply this theory to the phenomena of Spiritualism, we shall find a solution for all those apparent exposures which the London *Echo* has so sneeringly brought forward in proof of the "delusion" theory. But it must also be remembered, that, except in rare cases, and the rarity is due to the conditions which sitters present, that which appears a solid and substantial materialisation is but a psychical production from the body of the medium. And it must necessarily be so, for when the circle does not present the requisite material, the medium must supply it. Again, it is known that in many instances, materialisation phenomena are transformations of the medium only; that by some law with which we at present are totally unacquainted, the body of the medium is, in a sense, decomposed, and reconstructed in another form. That this is so, the merest tyro in phenomena cannot deny; granted this, is it unreasonable to suppose that the strong affinity existing between psychic form and medium should, when invaded by the positive thought-sphere of the suspicious circle, do differently, or present anything more than the medium in a depleted condition? There are numerous and well attested cases where one medium has been carried a considerable distance in an incredible short time; and of another medium, who, having been left in one room, was transferred to another room before a person could get there, as in the cases of Mrs Guppy and Dr. Slade. With an accumulation of facts, the result of long and laborious research of men thoroughly trained in the weighing and sifting of evidence, who have approached the phenomena in a cool, scientific manner, we do not fear any "exposure" of Spiritualism, for its truth is firmly established. And he who dares to pronounce judgment on matters so far transcending our limited knowledge and powers of comprehension, confesses himself a greater fool than those who are content to accept facts as they arise, and to wait for additional knowledge by which to explain them. The *onus probandi* does not rest with the Spiritualist, but rather with those who sneeringly deride the subject, and who, denouncing others, assume a virtue in being "Not a deluded Spiritualist."

If you would be good, first believe that you are bad. Chastise your passions, that they may not punish you. As you would not wish to sail in a large and finely decorated and gilded ship, and sink, so neither is it eligible to inhabit a grand and sumptuous house, and be in a storm of passions and cares.

A soul conversant with virtue resembles a perpetual fountain; for it is clear, and gentle, and sweet, and communicative, and rich, and harmless.



## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

## THE BHAGAVAT GITA.—SCENE XI.

Subject: Yoginism—Celestial Life.

## The Transfiguration.

ARJUN.

In loving kindness great to me,—for my enlightenment and good ;  
Thou hast in words imparted much, concerning that  
Which is the inmost principle of Life in all the worlds and spheres :  
My mind is now relieved from doubt, and ignorance is now dispelled.

While speaking thus, *O Glorious One, whose eyes are like the Lotus leaves !*

And listening with attentive ears to that which Thou didst utter forth,

I heard thee tell of many parts of Thy creative energy ;  
And now, I own, there is no end, to thy exhaustless power and art.

As by Thyself declared it is ; for so Thou art, *O Mighty Lord !*  
But, now, *O Thou who art the first of Forms in human shape divine !*

I am most anxious to behold, in clearer light, Thy higher Form :  
And shouldst thou deem it possible, *O Thou to whom all mortals pray !*

For me to gaze upon that Form,—then, manifest that Form to Me,

And let Thy glory be revealed, whilst I in worship prostrate fall.

KRISHNA.

Behold, and see ! *O Pritha's Son !* in Me a hundred Forms divine ;

And these by thousands multiplied, of many hues and divers kind.

Behold ! *Adityas ; Vasus ; Rudras ; twin Ashwins ; also Maruts !*  
And multitudes of wonders never seen before, *O Bharata !*

And while thus gazing on that Form, which is phenomenal *Arjun !*

Behold in it the universe, and all the things therein contained ;  
And whatsoever things 'tis possible for thee to see therein !

But, as it is impossible, for thee to see with outer eyes,  
I'll give to thee another sight, and that shall be—the inner eye :  
By it, thou then can look upon My heavenly and mysterious Form,

And solve the grand and secret Truth which to that Form divine pertains.

SANJAY.

Now when, *O King !* the Mighty One had finished speaking to *Arjun ;*

Then *Pritha's Son*, in humble adoration bow'd before the Form,  
And gazed upon *The Hari Great*. And then, forthwith, the

Mighty One,  
Revealed His Glorious Form and Countenance, which shone with

radiant light,  
And showed His wondrous working Power,—adorned with

lustrous jewels bright  
That sparkled with celestial rays,—and crowned with brilliant

diadem,  
—Apparelled with celestial robes,—dispensing heavenly odours

sweet.  
Twas thus, he saw the Mighty One,—whose face did turn to

every side.  
The splendour of that Glorious One, was like the sudden

blazing forth

Of light that issued from a thousand of meridian suns at once.  
And thus, to *Pandu's Son*, the God of God's, His presence did

reveal.  
It seemed as if the universe itself, with all its varied parts

Was comprehended in that one majestic glorious Form—divine.  
And thereupon, the *wealth despiser* was amazed at that display,

And, lost in wonder, with all thoughts of self discarded for the

state,

—He stood upright, and stretching forth his hands with both the palms conjoined,  
With reverence most profound, he bowed his head, and then he spake these words :—

ARJUN.

*O Mighty One !* I see inside the Form

In which Thou dost present Thyself to me.

And, there, I see a crowd of angel forms,

And multitudes of moving forms of life.

I see, *Brahma !* upon His Lotus throne.

The Seven Ancient ones ! and serpents too

I Thee behold, with vast extending arms,

And mouth ; and eyes ; and shining countenance.

On every side, I see the rays shoot forth ;

And all these Forms of Thine are infinite.

I cannot see the end, or mediate,

Nor yet, beginning to these Forms of Thine.

*O Mighty Lord of all the Universe !*

I see Thee with the Staff and Discus too,

I see Thee crowned with triple diadem.

And from the lofty summit where I stand,

I now behold, that radiant beams of light,

Shoot forth into the vast Immensity.

These beams of light are like the rays of Suns,

Or, like unto, the lambent flames of fire.

Thou art the Sole and Self-existent One,

And cannot be divided into parts.

And, Thou art worthy to be praised and loved,

By all the creatures thou hast formed and made.

Thou art the Central inexhaustless Font,

From whom are born, all worlds that move in space.

Thou art The Word ! the Everlasting One !

I thus acknowledge Thee, the Lord of All !

Beginning, middle, end, I cannot see,

To this Majestic Form,—'tis infinite !

I see Thee with Thy wide extended arms,

Embracing all the vast Immensity !

Both Sun and Moon reflect, as mirrors bright,

The light that issues from those lustrous eyes !

And from Thy mouth, I see the beams come forth,

Which compass and surround all worlds in space !

The vast expanse, between the earth and stars,

Is filled by this Majestic Form of Thine !

Thy presence lights the Empyreum grand,

And shines through all the regions of the Heavens !

*O Mighty One !* Should those inhabitants,

Who dwell on earth, and formed of three degrees,

A glance obtain of this—Thy awful Form,

They would be seized with consternation dread !

But, lo ! what now is coming forth to view !

I see that multitudes are streaming forth.

I see the Angel Bands\* approaching Thee,

With hands outstretched, and destitute of fear ;

And as they come, are chanting forth in song,

With soft, melodious strains, the words—All hail !

The Seven Ancient Ones, repeat the same ;

And then, the Beauteous Ones, respond—All hail !

The *Rudras\* : Adityas : Vasus : Maruts :*

The *Sādhyas :* with choral feminines !

Of *Ushnāsas : Grandarvas :* and *Yakshas :*

And *Siddhas :* all, are filled with reverent awe.

With wonder and amaze, these look on Thee,

And, even so, all worlds in wonder gaze,

Upon this glorious Form of Thine,—with all,

Its faces flaming with seraphic light ;

Its many arms ; and limbs ; and moving feet ;

Its many rows of wide projecting teeth.

And, like unto the many worlds, who look

With awe, and fear,—e'en so,—I look with awe.

I now behold, and see, *O Vishnu Great !*

Thy Form, which reaches to the heavenly spheres ;

It shines with coloured hues of many tints ;

—With open mouth and flaming lustrous eyes.

And as I look, I loose my strength and calm,

\* The Angel Bands, with the others named, represent the 12 signs of the Zodiac, but personify the states through which the human spirit passes in the process of its reformation and regeneration.

My spirit also is perturbed within.  
 Be merciful, O God of Gods! to me,  
*O Thou who dost sustain the universe!*  
 I see the Sons of Dritarashtra proud,  
 With all the warrior chiefs who lead in war,  
 Are rushing forward to Thy open mouth;  
 I see that some are fast between the gaps  
 Of those projecting teeth; while some again  
 Are torn and hang therefrom with mangled limbs:  
 As swiftly flowing river torrents rush  
 Towards the ocean, and are lost therein;  
 E'en so do these, the great ones of the earth,  
 Impetuous rush towards Thy flaming mouth.  
 Just as the moths, to lighted flames are drawn,  
 The entering which destroys their life and form,  
 So, mortals, by a secret impulse drawn,  
 Are rushing to this open flaming mouth.  
 Approaching which they plunge themselves therein,  
 And, like the moths, they lose their outward forms.  
 From every quarter of the universe,  
 I see them come, and entering in, are lost.  
*O Vishnu Great!* Thy radiant beams, I see,  
 Are shooting forth, encircling all the worlds.  
 But I implore of Thee to now explain,  
 What meaneth this most awful Form I see!  
 Oh! tell me who Thou art, *O God of Gods!*  
 With reverence most profound, I say—all hail!  
 In Thy compassion great, O look on me!  
 Explain! for I am wishful now to know.  
 O say! who is the great Primeval one!  
 For, in my ignorance, I cannot tell,  
 The meaning of this vision grand, nor yet  
 Can I discover what it doth portend!  
 [The text of this chapter will be continued in our next.]

### Notes of Progress.

EAST HEDLEYHOPE.—On Sunday evening last, the guides of Mr. De Main, High Grange, delivered an inspirational address on Spiritualism at the house of Mr. Menelaus Cowper, East Hedleyhope. Mr. Oyston presided, and previous to introducing the speaker he referred to the disreputable tactics pursued by the representatives of the Catholic party to sully the fair fame of Spiritualism. Armed with the editorial prerogative they could make calumnious charges in their periodicals which had no basis in fact. Recently the *Christian Herald* had poured forth a series of statements respecting the teachings of Spiritualism, which were to say the least, misconceptions and misrepresentations. Nevertheless these foul aspersions were unreservedly made, but there was no possibility for the maligned individuals being allowed a favourable opportunity to reply to such unfounded assumptions. Mr. De Main's guide was then duly introduced, and in rising to speak on Spiritualism he declared that this system of thought was no new thing, but was co-eval with man himself. When man left the bright abodes of his Father's house on high to sojourn in the material world, he brought the possibilities of spirit communion with him. Every particle of knowledge the world had ever received had been imparted by spirit communion. Spiritualism in its present form, disseminated to earth in consonance with the immediate requirements of the human race, had been ascribed to the power of evil, but as a tree is known by its fruit, so with this unpopular truth. If it be of the Devil, then the arch enemy of mankind is divided against himself. He must have reformed and is beginning now to forsake his evil ways, and walk in the paths of righteousness and peace. It is as impossible for the Devil to become transformed into an angel of light as for the leopard to change his spots, or the African the colour of his skin. Spiritualism has come in response to the great yearning appeal for spiritual light from a benighted world. The angel beings in loving sympathy have opened the avenue of spiritual intercourse again, and there is now the possibility of the aching void in the human soul becoming occupied. The horrible doctrine of natural depravity must now become dissipated by the rays of the sun of spiritual truth. The vicarious atonement with its pernicious influence must retire to associate with the delusive and erroneous ideas of the past, and man's individual responsibility will in future be emphati-

cally proclaimed. The control then elaborately reviewed the spiritualism contained in the various religions of the past, contending for a practical realisation of blessings bestowed by modern Spiritualism, which were but dimly foreshadowed in the forms and external symbols embodied in the religious worship of ancient nations; and even as the sacrificial fire was kindled upon the altars of heathen temples, so should the fire of spiritual enthusiasm be kindled in the soul by spiritual beings, and in response to the offerings of the spirit clad in material garments the divine essence of life and love should descend and confer everlasting blessings upon the grateful recipient.

GLASGOW.—Mrs Richmond delivered two lectures before good audiences on the 12th and 13th inst., in this city. The Glasgow Association determined to put forth an extra effort for the purpose of publicly demonstrating the genuineness of the claims of Spiritualism when Mrs Richmond should make her appearance in the city; and now that the effort has been made, and Mrs Richmond gone elsewhere to prosecute her truly spiritual labours, great cause exists for congratulation and satisfaction in view of the results achieved. It may be mentioned that the "Grand National Hall," on the south side, capable of comfortably seating 3000 people, was secured for the occasion, and on Sunday evening (12th) a large, most orderly, and seemingly very interested audience listened to the measured, easy, graceful, yet striking eloquence of the inspired lady, who sought to expound Spiritualism in its most obviously useful aspects and bearings. The title of her subject was "The Message of Spiritualism to the Present Age," which, as will readily be perceived, left great scope for the exposition and application of the spiritual phenomena and philosophy. On the following (Monday) evening the guides of Mrs Richmond endeavoured to describe the nature, qualities, and conditions of existence in the spiritual world, and again the speaker was listened to throughout most attentively. Altogether, a most dignified and striking exposition of the great spiritual subject was unfolded for the benefit of Spiritualists and strangers alike. On Wednesday evening a soiree was held in honour of Mr and Mrs Richmond, at which over a hundred members of the association, new and old, were present. In the opinion of all, one of the most enjoyable and profitable evenings was spent. Mrs Richmond again spoke wisely and well; and her impromptu poems, uttered while under influence of her spirit friends, were poetry indeed, and elicited hearty tokens of appreciation from all who were listeners to them. The members of the association feel deeply indebted to the vice-president, Mr Robertson, for the able manner in which he presided at all meetings connected with Mrs Richmond's visit; and the sentiments which were so earnestly and manfully expressed by him in bidding the guests of the Wednesday evening "Adieu and God-speed!" were felt to be truly representative of the feelings which animated every well-wisher to the spiritual cause and to the toilers in it.

BOLTON.—On Sunday afternoon, September 12th, a number of spiritualists from Bolton, Westhoughton, Wigan, and Hindley, partook of tea together on the occasion of a "farewell," to Mr. Thomas Croston who was leaving England for America. Mr. Croston has during the past five years rendered valuable services as a healing medium, and many of those who had been benefitted by his treatment were drawn together on the occasion. After tea the party numbering about sixty adjourned to the house of Mr. Fletcher, where a meeting was held presided over by the Rev. A. Rushton, unitarian minister. After singing had been engaged in the chairman delivered a most impressive speech in which he referred to the good he had personally received from Mr. Croston. Addresses were also delivered by Messrs Partington, Basnett, Fletcher, Norris, Brindle and Marsh. A presentation was also made to Mr. Croston who in feeling terms acknowledged the same. Mr. Croston was then controlled and delivered an effective speech, the spirit upon request revealing his name, which up to that time he had withheld. After some concluding remarks by the chairman, the meeting separated after having spent an enjoyable time, by wishing "God speed" to Mr. Croston.

WEST PELTON.—Mr. C. Campbell of Perkinsville, will deliver two inspirational addresses in the Co-operative Hall, on Sunday next, September 26th. In the afternoon at 2:30, subject "The teachings of Jesus exemplified in spiritualism." And in the evening at 6:30, subject will be chosen by the audience. A collection will be made at each service to defray expenses.



**GOSWELL HALL.**—On Sunday morning, 12th September, the subject taken up for discussion according to programme, was spiritual phenomena, the opener of the debate taking up the negative position, but not for the sake of argument for according to his statement he has investigated the subject for a considerable time and found nothing in the phenomena he has witnessed to convince him of any other agency than that of the medium producing what he has seen or heard, and he held that the agency of spirit had never been proved at all, simply because he as an individual had not received sufficient testimony; but surely the thousands of adherents to our cause in England alone, amongst whom are not a few eminent and learned men, is sufficient of itself to refute the above statement. However there is great interest taken in the discussion, and while I am quite convinced that the question will never be settled by division after a debate, still the time is well spent for it is most interesting to hear the different phases of the phenomena that have been the means of convincing so many different minds of the reality of intercourse between the two states of existence. The subject was again taken up on Sunday last, and did not lack a plenitude of staunch supporters, the same will be continued for an indefinite period and the promoters of these meetings will be delighted to see any friends interested in the subject, whatever view they may take of it. The evening meeting was addressed by the guides of Mr. Wallace, pioneer medium and I hear they had a very good address, I cannot give more information concerning it as I took the trouble of going a few miles further off to hear Rev. Dr. Hitchens congregationalist, deliver a sermon against spiritualism for the especial benefit (I hear) of one of his flock who according to his idea had left the narrow way and come under the influence of these necromancers, sorcerers, or spiritualism if you will, (said the Rev. Divine). I have no doubt but what the bulk of his hearers would say well done Doctor you have most effectually decapitated this vile imposture but those who have paid any attention to the subject whatever would laugh at the ignorance displayed by the D. D. of the system he was trying to denounce. He played the whole of his his tunes from one string, viz.—Saul's visit to the witch of Endor and the subsequent appearance of Samuel, which he considered was a special miraculous interposition of God for the purpose of rebuking Saul and frightening the witch, the latter of which he was most successful in doing.

**NOTTINGHAM.**—Mrs. Cora L. V. Richmond will deliver Five Orations in the Spiritualist's Meeting House, Shakespeare Street, Nottingham, on Sunday, Monday, Tuesday, and Wednesday, September 26th, 27th, 28th, and 29th. Sunday, Morning at 10.30; Evening at 6.30. Monday, Tuesday, and Wednesday, 8 p.m. Doors open half-an-hour previously. Collections at the close of each Lecture to defray expenses. A few reserved seats, 1s. each. Tickets to be had at the close of each Lecture, and of Mr. W. Yates, 39, Lower Talbot Street. The Spiritualists of Nottingham and surrounding districts are earnestly desired to be present at the Sunday Morning service, to give a hearty welcome to Mr. and Mrs. Richmond. Any information desired will be gladly given by the Secretary, Mr. W. Yates, 39, Lower Talbot Street, Nottingham.

**ASHINGTON.**—The cause continues to flourish in this place, but owing to the inability to secure public speakers, platform advocacy is only indulged in about once or twice a month. The need for a district organisation is keenly felt.

**CHOPPINGTON.**—Spiritualism more than hold its own here. The principal phase of mediumship being healing, and numbers of outsiders have received much benefit and been led to acknowledge spiritualism by its exercise.

**NEWCASTLE-ON-TYNE.**—On Sunday last Mr. E. W. Wallis occupied the platform of the society here afternoon and evening, and his guides spoke with their accustomed force and fluency. The meetings on Sunday were in every sense successful, and that on Monday night also.

**QUEBEC HALL.**—On Sunday last, Mr. MacDonnell delivered a discourse on the "religion of health" to a crowded audience who evidently appreciated his teachings by their repeated applause. We may all, I feel sure, congratulate Mr. MacD. on the success of his platform endeavours.

On Friday evenings, the band of workers will meet to apply themselves to developing the idea of utilizing waste paper when advice is also given from the "other side" to encourage the workers. Sunday mornings, at 11.15 are becoming very interesting. All are invited.

**BLACKHILL.**—On Sunday next Mr. Lambelle will deliver two discourses in the Presbyterian Old Chapel. In the afternoon at 2.30; subject: "Is the Devil a tangible being, or merely a myth?" Evening at 6.30; subject: "The ushering in of the Millenium of Christ."

On Sunday evening next, Mr. Iver MacDonnell will continue his services in the Quebec Hall, Great Quebec Street, London, and speak on "The Way the Truth, and the Life." Service to commence at 7 p.m. On the Tuesday evening following, Mr. J. Burns will deliver a lecture on phrenology in the same hall, chair to be taken at 8 o'clock.

## General News.

Mr. and Mrs. Fletcher who have for some time past reside in London, but left for a tour in America some few weeks back, have been arrested on a most serious charge. Mr. Fletcher is in prison, we understand, and Mrs. Fletcher is out on a bail of £300.

On Sunday, Oct. 10, Mrs Olive 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.

**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.

To be published a "New Spiritualist Directory, Almanack, and Diary for 1881, for the County of Lancaster," to contain the names of every society and circle, when established, time and place of meetings (public and private), libraries, with number of books, &c., officers, members, and non-members; of every known and accredited medium and speaker (public or private) with their special gifts, &c. Also, Spiritual papers, &c., and where to be obtained in each locality. It is requested that all secretaries of societies and friends will kindly assist in giving their names and addresses, &c., also of their friends who may be affirmed Spiritualists but not connected with any society, to their secretaries, or to my address, not later than the 17th October next.—J. CAMFION, 33 Downing Street, Manchester.

**A FOREGONE CONCLUSION.**—I will make a general statement in regard to vaccination in the past—not based on any authority of my own, but taken from the evidence of Dr. Farr in reference to the dreadful and enormous fatality of small-pox in the last century. He says, "Small-pox attained its maximum fatality after inoculation was introduced." Inoculation in the last century was the pet of the infallible profession. "The annual deaths from small-pox from 1760 to 1779 were, on an average, 2,323. In the next twenty years, 1780-1799, they declined to 1,740. The disease therefore began to grow less fatal before vaccination was discovered." It is the fact that after the beginning of the century the deaths from small-pox still decreased, although the vaccination of the people at that time was probably not one per cent., and could have had no influence whatever upon the rates of mortality. The vaccination prophets of the present day, however, make the two coterminous, and declare that it was vaccination which produced the diminution at the beginning of the century. The fact is, the whole thing is absolutely a foregone conclusion. If there happens to be no epidemic, the vaccinators triumphantly say that they have stamped it out, as they say they have stamped it out in Ireland, in Sweden, and in Germany; but small-pox, like all other zymotic disease, comes in epidemics: the population begin to die; then the vaccinators fall back upon some excuse, always taking care it is consistent with the fundamental assertion that vaccination stops the small-pox.—Mr. F. A. Taylor M. P.

## SEANCE WITH MRS ESPERANCE.

Sir,—On Wednesday week, I was delighted to receive a note from Doctor Bates, stating that Mrs Esperance was willing to give a sitting, and asking my wife and self to join the circle, to be held at a neighbour's house not far from where we are living. I confess I was delighted at the prospect that thus presented itself for "Mrs E." to vindicate her mediumship, for I well know that there are great numbers of people who are Spiritualists from believing in the phenomena of Spiritualism, and these were of course grovelling in the dust at finding their idol broken, and their statements of what had happened treated with contempt. For her sake and for their self-respect, and for the maintenance of the cause, I was more than pleased at the receipt of the doctor's note, and at the appointed hour, 7.30 p.m., we made our appearance at the farewell circle.

The lady of the house was requested by Mrs Esperance to witness her disrobe and dress herself, and it may please some of your readers to know that "Mrs E.," with an object we can fully appreciate, never left the side of this lady until she took up her position in the cabinet.

## THE CABINET

was made by stretching dark window curtains across the chord of a bay-window, the light being excluded from outside by closing the outside shutters. The room was lighted by a paraffin lamp around which was cleverly fitted a screen of yellow paper and this gave a mellow light much superior to what would have been obtained by turning low the ordinary gas jets. The light was softened and diffused. Throughout the proceedings the light was lower than one could wish for, but this—the usual fault at materialisations—was rendered more imperative on this occasion by the medium's delicate state of health.

Mr Armstrong, who generally occupies the chair at one extreme of the horse-shoe, generously gave up his seat to Dr. Bates, and I may state that Mrs Esperance was, with a momentary exception, within reach of the Doctor's hand the whole evening, and visible to the whole of the sitters during most of the time when the phenomena were occurring. If my memory serves me rightly there were eight ladies and four gentlemen present besides the medium, Mr Armstrong excluded. He was outside the circle looking after the lamp. Dr. Bates sat at one end of the horse-shoe in front of the cabinet; I sat at the other end. Mr Barker, the talented manager of the Tynemouth Aquarium—a gentleman too well versed in legerdemain to be easily duped—sat on my right, with perhaps three ladies between him and me. Mr Sutcliffe, of Gateshead, to whom the circle is greatly indebted for the excellent singing introduced on the occasion, occupied a similar position on the doctor's left. Mrs Brewis accompanied the singing on the piano, and a most harmonious influence was felt throughout the room. For a considerable time we were doubtful whether there was sufficient strength in the medium for her to be used for materialisations, but we were cheered by her exclaiming that the cabinet seemed full of attenuated drapery. "Mrs E." wore a black dress and white cuffs. By and bye, this white substance—exceedingly white it seemed to me—gathered itself into a solid-looking mass at the feet of the medium, who was perfectly visible to me, sitting in an arm-chair, with the curtain by her side pinned back. She pinned it back herself. Then commenced the usual process of materialising. The white substance grew taller and taller, and fuller and rounder, and then in a strange manner suddenly sunk a few inches, only to rise again as if with renewed determination and strength. At length there seemed to me to be the figure of a little child, draped in muslin, standing by the side of the medium, and then the little figure disappeared from my view. At this time "Mrs E." asked me to shorten the curtains which composed the cabinet, so that they might freely swing to and fro, and yield readily should any "form" wish to quit or enter the cabinet. About nine inches in length of the curtains had been lying on the floor, and I pinned up about ten inches in length, thus giving an inch clearance below—then I resumed my seat and looked at and spoke to the medium who was clearly visible close by the side of Dr. Bates. At this juncture, "Mrs E." begged that I would close the curtains by my side (there was an opening between two of the curtains within a foot of where I sat) as the light was visible in the cabinet through the opening. I did as directed, when to my astonishment the curtain was pulled open by a little figure draped in white, to whom I said

"Come, my little darling, and do not fear." However, the little child—for such she must have been, from her height, breadth, and depth—did not seem to possess power or confidence to leave the cabinet; but she was so close that she could easily have touched my knees, and whilst I was bending down to the little figure, I heard the distressing cough at the other side of the cabinet, which afflicted Mrs Esperance the whole of the evening. If asked the age of the child, I should say—judging from the size—that she was about six years old. This little figure then disappeared from my side, and shortly after I saw either it or another one moving about near Dr. Bates. Then she or he, in turn, disappeared from view—having withdrawn behind the curtains of the cabinet. Our hostess, who was seated immediately on my right, asked "Yolande's" permission to approach her. This was graciously accorded, and the two embraced and kissed each other. Whilst this sisterly endearment was proceeding, I had to lean back in my chair in order to allow the lady to pass, but she positively declared she recognised the "Yolande", whilst "Mrs E." at the time was seated in her chair. About this moment—it was now drawing late—I begged that the medium and the white-draped figure might appear together in front of the curtains, when we would join hands and sing "Auld Lang Syne," whilst "Yolande" disappeared from our view. This wish was almost literally realised. Suddenly, we heard Mrs Esperance exclaim, in surprised tones, that "Yolande" was drawing her up from her chair, and a moment after the curtains were thrown back so far as to enable the sitters to discern Mrs Esperance and "Yolande" side by side. We sang "Auld Lang Syne", and, as we sang the hymn-like Scottish air, "Yolande's" form grew smaller and the substance more attenuated, until nothing but a faint patch of white on the floor indicated the spot where "Yolande" had been standing. Thus ended a seance that has nerved the hearts of every sitter there to declare that in spite of the world's contemptuous reproofs, in spite of the bigot's opposition, and the scorn of learned ignorance, there is in this our day phenomenal wonders occurring that bid fair to rival the miracles of old. To the vulgar, these phenomena are miracles—to the thinker, they are natural operations performed in strict accordance with law. The histories of all nations prove that intercourse with the spirit world is possible, and "Yolande's" appearance to a few ladies and gentlemen assembled together with one accord in a pleasant drawing-room in North Shields, was no more marvellous than the appearance of Moses and Elias on the Mount of Transfiguration.

I will now conclude this account by asking a question, which perhaps some of your readers will endeavour to answer—If, when a medium is locked in a cabinet, a materialised form should be seized and forcibly held, whose form, think you, would it resolve itself into when the light is raised sufficiently high to reveal the features of the captured spirit? If, on reflection, you find a difficulty in answering this query, is it too much to suggest that your sympathy be given, even at this late hour, to a lady who has served the cause well, and in my opinion, as honestly as you or I have done.—I am, &c.,

"THE CORNISH EXILE."

W. J. Colville lectured in Republican Hall, New York City, Sunday morning, August 22nd, on "Spiritual Food and the case of Dr. Tanner."

IMPORTANT INTIMATIONS.—The September number of the "Vaccination Inquirer and Health Review," contains a verbatim report of Dr. Robinson's, Mr. A. Wheeler's, Dr. Collins', and others addresses at the recent deputation to Government. If ordered at once copies can be supplied at 12s. 6d. per hundred, or 2s. per doz., from the Publisher, E. W. Allen, 11, Ave Maria Lane, London. You are earnestly solicited to obtain and send particulars of all authenticated cases of disease and death through vaccination, also copies of medical testimony against Vaccination, for presentation to Parliament early next Session. The demand for Literature and information from all parts of the United Kingdom as well as from the Colonies and foreign countries, and particularly United States, have induced the Committee of the London Society for the Abolition of Compulsory Vaccination, to solicit your kind co-operation and liberal support. Minimum Subscription 2s. 6d. per annum; Honorary Members, £1. 1s. per annum.

WILLIAM HASKER, SEC.



## 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. 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 Aspirational 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. Ozells Street Board School. 6-30 p.m. September 26.....Mr J. C. Wright, Liverpool

*Leicester Spiritualists' Society.*

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

*Manchester and Salford Spiritualists' Society.*268, Chapel-st, Salford. Manchester. Hon. Sec., Mr J. Campion, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6-30. 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 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, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11-30, at which Readings from the spiritual teachers of humanity are given and discussed. Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

*Yorkshire District Committee.*

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

Auditor: Mr. Owen, Leeds.

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

*Plan of Speakers for September—October.*

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2-30 &amp; 6 p.m. Sec., R. Jarvis, 20, Paisley Street

September 26...Mrs Jarvis, Bradford  
October 3...Mr Armitage, Batley Carr  
" 10...Mrs Illingworth, Bradford  
" 17...Miss Harrison, Shipley

(Wade's Meeting Room, Bowling, at 2-30 and 6 p.m.)

September 26...Mr W. Farrar, Pudsey  
October 3...Mrs Butler, Bingley  
" 10...Mr Armitage, Batley Carr  
" 17...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 26 .....Mrs Butler, Bingley  
October 3...Mr F. O. Matthews  
" 10...Local  
" 17...Mr W. Pell, Stanningley

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

September 26...Mrs Hollings, Churwell  
October 3...Mrs Illingworth, Bradford  
" 10...Mr Blackburn, Salterhebble  
" 17...Mrs Butler, Bingley

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

September 26 .....Mr Armitage  
October 3...Mr A. D. Wilson, Halifax  
" 10...Mr W. Pell, Stanningley  
" 17...Mr A. D. Wilson, Halifax

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

September 26 .....Mrs Illingworth  
October 3...Mrs Jarvis, Bradford  
" 10...Mrs Dobson, Batley Carr  
" 17...Mr Armitage, Batley Carr

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

September 26...Mr W. Pell, Stanningley  
October 3...Mr Dent, Heckmondwike  
" 10...Mrs Hollings, Churwell  
" 17...Mrs Dobson, Batley Carr

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2-30 and 6 p.m. Sec., C. Illingworth, 4, Lindum Terrace.

September 26...Mrs Dobson, Batley Carr  
October 3...Miss Harrison, Shipley  
" 10...Mr John Wright, Keighley  
" 17...Mr Morrell, KeighleyOSSETT.—Sec. Mr George Cooper.  
October 3...Mr W. Pell, Stanningley  
" 10...Mr Dent, Heckmondwike  
" 17...Miss Hance, Shipley*Lancashire District Committee.*

LIVERPOOL.—11-30 and 6-30.

Sunday, Sept. 26 .....Mr W. Johnson

## NEW MILLS.

Sunday, Sept. 26 .....Local Speakers

## HEYWOOD.

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

*Liverpool Psychological Society.*

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

*British National Association of Spiritualists.*

33, 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.

*Gosnell 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.

## SPECIAL NOTICE.

## A GENERAL CONFERENCE OF BRITISH SPIRITUALISTS

WILL BE HELD IN THE

TEMPERANCE HALL GROSVENOR STREET,

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

## Executive Committee :

Mr J. LAMONT, Liverpool | Mr R. FITTON, Manchester  
Mr J. CHAPMAN, " | Misses BLUNDELL, "

Mr C. PARSONS, Rochdale

Mr J. SUTCLIFFE, "

Mr JOHNSON, Hyde.

## Hon. Sec. :

Mr. J. J. MORSE, London.

The Conference will extend over Two Days.

## ORDER OF PROCEEDINGS :

SUNDAY, OCT. 24TH.

10.30 a.m. .... Trance Address.....Mr J. C. WRIGHT, Liverpool

2.30 p.m. .... " " ...Mr W. H. LAMBELLE, Newcastle

6.30 " " " " ..... Mr J. J. MORSE, London

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

MONDAY, OCT. 25TH.

Conference will assemble at 11 a.m. and 2.30 p.m., when Papers will be read and discussed, and the question of National Unity considered. Papers on the undermentioned topics are requested. All Papers to be sent to the Hon. Sec. on or before Oct. 11, 1880 :—

The Principles of Spiritualism.

Is Spiritualism a Public Movement?

Are Paid Workers requisite for the promotion of Spiritualism?

Ought Spiritualists to constitute themselves a party in the State?

Is a National Federation desirable?

The Future Work of Spiritualism.

Mediums, and how to use them.

Trance Speaking : its Value.

Evidences of Healing Mediumship

Why is Spiritualism not held to be respectable?

Local Societies : their work and its value.

District Organisations : their Objects, Constitutions, and Agencies.

What are we doing for our young?

AT 5.30 P.M.

## A TEA PARTY AND CONVERSAZIONE WILL BE HELD

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

## MR. J. J. MORSE'S APPOINTMENTS.

LONDON—Sept. 26—Goswell Hall,

evening at 7. Subject: "Medium-

ship, the True Foundation of

Spiritualism."

DALSTON ASSOCIATION—Thursday

Sept. 30—Annual Meeting

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

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

Ulverston, Sept. 24, at Mr Crewd-

son's

Dulton-in-Furness, Sept. 25

Barrow-in-Furness, Sept. 26 &amp; 27

Nottingham, Oct. 3 and 4

Belper, Oct. 6

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