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DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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The Platform.

WHAT ARE THE BEST MEANS FOR OBTAINING
HAPPINESS ?

A Trance discourse delivered by Mr. S. DE MAIN at High Grange, Co. Durham. Subject chosen by the audience.

The question just propounded to us is one of tremendous importance, and one which goes deep down into the human soul. Many have earnestly desired to receive ample satisfaction upon this point, and many and various have been the means adopted to secure the coveted prize. But hitherto man has failed to obtain possession of this precious boon, because he imagines that real and lasting happiness can be obtained on earth. The spiritual side of the question is left out of view, without a comprehensive knowledge of which, no man can be perfectly happy. What is it that induces man to snap aside the social ties and go forth into lands unknown? Simply because he fondly imagines that there, in a foreign clime, the requisite happiness can be obtained. What is it incites monarchs to go forth to overcome their weaker neighbours by force of arms? Because they entertain sanguine expectations that this will produce the happiness they so eagerly pursue? But did it confer permanent happiness on one of the greatest conquerors the world ever produced? When there were no more worlds to pay homage to him, or to bow in abject slavery at his feet, he sat down and began to weep. If you come down to the present enlightened age, you will find that humanity is zealously pursuing the same course with equally unfavourable results. Some imagine that they will find the treasure at the ale-bench, where, in a drunken carousal, they ardently hope to acquire the necessary happiness. Others by destroying the life springs of vitality, in denying the requisite sustenance to the material body, solely to hoard up the glittering dust of earth, have found all their efforts inadequate to produce the desired result. There is nothing can possibly bestow essential happiness which is solely of an earthly nature, and vainly will man strive to obtain it if sought after from a material standpoint. But there is true and lasting happiness to be purchased. It is not by imbruing your hands in blood, or hoarding up the material wealth of earth, but by performing acts of kindness to your fellow men. Every smile that is conferred upon the lowly of God's children, will produce happiness in the mind of the individual who imparts it. The man who would acquire happiness must regard material things only as accessory elements, or helps to the acquisition of that which is absolutely necessary. Real substantial happiness is only to be

purchased by the cultivation of the affectional and spiritual principle within. His nature will thus bloom like the lovely rose, for he is not only cultivating his own essential pleasure-producing principle, but he is also conferring everlasting blessings on his fellows. The spiritual must be developed as well as the material, and he must endeavour to live in harmony therewith. Some imagine they are happy when they are gorging themselves to repletion in the gratification of their perverted appetites; but to enjoy the blessings which happiness invariably bestows, you must give of what you possess to the poor and needy, and if you have not this world's wealth there is something of more value still which you can contribute. Let your sympathies go out freely and be upright in all your dealings, and the thirsty souls will catch the congenial influence—even as the flowers catch the dews of heaven. When Peter went up to the temple to pray, he came upon a man deprived of the power of locomotion, and although the Apostle did not possess this world's wealth with which to relieve the immediate necessities of the lame man, he had something of infinitely more value which he did not scruple to bestow upon the unfortunate creature. He allowed his great sympathetic soul to go forth, and says, "Silver and gold have I none, but such as I have give I thee, &c.," and immediately the lame man's feet and ankle bones received strength, and he went forth strong physically. Peter would go away happier than if he had bestowed pecuniary benefits upon the cripple. Then take example from the Apostle, for, although you may not have this world's goods, you may be rich in spiritual sympathy, by which you will be enabled to wield a beneficent influence over your fellow creatures, and perhaps induce them to cultivate their higher nature when they contemplate the kindness you displayed when they were in need and distress. The greatest amount of happiness can only be obtained by giving freely of what you possess, for you are thus conferring benefits which will not be recorded on tablets of stone alone, but which will exist in the temple of the spirit as long as the eternal ages shall roll. Therefore see to it, that you give forth the offering of spiritual love and sympathy, not with ostentation, and a selfish desire to convey to the mind of the recipient a conception of condescension on your part, but let it emanate freely and spontaneously, and it will produce such happiness as nothing else can bestow. But aside from all this, your own individual happiness will depend upon the cultivation of your three-fold nature, for your interests are sacred and fraught with tremendous importance. Your material existence is like a fleeting day compared with the life beyond. If you never take care to prepare for the future state, nor seek to understand the laws that govern spirit, nor endeavour to solicit the assistance of the angel-world, and cast off everything of an earthly nature, bitter and painful will be your experience in the spiritual condition. There are those on the earth plane who imagine if they can only be arrayed in gorgeous apparel they will obtain that happiness which

the soul longs for. To look at them you imagine they belong to the noble of earth. These find enjoyment in this external show, because it is gratifying to their vanity. These individuals feel an intense delight in adorning the external body, but how many neglect to clothe the spiritual body with the requisite elements of its nature? By the cultivation of the higher spiritual principle, man will be enabled to enjoy life in the spheres, and stand forth among his compeers clad in garments that will bear the keenest scrutiny of the inhabitants of that condition of existence. But if you go forth unadorned with the pure graces of the spirit, you will strive to hide the deformity of your spiritual body in the cleft of some rock, and vainly endeavour to elude the searching gaze of sympathetic angel-beings. Man strives to obtain material wealth that he may become the occupant of a splendid mansion in the material world, and when this is obtained he rests in the lap of luxury and ease. If it be so desirable to become the possessor of a beautiful home while on the physical plane, how much more should you strive to build a structure of transcendent beauty in the spiritual state? For if once you succeed in rearing a magnificent mansion of your own, you will enjoy it as long as you are capable of appreciating beauty in the spiritual state. If man's attention be wholly absorbed in searching for material splendour, he is pursuing a phantom and the substance is escaping. Think you that the farmer would go forth with the basket of seed if he had no expectation of a harvest? You would consider him insane if he scattered chaff over the field instead of the valuable grain. And yet this is exactly what many are doing to-day, fondly expecting to gather in the golden sheaves, but they will find when the harvest appears they will have nothing but dead leaves, simply because they have sown to the material and they cannot reasonably expect to reap the requisite harvest. Sow seeds of charity, sympathy, and love, and you will reap an abundant harvest. Though you sow in tears, you will bring rich sheaves with you; and though you may be poor in earthly things you will be richly endowed with spiritual blessings. Thus you will obtain the greatest amount of happiness possible. In every age of the world some individuals have sacrificed all they possessed, and even life itself, in order that they might obtain enjoyment hereafter. The man who, under the orders of the Romish Inquisition stood face to face with death for his principle, was in possession of a greater amount of real substantial happiness than the monarch on his throne. The conscious sense of having the smile of God and the angels upon you, and your striving to obey the dictates of the Divine Will, will produce the greatest amount of happiness possible to any human being on earth. But the individual who neglects the duties of life will go down to the grave with fearful forebodings, while he who is endeavouring to disseminate spiritual blessings, among his fellows will pass from darkness into light, where never a cloud will overcast the spiritual horizon. By his generous actions he comes in direct contact with spiritual beings. He need not fear, knowing that he will exchange the darkened places for a condition of grander and sublimer beauty. If you desire to obtain true happiness, obey the injunctions of Jesus, for he says, "Lay not up for yourselves treasures on the earth where rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." Here you cannot rely upon material wealth being yours, for any moment something may occur which will wrest it from you. It is with your own power to mould your spiritual home with transcendent splendour. Therefore see to it that the picture lies not dark and gloomy as a sepulchre, but endeavour to adorn your future habitation with all that is lovely, graceful, and sublime; where beneath the benignant smiles of lofty souls you may enjoy that supreme happiness which mortals cannot possibly comprehend; but where you can enjoy the fruits of your earthly labour, basking in the sunshine of supernal blessedness which will continue as long as the eternal world shall exist.

MEASURING MIND.

A WONDERFUL APPLIANCE BY WHICH THE AMOUNT OF MENTAL ACTION MAY BE INDICATED.

Prof. G. F. Barker delivered an address before the American Association for the Advancement of Science, in Boston, on Sept. 28th, as its retiring president. His subject was

The problem of life. In the course of his remarks he said:

"An important fact concerning nervous action is that its amount may be measured by the quantity of blood consumed in its performance. Dr. Mosso, of Turin, has devised an apparatus called the plethysmograph—drawings of which were exhibited at the London Apparatus Exhibition of 1876—designed for measuring the volume of an organ. The forearm, for example being the organ to be experimented on, is placed in a cylinder of water and tightly inclosed. A rubber tube connects the interior of the cylinder with the recording apparatus. With the electric circuit, by which the stimulus was applied to produce contraction, were two keys, one of which was a dummy. It was noticed that, after using the active key several times, producing varying current strengths, the curve sank as before on pressing down the inactive key. Since no real effect was produced, the result was caused solely by the imagination, blood passing from the body to the brain in the act. To test further the effect of mental action, Dr. Pagliani, whose arm was in the apparatus, was requested to multiply 267 by 8, mentally, and to make a sign when he had finished. The recorded curve showed very distinctly how much more blood the brain took to perform the operation. Hence the plethysmograph is capable of measuring the relative amount of mental power required by different persons to work out the same mental problem. Indeed, Mr Gaskell suggests the use of this instrument in the examination room, to find out, in addition to the amount of knowledge a man possesses, how much effort it causes him to produce any particular result of brain-work. Dr. Mosso relates that while the apparatus was set up in his room at Turin, a classical man came in to see him. He looked very contemptuously upon it and asked of what use it could be, saying that it could not do anybody any good. Dr. Mosso replied, 'Well, now, I can tell you by that whether you can read Greek as easily as you can Latin. As the classicist would not believe it, his own arm was put into the apparatus and he was given a Latin book to read. A very slight sinking of the curve was the result. The Latin book was then taken away and a Greek book was given him. This produced immediately a much deeper curve. He had asserted before that it was quite as easy for him to read Greek as Latin, and that there was no difficulty in doing either. Dr. Mosso, however, was able to show him that he was laboring under a delusion. Again, this apparatus is so sensitive as to be useful for ascertaining how much a person is dreaming. When Dr. Pagliani went to sleep in the apparatus, the effect upon the resulting curve was very marked indeed. He said afterward that he had been in a sound sleep and remembered nothing of what passed in the room—that he had been absolutely unconscious; and yet every little movement in the room, such as the slamming of a door, the barking of a dog, and even the knocking down of a bit of glass, were all marked on the curve. Sometimes he moved his lips and gave other evidences that he was dreaming; they were all recorded on the curve, the amount of blood required for dreaming diminishing that in the extremities. The emotions too left a record. When only a student came into the room, little or no effect appeared in the curve. But when Prof. Ludwig himself came in, the arteries in the arm of the person in the apparatus contracted quite as strongly as upon a very decided electrical stimulation."—*R. P. Journal.*

A GOOD TEST.

It appears from *Freethought*, that when Charles Foster, the spiritual medium, first went to Melbourne, Australia, and hung his shingle at the Grand Hotel, he was the object of much curiosity. Among those who went to visit the marvellous manifestations which it was claimed were daily made, was a well-known gentleman, who had heard of the so-called slip-of-paper trick, and believing that he knew a thing or two more than Foster did, he resolved to play a sharp game with him. Before going to the medium's room, he wrote a name on a slip of paper, which he wrapped and folded tightly in a piece of tinfoil. When he got there in company with several other friends, he handed the little roll of tinfoil to Foster and waited results. The little paper inside the tinfoil contained merely the full name of the gentleman's mother—her maiden and married name. Foster took it, pressed it to his forehead in that dreamy, listless way he has, and then laid it on the table. Presently he said, "Yes, sir, I have a message for you. There is the spirit of a lady here who

wishes me to write you this message." Here Foster took up a pencil, and with many jerks and quirks wrote :—

"Do not remove the remains of your father and myself. Let us rest where we are. Your heart is right but your judgment wrong."

The message was signed by both the maiden name and the married name of the gentleman's mother. The gentleman turned as white as a sheet, for he at once recognized the message as having been written in the name of his deceased mother.—*R. P. Journal.*

DEVONPORT AND PLYMOUTH.

A few particulars respecting Mr Wallis' second visit to these towns in the south-west, will, no doubt, be interesting to your readers. After his splendidly successful campaign in Falmouth, he was able to spend a few days with us here, and some of us, looking back upon the event, can truly say that we have been as it were, upon the Mount of Transfiguration, so delightful and memorable has our experience been.

We cannot boast of large numbers; the general public have known nothing of what has been going on in their midst; there has been no notice of our meetings in the papers, yet we can confidently say, that the result of our good friend's labours, have been of a highly gratifying and successful character.

I was not present at the first meeting, but Mr James has informed me that the address given on "The probable influence of Spiritualism on society," gave the utmost satisfaction. At all the other meetings held by our brother, I had the happiness of being by his side, to support and help him; and my reward has been in spiritual blessing, "abundantly above all I could ask or think." Those who attended the meetings have expressed almost unqualified gratification and pleasure at what they have heard, and some of them are asking me to be sure and let them know when Mr Wallis is coming again. This must be considered specially remarkable and significant, when it is remembered that many of these persons are members of a Methodist denomination, who cannot be expected, without difficulty, to receive and appreciate what so extensively *modifies* the teaching to which they have been accustomed.

The addresses given by the guides were splendid. Let any one witness, as I did, tears streaming down the faces of strong men, and then say whether he can scoff at Spiritualism. Each evening the subject was selected by the audience; that on Wednesday being "Some account of Spirit life, and its practical bearing upon our present conduct." On Thursday, the subject was, "The purpose and power of Spiritualism;" and Friday, "Personal experiences of the Spirit guides in earth life and spirit life, with an account of the life beyond." This last remains as a beautiful picture, vividly impressed upon our minds. A striking feature of these meetings, was the description, by the control of spirit friends of those present, who were immediately and fully recognised.

Spiritualism has come to myself as a flood of divine light, a grand, glorious revelation; and the cause is progressing in these towns slowly, but surely; in our own little circle we get the most delightful results; one of the ladies has recently developed as an excellent writing medium.

OMEGA.

THE GENERAL CONFERENCE.

On Sunday and Monday last, a large, influential, and truly representative gathering of Spiritualists took place in Grosvenor Street Temperance Hall, Manchester, for the purpose of devising means for the organization of the Cause. Friends were assembled from Yorkshire, Lancashire, Durham, Northumberland, and other places; and it was encouraging to see so many stout and earnest defenders of the Cause gathered together, and each one evidently thoroughly impressed with the importance and necessity of forming into some practical basis of union, for the more extended diffusion of the truths of Spiritualism.

The proceedings on Sunday commenced with a public Service presided over by Mr. J. Armitage, of Batley Carr, and addressed by the guides of Mr. Wright. The discourse by Mr. Wright was characterized by the customary force and energy of that speaker, and was greeted with marked signs of approval through-

out its delivery. The afternoon Service was ably presided over by Mr. J. Lamont, of Liverpool, and addressed by Mr. Lambelle, but he being very much indisposed, laboured under considerable disadvantage.

Tea was provided for friends from a distance, and there were more than the tables would accommodate, three times filled.

The Service in the evening was under the presidency of Mr. Cross, of Macclesfield, and the speaker was Mr. J. J. Morse. The deeply argumentative style and cutting sarcasm of Mr. Morse's guides fully won the favour and admiration of the audience. Collections were made after each Service for the purpose of removing the debt incurred in calling the Conference together, and the expenses usually attendant upon meetings of that kind. The hall was well filled in the afternoon and evening, and was also largely attended in the morning.

On the Monday the Conference proceeded to the reading of papers, and to the discussion of the best means for the diffusion of Spiritualism. Letters expressing regret at not being able to be present were read from A. T. T. Peterson, Esq., W. Stainton Moses, M.A., Mr. Everitt, Mr. Dawson Rogers, Mr. Burton, &c., &c. As it is our intention to publish a full report of the proceedings, and to enclose the papers received for reading in a Supplement with our next issue, we must ask our readers to excuse the brevity of this notice.

The meetings on the Monday were concluded by a conversation. Short speeches were delivered by "The Cornish Exile," Mr. Harrison, Editor of the *Spiritualist*; Mr. D. Richmond, of Darlington; Mr. Wood; Mr. Wright; Mr. Morse, and Mr. Lambelle. Songs were rendered by Miss Goodall, Mr. Fitton, Mr. Thompson, Mr. White, and others. The chair was occupied by Mr. Johnson, and a most agreeable evening was spent. The results of the Conference remain to be seen, but if the measure adopted are prosecuted with energy and vigour, little doubt need remain but that the objects of the Conference will be fully realised, and the movement receive an impetus from the gathering in Manchester.

SPEAK KINDLY.

Speak kindly, and be courteous in this life's little day,
Ye know not half the clouded hearts that lie around your way,
Hearts formed in Nature's noblest mould, with feelings deep and true,
And yearning in their loneliness, for love they never knew.

And ye whom love hath shielded through the weary storms of life,
While many lonely-hearted brave the battle and the strife,
Be yours the blessed work to cheer, and so shall you obtain
The echo of your blessings given—rebounding back again.

Speak kindly to the erring one, what know ye of the power
With which opposing passions fought in some unhappy hour?
Nor of the bitter anguish felt for errors of the past:
Then deepen not the gloom by which the soul is overcast.

We see but on the surface of Life's stream that floweth on,
Not the many under currents, that the soul is wrecked upon;
All the inner fight and struggle, to ourselves are only known,
None can read the hidden records of the leaves that's folded down.

For with some the stronger passions, like the torrents rapid course,
Sweeping all in power before it with a sad resistless force;
But they'll weigh in mercy's balance, for the scales are held by Him,
Who in wisdom sent the warfare, for souls to fight and win.

And when shadows cloud the sunshine of your dear domestic hearth,
Let no impatient murmur break the circle of your faith.
Speak kindly, and be patient, lest your soul should ever feel
That passion's point hath pierced a wound that time can never heal.

Speak kindly: for a martyr soul may daily with you tread—
The path of life, and you may know their worth, when life is fled;
For there are souls so finely strung, unvalued as they go,
One drop but added to their cup, would make it overflow.

Oh! human hearts, when loving thoughts are choked by passion's
power,

Think not thine own unaided strength can triumph in that hour;
But pray that love may ever rise all other powers above,
Tis love alone will lead to Heaven—for God Himself is love.

MAY.

Every man hath within himself a witness and a judge of all
the good or ill that he does; it inspires him with great thoughts,
and gives him wholesome counsels.—*Seneca.*

INSPIRATION.

[Contributed by T. C. E.]

It is my intention in this little essay, to cull from a few well-known authors, such selections, as will, in my opinion, bear out the Spiritualist's view of what passes current by the name of "Normal Inspiration." As Spiritualists, we recognise two modes of Inspiration, but many degrees; and both mode and degree seem, to a great extent, to be governed by the spiritual and phrenological development of the one inspired.

The modes may be termed normal and ab-normal. In the former, the inspired instrument is perfectly conscious of the stream of eloquence and divine energy of which he is temporarily the recipient. In the latter case, similar eloquence and fervour may be displayed, but the speaker is altogether unconscious of what is transpiring.

Spiritualists affirm that such Inspiration as visited the Jewish prophets of old, and issued from their lips in hymns of praise to God, has been a factor in the constitution of the universe from time immemorial until now. It is like the beams of the natural sun—for ever illuminating some mind or minds, and is to-day diffusing itself over the mental horizon of humanity in the form of pure aspirations, dignified literature, sublime philosophy, and poetical allegories.

Christendom, unfortunately for itself, and the human race, closes the covers of the Old and New Testaments, remarking—"All contained within these boards have been received direct from God Himself. Every word is to be received as divine Inspiration. Fail in this, and you are accursed in this world, and damned in the next." Now, as Spiritualists, we value the fact of Inspiration so highly, we plead so ardently, so earnestly, and so humbly to God, that He, through the instrumentality of finite souls, may pour out upon us in this day a full flow of spiritual power, that we cannot as reasonable and consistent men offer one word of opposition to the claim of Christendom, that the Bible contains inspired writings.

Its glorious Inspiration is now as it has been in the past—its salvation. Amid a great deal of what may be termed "rubbish," one can perceive the prophets' poetical fire burning with the brightness of the orb of day, and the highest type of minds have ever seen and sought this only, paying but little heed to the trumpery stories of national success and national vanity, which abounds in the volume in question, and which are no more divine Inspiration than "Jack and the Beanstalk" is. And how were the prophets of old inspired? To this Spiritualism replies—"Precisely as our teachers of to-day are inspired." By whom are the teachers of to-day inspired? By the same finite souls as inspired Buddha, Zoroaster, Pythagoras, Plato, and Jesus; and these high and mighty ones, servants of Deity, are ever bending their energies in the direction of earth, and the minds most susceptible to their influence receive the largest measure of wisdom and shed it abroad over the ocean of human life. These prophets were, in their days, the focal points to which converged the wisdom, love, and power of heaven. They were the "Light of the World," and whoever believed in them, i.e., in what they taught—and acted up to the principles inculcated, would most assuredly be saved from the effects of sin. They would live sinless lives, and thus gravitate at the decease of the body to a heavenly home, rendered bright and beautiful by the deeds done in the flesh.

Thus it will be seen, Spiritualism teaches that every inhabited planet has had its prophets and Saviours, and that inspiration like light itself is universally distributed and eternal in its operation. It is a fearful error to propagate the christian notion that Inspiration has ceased, for it implies that Deity is defunct and Nature without a ruler.

Now, owing to the divine afflatus which controls the poet being a fact and not a fancy, poets from the earliest ages have been accustomed to offer a prayer to Apollo or to the Muses for aid when about to attempt a work of any consequence, and men similarly afflicted or blessed to day, can fully understand the origin and meaning of the invocation which occasionally precedes a poem.

I am disposed to think that under ordinary circumstances there is but little difference between the man of genius and his prosaic brother, but when the former is under the strange, and to him, unaccountable influence of Inspiration—"The divine afflatus"—there is an abyss that centuries of development will

scarcely bridge. The inspired speaker or writer is, so Spiritualism declares, for the time being the recipient of angelic thoughts, for the angel by his side has completely enveloped him with his celestial body, and they twain are, for a time, one and the same soul.

I will now endeavour to illustrate my meaning by selecting passages from modern writers, and the latest poem by Longfellow is admirably suited to my wants. If he is not a spiritualist, it is evident that he thinks and writes like one, and thousands beside him are in this peculiar position.

THE POET AND HIS SONGS.

As the birds come in the Spring,
We know not from where;
As the stars come at evening
From depths of the air;

As the rain comes from the cloud,
And the brook from the ground;
As suddenly, low or loud,
Out of silence a sound;

As the grape comes to the vine,
The fruit to the tree;
As the wind to the pine,
And the tide to the sea;

As come the white sails of ships
O'er the Ocean's verge;
As comes the smile to the lips
The foam to the surge;

So come to the Poet his songs,
All hitherward blown
From the misty land, that belongs
To the Vast Unknown.

His, and not his, are the lays
He sings;—and their fame
Is his, and not his;—and the praise.
And the pride of a name.

For voices pursue him by day,
And hunt him by night,
And he listens, and needs must obey,
When the Angel says: "Write!"

"Atlantic Monthly" June Number. HENRY W. LONGFELLOW.

This sweet little poem speaks for itself. Longfellow, is, no doubt, perfectly familiar with conditions he has therein described. The great public, on reading lines such as these, seldom take the trouble to reflect of their meaning. They are accustomed to the thought that poets indulge in queer fancies, and allow their imaginations to run riot with them; never dreaming, forsooth, that Longfellow, and others of his type, are prepared to swear to the reality of the voices, and oftentimes to the objective reality of the speeches (as they are called) they depict in their writings.

The next I shall lay under contribution is Sir Walter Scott. I may, *en passant*, say of him, that one of his most successful works was written by his hand when he was in an almost unconscious state. In "The Lay of the Last Minstrel," a description is given of "the aged harper, scorned and poor," wandering from place to place to earn a bitter crust. At last he reaches the banks of Yarrow, "where Newark's stately tower looks out from birchen bower." Here he obtained shelter and sympathy from the Duchess of Monmouth and her attendants, and, in gratitude, the old man strove to cheer her widowed heart, by the power and sweetness of minstrelsy. My contention is, that Sir Walter Scott described in the following lines, a condition of mind or soul he himself was familiar with.

"Amid the strings his fingers strayed,
And an uncertain warbling made,
And oft he shook his hoary head.
But when he caught the measure wild,
The old man raised his head, and smiled,
And lightened up his faded eye,
With all a poet's ecstasy!
In varying cadence, soft or strong,
He swept the sounding chords along:
The present scene, the future lot—
His toils, his wants, were all forgot;

Cold diffidence and age's frost
In the full tide of song were lost !
*Each blank in faithless memory void,
The poet's glowing thought supplied ;
And while his harp responsive rung,
'Twas thus The Latest Minstrel sung."* &c.

Now, this description of Inspiration is on a footing with what has gone before. The "blank" here spoken of is supplied by a mightier mind than the poet's, and the poet is aware of the fact ; and the "ecstasy" accompanying this state of control should prove to materialists that there are pleasures of mind or soul infinitely superior to any pleasures of the senses. From this, we may infer, that a life of pure mentality may yield greater happiness than we can possibly enjoy on earth. The next writer I shall call upon is good Tom Paine. I call him *good*, for the reason that through life he devoted his whole energies to the cause of the people, as against kings and priests. Tom had an idea that before God one man is as good as another, and this is my own notion. No man has, in my opinion, the right to claim respect from his fellow-man. Respect, to be worth anything, must be a *natural* production. That respect which a lackey feels for his master is an artificial compound that dissolves and disappears in an instant when subjected to the test of reality. And to be natural it must spring only from the contemplation of greatness (soul-greatness) or goodness. In the opinion of Tom Paine, Kings and Priests had had their innings and he thought the time was sufficiently ripe for better men to take their place ; and believing this—he said as much. Hence Paine, who was a more God-fearing man than ninety-nine priests out of every hundred you could in his time have produced, was by Kings, Priests, and flunkeys, denounced as everything that was base. "He was an atheist, a blasphemer, and revolutionist." In my opinion he was one of Nature's Nobleman and I yield him a respect that I in vain look for when contemplating the characters of those who assailed him. And what does good, brave, Paine say ?

In "The Age of Reason" occurs the following tribute to the power of Inspiration.

"Any person who has made observations on the state and progress of the human mind must have observed that there are two distinct classes of what are called thoughts : those that we produce in ourselves by reflection and the act of thinking, and those that come into the mind by their own accord. I have always made it a rule to treat these voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining, and it is from them I have acquired almost all the knowledge I have".

The last, and perhaps the greatest of these I am quoting, is W. E. Channing, D. D. In him we have a priest after the order of Melchisedec ; a truly inspired teacher sent from God. In his sermon entitled "Life a Divine Gift" occur the following passages, and the writer must have practically experienced the sensations he has so beautifully described.

"Books without number have been written on the human mind, and many of the laws according to which its thoughts are associated have been traced. But the higher workings of the mind—its diviner intuitions, its Spiritual conceptions, its apparently self originated ideas—have never been explained. They come and go we know not whence or whither * We may give some account of the manner in which a particular train of thought was first suggested to a man of Genius. But the life which he breathes through his ideal representation, the hues which he throws around, the splendour in which he arrays, the tone of tenderness or sublimity in which he embodies it, the more than lightning speed by which he blends it with remote conceptions, the harmony with which he places it with universal truth, the vital force by which he sends it far and deep to quicken the souls of hearers or readers, and awake in them new worlds of thought and feeling—these are inexplicable mysteries. Philosophy cannot reveal their origin or modes of action. They can only be felt by experience. The man of Genius himself in putting forth these powers is most conscious that he cannot command them. They come not at his bidding ; they stay not at his pleasure. If a devout man, he thanks God for those influences of mental illumination, as peculiar communications of His intellectual energy, and prays

that he may be more and more open for the reception of these Heavenly Gifts." This great man was, in my opinion, as truly inspired as any of the Apostles or Saints of Christendom, and surely his is the type of mind we need in our midst to-day to give life to the dead branches of modern thought, and to cause Modern Spiritualism to unfold itself and blossom in all the fragrance and beauty of holiness. Let us pray earnestly for a larger measure of divine Inspiration and may the gifts of the Spirit be showered more abundantly upon those who are worthy of their trust.

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 PALMERSTON.

OCTOBER 13TH, 1880.

Almost immediately after the sensitive came into the room, he went into trance, and began talking about himself. I felt certain from his manner that I was going to have a very curious control ; that some new feature would crop up in some shape or another. A perusal of the control will speak for itself. The medium in trance, said, "I feel that my brain is about to be exercised in a manner altogether new ; my own individual power will be of no avail. Those that will read this statement will ask from whence this statement ; from whence these feelings and these thoughts. Could I explain myself in words I would, realising the importance of a plainly given explanation ; but I cannot, even in this half-released state. I have no power, but can only say once again that they must think of me as the world thinks of me, and then contrast the censures that are about to be made or forced on me to give my life surroundings, with my condition in society, with my home and with all things concerning my earth life, and if they do this in strict justice to their reason, I defy them to name imposture side by side with these facts. Who it is that is preparing my brain to give these high messages, to render forth their great censures, I know not : I know this, that in my present state I can speak of my body, and it has been told me that soon I can speak independently of my animate though sleeping body. What, then, is scepticism to prevail because the time has not yet arrived? Are ridicule and unkind charges to be laid at my door because the morning of promise that has appeared has not yet rendered up these satisfactory proofs? Let me tell them that every day has not alone its morning, but its afternoon and evening. And it is in the hands of God in what part of the day he will make his promises sure. I cannot prophecy on it, and men dare not forestall it ; and scepticism will not aid it—it is in His hands. Does it hurt me because the possessors of ignorant and unthinking minds point the finger of scorn at that which I hold most sacred? Does it hurt me because in my own immediate neighbourhood many shun me? Remembering my earlier prosecution, it does not—it certainly does affect my worldly advantages, but what are they to me? They may affect my body, but my immortality is independent of that body. Let them laugh at me, let them go on laughing ; let them take heed ; let them also beware that their mirth be not turned to weeping. The world in, and of itself has not one inducement to make me care for untimely ridicule. Let them think this ere they cavil at the statement, and say that I am now suffering from a troubled brain ; I can surely foresee censures on those in high places. I am hidden to go, and I instantly obey ; would that those that are the better prepared to sneer and ridicule were like me."

Here the medium went under control, and went leisurely round the room shutting the door of the book-case, and looking on my writing table. He then said, "What have we here? an office with an air of retirement and comfort ; teaching a few lessons

* Compare this remark with Longfellow's poem—"Poet and his Songs."

concerning you, sir, whom I presume to be the proprietor and occupier; of a domesticated turn of mind, and studious as your library proclaims." I here said, "I have not a very extensive library here." The control went on saying "not extensive, but still sufficient for reference; precise according to the evidence of the many partly filled pigeon holes that surround your writing desk; feeling the claims that old age makes on all, is evidenced by your well cushioned arm chair; and your locality;—I know it well, it proclaims the antiquity and the observances paid to the claims that law makes on its highest professors. I thought when on earth that the wisest amongst counsellors were those who had been well fed, for giving to men the best opinions; meaning that those made the wisest ministers that had been the most successful lawyers. I never had, however, a very exalted opinion of the judgment of the eccentric nervous-minded man, who, because he could give thought to the world in successful novels, at the same time thought himself capable of governing the affairs of a nation. I mean Mr. Benjamin D'Israeli of the past; he has now another name in these days, and occupies a more privileged position—a seat in the House of Lords, and is now known by the name of Lord Beaconsfield. It is of the events of to-day that I would speak, and of him who has been alone responsible for those events. This will not alone constitute all I have to say, but I cannot allow the events of to-day, and the actual author of these events to pass unnoticed. Dulcigno has surrendered; the resistance of the Albanians has been withdrawn, and the combined fleet, or the representatives of nations by the naval demonstration is at an end. To the very verge of resistance Turkey has protested, and her protestations will be long remembered, and more especially will that remembrance be kept up by those our mutual friends. The veil, or dark cloud that has been held before the people is now being drawn aside, and for the first time is being recognised, who are the best patriots, and who are most opposed to Russia's intrigues and cunning diplomacy. You have heard, as all the world must have heard, of that great triple alliance, which was surely formed against this our country, and to further the hopes and designs of Russia: a mutual alliance of mutual favours to be given and granted one to each other; and although to-day the reigning ministers are designated by the defeated Conservative party as abettors and supporters of Russia's wild hopes, unfortunately, however, there are no proofs put forward to support these wild notions, these great speeches made by the greatest among them; no, not one iota of proof; but the political history of these last one hundred years offers in its every interval a direct contradiction to these charges, branding the accusers as liars and traitors to the best interests of their own country. The dawning era, of this change of opinion in the political world was as marked, and as sure, as the dawn of change has been marked in the spirit world; one was a necessary outcome of the other; change in the religious ideas of men necessarily brought about changes in their political ideas; when the first proof, that a soul had returned to earth, and was capable of holding communion with the first great blow was given to religious dogmatism and device; but it did not rest there; it gave another powerful blow to the settled political ideas of nations, which was evidenced by the sudden rising of the people of different countries nearly simultaneously, protesting not alone by words but by acts against oppressive autocracy; and the change was first felt when France first became a republic, and monarchy fell; when the people of Hungary rose to their feet, and prayed to heaven for liberty, and for heaven to grant them a champion, and when their prayer was heard, and one of themselves stood forth to teach to the world liberty and its claims. I mean Louis Kossuth. Why should I name him? London gave him the reception of a King. Russia felt for the first time that her people could think, and Prussia also realised the same fact, and became alarmed, all the while having been hitherto ruled by despotic law, and they realised that, unless they formed a coalition, despotism must die, and that their system of Government could never be tolerated by an awakened people, unless diplomacy was brought to bear by one nation on each other; that they might meet in conference, and form that union of interests, where one would swear to defend, at all costs, the other, if despotism as it ruled with each, was ever assailed. This, they ratified and solemnised at Warsaw; bound by solemn promises to form a league, a triple alliance against liberty and the justice due to God's children on earth was made. This union of the Powers was not brought about without great mutual promises and great mutual concessions "a give and take policy"

with good temper prevailing, for the purpose alone of agreement. Austria and Prussia promising non-intervention in Russia's great hope of dominion in the East, and in return Austria with Russia promising to further Prussia's great dream of the consolidation of an united German Empire, and Austria for her aid, for her union, for her consent to this alliance must also be compensated by the promises of Herzegovina. One and every thing then was in full train to thrust aside our nation, which hitherto had been Europe's sole arbitrator. Then followed, as a natural sequence, that war, where so many of England's bravest sons fell in hurling back the aspiring Russian from his dream of aggrandisement, and in that war came the first promise of breaking once and for ever this unholy bond, that existed between the three Powers. There was war and disagreement within their own camp; for Prussia, firm in her promises given at Warsaw, was perfectly neutral during that disastrous and unrewarded war; but the weakest of the three signatories, Austria, surprised at the favor with which England thrust herself against the foe, surprised by the reckless bravery of the Turkish troops, vacillated, failed to further the interests of despotism, and consequently caused herself to be viewed with suspicion and distrust by those two powers, who had looked on her as one of their selves; and consequently it became necessary to let her know of their displeasure. Hence Prussia sought an ally in Italy, binding herself to give back to Italy the provinces she coveted; requiring her help in punishing the Power that had been recreant to her former agreement; and the same neutrality that it preserved during the Crimean War by Prussia, was preserved by Russia, whilst Prussia, combined with Italy, fought the Austrians at Sadowa, and kept her promise with her ally, Italy, by handing over to her the provinces torn from Austria, and for ever making a friend of her. Italy, is not alone a friend, but an ally, who gratefully acknowledges her claim on her in the future; this being noticed, is between Prussia and Italy, an offensive and defensive alliance. By this alliance France found herself and her influence neutralised, and herself in danger, for Russia, satisfied with the promises made at Warsaw, was too full of that idea of the future, viz., to secure Batoum, and form a free Bulgaria, to interfere in any way with Prussia; and Prussia was well secured respecting Russia's neutrality; hence, followed the declaration of war, with its fatal consequences to France, and the surrendering those two fair provinces that is wringing now the proud Frenchmen's hearts. So far, then, the first act of that great play was over; and there was another opening act when the combined powers held conference together at the celebrated Treaty of Paris, which bound down, hand and foot, the Czar of all the Russias, with all his great ambitious hopes. These must be set aside in solemn conference, with all the world as witnesses. Oh, great task, and yet not impossible, as the sequel proved. Many of the signatories to that treaty had changed their relationship one to each other from its then date to the then present. Five Continental signatures were so changed in relationship, that Russia could well afford to advise its total withdrawal.—One power, France, no longer existed. An united Germany had sprung up, with the friendly Italy for an ally, and, therefore, there remained only England and Turkey against their united wishes, but then commenced their real difficulty. A reasonable Government—a reasonable Ministry was then in power, which would have been willing to carry out all things necessary to reform Turkey; a firm, unyielding principle loving set of servants, hard to be dealt with by those conspirators, a ministry fully alive to the usefulness of the careful consideration of every arising diplomatic suggestion from Continental neighbours, a practical and liberal ministry, and therefore not what Russia wanted. Had the down-trodden and oppressed Christians' claims have been made to them (the Gladstone Ministry), they would have been duly considered, and the remedy carried out. But that was, not and is not Russia's wish; what to her was Ottoman cruelty? What to her was the rule of Turkish Pashas? What to her were accounts of mutilation and injury done to Christians by Turkish hands, but merely the means to an end, that end being further aggrandisement—supreme rule; the isolation of power in opposition to all that is; that was her policy, and therefore a liberal one was not the administration she required; but she could afford to wait until by the art of Lord Beaconsfield and his party, the people were blinded, and they installed in power—the autocratic lord and his followers. Now was their opportunity, and in Conference it was decided that there

should be a *casus belli* against Turkey, and then came the absolute proof of the alliance existing still in power, still working to one end—this end being the Ministry's opposition to any pressure that England might wish to put on Turkey. Then came the note, first of all got together by the craft and duplicity of Count Beust, I mean the Andrassy note, followed afterwards by the Berlin memorandum, so that you see that there was union in the alliance still. Had the Gladstone ministry been then in power it would have accepted this memorandum, and by so doing have claimed the position, and the right to protect the oppressed nationalities of the East; but this golden opportunity passed by, and one of the most dreadful wars was commenced (and I was going to say finished), but not yet, I am referring to that Turkish-Russian War, which to read its accounts must have seemed to the reader like a war of barbarians. The next act is that which hastened on the Afghan war, another outcome of that unholy alliance, giving the preliminary warning of the high hopes still of Russian aggrandisement in the East by fortifying the port of Batoum, and pushing her hordes of soldiers towards Khiva and Bokhara. Handing over to Austria for her neutrality during the war, the Slavonic states of Bosnia and Herzegovina. Now then, we have arrived at the wishes of this new alliance to get England into active opposition. We arrived at the promise to Austria in the event of successful war—the surrender of two provinces. Germany is satisfied to keep neutral by the sanction to any aggressive measures on her part in the North Western part of Europe. Then followed the San Stefano treaty; a treaty which was actually written when the alliance was first formed, years before Russia and her hordes were in the position of marching at any moment to Constantinople. Then for the first time the minister realised that a fatal stab had been made against British interests, and it was then that a firm and unhesitating policy would have carried this my country to its former position of prestige, but a mind was not governing; only one who could govern by theatrical surprises. A war loan startled the country; a war loan of six millions of pounds; and then the calling out from every house and village of this nation between thirty and forty thousand men who had promised in years gone by to answer that call, whenever made; not alone calling on them to leave their homes, but their employments; thus depriving and injuring the trade throughout the country to march them up the hill and then to march them down again; never meaning to fight, never meaning anything but to deceive the people he governed. He used my name, and for what purpose? To deceive; repeating my words, covering himself with my honesty, giving further my words of heart felt Patriotism deceitfully. I here said you are speaking rather harshly of D'Irassé. The control, in rather an excited manner, said, I had then and have now a right to speak of him harshly. Yet, despite this grand show for war without the intent, he was matching himself against the matchless power of Gortschakoff and Beust, old and experienced diplomatists; versed in diplomacy, whilst he was but the veriest neophyte in comparison. True diplomacy would then have been boldness, and the position of Russia and her soldier hordes should have been rightly estimated; hordes indeed without organization, for Plevna and disease had nearly shattered their army, and expelled from it all discipline. Boldness, had it then been exercised, would for ever have annihilated the triple alliance. But it was not Gladstone who then reigned; not him whose confidence in a nation's wishes and in his own power would have dared to proclaim war even without an ally against the aggressive Russia; even as he declared his intention of standing alone rather than that the Berlin treaty should be violated in any of its clauses; bold enough also to add, that that treaty had been obtained by subterfuge and cunning by the emotion of one in power, whose dreamy diplomacy placed him in the hands of the Powers in alliance with his opponent. And then came the Berlin Congress; the greatest success hitherto of that alliance; a congress that should never have been graced by the presence of an English Minister; a congress to ratify a series of secrets and hidden underhand and cunning negotiations. Yet for the first time in English History an English Minister stood bound hand and foot by his plighted word, which word was given according to the utterance of the present Prime Minister during insane moments; England's greatest son, credited with the wishes of a nation and its wealth, sanctioning the selling of millions of God's children with the silent satisfaction of a slave dealer. An English Minister adjourning day after day, not to

give forth his opinion, but to listen to the wishes of the triple alliance, and then came forth this extended and enlarged treaty, as drawn up at San Stefano; every wish of Russia gratified; every hope fulfilled and buried for ever in the past was the treaty of Paris which was won by the bayonets of England's bravest sons." I here made a remark that the abrogation of the treaty of Paris was done during the Gladstone Ministry. He said "to what portion of it do you refer?" I said the portion of it that allowed Russia to have a fleet in the Black Sea. I am speaking (said the control) in reference to the retrocession of Bessarabia and also as to the partition of Roumelia and the formation of Slavonic Principalities. Now, by the concession of Batoum it has furnished Russia with a basis a maritime basis in the Black Sea, and the retention of fortresses taken is also an ever recurring point of danger. I am speaking of Ardahan and Kars; forming a chain of strong holds; steps as it were to Eastern Sovereignty; and last, but not least, of his many offences was his signature to the Anglo-Turkish convention, which as I before alluded called forth this remark from England's greatest son, that no true sane Englishman could ever have signed such a bond; the policy now however is one of tact and judgment. It will not work its own way. It must be aided, but as surely as God reigns in heaven, so surely shall a christian nation arise; arise in the East to the extinction of the Moslem; to the astonishment and dismay of the Russians; for they shall find that they have helped to build a wall, that shall for ever bar their road to their hopes of Eastern possession. There have been assembled in Council, and the greatest anxiety has been felt by all of the chief actors. This dream of a Christian nation in the closest and most friendly relationship with this our country, is by far a sounder policy than bolstering up a Power that has condemned itself and stands unfriended, and which will pass away unlamented. Before I go, I have a few words to repeat to you, and they are, with the permission of God, in my next visit I will refer to the changes that have taken place in the religious world, and will endeavour to prove their close unity. As the control was about to leave, and as during the break I had for the purpose of resting my hand, after he had said he was Lord Palmerston, and that he had controlled for a special purpose, which was that his words spoken to me should reach a particular person, whom I inferred to be Mr. Gladstone, asked him whether I should send him a written copy of what had passed. He said, "I have only a wish for you to publish it in the usual way; I shall come again, Good day." During the break for rest I had a very interesting conversation, whether it was Lord Palmerston or some other spirit personating him, I know not; I believe it to have been Lord Palmerston, and no one else. I am quite sure it was not the medium, and I am also sure that it was no reading anything that either was, or had been in my mind, because many parts of what he said were diametrically opposed to my own views and thoughts. He seems now in spirit-life to be as much opposed to Lord Beaconsfield, as he is full of praise of the present Prime Minister; and if Lord Palmerston be right in his denunciations of the Berlin Treaty, and if Lords Beaconsfield and Salisbury were the dupes of Gortschakoff and Beust, and if Russia and Austria are aware of it; they have played their parts well, Russia especially, who must mistake her friends for her enemies; because Mr. Gladstone, whatever may be his hatred of the Turk, has certainly not shown any dislike of the Russ; whilst on the other hand Lord Beaconsfield's retirement from office was a subject of rejoicing in St. Petersburg, and of expressed regret by several of the other Powers. I am no politician, and however much interested I may be in watching the changes, that are evidently taking place, dating, as this control says, from the time the power of communication from the spirit out of the body, with that in it; I cannot help noticing the change of feeling pervading the masses in all parts of the world. The coming change will usher in the freedom of the masses, not a licentious freedom, but one well ordered, doing away with the great inequalities of life; not by levelling all but by raising all up. Those nations, or rather those nation's peoples that go not with the wave will be broken in the surf. Liberty and freedom have been asserting their own throughout Europe; the only countries in which they have been and are repressed are Turkey and Russia. It is difficult to say what the Almighty has in store, but the Eastern difficulty may yet have an unexpected solution by the collapse of Russian aggrandisement and Turkish inability to rule with justice. I can, in my mind's eye foresee a Christian Power that may yet step in between Russia and the far East.

TERMS OF SUBSCRIPTION.

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

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

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

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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. BOBSON, 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, OCTOBER 29, 1880.

PUBLISHER'S ANNOUNCEMENT.

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

Looking Ahead and Around Us.

ANY impartial observer who made it his duty to watch the more internal movements of Spiritualism, the constitution of its several societies, and the methods employed for the propagation of its principles, could form no other opinion than that success under such disadvantages was, and is, practically impossible; and that to expect more satisfactory results is entirely beside the question.

The experiences of the past few days testify, however, to the fact, that Spiritualists themselves are beginning to realise the necessity of improving those conditions, so that the interests of our Cause may be fully conserved, and more effectual means employed for the diffusion of the truths of Spiritualism.

It must appear clear to all unbiassed minds, that had Spiritualism been organized, and the machinery of the movement at the complete command of chosen and representative men, we should have been spared those humiliating scenes which have recently been enacted, and those violent tirades of abuse showered upon the heads of Spiritualists generally, would have been sent back to our calumniators, and the injustice of their words and actions made to reflect the base character and design of our would be despoilers. But as it is, with no settled authority or combined action among the several societies, the adversaries of Spiritualism have reckoned it safe to attack the unguarded and undefended citadel, thinking thereby to disperse the undisciplined few, and to scatter to the winds the cherished faith of those who hold the vantage ground of Truth and Reform. That persecution has been steadily maintained against the advocates of Spiritualism, the secular press of this and other countries will abundantly testify; that a spirit of blind prejudice, ill-conceit, and religious intolerance has raised its head during this era of boasted liberty, justice, and enlightenment, none can deny; and that such ruthless attacks, wilful perversions and heartless conduct, should be allowed to pass unrewarded may be explained by the fact that we were not in a fit position to ward off the assaults of the enemy, and are therefore responsible for the whole trouble which has visited us.

But the question of how best to organise the movement so as to avoid the establishment of a creed, or the creation of any pontiff, which would in any way curtail the rights and privileges of the individual membership, has been one of serious import to all interested in the welfare of Spiritualism. The genius of Spiritualism, the offspring of liberty and independence of action, will not yield its birthright to injustice or usurpation of power; it claims an equal right to decide on all matters connected with its own well being, and demands a complete restitution of the encroachments upon its God-given powers. And until an organization founded on such a basis as this plain statement indicates can be established, the efforts of all adventurers will simply prove futile, and only illustrate the utter impracticability of any mundane form of government being able to satisfy and control that which in its origin is supermundane.

It may be urged that there are existing agencies and that our view of the position of the movement is slightly overdrawn, and to this we would reply by saying we admit the existence of agencies, and do not attempt to deny the fact that they have done a good work in the past, neither make the effort to deprive them of their honours. But the question with us is "Have those agencies proved as effective as they might have done, considering the advantages they have for so long enjoyed? We trow not. And for what reason? Simply because the power of governing has been wrenched from the hands of the people, and the means which should otherwise have gone to the building up and extension of the cause has been expended in ways foreign to the minds and desires of the donors.

In speaking thus, we beg to say that our only motive is to elicit the highest and best possible conditions for the future of our cause, and we impugn any assertion that would ascribe unto us either jealousy or fault finding, or accuse us as being guilty of any personal attack. We consider the issues of the cause too serious to be longer overlooked, and realizing that if Spiritualism is to be of the service to humanity its advocates claim for it, that service can only be rendered by a thoughtful consideration of the merits of an efficient and economical organization adapted to the requirements of the hour,

It is certain that there never was a period in the history of our cause when such an unanimity of opinion prevailed on this important question. Smaller Societies are pleading for the association of larger bodies that their work may be accelerated; and the leading minds of one of our largest Associations, with a whole-souled magnanimity bespeaking the fervour of their intentions and desires, are asking for the counsel and assistance of our friends that the machinery, if defective, may be so far improved as to meet the necessities expressed on all sides. With such an outlook our duty is plain, and we urge upon all the consideration of the pressing claims of the movement.

OUR FIRST REPORT AND BALANCE SHEET.

The first three months of the existence of our Journal having expired, the local directorate deemed it advisable to call together the members of the General Board of Consultation, for the purpose of receiving a report of the doings and expenditure of THE HERALD OF PROGRESS, and for receiving suggestions and discussing the best means to enhance the value of that Journal, and to increase its usefulness to the cause. In response to the invitation the meeting was well attended by the local members of that Board, and letters were read from several of the more distant members, explaining absence, sympathising with the work of the HERALD OF PROGRESS, and urging upon all to exert their influence so as to increase the sale and popularity of the Journal. Mr J. Mould presided. The books and accounts having been examined, the following Balance Sheet was presented by the directorate to the meeting.

QUARTERLY BALANCE, MADE UP TO SEPTEMBER 30th, 1880.

BALANCE SHEET OF THE PROPRIETORS OF HERALD OF PROGRESS.

<i>Capital and Liabilities</i>		<i>Property and Assets.</i>	
£	s. d.	£	s. d.
Guarantee Fund (First Call)	28 9 9	Stock (unsold)	10 0 0
Donation Account ...	19 9 6	Cash (on hand)	0 18 11
Creditors — On Open Accounts	35 3 3	Debts owing to Proprietors	30 15 5½
		Profit & Loss Acct.	41 8 1½
	£83 2 6		£83 2 6
PROFIT AND LOSS ACCOUNT, ENDING SEPT. 30th, 1880.			
	£ s. d.		£ s. d.
Salary (Editor's) ...	24 0 0	Newspaper Acct. ...	75 12 9½
Postages & Stamps (Railway)	10 2 1½	Advertisement Acct. (Advertisements) ..	13 9 11
Stationery	11 11 2½	Profit & Loss Acct.	41 8 1½
Printing Acct.—			
Printing Herald... ..	82 13 6		
Distribution Acct....	2 4 0		
	£130 10 10		£130 10 10

From the above statement it will be seen that the HERALD OF PROGRESS is in a prosperous condition, and from the small amount expended in management, together with the measure of support accorded to the effort by the movement in general, there is ground for supposing a successful career lies before the Journal. It was the unanimous wish of the Board that the entire list of societies should identify themselves with the publication of THE HERALD OF PROGRESS, and utilize the resources of an impartial organ for the advocacy of Spiritualism. The following are the names of the Directorate:—J. Mould, Newcastle-on-Tyne; W. C. Robson, Newcastle-on-Tyne; W. Hunter, Gateshead-on-Tyne; J. Haro, Newcastle-on-Tyne; J. Cameron, Newcastle-on-Tyne. Board of Consultation:—H. A. Kersey, Newcastle-on-Tyne; T. M. Dawson, Gateshead-on-Tyne; E. J. Blake, Newcastle-on-Tyne; H. Burton, Newcastle-on-Tyne; J. Coltman, Newcastle-on-Tyne; F. Pickup, Newcastle-on-Tyne; J. Urwin, Newcastle-on-Tyne; J. J. Morse, London; E. W. Wallis, Nottingham; J. Bowman, Glasgow; J. Lamont,

Liverpool; R. Harper, Birmingham; R. Groom, Birmingham; J. A. Rowe, North Shields; the representative of the Lancashire District Committee; the representative of the Ashington Spiritualist Society.

SPIRITUALISM AND LAW.

To the Editor of "THE HERALD OF PROGRESS."

SIR,—The enclosed extract is, I think, well worthy of a place in your columns, and will be read with interest by your readers. I have copied it from a private letter, received from a Professional Gentleman (an M.A.), well-known in literary circles, and esteemed for his high abilities, and true Christian character. The testimony of such men to their interest, and belief in Spiritualism is always valuable.

Yours truly,

Oct. 20th, 1880.

F. J. THEOBALD.

"I quite share your exhilaration in Miss Houghton's escape. But I think the attitude of law to Spiritualism is monstrous, and it ought not to be in the power of coarse, vulgar adventurers like Mr Cumberland and Dr. Ray Lankester, to worry sensitive persons, who are devoting themselves professionally to the pursuit of mediumship.

Spiritualism has now a standing in society which entitles it to the protection—not to the antagonism, or even the toleration of the law. It is one of the forms of dissent which has civil rights;—like the right to burial with any ceremony that does not violate the common-sense maxims of good behaviour and decorum; and this ought not to be left ambiguous, but should be recognised as immediately deducible from the law of civil and religious liberty.

There is something ridiculous, in a fellow like Cumberland going to the law courts, whining for protection against the satanic arts of a feeble woman, like Miss Houghton. I don't care whether she is mistaken or not, in claiming to be the mouth-piece, or under the "control" of Harvey. That may be, and perhaps is, all moonshine. But it is a delusion—if it is one—to be treated homeopathically, by refutations, explanations, or elucidations, derived from Spiritualism itself,—and not by knock-em-down proceedings on another plane, removed by discrete degrees from the stand-point which Spiritualism occupies. Alas!

It is now an axiom with orthodox respectability that all Supernaturalism is a delusion,—the most deadly assumption that can take hold on society. And the church does not help society out of this fatal assumption. And when the darlings of society proclaim the monstrous charter of Atheism, from its scientific or ecclesiastical high places, (from the halls of British Association Congresses, or the pulpits of Stafford Brooke, Voysey, &c.) they are applauded as the lights of the age, the divine witnesses against Philistinism and Obscurantism, &c. These police squabbles are just the logical outcome of Tyndall's science, and Stafford Brookes' theology; and we shall most effectually meet the lower forms of orthodox rufianism, till we trace them to their more refined and respectable sources."

MR. WALLIS IN YORKSHIRE.

We beg to remind the friends in Yorkshire, that our co-worker, Mr. Wallis, will visit that county under the auspices of the District Committee, commencing at Halifax on Sunday next. We are also happy to announce that on the evening following, Mr. Wallis will give an entertainment on behalf of the funds of the Bowling Society, in Wade's meeting room, Bowling, Bradford. And on Tuesday evening, a second entertainment will be given, the proceeds of which will be handed over to Mr. Wallis. We need not occupy space in descanting upon the abilities of Mr. Wallis, as they are tolerably well known to the majority of our readers, but we would ask our friends to support Mr. Wallis both as a speaker and as an entertainer. The entertainment will commence at 7.30 each evening, and full particulars of the other meetings will be found in the Society notices.

—:o:—

The human excellence which is actual in Jesus, is possible in Iscariot; give him time and opportunity and the man will appear in him also. I doubt not that the worst man ever hanged or even honored for his crime, will one day attain a degree of love which the loftiest men now cannot comprehend. —Theodore Parker,

General News.

GOSWELL HALL.—On Sunday morning last, Mrs Richmond occupied the platform. The time was devoted to the answering of questions, which flowed in most copiously, and were ably dealt with by the guides of the medium. At the close, they asked the audience to select the subject for a poem, when "Ireland, and its prospects," was chosen. In the poem, they reviewed the past and present condition, and pictured a not far distant happy future for the denizens of the Emerald isle. There was a very small audience present; let us hope the friends will turn out in greater numbers on Sunday next, which will, in all probability, be the last time that Mrs Richmond will speak in this hall. In the evening, our old friend, Mr E. W. Wallis, was the speaker, whose guides, in a most earnest, fluent, and logical manner, discoursed to us on "Spiritualism, the missing link." In treating this subject they vanquished from the thinking mind the slightest trace of the theory which teaches the evolution of the Mind from Matter, as well as claiming Spiritualism to be the missing link, which will unite science and religion in an inseparable bond of harmony and love. I really cannot help expressing how highly I admire and esteem friend Wallis, and his guides, which has always increased with growing intimacy. God and His ministering angels bless and sustain him in his noble work.

J. N. G.

QUEBEC HALL.—The platform of this hall will be occupied by Mr Iver Macdonell, on Sunday evening next. Service to commence at 7 prompt. On Monday evening, Mr F. Wilson will lecture on "Materialization," at 8:30; and on Tuesday evening Mr Morse will deliver a trance discourse, when the proceeds will be given in aid of the funds of the society. The friends in London are invited to support the efforts of this society, by turning up in large numbers.

The Second Society of Spiritualists of New York City, which has been ministered to by Dr. Peebles for some time past, has had a season of great prosperity, the hall on several evenings being packed, so that many were unable to find seats. The meetings have been attended by the most eminent Spiritualists of New York City, who have found in the utterances of Dr. Peebles much that was interesting to the thoughtful, the intelligent, and the cultured. Dr. P. speaks in Stafford, Conn., during the month of October.

MACCLESFIELD.—On Wednesday, November 3rd, there will be a Farewell Tea Meeting in the Spiritualists' Lecture Hall, Great King Street, Macclesfield; and afterwards a presentation will be made to Mr Hammond, who is leaving this country for America. The Spiritualists of Macclesfield would be glad to see any friends there who can make it convenient. Tea on the Tables at 6 o'clock. Tickets 9d. each.

GOSWELL HALL.—Mrs Richmond will again occupy the platform of this hall on Sunday morning next, at 11 o'clock. In the afternoon at 2:30, Mr Matthews will speak, and give clairvoyant tests; and in the evening Mr Morse will deliver a trance discourse at 6:30. On the Sunday evening following, Mr Pearce will lecture on the "Egyptian Pyramids."

The Free Spiritual Meetings at Berkeley Hall, conducted by W. J. Colville, continue to be largely attended, and the inspirational discourses are fully appreciated by those present. Sunday, Oct. 3rd, Mr Colville delivered a lecture on "The Millennium; What is it, and when may we expect it?"

WREKENTON.—Mr Westgarth, of Sheriff Hill, will deliver a trance address in the Mechanics' Institute of this place, on Sunday evening next, October 31st. Subject—"The King Belshazzar and his feast." Service to commence at 6 o'clock. A collection to defray expenses.

The friends at Blackhill have resolved upon engaging the Assembly Rooms for three months, for the purpose of holding meetings in and for the advocacy of Spiritualism. The opening Services will be held on November 14th. Further particulars will be given in due course.

WEST PELTON.—Mr. Walker, of Pelton Fell, delivered two addresses in the Co-operative Hall, on Sunday last. The attendances were very good, and the speaker attentively listened to.

NEWCASTLE-ON-TYNE.—On Sunday evening last, short addresses were delivered by Messrs. Mould, Hare, Westgarth, Swanson, Sced, Kersey, and Pickup, in the hall of the Society, Weir's Court.

FALMOUTH.—Our friends will be pleased to learn that the cause of Spiritualism has wonderfully developed here during the present year. Mr E. W. Wallis came here about eight or nine months ago meeting with a bitter feeling of hostility from the priestcraft—notably—the Baptist Pastor who delivered a special lecture against Spiritualism, denouncing all who identified themselves with it. But how futile are the efforts of misguided men when they array their strength against the Truth; the very opposition caused some minds to enquire into this modern Truth, and having satisfied themselves of some of the facts it was decided to have Mr E. W. Wallis again before the Public of Falmouth, where he has been for the last ten days giving some very fine Trance discourses, which have drawn good audiences and many persons now begin to enquire into this same Spiritualism who previously knew nothing of it only by name. The Sunday Services have been held in the Town Hall. The week Services being held in the Potylechnic Hall. It has been quite a love-feast—a foretaste of that Bright Home of Love beyond the grave where we shall realise our highest ideal conceptions of Truth and happiness. To Mr Wallis himself the change in a few brief months must be startling. Then he was almost alone and opposed on nearly all sides—now he is known by many who appreciate his presence with their joy—good friends vie with each other and come forth to back him with their presence—the opposition is not seen, at all the meetings. The chair has been taken by Robert Gloyne, Esq., a gentleman, thoroughly respected in the locality for his straightforward honest conduct—a better chairman could hardly have been found. The orchestra arrangements were most ably carried out by Miss Walton, to whom the committee voted their unanimous thanks for her kindness and courage in the cause. Such seasons as these to the true Spiritualist must be very refreshing—our desire is that they may urge us all on to greater deeds of love in unfolding the Truth of immortality as manifested in modern Spiritualism.

AUCKLAND PARK.—On Sunday, October 17th, Mr. J. Mansfield, of Shildon, delivered a trance discourse on "Inspirational Mediumship, and how to develop it," at the house of Mr. Joseph Eales, Auckland Park. The subject was chosen by the audience, and the able manner in which it was delivered gave entire satisfaction to all present.

Including the two Lyceums, there are no less than six halls occupied by the Spiritualists of Boston, besides others in the suburbs and neighbouring towns. Our cherished belief is meeting with many accessions in this region.

Mr Matthews has resolved to remain in London for the winter, and may be found at 11, Golden Square, W.C.

Tampering with the blood is an abomination.—Prof. F. W. Newman.

THE CONFERENCE SUPPLEMENT.

A few extra orders have been received for the Supplement, containing the papers, and a report of the resolutions and debates at the recent Conference held in Manchester. A limited number of the Supplement will only be printed, and those who desire to possess a copy should order immediately either direct or through the booksellers. We are obliged to delay the issue of the Supplement, but it will positively appear in our next. 100 copies, "Herald" and Supplement, 12s.; 50 copies, 7s. (carriage extra). Please to order early and avoid disappointment.

Question and Answer Column.

We invite the attention of our readers to this useful and interesting department. This column presents unusual facilities for the discussion and probable solution of many disputed points in connection with the phenomena and philosophy of Spiritualism; and trust its advantages will be utilised to the fullest extent.

ANSWER.

LIFE ON THE PLANETS.

Sir,—May I suggest the following in answer to the question of "Volvox." Every investigator into Spiritualism must have observed the many different replies trance mediums make in answer to the same question. Doubtless, "Volvox" is quite aware that only one side of the moon (except a little bit round the edge as it were) is visible to the inhabitants of this earth by

ordinary methods, and, as far as we can make out, there are no signs of life on that side; and the opinion of modern science is, that in all probability the moon is not inhabited. The remark of "Volvox" about the development and life conditions of other planets is undoubtedly true, but when trance mediums speak upon matters of science unknown to scientists of to-day, I would advise him to believe none of them, especially when the assertion is one that is incapable of proof, by the scientific methods of to-day—and we have no other.

DOUBTER.

Open Council.

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

"THE HERALD OF PROGRESS" AND HOW TO INCREASE ITS CIRCULATION.

To the Editor of the Herald of Progress.

Dear Sir,—In looking over your excellent Paper for October 8th, I was very glad to find under the head Notes of Progress that 50 copies of *The Herald of Progress*, had been sold in the School Room, at Birmingham, by the Spiritualists on Sunday, October 3rd. In this respect, I think that our brother Spiritualists at Birmingham have shown us an excellent example, which is well worthy of our imitation, for they have taken a step in the right direction. I am much inclined to think that the *HERALD*—might soon double its present circulation providing each Society of Spiritualists in Great Britain, would order 50 or 100 copies of the Herald for distribution to the Public, and more especially so, whenever they engage any of our Trance or Inspirational Mediums to deliver a Public Lecture on Spiritualism. In the latter case, some active and earnest Spiritualists, who have a good degree of tact, and the speaking talent will developed, might stand at the entrance to the Hall or Lecture Room, with an arm full of Papers and endeavour to sell them to the people, as they came in and went out of the place. If this plan were acted upon by each Society there is a great reason to believe that many poor souls who are now walking in the darkness of ignorance and superstition, would be brought out of their spiritual chaos into the glorious light of Truth and knowledge, as it is revealed to us by the Angel world. I would also recommend each Spiritualist who has any interest in the welfare and redemption of humanity—to take in several copies of the *HERALD*, for the purpose of giving them out to his friends or acquaintances who in turn could hand them over to others after they had read them. If this plan were carried out by all who could afford it, I think that much good might be done to many of our dear brothers and sisters, who are now in moral and spiritual darkness. Thus many who are now ignorant of the existence of the *HERALD OF PROGRESS*, might become regular subscribers to it, for the beautiful title of your Paper is quite sufficient of itself to give it a very high recommendation to all thoughtful and intelligent persons. Hoping that Spiritualists will take these few hints and carry them practically out and wishing your Paper good-speed.—I am yours most respectfully,

JOHN THOMPSON,

Phrenologist and Physiognomist, Shildon

CONJURING EXPOSERS.

To the Editor of the "Herald of Progress."

Sir,—Your issue of October 15th, contains so many points of instructive interest, that I venture to touch on some of them, partly to endorse them and chiefly to induce brother students of occult and conjuring powers to enlarge further on these suggestive items. For the short, but powerful list of conjurers, admitting presence of spirits or at least absence of conjuring-agency, the remarks of

W. IRVING BISHOP

call for some reflections. He says: "I admit there are certain genuine manifestations. These I undertake to explain although not on the basis of jugglery, etc." Will he, can he? If I am not mistaken however, he refers in the same letter to the *Echo* (a paper justly deserving its signboard) to unconscious cerebration as accounting for them. This fits exactly in his trade spec-

to expose Spiritualism or rather Mediums by bamboozling the ignorant. What has the moving of a body, without contact, for instance to do with "unconscious cerebration?" Indeed this scientific dodge is one of the greatest swindles of the day and only useful for conjurers to deceive still more already deceived audiences. Mr Bishop's principal "hit" in his "exposures" is (to have something spiritual about it) to court the Clergy and offer part of financial result for charitable ends, after securing the best "slice" of it himself. Whether he succeeds in London, must be seen. London is very big and by careful management, a good lot may be fooled yet. Another fellow, a Mr Chapman seized on another "bait" opening an exposure-shop by shedding tears over his errors for having been a Medium! That these tears would turn into "sovereigns" seems yet doubtful after the disaster in Steinway Hall by his mate Mr Garner, (Cumberland). In one way I feel disappointed with these failures of our spies, for I hoped indeed some positive mixtures of trickeries might have to be subtracted from our genuine "stock-in-trade," without noticing the reduction except on fraudulent medium's performances, and by a wholesome gain of precaution. But the miserable imitations excites even the disgust of non and anti-Spiritualists; and, in so far, on the other hand prove valuable, so that our contempt for these queer promoters of truth may turn into gratitude. The greatest "disclosure" seems to be the liberating of one hand of the naughty medium in a dark circle of—I venture to say *unable* observers. Years ago I found out (and don't boast of it), this poor dodge for still poorer manifestations, and warned the sitters to ascertain whether they touched the "thumb" or fourth finger of their neighbours. It is true, I admit, a mere touch in the dark, without a little extra "feeling" may leave us uncertain as to right or left hand. A gentleman, who shortly before witnessed at Mr. Williams' the genuine, confessed himself "shaky" after Chapman's performances, among them the sack trick. We applied so many tests to fix the medium *against mortal* aid, that henceforth a medium offering a "sack" as a test, ought to have it filled and sent home. The gentleman's renewed doubt shows one paltry imitation or "seizure" sends all past experiences a tumbling. Our age is thoroughly soaked in disbelief and mistrust in nature and men. On this, these trading spies speculate and try—to prepare for larger audiences, to bring a poor helpless healing Medium into trouble. But the time seems at hand, that these would be meddlers with a truth, sent for the liberation of down trodden humanity, will suffer their "exposure" and give us more rest and scope for handling the abominable dissensions and intrusions of self-selected authorities *within* our movement.

As I have trespassed by far my plan to touch on various points of your interesting number I will leave them for next, if acceptable. I conclude, for the sake of a little refreshing comical, funny turn, with a short allusion to a seance at Williams' some months ago. Three unknown gentlemen (to all appearance) joined our circle and the manifestations went on very fine and powerful indeed, but at their very height a gentleman (one of the set of three) struck quickly a match—to see only the paper tubes dropping on the table (the heavier things being already lodged by the *anticipating* spirits, I suppose.) Not even a materialised hand close to the medium (so often discovered in similar cases), would aid the detectives in their plan. One of the gentlemen was Bishop (Irving), the other Cumberland, and the third I don't know, and he most likely would not care to fix his fame on that errand.

Yours truly, C. REIMERS.

P.S.—I consider it my duty, in justice to Mr Cumberland's honesty, to state that he wrote a nice letter to Mr Williams, expressing his full satisfaction with the interesting seance.

To love the lovely, to sympathise with the like-minded—everybody can do that;—all save an ill-born few, whom we may pity, but must not blame for their congenital deformity and dwarfishness. But to love the unlovely, to sympathise with the contrary-minded, to give to the uncharitable, to forgive such as never pity, to be just to men who make iniquity a law, to pay their sleepless hate with never ceasing love,—that is the triumph of the affections, the heroic degree of love; you must be a little lower than the angels to do that.—*Theodore Parker*.

A CARDIFF PRIEST ON SPIRITS AND SPIRITUALISM.

DEALINGS WITH SATAN.

The Rev. Father McCormack preached a sermon at St. Peter's Church, Cardiff, on Sunday, the 17th inst., on "Spirits and Spiritualism." There was an immense congregation, who listened to the eloquent Father's discourse with the utmost interest and attention. The Rev. Father took his text from the words in the 4th chapter of the Epistle of St. John, and the second verse—"By this is the spirit of God known," and commenced his remarks by saying that, at the present moment, we were undoubtedly surrounded by myriads of unseen spirits. The month of October is chosen by the Catholic Church for devotion to all angels, of whom God is the chief, and around His throne the spirits worship. We learn from Scripture that in the future world there are many angels, and that some of them are sent to watch over us. The prophets clearly show the existence of these angels, who are created by God to bow in adoration before His throne. Some of the angels were blinded by their beauty and wisdom, and in fixing their gaze on the brightness of their own countenances, as Lucifer did, they fell, and were driven by Michael and the Archangels from heaven to the uttermost depths of hell. We see instances of our men of science being blinded by the greatness of their own wisdom, and refusing to believe in the true God. Lucifer then became the king and chief in the world to which he was driven, and there thus arose two different flocks of angels, those that served God in heaven, and those that served the devil in hell. As to the influence of bad spirits, they are two often mentioned in Scripture for me to speak much about, for does not Satan go about like a roaring lion seeking whom he may devour? God turned out several from men when he was on this earth, thus clearly proving that they have power to enter the bodies and souls of men. Although not permitted absolute power, the devil is still permitted to go about to destroy the souls of men. The spiritual world is chiefly made up of the departed souls of men that have existed on this earth. When a man dies his soul has no further communication with this world. St. Luke tells us the parable of the rich man and Lazarus, showing that it is not allowed for departed souls to return to evangelise those existing on the earth. A soul once gone over the gulf dividing time from eternity is never permitted to return unless by the special power of God. Let us now turn to modern Spiritualism. The word Spiritualism conveys in itself no adequate meaning of what is meant by the term. It is a misleading word. Spiritualism is an endeavour to deal with the souls of departed men, not with the spirits of holy angels—and confines itself to most material things. But these dealings cannot have any natural connection with the souls of departed beings, and if there is any response to the call of the Spiritualists it comes from a bad or good angel, and not from the souls of departed men. The devil has a great power over the things of this life, and may possess the power of communicating with men. The Archbishop of New York, deeply interested in the subject, once sent two gentlemen of his acquaintance to the house of a lady where dark seances were held, to investigate closely the facts in connection with the so-called manifestations of departed spirits. They entered a room where there were a number of people waiting, and took their seats amongst them. After waiting patiently and quietly for some minutes, a gentleman who was the medium, said that the spirits were present. One of the persons sent by the Archbishop, and who was a complete stranger to any person there, asked some questions with regard to his own family, and private affairs, to which he received exact and perfectly truthful answers. He asked what the name of his father was—the reply was Alexander; the date he died was also given, all of which were correct. He then asked if there was any true religion existing on this earth, and after some hesitation, the answer returned was "No." Were they happy in the next world?—Yes. Were both good and bad happy?—Yes. Spiritualism begins by denying all existence of any spirits but the spirits of departed men. It denies the very existence of God himself; it admits the name but ignores the reality. Their God is not God the Father, the Son, and the Holy Ghost. The whole of our redemption, and our religion rests on the theory of redemption and that sin exists. Spiritualists deny the existence of sin. They say man's soul has existed in spheres

lower and lower, years and years before, and will again proceed to other spheres higher and higher yet. They deny the existence of sin; they deny Jesus Christ, and will yet say unblushingly we are all sons of God. So we are; but we are not sons in the same nature as Jesus Christ. He was divine, and we but human. They deny the atonement; they deny the existence of sin, they deny existence of the Godhead, they slander the Church, and stand condemned by the Words of Holy Writ. Every spirit that is not of God is of evil. It is unlawful for any Catholic to have to do with people of this sort; they must not be even tolerant to them. It is a dark art, a dark dealing; it has elicited such questions as destroy entirely the fabric and the very existence of our religion itself. There is harm in even listening to them. Do not believe in the innocence of the spirits. It is nothing new to the devil to tempt us by offerings of fruit and flowers. He tempted Eve in the Garden of Eden by enticing her to eat of the fruit of knowledge. This was the cause of our fall. If we desire to mingle with the spirit world, let us lift up our hearts to those angels that are around the Throne of God, and if we have pity for the souls of the departed, let us stretch out our hands and assist them by our prayers. This is the only way we are allowed to deal with those on whom we cannot look. Let us pray to be kept from wicked and impious men. Let us pray that the good angels will assist us in our last moments and carry our souls into heaven, and thus before His throne for ever and ever exist in the city of the living God.

Father Butcher, another Cardiff priest, could have told the congregation a different story, that Spiritualism was not "a dark art, or dark dealing," but that he had held sweet communion with good and truthful spirits, and that his own mother had in Cardiff, spoken to him in the direct voice through the instrumentality of our late Cardiff medium, Mr. Spriggs, now on his way to the antipodes.

MR. BASTIAN'S SEANCE.

In thanking you for the insertion of my last communication on—what we saw, I should like to supplement it by stating that last Friday night, October 22nd, in the *demi semi* light seance. The supposed daughter of a gentleman and lady present materialized and brought out a chair from the back room placed it to the left—retired—returned—and sat down upon it. Also, two forms, a girl of about 17 years of age and a smaller figure purporting to be the son and daughter of another lady present, appeared together three times. The progress of the first materialization in capability to demonstrated itself was so marked that we regret Mr Bastian's departure for the continent as the conditions may not be so happily assimilated again to anticipate the further revelation of the hitherto *Beyond* which is the Comprehenscience. Yours respectfully,

A COMPREHENSIONIST.

[We always prefer the real name and address to such testimony as the foregoing; but knowing the gentleman we may vouch for his veracity.—Ed. H. of P.]

To be published a "Spiritualist New 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. CAMPION, 33 Downing Street, Manchester.

I do not undervalue intellect in any of its nobler forms, but if God gave my choice to have either the vast intellect of a Newton, an Aristotle, a Shakespeare, a Homer, the ethical insight of the great legislators, the moral sense of Moses, or Menu,—or else to take the heroic heart which so loves mankind, and I were to choose what brought its possessor the greatest joy,—I would surely take not the great head, but the great heart, the power of love before the power of thought.—Theodore Parker.

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, 8, WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR OCTOBER.

Sunday, October 31...Mr J. A. BOWE...Normal Address...at 6.30 p.m.
November 7...Mr J. J. MORSE...Trance Address...at 2.30 and 6.30 p.m.
Monday, " " do. do. do. at 8 p.m.
Sunday, " " 14...Mr W. H. LAMBELLE...Inspirational Address...at 8 p.m.
" " " 21...Mr E. W. WALLIS...Trance Address...at 2.30 and 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. Pros., Mr Rees Lewis. 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.

Leicester Spiritualists' Society.

Sec., Mr Wightman, 66, Cranbourne-street, Leicester. Sundays, Public Services, 11 a.m. and 6 p.m. Thursdays, for Members only, 8 p.m.

Manchester and Salford Spiritualists' Society.

268, Chapel-st, Salford. Manchester. Hon. Sec, Mr R.A. Brown, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6.30. October 21..... Mr Tetlow, Heywood.

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.

Islington Spiritual Society.

70, High-street, Islington, N. Hon. Sec., Mr Hugh Hutchinson. Public Circle, Thursdays, at 8.15 p.m. prompt. Mr W. Wallace (Pioneer Medium) attends. Other evenings members only, except country visitors with recommendations from secretaries.

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2.30. Pres., R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W. T. Braham, 392, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7.30, when trance discourses are delivered. Medium, Miss E. A. Hall.

Glasgow Association of Spiritualists.

October 31..... Mr Tetlow
November 7...Miss E. A. Hall | November 21... Mr Tetlow & Mr Harper
" 14...Mr Cross, Macclesfield | " 28...Mr Howell

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson. Hon. Sec., Mr. J. McG. Munro, 83, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11.30, at which Readings from the spiritual teachers of humanity are given and discussed. Children's Lyceum, conducted by Mr Robertson, every Sunday at 2 p.m.

Yorkshire District Committee.

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

Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for November.

BRADFORD.—Spiritualist Church, Charlotte Street, Manchester Road, at 2.30 & 6 p.m. Sec., R. Jarvis, 20, Paisley Street

October 31...Mrs Illingworth, Bradford
7...Mr Armitage, Batley Carr | 21...Miss Harrison, Shipley
14...Mrs Illingworth, Bradford | 28...Mrs Jarvis, Bradford

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

Sec. Mr. Smith, Garnett Street, Bradford.

October 31...Miss Harrison, Shipley
7...Mrs Butler, Bingley | 21...Mr Farrar, Pudsey
14... " Dobson, Batley Carr | 28...Mrs Illingworth, Bradford
Mr Howell, Thursday, 15th

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2.30 & 6 p.m.) Sec., C. Poole, 28, Park Street.

October 31...Mrs Jarvis, Bradford
7...Mrs Illingworth, Bradford | 21...Mrs Jarvis, Bradford
14...Mr Armitage, Batley Carr | 28...Local
Mr Howell, Tuesday, 16th

HALIFAX.—Spiritual Institution, Peacock Yard, Union-st., at 2.30 and 6 p.m. Sec., Mr. Chas. Appleyard, 6, Albert-st., Gibbet-st.

October 31...Mr Wallis, Nottingham
November 1 do. do.

7...Mrs Dobson, Batley Carr | 21...Mr W. Pell, Bradford
14...Mr Blackburn, Salterhebble | 28...Mrs Butler, Bingley
On Saturday, Nov. 6th, a Tea and Entertainment will take place at 5 o'clock p.m.

SOWERBY-BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, at 6.30. Sec., Mr W. Walker, 46, Conway Street, Halifax.

October 31 Mr Armitage, Batley Carr
7...Mr A. D. Wilson, Halifax | 21...Mr Armitage, Batley Carr
14...Local | 28...Mr Wallis, Nottingham
29 do. do.

BATLEY CARR.—Batley Carr Association, Town Street, at 6.30 p.m. Sec., Mr. J. Armitage.

October 31...Mr John Wright, Keighley
7...Mrs Jarvis, Bradford | 21...Mr A. D. Wilson, Halifax
14...Mr Howell, Manchester | 28...Mrs Dobson

MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6 p.m. Sec., Mr John Hinchliff, Providence Buildings, Britannia Road, Morley, near Leeds.

October 31...Mr W. Pell, Stanningley
7...Miss Hance, Shipley | 21...Mrs Dobson, Batley Carr
14...Mr Dent, Heckmondwike | 28...Mr Armitage, Batley Carr
Mr Howell, Monday, 15th

On Saturday, Nov. 6th, a Tea and Entertainment will be held at 5 o'clock p.m.

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2.30 and 6 p.m.

Sec., Mr Amos Howgate, Crossflats, near Bingley.

October 31...Mrs Butler, Bingley
7...Miss Harrison, Shipley | 21...Mrs Butler
14...Mrs Jarvis, Bradford | 28 | Mr Morrill, Keighley
Mr Howell, Wednesday, Nov. 17th

OSSETT.—Sec. Mr George Cooper.

October 31...Mrs Dobson, Batley Carr
7...W. Pell, Bradford | 21...Miss Hance, Shipley
14...Mr Howell, 2.30 | 28...Mrs Tate, Bradford

HECKMONDWIKE.

Mr Howell, of Manchester, will be at Mr Dent's, Upper George Street, Heckmondwike, on Friday evening, Nov. 19th.

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Sunday Oct 31 Mr W. Johnson

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Sunday, Oct 31 Miss E. A. Hall

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Sunday, Oct 31 Local Speakers

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10, Clive-st.—Seance every Tuesday evening at 7.30

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