

# Gerald of Progress

WITH WHICH IS INCORPORATED THE "SPIRITUAL PIONEER."

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

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

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## The Platform:

### IS SPIRITUALISM A STEPPING-STONE OR A FINALITY?

An *INSPIRATIONAL DISCOURSE* delivered by MRS. CORA L. V. RICHMOND, in the *Athenaeum, Manchester, August 22nd, 1880.*—MR. WM. OXLEY in the Chair.

#### INVOCATION.

THOU Infinite Parent, Thou source of life and light, Thou Divine Centre around whom, as planets around a central sun, we move, towards whom, as motes attracted by the sun's rays, we must ever revolve; O God, Thou giver of light and life and of every good and perfect gift, we praise Thee, not alone in human temples set apart for human worship, nor yet before shrines, where, on bended knee, men offer votive songs and gifts of praise, but within the spirit, the charmed altar fashioned by Thy hand; before that shrine which is love and truth and undying wisdom, we would praise Thee. Above all doubt, above all fears of time and change, the spirits of Thy children would turn to Thee. For is not every form of life a gift from Thee? Dost Thou not alike govern the storm and the calm, the winter and the summer, all seasons and all changes for the welfare of Thy creation? Shall the spirit fear in the midst of Thy eternity of love? O God, may Thy children turn to Thee in every hour, whether in darkness or light, whether sorrow or joy, may



CORA L. V. RICHMOND.

they feel the chastening rod, and know that it is for their welfare as well as the smile of joyous recognition. May Thy spirits and ministering angels breathe into their hearts anew that faith and trust, that consciousness of higher devotion, that shall make every child of earth turn to Thee, and every thought be a thought of praise and gladness. O Thou Divine Life, kindle Thee an altar in every human spirit; and may Thy children who are here place thereon the best gifts of their lives—all thoughts and aspirations for truth, all positions of knowledge and wisdom, every endowment of purity and charity, all graces and kindly

offerings, until there shall be a living temple fashioned of human hearts, and framed to do Thy work in kindly deeds and words of charity; not alone the temple dome or altar reared in external mockery, but the living temple fashioned by Thy hand—even man, that crowned with the spirit of love and with God-like grandeur illumined, shall adorn and beautify the earth and make perfect that life which comes alone from Thee. Amen.

After a thoughtful and impressive introductory speech from the Chairman, Mrs. RICHMOND rose and spoke as follows:—

Mr Chairman and friends, —The words of your Chairman have placed us in the position before you of speaking from a subject of our own choosing. Spiritualism is not in its infancy, it is no new thing in the world; and it seems by this time that Spiritualists have some rights, and among those rights the privilege of listening to the spirit-world and receiving a message which the spirits may desire to bring. We address you, therefore, this day not to convince any cavilling or doubting mind, nor to prove to any one who is present that spirits do communicate.

There are avenues open to you as there are to all studies for discovering those facts; but our speech to-day will be "The Old and the New Dispensations; is Spiritualism a Stepping Stone or a Finality."

There sometimes come changes to the world that are so silent, so gradually wrought, so utterly unostentatious, that ere humanity is aware they take their places in the world of facts, and blossom forth to the astonishment of all, almost in a day. There are sometimes silent miracles wrought in a single night— young hairs have grown grey, and young lives have been blighted by sorrow, or some have blossomed forth into joy by the miraculous change of the thought, sorrow or love.

There have come to nations sometimes periods of sudden depression or of sudden prosperity, when, by some mishap, or by latent powers of corruption, these being culminating disasters, — or, when by secret well-springs of good, a mighty power has been introduced among the people for the uplifting of the state.

Spiritualism has come to earth in response to no accident. It is not the result of any casual discovery of the human mind, nor is it the result of any superficial experiment in human knowledge. It either comes in response to a united and infinite plan foreseen from the beginning, or it is the veriest hap-hazard, and the world itself is moved by accident.

Christian nations have apprehended in the world a new dispensation of Christ's power, or, at least, have looked forward for many centuries to those latter days,—those closing periods of Christian time when God's Spirit would again be manifested, and when Christ would come to claim his own. Throughout the whole of Christendom for the last 30 or 40 years, a mighty throb of spiritual power has been felt; that which has pervaded church and state, social science and philosophy, has also pervaded every organization and religious body in the world. We mean, the forerunner of a change, the premonition of a mighty power that has at the present time its first indications of birth. We will point you to a few of these indications, to show that prophets have not foreseen in vain, and that the general expectations or the intuitions of humanity, have led them to perfect conclusions; and that while literally prophecies may fail, and those who seek for a temporal kingdom will be disappointed, yet the spiritual fulfilment has been absolute.

You will witness the final dissolution of church and state, first in Rome, the citadel of Romish power, and gradually working a way to the western nations, until it also threatens dissolution to the state church in your own country. No one is blind enough to suppose that this dissolution can long be stayed. Every statesman, every philosopher, every advanced mind of the age believes that the highest liberty of this land will be attained when church and state are severed in their present relationships.

This is looked forward to with the greatest anxiety and expectation by statesmen who do not know and cannot perceive the subtle forces at work to bring this result about—who look to extraneous rather than internal causes for the change, and who believe that the hand of man and the feeble intellects that are born of human justice, will work the wonder that can only be accomplished by the wisdom of the skies. Whatever be the forces at work, however, the result is undoubtedly the same.

You will witness also in the world of science such changes as will lead humanity to the very dead wall of annihilation, and there leave the intellect crippled, baffled, and beaten back without bidding it enter into the spiritual domain. We mean by this that the Huxleys, the Tyndals, the Carpenters, and the Spencers of your land, will bear the human spirit to the highest epitome of intellectual attainment, only to let it fall into the infinite whirlpool of annihilation, or to beat back their way as best they can against the wind and tide of materialism, into the haven of spiritual safety. What other than revolution can accompany a nation believing in the religion of Christianity, yet educated in the materialism of the schools?

The revolution is indicated as pending by other signs—signs that have their origin in what seem to be purely physical causes, probably owing to the singular conjunction of planets, the perihelion that is now pending, or to subtle laws that mark the great cycles of human progress by certain physical disasters by sea and land, in warfare and in peace, human life in jeopardy, and everywhere sacrifices for what?—in nearly all instances for the augmentation of temporal power, for selfishness, for the aggrandisement of nations, or for the accumulated influence of physical force in the world.

Another indication. You have felt the shock here in England of a mighty physical depression, of a weight that has borne down the hand of toil, and exercised its deadly and depressing influence over every form of commerce and trade. You have been bowed to the dust with these disasters and calamities, until, crying out in the midst of a mighty realm of wealth, the poor man has fain looked to heaven for that change that shall surely come.

In the midst of this, you have gradually a political revolution going on at home, not by warfare, but by the steady protest of an honest nation, that rises up against the wastefulness and injustice of warfare carried on in the name of Christianity. You have a revolution as marked as any that history has witnessed, in the overthrow of a power that steadily turned the wheels of progress backward instead of forward, and strove to undo the work of the civilisation of the past 50 years. You have a revolution in your moral and social life that will rise up to protest against wars of invasion or aggression, and against interference with the rights and privileges of distant nations of whatever name or belief.

You have also the indications of another revolution. Penetrating and piercing the heart of the nineteenth century, the great cry for knowledge of immortal life has been answered by the presence, manifestation, and philosophy of Spiritualism.

The question which Spiritualists are most interested in is this: Is this movement but the closing up of the christian religion, and dispensation preceding another, or, is it really the stepping-stone to that other dispensation that is coming?

For our own part we believe that the warning words, and gathering cry, and rallying sentences of the christian church have been already sounded. For our own part we believe that all who belong to that dispensation have already been reached, and that it is the receding wave of Christianity that is now in the world, and that bears not the fruits of the spiritual kingdom but only the material results. We think the spiritual work has been wrought with those who cling to the external form of the church, clinging to a form which is comparatively lifeless and void of instruction; and that in the midst of these dissensions and in the midst of the conflicting creeds, the cry of the world has been for a living thing, a spirit that is present, a power that will testify, a knowledge of the world of souls that is absolute.

Born also of the materialism of this day has been the agonising cry and questioning for knowledge concerning the future state. To this has come the answer from departed spirits sent to minister to the household and to various persons, in various ways, which conveys the absolute knowledge of existence beyond death. To materialism, Spiritualism conveys the only answer that is in the world. To the cry of the world that is hungry for knowledge concerning the future life, it bears the only intelligible message—because it is a present message—a message that occurs to-day, is taking place in thousands of families, occurs by hundreds of thousands of methods, chooses for its instruments little children, grey-haired sires, men and women of middle age, of all ranks, condition, position, and temperament; does not select from among the high, the educated, the lofty, the cultured, the men of the schools, but chooses to take instruments adapted to the needs of humanity, and in all cases bears the living message: *we are not dead, but live and can minister to you.*

In what other age and in the midst of what other century has there arisen up a power so wide-spread, so general in its influence through so many and so varied channels, to answer the one great want of humanity—knowledge of a future state?

We are perfectly well aware of what history records in the earlier days of the Christian religion, of the gifts of the Spirit poured out upon the apostles and disciples of Christ; we are perfectly well aware that was a culmination of spiritual power, but its beginning we by no means see extended, its work was by no means so general. It has wrought its way in different channels. Spiritualism comes as a spontaneous testimony from the world of spirits to men to prove the immortal nature of the life that is within you. We are aware of the teachings of Socrates and Plato; that, in the midst of an age of materialism and worship of heathen deities, these men spoke to their followers of immortal life and of the ministering angels or demons who accompanied them; but this was to a chosen few, not to the many; it was confined to those who followed in certain trains of thought and could perceive the ministrations of those wise and goodly men. But where is the school, where the learning, where the



system of philosophy, where the institution of education, where the church that can say it monopolises Spiritualism to-day? Nowhere. In the street, in the hovel, in the cottage, in the palace, in the brilliant courts and in halls of science, it alike proclaims its presence, visits its subjects, reveals its powers, manifests its presence, and works its revolution. It has wrought its revolution in your hearts. Say ye whose friends have gone down to the grave leaving no word or sign or token by which your thoughts might follow them, what wonder it has wrought in your lives. The sealed lips have responded, the voice that was silent has again answered to your own; the intelligence, the heart, the mind has given to you evidence of existence, and though removed from the outward form and from contact of the senses, this friend has revealed to you the fact that the spirit-life brings one step nearer those who love; that death, instead of being a barrier, really removes one barrier of flesh and sense from between two loving hearts; and that your children are nearer—the wife, the child, the brother, the sister are one degree nearer to your own souls by the change called death. No other religion the world has ever seen, no other philosophy the world has ever proclaimed, could have so filled your lives and homes with joy as this one simple fact. What, then, becomes of the sophisms of materialism? What, then, becomes of the cold creeds of separation that place a formal barrier between you and your friends? They are your daily companions; they are with you in your worship; they sing with you the songs of praise; they fill this room and the air above with their light and their presence; they whisper to your spirits even now, loving words of assurance; and through some child, or some gentle member of the household, they breathe the inspired utterances of their voices, and you are made aware of the truth of life beyond death. Why, if every evidence, aside from this, that the world has ever witnessed should be blotted out, would not this suffice to lead the pathway to that immortal kingdom?

What has it wrought beside this? Bear with us a moment; we are stating facts, not idle boasting. It has wrought this: in the halls of science it has compelled the attention of scientific minds; it has brought them to the admission that there is a force they are unable to account for; and some, wiser and grander than the rest, have said—We know the power is departed spirits.

What has it wrought aside from this? Your literature is filled with its magic spell of inspiration. It breathes forth in the songs of poets; it is heard in the sounds of music, and in the lofty strains of drama. It is revealed in all the current literature of the land and of all civilised countries, that there is a power above and around manifesting at every opportunity its presence to the hearts of men. More than this, it has entered the places of human worship; it has charged again the altars, that were well nigh quenched, with a new fire; it has kindled again the shrines of living worship, and has made manifest its power in the hearts and minds of some living men of God that the spirits still manifest to men. For the most part, however, it is condemned of the church. Why? Because the church is the form of a past and receding power. The quickening spirit has taken its flight, and this new dispensation shall no more be appreciated of the old, than was Christ's ministrations appreciated by the Jews among whom he came, or by the Romans, who worshipped at the shrine of idols, and bowed before heathen deities. The world does not change save in cycles, and, relatively speaking, the old and the new always occupy the same position. Does not the old arrogate to itself the higher truth? Does it not despise the new? Does not the grand-parent for ever forget that he was a child, and never remember that he was a youth—with the aspirations, hopes, desires, and prophecies of youth? Are not all ardent, youthful, new-born things despised of those who are ancient? And must it not for ever be true that the new light will be eclipsed for a time by the shadow of the past?

But Spiritualism fortunately contains thus far within itself no elements of finality. I mean by this that if you understand it aright, you accept it as the ministration of the hour; nor do you declare that it is final, or that it embodies all truth; nor are you prepared to say to what it will lead. It is a gateway, a stepping-stone, a preparation, a warning voice, an outward sign and token of somewhat that is to follow; but there exists no man in the world wise enough or bold enough to declare that he knows all that shall follow.

Having once admitted the presence of spiritual beings into your lives, having once recognised their presence and their power in your midst, what may this not work if you are prepared for it? Shall we tell you?—not claiming to cast the horoscope into far distant days, but only claiming to reveal it as far as man's thoughts can go. Shall we say what it will do? It will fall upon the earth according to the measures and capacity of those who are here. It will alight upon the soil like seed and will fructify according to the nature of the soil. It will fall on rocky places and there will be no results. It will fall in crevices of lonely rocks, and a single shoot will put forth telling of immortality. It will fall on intellectual minds and yield a harvest of intellect, a calm, clear, cold philosophy that will set itself above its fellows, but will, nevertheless, be comparatively void of life. There will be those in the ranks of spiritualism, who conclude that every form of manifestation must be external, and that they must seek for outward proofs alone of the inward fact, and that immortality can be conveyed to the senses of men; whereas the senses are finite and have no capacity to deal with the immortal principle.

The philosophy, therefore, of Spiritualism will become to some a glittering sheen in which there will be, perhaps, some small measure of truth, but for which there will be combat, discussion, external thought and conflict, and schools of philosophy, like those that sprang up in Germany at the beginning of the Christian dispensation, when there will be long discussions as to the technical meaning of a word, but no thought of the principle underlying the word.

There will be another class, and gradually the classes grow smaller according to the ratio that we name them. There will be a class who will see in Spiritualism a new life and light, a stepping-stone to something higher, and will behold in it the preparation for a grander and loftier system of thought in the world.

Spiritualism may lose its definite name among these, because it will be absorbed and adopted by the lesser minds. They will place it in narrow vessels of their own creation; they will seek to bottle it up in some form of creed or outward formula, and it will suffer, as all truths have suffered, by the limitation of man's material and intellectual capacity; but there will be sufficient fruition from the higher and more spiritual qualities of the mind. There will be a new religion. By this I do not mean creed, dogma, church, temple, school, priest, or ought that is embodied in the term. I mean a new fervour of spirit.

You have heard in the Christian religion of the "first fruits of the kingdom," and, doubtless, many of you in former days have speculated as to what this might mean. Every truth that comes to the world has its "first-fruits" and its "latter fruits." Christianity is now gathering up the last fruits of its kingdom. There will be in the new and in-coming dispensation the "first fruits," and these are those minds who go out to meet it; who have dreamed of its coming; who have received premonition; warning and angelic vision of its approach; who require no conviction; who are believers before it arrives; who are already aware of its presence in the upper air; and as those upon the mountain-tops can herald the dawn to those who are in the valley, these minds, more spiritual than others, more endowed with intuitional perception, more cultivated in spiritual gifts, have announced to men this new dispensation. As all dispensations of material and spiritual power move in cycles, so this cycle is upon you. It leads to an avenue of light, ascending up the gradual scale of advancement, it reveals no sudden leap into the kingdom of heaven, no sudden miracle wrought to relieve man from his sins or the penalty of them, but gradual stages of an aspiring change that link the highest with the lowest, but make it impossible that any man shall pass into that kingdom save by taking every step in the scale of progress, every degree in the great order of spiritual symmetry, every possible pathway in the great celestial height. Spiritualism is the first step—as it is now in the world—of that grand pathway. It is in its outermost stage of manifestation. It has called attention to the spiritual realm by speaking to the senses of men; but if it had no other message than this it would be void. It speaks now to the spirit of man. The body has been given, but you must have the soul. The testimony has been made, but you must have what it leads to. The voice of conviction has been given to the senses, but if you have no higher power and no other voice, this will not suffice.

(Concluded on Page 94.)

## LEAVES FROM A WORKER'S DIARY.

*Specially contributed to the Herald of Progress by J. J. MORSE.*

In response to the frequent requests of many friends, I resume the compilation of these notes of personal travel that for certain reasons have not appeared in print for some time past. In so doing, I must preface them by acknowledging the courtesy of the editor of the *Herald of Progress*, who has fraternally assented to give them the hospitality of his columns. And it may also not be amiss in me, at the same time, to express my pleasure at the progress the *Herald* has made, and the favour it has gained since its first appearance. And I do so without any intended reflection of any kind upon those older organs our cause possesses. Like them, I consider the appearance of the new journal to be a healthy indication of the growth and expansion of our cause, that must be a source of rejoicing to all concerned. The more publicity Spiritualism obtains, the quicker will its internal crudities disappear, and the sooner will public misapprehensions be removed. I wish prosperity to all our journals. One thing is certain—those best fitted for the work will be the ones that will survive. Long may the *Herald of Progress* remain to herald the progress of our sublime cause.

The past year, closing with Christmas, 1879, was, as usual, a busy and eventful one with the writer. During it he attended upwards of 250 meetings, public and private, professionally and gratuitously; travelled some 12,000 miles, and attended to a correspondence involving upwards of 2,000 letters. In conjunction with my friend, Mr J. Mayle, of Derby, the business of the "Midland District Committee" was carried out, and we had the pleasure in October of attending the first annual conference of that committee, held in the above town (wherein the writer then resided), and which committee we had assisted to create the year before. It will be seen that however much some of our good friends may dislike the services of hired speakers, the said speakers have quite enough to do; and experience teaches them that it is so suspiciously like hard work, that the difference is too small to be noted.

In the commencement of the present year we "pulled up our tent pegs" and returned to London, our native home. The purposes of our removal from the metropolis had been accomplished, and in obedience to our unseen friends' desires, we returned as above stated.

While living in Derby we made several pleasant friends, among whom may be mentioned Mr and Mrs G. H. Adsheed, Mrs. Ford, Mr and Mrs Curtis Bardill (Mr B. has since gone over to the majority); also, Mr and Mrs J. Mayle, Mr C. Parker, and Mr Farnsworth. All of them earnest workers and thoughtful students of the spiritual philosophy. I had several public meetings in the town, which were well and respectably attended. It was while in Derby that I started the "Progressive Literature Agency," which has become quite a success, Messrs. Colby and Rich of Boston, U.S., appointing me their European agent. The agency has afforded a much needed inlet for American works upon Spiritualism, so far as Great Britain is concerned, while letters are frequently received from the Continent, India, etc. The 28th of January, in the present year, found us domiciled in our new London home, and quite a host of congratulations showered in upon us. If duty at any time demands our removal, the call will be obeyed, but my own desire is that we may be permitted to permanently reside in the grandest city in the world—or "dear old London" as our little daughter affectionately apostrophised it.

On the last Sunday in January, I had the pleasure of commencing a regular series of visits to the platform of the Goswell Hall meetings in London, where my presence was greeted by a numerous audience, whose welcome made one feel quite at home. These meetings are not so well sustained as might be, so, knowing the financial difficulties, I made a *friendly* arrangement with them, that has barely paid my rail fares—yet it is asserted by some that our speakers are over-paid! Well, as a Scotch worker told me a few months since, if he "depended upon Spiritualists for his living he would starve," though, to their credit be it said, they have not reduced me to the level of an unwilling Dr. Tanner yet.

On the first Sunday in January, my controls addressed their usual large audiences in the hall of the "Spiritual Evidence Society" in Newcastle, as they also did on the first Sundays in

the two following months—February and March; on the latter occasion concluding the fourth annual engagement, embracing 48 consecutive monthly visits, and in that time delivering 132 lectures on various topics, and all of interest and value to the cause, according to the testimony of the officers, committee, and members of the society. On the first Sunday in April, the commencement of the fifth year's engagement was inaugurated by my guides commencing a series of twelve Sunday evening lectures, entitled, "The Elements of Spiritualism," which are being reported, and will, at the conclusion of the course, be printed in a volume, and, it is expected, take a useful place in the literature of the movement.

Wednesday, February 4th, found me in North Shields, where my faithful guides delivered an address to an audience that completely filled the Oddfellow's Hall, the lecture evoking an amount of enthusiasm I have seldom seen equalled. Meetings were held in March, April, and May with large audiences, and the utmost enthusiasm on each occasion. In April I paid a visit to Burradon, where a goodly company assembled to listen to the teachings of the spirits. In the months of February, May, and July, the regular visits to Keighley were made, and on the latter visit, it being the anniversary of the local society, the collective audiences numbered upwards of a thousand persons. Always the guest of Mr J. Clapham, in this the oldest centre of Spiritualism. It is a pleasant spot in one's pilgrimage, for the kindness of my host and family make a pleasant break in the journey of the itinerant. The society has now regularly retained my services for over three years, and upon every visit two excellent audiences are obtained in the Temperance Hall. In consequence of making way so that the Cardiff friends could obtain the services of Mr Wallis and Mr Walker, I did not reach the above town until the third Sunday in May. This time being in bachelor's quarters, as the guest of that spiritual counterpart of "Damon and Pythias," the Messrs Spriggs and Smart whose genial hospitality materially contributed to the pleasure of my visit. I have to thank Mr Smart for the very excellent stenographic reports of the lectures of my guides that he has from time to time contributed to the spiritual press. Mr Smart is an indefatigable correspondent in the local press, in which he is an able champion. Amongst the other workers are Mr Rees Lewis, Mr J. Andrews, Mr S. Adams, Mr Moses Williams, Miss Samuels, Mr and Miss Haines, and others whose names I forget, but whose attentions are remembered. The meetings were pleasant and the one in the Town Hall was well attended. *The South Wales Daily News* gave a brief, but appreciative, notice of the public meeting.

In January, the Glasgow Spiritualists' Association renewed their engagement with the writer, making the fifth consecutive yearly engagement, and the meetings have been held on alternate months from February last. Our Scottish friends, among whom Messrs Robertson, McG. Munro, Walker, Broadley, Gemmell, and Harkness may be specially noted, are as earnest and attentive as ever, and as fully determined as of yore, that no effort shall be spared to make the work a success in the metropolis of the north, while Mrs Bowman still displays that kindly hospitality that has endeared her to the memory of the many workers, whose temporal needs while under her roof, she has so generously attended to, in which she has been cordially supported by Mr J. Bowman, who deserves to be dubbed—the "indefatigable," as, indeed, he is. The services of my controls have been highly spoken of in Glasgow, and excellent audiences certainly go a long way in support of the high opinion expressed by members and non-members, who gather to listen on the various repeated visits.

During the first six months of the year, the writer filled a six months contract, in continuation of three others of like duration, with the "Lancashire committee," during the term holding 37 meetings, and addressing upwards of 1,500 persons. On all sides I heard satisfaction expressed at the work the above committee were doing. It will thus be seen, from the present by no means exhaustive presentation of an itinerant's work, that the duties incident upon his career are neither few nor light. Cheered by the loving sympathies of innumerable friends in all parts of the kingdom, the task ceases to be irksome, and duty becomes a pleasure. Animated by at least as much earnestness as any other public worker in our cause, my desire is to do all within my power to help on the good work. Willingly, to that end, co-



operating with all whose purpose is single—whose hearts are true. Ever remembering, as all Spiritualists, and especially mediums must, that the Unseen are ever around us—shaping our ends, guiding our steps, and where, as the writer rejoices to know it is, as it has been in his case, that the unseen guides are wise and thoughtful, we can bide our time, confidently waiting for the removal of the clouds that “envy, hatred, and uncharitableness” may have cast around us, for come it will. Trusting the spirits for nearly twelve years, as the writer has, and being safely piloted among shoals and quicksands, teaches him the lesson that—

“There is a divinity that shapes our ends  
Rough hew them how we may,”

for which he feels a gratitude too deep for words.

### PROGRESS.

Progress is a principle of our being, and if this progression be one embodying truth and its concomitant surroundings, its wisdom is bound to permeate society. Success is an influence embodied in all minds, whilst all minds do not perceive its ultimate. The old proverb, that “In a multitude of minds there is wisdom,” doesn’t for a moment convey the truth that wisdom is formed in the aggregate: wisdom is found in the few, whilst it is surrounded by the multitude. Hence, philosophy, however lowly developed, stands erect amid its varied surroundings. Ignorance is a child of circumstances and conditions, and not a sin, though oftentimes verbalised as such. The ignorant and low may be pure, and honesty of character oftentimes manifests itself beneath the ragged suit, whilst education and knowledge produces a subtleness of character to intelligently deceive. To the Spiritualist, progression is an outcome of principle, and he no more can return to old dogmatic theorisings than the philosopher can give up his sciences and once again return to the rudiments of knowledge. “The philosophy of truth has its culmination in eternal work,” says Lysander; and all truth is progressive. Prejudice and bigotry may be a phase of truth, though visionary and stunted; whilst the light of inquiry points to a redeeming phase of character, urging onwards to a more developed and perfect beyond. Mankind, in his highest phase, is puny, whilst the outward elements of nature are beyond his comprehension, and the highest culmination of his brain function of perceptive conception stands aghast at illimitable surroundings. The light of Spiritualism, when reflected upon the materialism of our day, lags bare its deformities, and shews its want of growth. Spiritualism is an advance, walking side by side with the materialist until he stops, when Spiritualism continues the journey, beckoning his younger brother forward. There is pleasure in being first in a race, and, when fairly run, the crown or laurel-wreath of success becomes more precious to the wearer. Success once attained, you become the admired of the many, who, whilst fighting the battle of principle against the strong party prejudices of the weaker ones, oftentimes would drown you in a sea of ridicule and hate. The light of eternal truth has dawned, and when that light becomes more effulgent, the duty of the Spiritualist is to follow the light, rather than stand in the retiring flicker of its rays. The permeation of truth is a development of pure principle; whilst the principle of purity is an emanation from the source of love. Love is a twin sister to charity, both evolved from the infinite mind, God. Love and charity blended produces sympathy, and “sympathy, like the loadstone, draws together all the scraps of human kindness.” Sympathetic influences tone down the rough edges of rashness; and the principles—if such there be—of rashness, is one of the channels through which oftentimes flow the essence of ignorance. Ignorance is as the poles to common sense, albeit much of nonsense is very common, with its exceptions of wisdom and wit, hence “sympathy is the child of affection nursed by the handmaid of love.” The guiding principle in life is of necessity progressive. There is no turning back or retreating. The aged man can no more return to childhood as of yore, though he is entering upon another phase of rudimentary existence. In his reflective moments he may look back at the errors and mistakes of bygone days, or rejoice in the pleasures of past moments of happiness. The future to him has a gloomy or a bright appearance just as he makes it for himself; and his responsibilities paves the

way for future bliss or misery proportionate to his deserts. Nature, though intricate, appears simple in its adaptations; the workings of Providence being mighty and apparently simple: The dew rises to the clouds by simple heat, descending again in rain to fructify and replenish the earth. Life throws off its superabundant covering of clay, and the same principle comes again to influence the clay tenements of humanity, manifesting a progressive tendency in the forces of nature; conspicuously showing the old Greek’s proverb that “Life is the sunburst of time flowing on to the infinite beyond.” May the progressive principles of truth, which, like the light, cometh in as the influx of intelligence, stimulate us onwards; may the light of wisdom encourage us to noble deeds; and may the day-dawn of truth graft into our feeble minds a more lasting conception of all those grand ideas which fix upon the mental vision of the soul a brighter realization of the principles of that progressive character which tend to elevate the nature of mankind, and bring it into a nearer affinity with the source of that high and ennobling power of progressive truth.

The light of truth shall on thee shine—  
An emanation all divine,  
And brighter visions you shall see,  
Embracing immortality.

Salford, Aug. 2nd, 1880.

I. THOMPSON.

### Message Department.

The following communications have been given through the mediumship of Mr F. O. Matthews, clairvoyant medium. We shall be obliged if any of our readers, knowing or recognizing the communicating agents, will kindly acknowledge the same at an early date.

JULIA.

I wish I could tell my friends how delightful the change of life is to those that are prepared to go. Instead of a “leap into the dark,” it is a leap into the morning light. I am often around my dear father who lives at Darlington, and my sister Florence keeps house for him. My married sister very often runs in to see how things are going on. I am as much interested in the welfare of my father now as ever I was. I know some of my people read the *Herald of Progress*, so they will see my name and communication, which will give them much ease and comfort. I did not believe in spirit communion when upon earth, but, when my friends were all gathered together, they were talking about me, and also how I feared that my sister would deprive me of my hair after death by cutting it off—she saying she would do so in a joke. Some months after my death, my friends were relating the circumstance to her, for she had quite forgotten it—when I, by the law of spirit control, gave a tremendous rap, startling all of them. But my sister, who joked me about cutting off my hair, said—“I have no doubt that is our Julia.” It was; and I come to confirm it this morning, and they can answer my communication, proving I am still alive, and am still their loving sister—Julia.

SURTEES.

Sir,—Spiritualism is growing, and all classes are investigating the matter. I am well aware that the thing has found its way into the younger part of my family. I was at the home of my grandson—Surtees Newton—when I found him very busy trying to make all the little noises that he thought spirit rappings might accomplish, but has come to the conclusion that they are outside of the ordinary creaks and noises from disturbed furniture by previous house shaking; he was only just setting the things back again into their places, and I found him busy in trying all the old chairs, tables, cupboard doors, &c., but I may tell him we will and shall rap for all that, and when he hears a noise at the side of his bed, upon the old cane-seated chair, he may rest assured that it is myself trying to inform him that the angel friends are not far off to guide and bless him, and others whom we love. Upon one occasion, I had made some gentle rapping upon this said chair, when I saw him take hold of the chair, examine it, turn it about in every direction, all to no purpose, for I still rap, and shall continue to do so. My name is also Surtees.

(Concluded from page 91.)

To what end is it given that you converse with your departed friends? Is it merely for the ministration of love, for the reunion of the temporal fireside, and for the social enjoyment that this can bring? A thousand times we answer—No! Tho' this is a blessing inestimable, though this would be for the world a great boon, there is another and a still loftier message. It conveys to men not only the next stage of life and its knowledge, but also other stages, higher degrees, loftier states of attainment to which the spiritual kingdom, that borders upon the material world, is but as a shadow land compared to those other states that shall follow. It reveals the entrance to the great kingdom of man's soul, that immortal and eternal kingdom of which the present knowledge is but the feeblest conception. It points to the eternal storehouse of human knowledge, and bears you on and on to those higher and still higher paths to which the present hour is but the smallest preparation. Nay, it does more than this; it pervades human consciousness with a loftier ideal; it makes you something more than bodies, something greater than minds; it makes you, living here on earth, immortal beings, not only spirits but angels in embryo; not only angels but archangels; and not only archangels, but those rare beings endowed with Godlike power and creative energy that move in spheres of light and govern worlds, creating out of space the vast systems of life that exist in the universe.

Then what may not Spiritualism portend? Not in a day or an hour shall it fulfil the grand prophecy of our worthy Chairman here; but in some future coming time, when not only this dispensation, but others shall follow, when the complete dispensations of the earth shall be realised, (which are twelve in number), and all the Messiahs shall have yielded to the earth the fruits of the heavenly kingdom; then you will see that perfect reign of harmony that has been depicted here. But each succeeding dispensation brings its added wealth to the treasury of the world; each succeeding light brings its added rays to the brilliant constellation of thought that is sent to champion humanity. In this dispensation, you may look for a fulfilment of many of those dreams and visions that philosophers and poets have sought for—a fulfilment of many of those stages of harmony that the world has in vain sighed for. For such minds as are ready are already endued with the celestial kingdom; such minds as are advanced to receive it, already perceive the New Jerusalem and the new kingdom that is coming to earth; and its light, falling upon the lesser minds, like a central power that illumines other vast powers, even now is caught up and perceived by the dim eyes of those who are in sorrow and in doubt.

Material problems are about to be solved; new elements are about to be discovered in the world that have not been utilised by man; various forces, heretofore obscured, are dawning upon the human consciousness through the aid of clairvoyance and the gifts of the spirit; new motor powers, new light, new heat, new capacity for production, yielding to the earth the riches that the hand of man shall earnestly seek; mind shall supplant matter, and the dull methods of human toil that now prevail will give place to loftier and more ingenious methods of mind. Men's minds shall not be bound to the treadmill of dull care, but in the new dispensation, Truth shall take its place side by side with Knowledge, and the earth shall receive the results by added power in control of matter. For it is the destiny of man to rule over the earth. As yet, he has been governed by the earth. It is his ultimate destiny to be the angel that shall adorn and beautify and perfect the earth, the atoms of material substance to be outwrought by him and filled with the vivifying influence of his own power. In the coming dispensation, those who are ready shall realise this. The sun's light and heat shall no longer be wasted upon desert places, but utilised for the advancement of man, and for the yielding of those products that are necessary to his existence. Matter shall no longer chain him down, nor shall he seek with greed the heart of the earth for gold, for behold, the god of mammon is to be destroyed; and when this god shall cease, all his attendant train will pass away into the darkness, and men will rise from the slavery and thralldom of the senses, from the thralldom of selfishness, from the bond of avarice, from the pains and penalties of human passion, to the loftier heights of true inspiration and fraternity. Nations shall seek their level, and like the waters that flow to the ocean, the calm sea of diffusio thought that is spread over the world, will gauge the level of human occupancy, and Truth will no longer

hide her light beneath the fickle glare of false philosophies, but will shine steady and clear in the midst of that higher ardour, the goodness, the purity, the love of humanity that shall come into the world.

Think you that this is a picture. Nay, it is the perspective seen by the eye of the spirit. It comes not to-day, nor this hour, nor another year; but when the years shall have all been told, and the new dispensation shall have fully come, when your children shall see with brighter eyes than you can perceive, and when your children's children shall no longer doubt the spirit, but with unvelled vision shall stand face to face with the immortal world, then will these prophecies begin. Not in the present hour, but ye prepare the way; and you, from the spiritual life, and from whatever heights in that kingdom of existence you occupy, will look down upon this scene of earthly life, and say, "Behold the seed that we have helped to plant; behold the fountain that we helped to bring into the world; behold now the earth no longer groans and travails in pains for the light of the Truth has come at last."

And that Truth is made beautiful by human virtue. O that this hour may dawn, that this thought may thrill your lives with its promise, until you are upborne beyond the low doubts and cares of material existence, and already revel in the atmosphere of that peace that makes you no longer strangers, but one in heart, one in spirit, one in life, one in time, and one in immortality, with that vast kingdom of angels and ministering spirits who everywhere attend you.

#### THE FORMS OF LIFE IN THE NEW DISPENSATION

##### In the New State

What forms shall then appear?

Will earth be crowned, tho' late,

With a brighter atmosphere?

And will the forms come forth

In doubt no longer or in pain,

To beautify the earth?

But shall they rise again?

As to a higher birth!

I see the coming years,—

The earth grows young again;

And out of doubts and fears,

And out of griefs refrain,

The flowers bloom and spring,

With ne'er a winter's snow;

The wild bird's gorgeous wing

Doth into likeness grow.

No incubation dark,

No mother bird that waits

By the dull gate of life,

But O, new joy! no hates

That mar with deadly strife,

Nor serpent fangs that steal

The tender life away;

But the newer worlds reveal

A newer life away.

Flowers shall spring forth to thought,

As in the world above,

And every deed be wrought

With blossoms of love.

And messages shall take the form of wings

And fly to those you love

With heraldings of faith and victory.

And children shall come forth,

As comes the new-born flower,

With inspiration's birth,

Not with pain's deadly dower.

And where the light of thought

Upon you smiles each day;

And eyes with faith outwrought

Shall point Truth's holy way.

And man shall crown the earth,

In dual form made whole,

E'en as the angel's birth

In body formed of soul.

And life shall thrill with light,

And atoms then shall glow,

As in the heavenly light

Which only angels know.



## Notes of Progress.

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

**LIVERSTON.**—The circle held in this beautiful little town—"the key to the lake district"—somewhat small in number, is working harmoniously and satisfactorily, and though slowly making headway, is most surely beginning to make its influence felt, the members having the confident hope and assurance that the seed being quietly sown will germinate and bear good fruit. On the 22nd inst., there was a meeting at which some dozen or fourteen persons were present, to hear an address from the excellent guides of Mr. H. J. Taylor, of Millom. Several of the visitors were among those whose knowledge of the teachings of Spiritualism is very limited, and to these, as well as to those more familiar with spiritual truths, the discourse proved eminently interesting and instructive, being a direct and rational appeal to the common sense and reason of the listeners, none of whom, there is reason to believe, went away without the settled conviction that were the sublime teachings enunciated only carried into daily practice, the results would be to the recipients of these truths, a most certain exaltation and benefit of the individual. One of the most noticeable characteristics of Mr Taylor's guides—and one which has been frequently remarked upon—is the exact measurement they take of the capabilities and needs of the audience they are about to address, and the result is invariably a choice of language and subject peculiarly adapted to the existing surroundings. On this occasion, possibly in view of the fact that there was some few persons present almost entirely in the dark on the subject of spiritualism, the discourse was founded on the 14th chapter of St. John, and embraced the spiritual and other teachings of Jesus, the whole forming a clear, lucid, and intelligent epitome of the "doctrines" held, and the truths sought to be promulgated, by those claiming the honour of being entitled Spiritualists. With regard to Mr Taylor, it may be added that he and his guides are doing a good work at Millom; the latter being no less esteemed as faithful, eloquent teachers of truth, than the former is for his benevolent and amiable qualities, and his courteous and gentlemanly conduct.—W. A.

**HEALING POWER.**—Dear Mr Editor—Would you kindly afford me space to bear testimony to this great and grand gift, as possessed by Mrs S. M. Baldwin, who has recently come from America. While sitting in Quebec Hall, on the 13th inst., a lady came in, asking if Mrs B. was there. I replied she was not, but very probably would be. She then took a seat, and commenced relating the good she had received from Mrs Baldwin's treatment, considering it nothing less than a miracle. She said she had not been able to walk alone for four years, having to use chairs or sticks in the house, and before that evening on which we were speaking together, she could not leave her house without an assistant with her, and that she had ventured, unknown to her companion, to come alone to show her benefactress the good she had received. She reminded me very much of some in the days of the Nazarene in their great joy—spread it all abroad. I did really see gratitude show itself in this case, for she (the lady) did nothing but praise and extol the kindness of her friend, Mrs B., as she had only treated her a few times. My wife has also received very great benefit from her treatment. When Mrs B. first called, she was exceedingly low, and appeared to be sinking in mind and body. I am happy to say she is now cheerful and much stronger. Mrs Baldwin possesses what I call, soul-power. If you sit in her presence long you cannot help feeling refreshed. I consider her a grand healer, and especially for raising the drooping.

50, Crarford Street, W.

J. M. DALE.

**PHENOMENAL.**—On Tuesday evening, August 17th, at the usual seance of the Newcastle society, there were the most startling displays of physical phenomena. The society has adopted the use of luminous paint, which is laid on paper and affixed to the instruments. After the medium (Miss Wood) had been secured in the middle of a rather large circle, and the light was put out, the musical instruments were lifted as high as the ceiling, and carried very briskly around the room, in response to the desires of the members of the circle, who were anxious to try and prove the existence of an intelligence apart from the sitters. The instruments were moved to opposite extremes of the room, then were carried in contrary directions around the circle, touching the sitters by request, concluding by placing the luminous substance close to the face of the sitters. Some of the circle were able to distinguish the features thus reflected. Another experiment was tried and proved most successful, which was the materialising first of a finger and then of a hand. On these being placed over the luminous surface,

the definitions were most strikingly clear. The seance was very interesting. Phenomena were occurring the whole sitting, which lasted about an hour, and the society is to be congratulated on the introduction of the luminous paint to their physical seances.

**BLACKHILL.**—On Sunday last, two exceptionally good meetings were held in the old Presbyterian Chapel at this place. The platform was occupied both afternoon and evening by Mr Lambelle, who delivered two discourses. The services being presided over by Mr H. Burton, of Newcastle. Much interest was evinced by the rather large audiences, who repeatedly expressed their approval of the views of the speaker by rounds of applause. The cause of Spiritualism is young here, but many recruits are being added from the ranks of secularism, and a disposition to investigate the subject is found to prevail. The society is having good physical phenomena.

**MRS. ESPERANCE'S SEANCES.**—Owing to causes unknown the circles have been less powerful during the last week, but a remarkable phenomenon occurred at a private sitting at which I was present. During an invocation, a form stood at the opening of the curtains for a minute or so, and on the prayer being finished commenced to utter a poetic address which was distinctly heard by the medium, but the sitters could only catch a portion of it. It was a history of the earthly life of the spirit. I trust this may occur again with added power and force, so that we may soon receive lectures from these messengers from the spheres beyond. J. HARE.

**NEWCASTLE-ON-TYNE.**—On Sunday Aug. 15, afternoon and evening, the guides of Mr J. C. Wright, of Liverpool, occupied the society's platform; and also on Monday evening. The evening meetings were largely attended, and the speaker spoke with his usual warmth and enthusiasm, and kept the attention of the audience by pointed and instructive discourses.

**MORLEY.**—That indefatigable worker, Mr J. Anmitage, occupied the platform on the 15th inst., and succeeded in maintaining his usual force and clearness of expression to the edification and gratification of his hearers. The meetings here are becoming more interesting and winning numbers gradually.

**HALIFAX.**—The platform of the Institution here was occupied on Sunday week by Mr Howell, of Manchester, in the afternoon; and by Mr Blackburn in the evening. The interest is unabated and many enquiries are made respecting Spiritualism.

## WISDOM:

## THE TRUE GUIDE OF FAITH, HOPE, AND CHARITY.

Faith, erring Faith,

Why didst thou spurn bright "Wisdom's" light?  
To walk in gloom and dark'ning night,  
And spread around the direst woes,  
Till man and man were mortal foes;  
Receive thy radiant sister's hand—  
Together walk and bless the land.

Dream not vain Hope,  
Accept fair Wisdom's proffered aid;  
Thus walk, the false will pile and fade,  
Hope then shall mount the glitt'ring car,  
And lead to realms and worlds afar,  
Brought by thy sister's purer light,  
To blissful joy and calm delight.

Blind Charity;  
The loveliest of thy sisters three,  
Yet errest thou with hand too free,  
We look upon thy works around  
And see that they with woes abound;  
Take Wisdom, then, to guide thy way,  
Thou too shalt reach the realms of day.

W. L. T.

Oh, my conservative friends, who still specially name and struggle to approve yourselves "conservative," would to heaven I could persuade you of this old-world fact, than which fate is not surer. That truth and justice alone are *capable* of being conserved and preserved! The thing which is unjust, which is not according to God's law, will you in a God's universe try to conserve that? It is old, say you? Yes, and the hotter haste ought you, of all others, to be in, to let it grow no older.—Carlyle.

## TERM OF SUBSCRIPTION.

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

## SPECIAL NOTICES.

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

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

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# The Herald of Progress.

FRIDAY, AUGUST 27, 1880.

## PUBLISHER'S ANNOUNCEMENT.

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

## Spiritualism not Irreligious.

The experiences of the past few days have done more to show us the real light in which Spiritualism is viewed by the "unco guid" than years of close observation. We scarcely dreamed that such extravagancies of thought could find room for existence amidst such a display of spiritual knowledge; at a time when the higher aspects of Spiritualism are being showered so plentifully around and upon us; and when a literature subscribed to and written by some eminent of this country and America. Yet it would appear that there is no limit to which a blind prejudice and mal-information may lead the unwary and unthinking part of the population. This has been most strikingly exemplified in a neighbouring town, and by those, too, who profess no restricted share of the virtues and graces. But the time is past when misrepresentation should pass unnoticed, and when even an unpopular movement should be loaded with contumely and reproach. Our only desire in calling attention to this ungracious method of procedure is to place Spiritualism on a fair footing, and to teach our friends and opponents the simple truth, that Spiritualism is not irreligious, but that within it is contained all that is calculated to make men happy here and hereafter.

The immediate circumstance that we desire to call public attention to may be very briefly detailed as follows. Appli-

cation was recently made to the proper authorities of the Borough of Gateshead for the use of the Town Hall for a service in connection with Spiritualism, on which occasion Mrs Richmond was to deliver an oration. The applicants were politely informed that they (the authorities) could not think of granting the hall for Spiritualistic meetings, adding that they were anxious to guard against the profanation of the Sabbath, and that they considered such a service held on a Sunday would be blasphemous, but that they might have the use of the hall on a week night. After some expostulatory remarks by the applicants, who urged that a Spiritualistic service would not profane the Sabbath, they were informed that a meeting must be held to consider the application. In due course, an answer was received to the effect that the hall was engaged for religious purposes, and that they consequently could not have the use of the hall.

What a realm of thought these occurrences present before the mind! Do they not recall the scenes and persecutions that were directed against the primitive church, indeed against all forms of reformatory measures? Would they not indicate that no man should practice any form of belief or adopt any phase of thought opposed to the popular mind? Surely any kind of fanaticism, if we may judge from the action of the Gateshead authorities, is preferable to a calm, rational, and exalted spirituality as proclaimed by Spiritualism, since they have no scruples in allowing the hall for "Salvation Army" gatherings, and the many other questionable forms pursued in *worshipping* God. But what is our Spiritualism? Do we not recognise an Infinite God—the Father, Creator, and Sustainer of this world and countless others? Do we not prove that man is an immortal being, destined to live on through unending years? Do we not maintain that the destiny is formed by the character, and the character from the associations, influences—hereditary and otherwise—and conditions of life in this world? And what more can religion do? Yea—What form of religion can do so much? We believe in taking truth from wherever found; that as space is boundless, so is the truth limitless; that in our present condition we are but stammering on the threshold of the Temple of Knowledge, while its storehouses are wholly unexplored. Would that our friends could see with the eyes of charity, that their hearts were large enough to allow the feelings of others to be exercised like their own, that their minds were broad enough to discern that they might be further removed from the actual truth than those they so unjustly censure.

Spiritualism is the essence of all religions, it is the moral lever that will overturn the world of corruption, and it is the Saviour of the world revealed to the nineteenth century.

### IMPORTANT TO SPIRITUALISTS AND INVESTIGATORS

In our next issue (September 3rd), we intend publishing a most startling account of extraordinary phenomena witnessed at Mrs Esperance's circle on the 4th and 5th inst. On the occasion referred to, plants and flowers grew before the eyes of the sitters. A descriptive article from the pen of W. Oxley, Esq., accompanied by an engraving from a photograph of the plants will relate the astounding facts gathered at these seances.

In addition to this there will also appear "Historical Controls," by A. T. T. P., Notes of Progress, General News, and articles suitable for investigators. We confidently anticipate a large sale, and to prevent disappointment we request secretaries of societies and friends of Spiritualism everywhere to SEND IN THEIR ORDERS EARLY; and we urge upon all to do their utmost in scattering widely this number of the HERALD OF PROGRESS. We will send 100 copies, carriage free, 6/-; 50 copies, 3/3; 12 copies, post free, 1/1. Friends should club together and have a parcel for free distribution; and every society in the country ought to take at least 100 copies. ORDER EARLY.



## THE PHILOSOPHY OF SPIRIT.

BY WILLIAM OXLEY.

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

## THE BHAGAVAT GITA.—SCENE X.

Subject: Yoginism—Celestial Wisdom.

KRISHNA.

Give heed! *Arjun!* while I yet further speak in words of import vast,  
 And which from love to thee, *O valiant one!* and for thy good I breathe.  
 There is not one of *Sura*\* hosts, or any of the *Maharshis*†  
 Who, knowledge of My source possess: for know! before they were,—I am!  
 Of all the angels I am chief! and of the spirits—Master Grand!  
 And those among the human race, who know this truth—that I alone,  
 Am mighty Lord of all the earths, and inmost principle of life  
 That no beginning have—are saved from sin and all iniquity.  
 Of all that forms the states and qualities expressed in human life,  
 As wisdom; and intelligence; and power to form a judgment true;  
 Endurance; and persistency; integrity; serenity;  
 Capacity of feeling joy or grief; which all experience;  
 Ascension o'er all fear and dread; with innocence; and equal mind,  
 The gladsome mirth; sobriety; and kindness which in good delights;  
 The noble and aspiring mind; as well as base ignoble tastes;  
 These,—one and all, their Source and power derive from Me, the Parent Great!  
 The Seven *Maharshis*,‡ and four *Manus*, who gave the law to men on earth,  
 Who rule the hosts of spirits bright,—from whom descend the human race  
 That now on earth existence have,—are outcomes from My central life.  
 All these who truly comprehend this glorious mystic power of Mine,  
 Will, of a truth, unceasing praise and worship offer up to Me.  
 And those who are endowed with wisdom's inner light, this truth to know,  
 That I am Maker of the universe, which doth proceed from Me,  
 In spirit truths, will ever all their thoughts engage, and Me adore;  
 And these wise ones, enlightened by the inner light received from Me,  
 Will always find delight by interchanging thought amongst themselves,  
 And each the other will incite to speak of what My Name implies;  
 They persevere with mind and will, in searching for My truth and love,  
 And these are highly prized by Me, because from love, their service comes;  
 On these, loved ones, I e'er bestow, the gift of wisdom's brilliant light,  
 Which doth to them all science true reveal, and draws them to Myself.  
 Although no change My nature knows, yet, in My loving-kindness great,  
 I cause that Sun to rise, which dissipates all darkness of the mind:  
 This is the glorious light which wisdom's inner lamp illuminates.

\* *Suras*.—An appellative derived from the Sun, and refers to the angels of the Celestial Heavens.

† *Maharshis* are the Angels of the Spiritual Heavens, and the two are best expressed as Angels of Love and Wisdom.

‡ The Seven *Maharshis* and Four *Manus*, refer to the intuitive and reflective faculties of mankind—the seven are celestial and the four are spiritual qualities.

ARJUN.

Thou art the Holy One, Most High! the mansion glorious and superb!  
 And of illuminators grand, Thou art the most distinguish'd one!  
 Of Thee, Almighty Glorious one!—Eternal—Uncreated one!  
 Who was, and art, before all Gods; the *Kishis*|| and the *Devarshis*,  
 Also, the prophet *Narada*, did speak and of Thy coming toll!  
 The *Asita*; and *Devala*; and *Vyasa*; (§Recorder chief)  
 Their testimonies bear to Thee! and now, Thou dost their word confirm,  
 To me, myself, by sound of voice, in what comes forth in words from Thee!  
 And, now, *O beauteous One!* Thy words I do receive as truth divine!  
 Not one of angels great, or yet of spirits bright, I seem, doth know,  
 The mode by which, Thou dost Thy presence manifest in Form, to all;  
 For that, methinks, can only comprehended be by Thee alone!  
 Above mankind, Thou art exalted high!—Thou art the life in all!  
 Of Gods, Thou art—The God! and of the universe—the mighty Lord!  
 O Thou, the Great Mysterious one! it well becometh Thee to tell,  
 Of Truth divine; and of Thy mighty wondrous working power, declare,  
 Which operates, and manifests itself in ev'ry world and sphere!  
 But, tell me now, *O Holy One!* can I, by searching, find out Thee!  
 Or, e'en in inmost thought of mind, canst Thou become revealed to Me?  
 Say Thou! how must I comprehend, this presence now made manifest?  
 O Thou, for whose appearance, mortals long have watched and waited for!  
 Once more, interpret now to me, this wondrous working power of thine?  
 For, from the well of living water, I can never draw too much.

KRISHNA.

So mote it be! I will unfold a part of my celestial form;  
 And shadow forth at greater length, that which alone was spoken of;  
 To this, no limit can be fixed, eternity could not exhaust.  
 Then, know, *Arjun!* I am the central spark of life in all that lives;  
 And in existent things, I am, beginning—middle—end, in all.  
 Among the *Adityas*, (or twelve of solar chiefs) I, *Vishnu*,\* am!  
 Among the luminaries bright that shine, I am *The radiant Sun!*  
 Among the *Maruts* (who the firmament doth rule) am *Marichi*!†  
 Among the stars which form the lunar mansions path, I am *The Moon!*  
 And of the three which form the Holy Word, I am *The Sáina-red!*  
 As chief among the angels of the Sun I am *The Great Indra!*  
 And deep within the human sensuous form, I am (eleventh) *Soul!*  
 And in the human mental faculties, I am, *The Intellect!*  
 Among the *Rudras* (five who rule in nature's realm), I, *Siva am!*  
 Among the *Yakshas* (who the earth doth cause to yield), I'm *Kucera!*  
 Among *Vasus* (the eight who cause phenomena), I am, *Parak!*  
 And in the region where the mountain peaks shoot up, I am *Meru!*

|| *Rishis*, *Devarshis* and *Narada*, the three orders of intelligences in the spheres. *Asita*, *Devala* and *Vyasa*, the three orders of mankind on earth who receive their life-thoughts from the others.—See Comments.

§ All sentences in brackets are additions of my own to aid the reader in understanding the meaning of the terms used.

\* *Vishnu*.—The second of the Ancient Indian Trinity, which were *Brahma*, *Vishnu* and *Siva*, the first conceivable form of Godhead, expressing the creative, sustaining, and changing power of the Infinite One. The Christian Trinity of Father, Son and Holy Ghost is taken from this, and in their internal sense mean the same thing.—See Comments.

† *Marichi* is one of the eight points in the astro-masonic system of Ancient India.

And know! *O Pritha's Son!* that chief of adepts and hierophants  
Who minister and teach in sacred rites, I am, *Vrihaspati!*  
And of the chiefs who lead the armies to the fight, I am, *Skanda!*  
Among the waters that in mass collect, I am, *The Ocean Great!*  
In forms of sounds, that words assume, I am, *The Sacred Mystic*  
*Om!*

Amidst the forms in worship used by men, I am, *The Silent*  
*Prayer!*

And chief among immovables, I am, the mountain *Himálay!*  
Among all trees, which typify the Man, I am, *The Sacred Fig!*  
Of *Devarshis*, (the Mighty Messengers) I am, *The Návala!*  
Of *Gandharvas*, (who lead the heavenly choirs), I am *Chitravatha!*  
Among the Prophets, who My coming did foretell,—*The Kapila!*  
And know, among the horses as described by ancient seers, I am,  
*Uchchraishravas* (one of fourteen) who had his birth, when Ocean  
vast

In travail was,—he rose therefrom in grandeur from the watery  
deep.

Among the elephants, (on which Great Indra rides,)—*Aivata!*  
Of men in mortal and immortal form,—of all, I am, *The King!*  
Among the weapons used by Mighty Powers, I am *The Thunder-*  
*bolt!*

Among the Kine, that bring forth young, I am, prolific, *Kámabok!*  
Among the Cupids who the amorous joys incite, I am,—*Kándarp!*  
I am *Vásuki!* chief among the thousand ones of serpent tribe.  
I am the *Ananta!* among the constellations of the skies.

Among the outbirths from the watery deep—*Veruna!* chief  
of all.

And chief among ancestral spirit's forms, I am, *Argaman!*  
Of those whose office is to rule, and evil hold in check—*Yama!*  
And, I am *Praháda!* the chief of those who tried to seize the  
rule

And scale the heavens, but were cast down to nether regions  
dark and weird.

Among euphonious melodies, produced in pleasing tones, am,—  
*Time!*

Among the animals, I am the king of beasts, *The Lion brave!*  
Among the beauteous feathered tribes, the sacred bird, *Váinatya!*  
And chief among the winds that purify the air, I *Pawan,* am,  
And *Káma!* chief of those who vanquished all the demon hosts  
in war.

Among the Zodiacal signs, *Makara!* that *Varuna* rides.  
And of celestial river streams, I *Ganga,* am, of mountain birth.  
And know, *Arjun!* I am beginning, middle, end of all that is.  
And *Adhya,* the Science chief, which to the glorious sun relates.  
I am, *Ovation!* in the forms of sound of speech by human voice.  
In Alphabets, *The Vowel A!* and *Dvandva!* in poetic terms.

And *Time!* I am evolving in the cycle of Eternity!  
I also watch on every side, because I am *Sustainer* chief.  
And *Death!* I am, that misses none, but comes to all alike.  
And *Birth!* to those about to come, and *Resurrection,* yet to be.  
Among the words that, what is feminine in quality, express—  
As *Fame!* and *Fortune!* *Mem'ry!* *Prudence!* *Eloquence!* and  
*Endurance!*

And *Meditation!* all, I am. In melodies,—*Vrihatsama!*  
And, *Gaytri!* in the harmonies, as chanted in the sacred rites.  
Of months,—*Margashirsha!* that ushers in another year of time.  
I am *Vasanta!* in the seasons known as flowery Spring.  
In all deceptive action fraudulent, I am, *Uncertainty!*  
I am the *Splendour!* in whatever shines with lustrous brilliancy.  
And *Triumph!*—*Industry!* I am. And *Essence!* in existencies.  
Among *Avatars* of the Great *Vrishni,* I am, *Vasudera!*  
(Which name applies to one of ten, and father, son, includeth  
both.)

Among the worldly wealth despising ones, I am, *Arjun!* (thyself)  
And of Recorders who the truth arrange in form, *The Vyasa!*  
Among the learned teachers wise, I am, the Prophet *Ushanes!*  
I am *The Kól,* chastisers use. And *Policy!* that conquest wins.  
Among the sacred things mysterious and unknown, I *Silence!* am.  
Also, I am, the *Knowledge!* which doth form the wisdom of the  
wise.

And more! I am *Vitality!* and seed from which all germinates.  
Not one of all existent things, inanimate or animate,  
Can such existence have, in form or shape, apart from Me, *Arjun!*  
In short! there is no end to my supernal qualities and powers.  
And these, that I narrate to thee in words, *O Vexer of thy foes!*  
Are only parts to illustrate My mighty and transcendent Form.

But some there are who have received, and been endowed with  
portion small,

Of power, in some degree, like Mine, and have thereby  
distinguish'd been;

But know, *Arjun!* all such do shine by means of light they draw  
from me.

And now, what is the sum of all this wisdom manifest to thee?  
Learn this! 'Twas I, alone, who founded and establish'd earths  
in space:

To each I did appoint their course, and bound them to My  
Sovereign away:

This having done, I from my labours ceased, and now! I take my  
rest!

(The comments will appear in our next.—Ed.)

#### HINTS TO SPIRITUALISTS AND INVESTIGATORS.

There seems to be no lack of evidence in favour of the occur-  
rence of phenomena denominated Spiritual, if it be possible to  
form any opinion from the numerous pamphlets and publica-  
tions devoted to their dissemination, though, it is to be feared,  
judging from the absence of a reasonable cross-examination of  
the testimony volunteered, there is not that regard paid to  
quality so much as to the quantity of evidence, and that very  
much of the testimony now being sown broadcast will sooner or  
later require to be largely discounted.

It cannot be doubted, if the senses are approximately reliable  
avenues of information, and if any confidence may be placed in  
human testimony, that phenomena *not producible through human*  
*agency,* apparently occur at seances, and that their occurrence  
cannot be explained in the present state of our knowledge. While  
this much may be unreservedly admitted, it should at the same  
time be remembered that there is—we won't say impassable—a  
deep and wide gulph between the living and the dead, which  
witnesses of occult phenomena would do well to try first to bot-  
tom or bridge, before falling back on an unknown cause in ex-  
planation of a series of strange effects they may have observed.

In a court of law, the witness of every day occurrence, is re-  
quired to testify to what he knows *only*—unmixed with any  
opinions or beliefs. Experience has fully demonstrated the  
soundness and necessity for such a restriction and limitation—  
as anyone may verify for themselves if they will watch the eluci-  
dation of the simplest of cases transpiring in our law courts, and  
if such care is found requisite in the daily and easily verifiable  
phenomena around us, how much more highly necessary, even  
obligatory is it, on the part of the observer of uncommon occur-  
rences to restrict his reports to matters of fact only.  
They will speak for themselves more forcibly if freed from so  
much colouring matter so frequently used no doubt with the best  
intention to invest the facts with importance, which, however,  
only impair rather than add to their value.

To bear testimony when called on is a highly important duty,  
and he who evades or shirks the responsibility, however irksome  
it may be, is not only false to himself, but is, in a corresponding  
degree, untrue to others; but if duty's call be never so imperious,  
the witness is equally bound to eliminate from the question of  
fact all matters of opinion however sound he may consider them,  
and if he would have his word relied on, and his opinions, grow-  
ing out of his unique experiences, respected, he will rigidly  
adhere to such reasonable limitations.

There is another matter it would be well for us to consider, as  
it is alleged modern Spiritualism demonstrates a life beyond the  
grave, and it is, that those who are so sure of this should exercise  
more patience towards the sceptical and unbelieving, for whom  
*this gospel is designedly intended,* rather than, as too frequently is  
the case, exclude them by raising obstacles in their way of  
obtaining opportunities said to afford such conclusive evidences  
of a future existence. We have not learned the right method of  
investigation even yet, if we fret under the more exacting  
conditions of the Sceptic, and sooner or later if we refuse com-  
pliance with them, the cloud castles we are living in will evapo-  
rate, and we shall waken up to realize the fact that fear of and  
not love for the truth, as it actually is stripped of all our crude  
conceptions, has been controlling and propelling us.

Many of us have forsaken the faith of our forefathers because  
of the inadequate evidence and its inability to stimulate our



faith, and in this act we confessedly claim to believe so far as the facts warrant us. The church describes such conduct as infidel, and, in self-defence, we reply that the charge of infidelity is unjust; but straightway, forsooth, we commit the church's mistake as far as we have the power (which, fortunately, is not great, else it is impossible to say how much mischief we might commit) by looking askance at and forbidding sceptics an entrance to our seances.

I have given evidence of my deep interest in the investigation of alleged spiritual phenomena, which those who know me best will not for a moment doubt, and I would not yield to any in an increasing interest in this subject; I, however, maintain there is not that respect paid to the more cautious or careful methods frequently suggested (but very rarely adopted) by the honest sceptic, of whom we are so timorously apprehensive, the wonder is that he has borne our suspicions so meekly and so long.

The facts which occur are really so antecedently improbable that we cannot, by making access to circles easier, procure them a lodgement in too many minds; nor need we fear a hostile criticism refining away the truth they may unfold; but if we avoid a tilt with our supposed foes, the sceptics, we may be constituted an authority of Spiritualism, but it will only be so among the ignorant. We will certainly grow one-sided in our search for truth and give birth to credulity, and the harm it does—as expressed by an eminent writer lately deceased—"is not confined to the fostering of a credulous character in others, and consequent support of false beliefs." Habitual want of care about what I believe leads to habitual want of care in others about the truth of what is told me. Men speak the truth to one another when each reveres the truth in his own mind and in the other's mind, but how shall my friend revere the truth in my mind when I myself am careless about it, when I believe things because I want to believe them, and because they are comforting and pleasant. Will he not learn to cry peace to me when there is no peace? By such a course I shall surround myself with a thick atmosphere of falsehood and fraud, and in that I must live.

It may matter little to me in my cloud castle of sweet illusions and darling lies, but it matters much to MAN that I have made my neighbour ready to deceive.

VERITAS.

## General News.

Mr Matthews will complete his engagement with the Newcastle Society on Sunday next by giving illustrations of trance, tests, and clairvoyance. All those who are wishful to hear Mr Matthews must do so either on Saturday, at 8 p.m., or on Sunday, at 6:30, as this will positively be his last appearance in the north prior to his departure for the United States.

It is now definitely arranged that Mr Matthews will leave England about the latter part of September or beginning of October for the United States. After completing his engagement with the Newcastle Society he will journey southward, and societies desirous of securing his services prior to his departure are requested to communicate at once as the time is limited. Address 22, Bromley Street, Nab Wood, Saltaire, Yorks.

Mr E. A. Barker, the enterprising manager of the Crystal Palace and Aquarium, Tynemouth, and by whom an interesting article was written and which appeared in our issue of the 13th inst., is drawing crowds of people to that popular place of resort. And those who seek entertainment of a high-class character, combined with a mouthful of fresh air, are recommended to avail themselves of the advantages for these necessaries possessed by the Tynemouth Aquarium.

We have just received Part I. of "Echoes from the Summer Land," a series of discourses delivered through the mediumship of Mr De Main, one of which appeared in No. 2 of the *Herald of Progress*. They are recorded by Mr C. G. Oyston, and are most valuable for the information they contain. They are issued at 1d. each part, to be had from Mr C. G. Oyston, Hunwick, Willington, Co. Durham, or from this office. We can supply one dozen copies (post free), 9d.

The special attention of north-country Spiritualists is directed to the fact that Mrs Richmond will deliver four orations in

Gateshead and Newcastle. On Sunday, in the Temperance Hall, High Street, Gateshead; service to commence at 6:30. Admission free. Collections at the close. Also, on Monday, Tuesday, and Wednesday evenings in the Lecture Hall, Nelson Street, Newcastle, concluding each evening with an impromptu poem. Chair to be taken at 8 p.m. Further particulars will be found in our advertising columns.

WEST PELTON.—The Spiritualists of this place and district are respectfully informed that a committee meeting will be held at the house of Mr Thos. Cook, 13, Grange Villa, West Pelton, on Wednesday evening, Sept. 1st, and be continued every fortnight. These meetings are to take into consideration the advisability of opening the Co-operative Hall every alternate Sunday for services in connection with Spiritualism, and a cordial invitation is extended to all Spiritualists to help the work, as the expense is too much for the West Pelton friends to meet unaided.—GEORGE CARR, Sec.

A friend of Spiritualism and an admirer of Mr Matthews' mediumship suggests that some acknowledgment of Mr Matthews' services for Spiritualism should be rendered him before he leaves the North, and says the only way left now is to give him the collections taken on Sunday evening next. This is a question that must be left for the committee of the society to decide; but we do most heartily concur in the sentiments of our correspondent "that there is no medium more worthy than our friend Mr Matthews;" and hope the expressions of confidence and respect will assume a practical form before he leaves the country.

BAZAAR AT GATESHEAD.—Under the auspices of the Gateshead Spiritualist Society, a bazaar and concert will be held in the Temperance Hall, High Street, to-morrow (Saturday). The bazaar will be opened by Mrs Tappan Richmond at 2:30, and the concert, for which an excellent programme has been provided, will commence at 7:30. Refreshments will be provided at moderate charges. Tickets to bazaar and concert, 1s.; concert only, 6d.; may be had at the door. Children half-price. Friends of the cause are invited to use their endeavours in making the bazaar and concert a complete success.

QUEBEC HALL.—On Sunday evening next, Mr Iver Mac Donnell will discourse on "Evil Spirit Possession under Alcoholic Conditions," to commence at 7 p.m. prompt. On Monday, the 30th, at 8 p.m., Mrs Olive will give a Healing Seance for the benefit of the society's funds. Mrs Olive's seance I feel sure needs no comment. On Tuesday, the 31st, Mr C. W. Pearce will lecture on "Some of the Spiritual Truths embodied in the Great Pyramids of Egypt." Every Friday, at 8 o'clock, friendly or social gatherings.—25, Great Quebec Street, Marylebone Road, London.

A new singing book, entitled "Spiritual Harmonies," compiled by Dr. J. M. Peebles, has just been issued by Messrs. Colby and Rich, of Boston. It contains nearly 100 hymns and songs suitable for seances, social circles, and congregational singing, besides "Funeral Readings," appropriate for infants, children, and the aged. It is to be hoped that English Spiritualists will seek to introduce this production to their meetings, as those familiar with Spiritualistic services must be struck with the necessity there exists for improved singing and a superior collection of appropriate hymns. It is sold in America for 10d., paper covers, and 1s., boards.

LIVERPOOL.—We have organized a society called the "Society for the free distribution of Spiritual literature" in connection with the Grosvenor Street Spiritualist Society, Manchester. There are already a good number of members enrolled who contribute from sixpence per month and upwards to the funds, for the purpose of purchasing Spiritual literature for free distribution by members appointed, who take certain districts. A stamp has been kindly presented to the society, so that each paper, pamphlet, tract, or leaflet is stamped before distribution, so that enquirers may learn where to gain further knowledge of the truths of Spiritualism, and to have the light of a future state more clearly revealed. Should any of your readers feel desirous of assisting us in our earnest endeavours to spread the truth, we shall be most happy to receive their names. All subscriptions and donations will be gladly received by Miss H. Blundell, Summer Villas, Stretford Road, Manchester (treasurer). Parcels of Spiritual literature will also be thankfully received from any kind friend desirous of assisting the cause.—W. T. BRAHAM, secretary.

## 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.

E. W. WALLIS AND "THE REV. HOWARD."

To the Editor of the Herald of Progress.

DEAR SIR,—A kind friend has sent me your issue of the 13th inst., in which Mr Wallis has been jotting myself. Mr Wallis has a right to write what pleases him, but he should take the trouble to ascertain the nature of what he sends to your paper. I never wanted one penny from the proposed debate with Mr. Morse, as many of your readers know. I only wanted my committee to have the liberty to do what they liked with their share of the proceeds, and Mr Morse's committee the same; and I declared, again and again, that one penny should never go into my own pocket.

The gentleman who challenged me at Barrow, did not come up to time. He waited till the discussion after my lecture was over, and then asked me to meet him in debate. That was the Monday night, and I said that I was staying in town till Saturday, I would meet him on any night up to then. There was, however, a shuffling away, so that nothing was done. I afterwards got a letter from the gentleman, and when I found that he could not spell spiritualism and challenge rightly—he spelling the first "spiritualism," and the second "challance,"—I took no more notice of him. I have his letter yet, and will send it you, if you will publish it as it is. Two men waited upon me to arrange for the discussion; but I told them that I could not come all the way from Willington, and leave my work, unless they would bring a representative man. All your readers will see the reasonableness of this, I think. I never treated Spiritualism as a dead thing. If I did not believe that it was powerful for evil I should never trouble with it. If Mr E. W. Wallis thinks that I am a coward, he had better challenge me himself; and then, perhaps, he will find me bold enough. I cannot, however, undertake to debate with every man who is bold enough to challenge me. Having debated so much, I think my spurs have been won; and, therefore, I refuse to meet anyone but an acknowledged leader.

I have investigated as honestly as any man, and have seen nothing to convince anyone of the spirit theory. For years, I have been looking sincerely into the matter, in vain; and if Mr E. W. Wallis, instead of retailing gossip, will come and give me evidence, I will thank him, and repay him for his trouble. For God's sake let us be honest truth-seekers and truthspeakers, and loyal to those principles which we know to rest in fact and not fancy.—I am, yours truly, W. W. HOWARD.

To the Editor of the Herald of Progress.

Dear Sir,—As you have offered to open your pages for the discussion of the subject of a National Organization of Spiritualists, I offer the following:—You will be aware that an organization was established at Liverpool, in 1873, called the "National Association of Spiritualists," afterwards changed to the "British National Association of Spiritualists." This association, as you will perceive from a letter I have addressed to that body this year, has not sustained its character, or carried out in any way the original intentions of its founders. A copy of the above-named letter is appended below, which I wish you to insert, and which will explain my views upon the subject.

"To the President and Council of the British National Association of Spiritualists."

"Mr President,—Not being able to attend the annual general meeting to be held at Great Russell street, on Tuesday evening first, as a member of the council I wish to write some remarks for your consideration, and offer some suggestions, with a view to make the B. N. A. S., a greater success.

Holding the opinion that I do, that the association has ceased to be national, and that its original intention has been frustrated and diverted from the purpose of its founders. I account for this by the manner in which things were managed at the first council meeting held in London after the conference of 1873. Although there were minutes of that conference properly written out, and brought to London and laid on the council table, they were never read, but a code of rules or regulations had been got up by some one in London, and adopted by the meeting; however, I left the minutes with the then secretary, Mr Blyton, who afterwards sealed them up and sent them back to me at Liverpool. At the conference held in London in 1874, a dispute having arisen, when Dr Clark, myself, and others, objected to the manner in which the original design of the Liverpool conference had been frustrated, by other motives introduced and projects initiated during the year, by the council who met to carry out the intentions of that assembly. The association seemed then to be drifting into a centralized

London body, and every year has confirmed me in this belief, and this is the opinion of all provincial Spiritualists. The name of the association is a misnomer, it has no affiliation with any other society that I am aware of; it is a sorrowful alienation, and kept in the background at the offices in Great Russell Street, London, with a paid secretary 'to introduce strangers and others to see the great rented house in which is a reading room and library, and to give information for terms for seances.'

The original intention set on foot by the originators of the B. N. A., and which brought together the greatest representative body ever known among Spiritualists, and which was afterwards perverted or never understood by the London Spiritualists, has never as yet been come at, nor never will, as long as the fossilising influence goes on in London. The British National Association belongs to the whole country, and not to a few elect residents in the city of London, who may pay an extra subscription for the privilege. I do not fail to think that good may come out of the association yet. I have hopes that all may be revised, and that it may become a great power in the land. Let it be given into the hands of the provincial Spiritualists, and let there be a British National Conference outside of London, invite delegates from all local bodies, and let there be an overhauling of the whole system. Until this is done, the British National will excite no interest in the nation, but will recede into its own insignificance.

Newcastle-on-Tyne, the city of Manchester, or the city of Liverpool, either of which would be suitable localities. I find from observation and coming in contact with Spiritualists in the provinces, that there is a great desire for a real national unity.—Yours respectfully,

JOHN CHAPMAN.

10, Dunkeld street, Liverpool, May 17th, 1880.

—:O—O—

To the Editor of the Herald of Progress.

We, the Spiritualists of West Pelton, think the time has arrived when an organization should be established between the two counties of Durham and Northumberland. Therefore, we suggest that a conference be held in Newcastle at the earliest period, to establish an organization between the two counties of Durham and Northumberland, and that Newcastle be the central place. And we would further suggest that our Newcastle friends call a conference of Spiritualists to meet as early as possible. On behalf of the committee, yours faithfully, GEORGE CARR, Secretary.

### "HISTORICAL CONTROLS."

Will "A.T.T.P.," the recorder of the sayings and doings of these, kindly satisfy the mind of the writer, and at the same time, perhaps, the minds of many more beside, by answering one or two queries, having reference to the condition, quality, &c., of this rather puzzling phase of mediumship, as displayed by the sensitive with whom he sits?

Before putting the questions, however, the remark may be permitted, that the laws of psychological affection and control are not by any means yet wholly understood by the great bulk of Spiritualists; consequently, many false notions and intellectual crudities pass current, and are accepted as the coin of actual fact and knowledge. Over and above this, many who are intelligently and laboriously investigating these laws and their manifestations are often at a loss how to dispose of certain phenomena,—in what manner to explain their occurrence, and their source or cause. Mediums there are who, becoming entranced, give utterance to expressions which are taken by those listening to them as *bona fide* communications from the "disembodied," but which are no other than the expressed thoughts of the most positive mind or minds among the audience. This is a well ascertained fact.

The queries are as follows:—

1. Can A.T.T.P. call to mind a case wherein his medium was controlled by an intelligence of whose name and history he (A.T.T.P.) had had no previous knowledge whatsoever?
2. Did the medium ever sit to be controlled in the company of any one else as recorder in the absence of A.T.T.P.; and on such occasion was the control as successful, or as "historical" as usual?
3. Have statements ever been made, *anecdotal and personal*, by any "historical control" of which the recorder was previously absolutely ignorant? and have such been verified at any subsequent time?

A.T.T.P., will greatly favour by replying to the above querier. His querist only wishes to be as satisfied with the objective validity of these "controls" as he is with the honesty and single-mindedness of their "Recorder."

QUEERO.



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LONDON: THOMAS BLYTON, 53, SIGDON ROAD, DALTON, E.

**LIST OF SOCIETIES.**

The following list of societies are inserted *free of charge* for the convenience of Spiritualists visiting other towns. And that it may be useful and reliable, we request Secretaries and others to furnish us with their names and addresses, and to notify us of any alteration being made of Secretaries or places of meeting:—

- Cambridge Association of Investigators into Spiritualism. 7, Fitzroy Street. Mr. James Harpley, Secretary.
- Cardiff Free Library and Meeting Room. 157, Bute Road, Cardiff. Mr. George Sadler, Manager.
- Darlington. Mr. J. Hodge's Rooms, High Northgate.
- Derby Psychological Society. Temperance Hall, Curzon Street, Derby. Mr. J. Mayle, Hon. Sec., 133, Parliament Street, Derby.
- Great Yarmouth Association of Investigators into Spiritualism, 3, Waterpark Terrace, Southtown Road. Mr. R. B. Dale, Secretary.
- Hull and East Riding of Yorkshire Association of Spiritualists for Inquirers. 2, Caroline Street, Hull.
- Keighley Lyceum. 51, Worth Terrace, Keighley. Mr. A. Morrell, Secretary.
- Midland District Spiritualists' Committee. Mr. Farnsworth, Crosby Street, Derby, Hon. Secretary.
- Millom Society of Spiritualists. Holborn Hill, Millom, Cumberland. Mr. J. E. Sharp, Secretary.
- Otham Society of Spiritualists. Psychological Meeting Room, 186, Union Street. Mr. T. Kershaw, Secretary, 8, High Street.
- Roche Dale Spiritualist Society. Mr. L. Firth, Secretary, 16, Equitable Street.

*Newcastle-on-Tyne Spiritual Evidence Society,*  
3, WEIR'S COURT, NEWGATE STREET.

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

**LECTURES FOR AUGUST.**

Sunday, August 29 ..... Mr Matthews..... at 6:30 p.m.  
Admission free. A collection to defray expenses.

**WEEKLY SEANCES AND MEETINGS.**

Sunday, Seance, 10:30 a.m.... "Form Manifestations," Miss C. E. Wood  
Tuesday, Seance, 8 p.m.... "Physical Manifestations," Miss C. E. Wood  
Wednesday, 8 p.m.... Class for Inspirational and Devotional Spiritualism  
Thursday, Seance, 8 p.m.... "Form Manifestations," ...Miss C. E. Wood  
Friday, at 8 p.m. .... Private Circle  
Saturday, 8 p.m.... Developing Circles for Members and Friends (free)

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming; and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

*Gateshead Spiritual Society.*

Sunday Services, Temperance Hall, High Street, Gateshead.  
Mrs Richmond at 6:30 p.m.

*Ashington Spiritual Society.*

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

*Excelsior Society of Spiritualists.*

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

*Lancashire District Committee.*

Plan of Speakers for August.

**LIVERPOOL.**

At 11:30 and 6:30.

Sunday, August 29 ..... Mr J. C. Wright

**NEW MILLS.**

Sunday, 29, at 6:30 p.m..... Local Speaker

**HOLLOWAY.**

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

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

*Liverpool Psychological Society.*

Perth Hall, Perth-street, West Derby-road.

Services every Sunday—Morning, 11 o'clock; Evening 6:30  
Monday Evenings, 8 o'clock.

H. Morris, Hon. Sec., 35, Cobden-street, Everton-road.

*Glasgow Association of Spiritualists.*

164, Trongate.

President: J. Walker, Esq. Vice President: Mr. J. Robertson.

Hon. Sec.: Mr. J. McG. Munro, 33, Daisy Street, Govanhill.

The appointments to the platform on the Sunday evenings of August are as follows:—

Sunday, 29, at 6:30 p.m....Mr John Griffin

Sunday morning meetings are also held, commencing at 11:30, at which Readings from the spiritual teachers of humanity are given and discussed.

Children's Lyceum, conducted by Mr James Robertson, V.P., every Sunday at 2 p.m.

*Great Yarmouth Association of Investigators into Spiritualism.*

Secretary, Mr. R. R. Dale, 3, Waterpark Terrace, Southtown Road, Great Yarmouth.

Sundays.—Instructive Seances, at which Discourses are delivered.

Tuesdays.—Investigators' Seance. | Thursdays—Development Seance

*British National Association of Spiritualists.*

38, Great Russell Street, Bloomsbury, W.C.

Secretary, Miss C. A. Burke.

*South London Meetings.*

8, Bournemouth Road, Rye Lane, Peckham, S.E.

Wednesdays ..... Seance at 7:30 for 8 prompt. Address, R., as above.

Contributions voluntary.

Seances also on Sundays, occasionally, by arrangement.

*Manchester Association of Spiritualists.*

Temperance Hall, Grosvenor Street.

Sunday Afternoon, 2:30.

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

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

*Plan of Speakers for August.*

Sunday, 29.....Mr E. W. Wallis

A meeting is held every Wednesday evening at 7:30 p.m., when trance discourses are delivered. Medium, Miss E. A. Hall.

*Manchester and Salford Spiritualists' Society.*

268, Chapel Street, Salford, Manchester.

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

Public Meetings every Sunday evening at 6:30 prompt.

Sunday 29.....Mr Wallis, Nottingham

*Walsall Spiritual Society.*

1, Exchange Buildings, High Street, Walsall.

Secretary, Mr. Thos. Blinkhorn, 16, George Street, Walsall.

Sundays, at 11 a.m....Meetings for conversation.

„ at 6:30 p.m...Trance Addresses. Collection at close.

Mondays, at 8 p.m....Public Seance. Non-Members, 3d.

Tuesdays, do. ....Development Circle. Members only.

Wednesdays, do. ....Physical Phenomena. Members only.

*Leicester Spiritualists' Society.*

Lecture Room, Silver Street.)

Sec., Mr. Wightman, 56, Cranbourne Street, Leicester.

Sundays, Public Services, 11 a.m. and 6 p.m.

Thursdays, for Members only, 8 p.m.

*Cardiff Spiritual Society.*

Heathfield House, 1, West Luton Place, Cardiff.

President—Mr. Rees Lewis. Hon. Sec.—Mr. A. J. Smart.

Sundays.....Public meetings, at 6:30 p.m.

Wednesdays.....Developing Circle.

Thursdays.....Materialisation, for Physical Manifestations.

(For Members.)

**Yorkshire District Committee.***President* : Mr. B. Leas. *Vice-President* : Mr. R. Jarris.*Auditor* : Mr. Owen, Leeds.*Secretary* : Mr. C. Poole, 28, Park Street, Barkerend Road, Bradford.*Plan of Speakers for August.***BRADFORD.**

(Spiritualist Church, Charlotte Street, Manchester Road at 2.30 &amp; 6 p.m.)

Sec., R. Jarvis, 30, Paisley Street

August 29...Mr Armitage, 2.30; Mrs Illingworth, 6.

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

Sec. Mr. Smith, Garnett Street, Bradford.

August 29...Local Speaker

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2.30 &amp; 6 p.m.)

Sec., C. Poole, 28, Park Street.

August 29...Local Speaker

**HALIFAX.**

(Spiritual Institution, Peneock Yard, Union Street, at 2.30 and 6 p.m.)

Sec., Mr. Chas. Appleyard, 6, Albert St., Gibbet St.

August 29...Mrs Dobson, Bailey Carr

**ROVERBY-BRIDGE.**

(Spiritualist Progressive Lyceum, Hollins Lane, at 6.30).

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

August 29...Mr Armitage

**BATLEY CARR.**

(Batley Carr Association, Town Street, at 6.30 p.m.)

Sec., Mr. J. Armitage.

August 29...Mrs Hollings, Churwell

**OSSETT.**

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

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

August 29...Mrs Jarvis, Bradford

The Sunday Afternoon Services are discontinued.

**MORLEY.**

(Spiritual Mission Room, Church Street, at 2.30 and 6 p.m.)

Sec., Mr. Jos. Ward, Cross Hall.

August 29...Mr A. D. Wilson, Halifax

**BINGLEY.**

(Ante-Room, Odd-Fellows' Hall, at 2.30 and 6 p.m.)

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

August 29...Local Speaker

**Nottingham Association of Spiritualists.***President* : A. S. Bradshaw, Esq. *Treasurer* : Mrs. Palmer.*Hon. Sec.* : Mr. Yates, 39, Lower Talbot Street, Nottingham.**MEETINGS ARE HELD AS FOLLOWS.**

On Sunday morning at 10.45 a Circle for Development.

Sunday evening at 6.30, Public Trance and Normal Addresses are given.

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

**Hackney Spiritual Evidence Society.**

6, Field View Terrace, London Fields, E. Mr. C. R. Williams, Manager

Sundays, at 6.30 for 7 p.m. Tuesdays and Thursdays, at 8 p.m.—

Seance for Materialisation or Form Manifestations.

Wednesdays, at 8 p.m.—Dark Experimental Seance. Spiritualists only,

or by introduction.

Mondays and Saturdays, at 8 p.m.—Inquirers' Seance for Experiment

in Mesmerism, Clairvoyance, and Physical Mediumship.

**Marylebone Progressive Institute and Spiritual Evidence Society.**

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

Sec., Mr. J. M. Dale.

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

Tuesday evenings, Lecture at 8 p.m.

Wednesday evenings, Members' Seance, at 8.30.

Saturday evening, public Seance. Mrs Treadwell, medium. Admission 6d

**MR. J. J. MORSE'S APPOINTMENTS.**

LONDON.—Sunday, August 29th—

Goswell Hall—subject, "Impersonal Spiritualism," 6.30 p.m.

NEWCASTLE.—September 5 and 6.

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Newington, London, N.

**MR. E. W. WALLIS' APPOINTMENTS.**

Manchester, Aug. 29th, Grosvenor

Street Temperance Hall, at 2.30;

268, Chapel St., Salford, at 6.30.

30th—Happy Evening Entertainment

Nottingham, Sept. 5th and 6th.

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