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Gerald of Progress

A WEEKLY JOURNAL

DEVOTED TO THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM.

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

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THE THREE FROG SPIRITS.

A REPLY TO THE "CHRISTIAN HERALD."

By the Editor.

Under the above curious title the *Christian Herald* of September 8th undertakes to enlighten its readers upon the subject of Spiritualism, and defines it to be "the first spirit of anti-Christian infidelity" emanating from Satan, and that it is "nothing else than revived sorcery, necromancy and demonology."

With a conception and masterly knowledge of all prophecy the article in question goes on to say, "That Spiritualism had been foretold, and its power foreshadowed in the Revelations of St. John on Patmos. In order, therefore, to test the correctness of such an opinion, let us for a short while review the evidence in favour of the prophetic value of the writings cited as authority for this assertion."

The most learned amongst commentators are of opinion that the Revelations of John are founded on the books of Enoch and Daniel. Desprey says, "The author of the Apocalypse takes his historical conception of the Pagan Empire arising brute-like out of the sea; his vision of the Son of Man; his Being of the fierce countenance; his Michael the great prince, the guardian angel of the sacred Hebrew nation; his resurrection, judgment, and kingdom of God, from Daniel." "Both books," he observes "appear to have been written under circumstances of persecution for conscience sake. In the one there is a time of trouble, such as there never was since there was a nation, even to that same time; in the other there is the hour of temptation which shall come upon all the world, to try them that dwell upon the earth! The one speaks of many who 'shall be purified and made white and tried,' and the other of the souls of white-robed martyrs crying under the altar for vengeance. These persecutions endure, according to Daniel, for 'a time times and a half,' 'a thousand two hundred and ninety days' being also mentioned, while the periods in the Apocalypse are 'a time, times and half a time,' and 'a thousand, two hundred and three-score days.' The angelic messenger of Daniel is described as clothed in linen, girded with gold, with eyes as lamps of fire, feet like polished brass, and a voice like that of a multitude, on seeing whom Daniel fell on his face; particulars all adopted by the author of the Apocalypse for the Son of Man at whose feet he fell. The personage in Daniel stands on the waters of the rivers, and raising his hands swears that the period shall be for a time, times, and a half; while an angel in the Apocalypse, standing upon the sea, and lifting up his hand, swears that time shall be no longer. Many other resemblances follow, presenting such an amount of 'verbal imitation' as to make one book a 'transcript' of the other."

It needs but little reflection and comparison, therefore, to discover that the judgment on Babylon in the Apocalypse though

applied to other nations than the ancient capital of Chaldea, is expressed in terms so similar that little doubt remains as to their having been taken from Isaiah and Jeremiah.

Space will not permit an enumeration of the several parts where the Revelations are almost word for word with those in Isaiah and Jeremiah; but from what has been advanced it will be evident that the Apocalypse cannot be claimed as an independent record, and that the whole of its supposed prophecies have been derived from other sources, many of them wholly unauthenticated. And when we reflect that the Apocalypse was not regarded as an inspired production in the earlier ages of Christianity, that much dissatisfaction prevailed on its admission to the canon of the Scripture, we may safely dismiss the idea that it prophesies the advent of Spiritualism as an evil power.

Again the language of the Apocalypse shows that the events which it predicted were soon to come to pass. In the first verse we read, "The Revelation of Jesus Christ which God gave unto Him to show unto His servants things which must *shortly* come to pass." The concluding words as recorded in chap. xxii. 6 convey the same idea. "These sayings are faithful and true: and the Lord God of the holy prophets sent His holy angel to show unto His servant the things which *shortly* must be done." Surely if words have any meaning, they mean that the prophetic utterances would be realised by the generations then living, and to whom they were addressed, and not any indefinite age or generation. So much for the prophecy.

Not content with arraying the prophecies against Spiritualism, the writer proceeds to say that, "Its mediums are possessed by demons in much the same way, although not generally in so violent a form, as the demoniacs mentioned in the Gospels, out of whom our Lord ejected the unclean spirits." Has the worthy editor witnessed mediums under "control"? Does he know the difference between entrancement, inspiration, and possession and obsession? If not, then let him observe the graceful manner and listen to the lofty utterances of our most distinguished mediums, and he may then be in a position to separate inspiration from obsession.

Mediums "are expressly spoken of as being like *frogs*, which are much more active in the darkness of midnight than in the day-time, and so mediums generally prefer dark circles and an exclusion of light before they can obtain manifestations from the spirits." Here the writer displays his most profound ignorance of the whole subject. Mediums are not "active" at any time; in fact the gift of mediumship depends for its existence upon a negative disposition, a susceptibility to receive impressions and an ability to transmit the thoughts of others. Mediums are not active factors in the production of any phase of phenomena, they are passive agents, and the nearer their gifts approximate to perfection, the more do they resemble a mirror reflecting the images thrown upon them.

To show that their teachings are essentially evil, we are next treated to a summary of doctrine, and a rule is furnished whereby we may satisfy ourselves that this is so. "The *nucleus* nature of these spirits is sufficiently shown by the project of the *abolition of marriage* and the substitution of promiscuous *free love* which is entertained by many Spiritualists; and, in fact, the most advanced of them openly avow their desire to see the Christian religion wholly destroyed, and supplanted by Pantheism and Socialism." We were not aware that spirits enjoined the "abolition of marriage and the substitution of a promiscuous free love." And we must confess that in the whole of our experience, which has been not a little varied, we never yet heard a spirit inculcating such a doctrine. And we defy the writer to find one case where such has been advocated by spirits in this country or in America among Spiritualists. This is preying upon the feelings of his readers, to excite their disgust, and it may be taken as an infallible sign when such means are resorted to that there is little argument to offer. Abuse and fear are the engines of ignorance.

Touching the merits of the teachings of Spiritualism we fancy they would bear a more than favourable comparison with the mythical and superstitious tangle which the *Christian Herald* so freely retails. And if the writer means that Spiritualists desire to see the religion as taught and practised by Jesus Christ, "wholly destroyed," we would emphatically say, No! But if he means that hollow, cold, creedal system of formularies and beliefs which bears the name of Christianity, and which passes current to-day as the religion of Christ, we would say that it is the mission and purpose of Spiritualism to uproot error, unmask hypocrisy, and to give to every man the liberty to think for himself, without the fear of being consigned to eternal torment.

The communicating agents are said to be "demons" which the writer defines to be "the spirits of deceased wicked persons." To quote again, "These demons, are, in fact, the disembodied spirits of thousands of deceased infidels, such as Paine, Voltaire, and Hume, and deceased democratic revolutionists, such as Danton, Robespierre, Mirabeau, and the first Bonaparte, and deceased Jesuits, such as Ignatius Loyola, the Inquisitors, and Machiavel, &c., who are allowed to go to and fro amongst mankind at this period, and invisibly to incite and energise them to such infidelity, revolution, and superstition as shall plunge them all into the *war of the great day of God Almighty*." Evil then, we may fairly presume, is more potent than good, and God becomes nothing in the universe. But what where the men he has named? What was Paine? Did he not believe in, and teach the existence of "one God and no more"? Did his infidelity consist in not subscribing to outward forms? It is not necessarily what we believe that determines our characters; it is our actions that must decide for they are our only property. Our thoughts may be bad yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calumny, and our health by disease; but our actions must follow us beyond this life, and they will clothe us with an immortality loathsome or glorious. If these men were wicked our ideas of evil and wickedness are considerably mitigated.

According to all the authors of antiquity *demons* were the spirits of good men as well as of bad men. Plato speaking of a certain class of demons, says;—"They are demons because prudent and learned." Hence when the Editor of the *Christian Herald* used the word demons and defined it to mean the spirits of wicked persons, he was either unacquainted with the complete meaning of the word or he studiously avoided the other half in order to blind his readers. He may take refuge behind which one he prefers best, as neither one of them is commendable.

Again he says:—"Spiritualism is a manifest fulfilment of the prophecy in 1 Timothy iv. 1, 3: 'Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (in Greek, *teachings of demons*), forbidden to marry and commanding to abstain from meats, &c. It is markworthy that already many spiritualists advocate the abolition of marriage and the substitution of free love of unhallowed libertinism, and some of them recommend a vegetarian diet, or even fasting, as conducive to bring the mediums more under the influence of the spirits. Spiritualism is nothing else than a revival of ancient sorcery, witchcraft, necromancy, clairvoyance, and possession by familiar spirits. It is, therefore, not surprising that extraordinary super-

natural prodigies are often wrought by the mediums, just as by the Egyptian magicians and the Witch of Endor in olden times."

"It is also a fulfilment of the predicted *falling away* or *apostasy* from Christian faith just before the Second Advent of Christ, as stated in 2 Thess. ii. The Day of Christ shall not come, except there come the *falling away* first (in Greek *apostasy*), and the man of sin shall be revealed who shall sit in the temple of God," etc.

In what "latter times"? Why the latter times of the Primitive Church. This quotation has no reference to the present time whatever; besides which there are things referred to which have no connection with spiritualism and it argues the lack of an amount of discrimination to make reference to it in this case. It is clear to all who have taken the trouble to enquire into the merits of the words quoted and ascribed to Paul had particular reference to the times of Timothy, when heresies and strifes abounded in the early church and threatened to destroy its vitality. Spirits neither command us "to abstain from meats," "forbid us to marry" neither do they speak "lies in hypocrisy." We do not know that spiritualists give heed to "seducing spirits," nor give up to "doctrines of devils." And may we ask What faith we have departed from? If it is the belief of Jesus and his apostles, with their powers of working so-called miracles, the less the *Christian Herald* says on that subject the better, since there are none of the "orthodox" sects in possession of one of the gifts which Jesus said should distinguish his true followers.

Spiritualism is neither witchcraft, sorcery, necromancy nor demonology. There are no enchantments used by spiritualists save that of an aspiration for higher knowledge and a yearning for the pure and good in everything. There is no analogy whatever between witchcraft and spiritualism. A Witch, according to the ordinary acceptation of the term, was a woman who employed a spirit to aid her in carrying out some malignant designs of her own. She was actuated by hatred or animosity against some one at whose hands she had suffered a wrong—real or imaginary, and resorted to spiritual beings as agents for avenging herself upon the aggressor, in which case the spirit was the medium employed by the witch. In the case of spiritualism the mortal is the medium employed by the spirit.

There were clearly two kinds of spiritualism mentioned in the Bible; the one countenanced and practised, the other forbidden on pain of death. That part which was forbidden was witchcraft according to the sense of the word employed above, and witches employed "familiar spirits" to aid them in their work of malice. But can such be said of spiritualists? Has the world one instance to offer where a spiritualist has employed spiritual beings to work mischief and revenge upon his neighbour? Until such a case is proven we deny that spiritualism even tends to witchcraft and we send the base insinuation back to our calumniator.

It is also plain and evident that the beneficial spiritualism as countenanced in the Bible was participated in and practised by all the prophets, teachers and apostles named therein. And the case of Saul going after his father's asses is a case in point, for he did no harm or wrong so far as we can learn in the performance of that act. In reference to that event the Bible remarks: "Beforetime in Israel when a man went to enquire of God, thus he spake, Come and let us go to the seer, for he that is now called a prophet was beforetime called a Seer" (1 Sam ix. 9). And by way of parenthesis we would say (is now called a spirit medium).

But if spiritualism had been prohibited under the Mosaic law surely Moses, Samuel, Elijah, Isaiah, Ezekiel, Daniel and even Jesus Christ must have been great transgressors, not to mention others of a less remarkable nature. Granted, for the sake of argument, that spirit communion was prohibited under the Mosaic Law, why is that law not equally binding in all its restrictions and injunctions? Why are certain parts annulled and destroyed, and other parts venerated? Does it not taste like constraining the Bible to suit prejudiced and preconceived notions? The fact is, however, that the laws of Moses were given to a special people, for a special time and are inapplicable to the present generation. And where are the authorities for preserving certain rules and the abandonment of the rest? When those interrogations are fairly answered we may meet our opponents.

with facts, till then we content ourselves by allowing them to die by their own hand.

Spiritualism has never taught its followers to accept it as a "New Gospel superseding the old Bible." Spiritualists possess a reverence for the Bible because they claim that the same phenomena are recorded in its pages as what are daily transpiring around us; they also claim that the same inspiration—God's outflowing breath—which gave to prophets their powers of speech and opened the avenues of preception of seers, is ever-present, ever-active, and like the sunlight free for all. But spiritualism does teach that the Bible is not the infallible word of God, that the word of God is ETERNAL TRUTH has never been condensed to one book, given to one people, nor restricted to one age.

The days of ignorance are fast disappearing from our earth, the earnest pleading for "more light," the aspiration for a knowledge above and superior to cold reason or belief is bringing down the evidence of eternal truth. Longingly we look forward to the time when our noble philosophy shall be universally accepted, when materialism which the church is powerless to grapple with, will be disarmed, when nations shall be bound together by the bonds of peace and of brotherly love, and not torn asunder and rent to pieces by the despotism of Sectarianism, when there shall be "One Lord, one Faith and one Baptism" even the undivided God and Father of all, and the knowledge and baptism of angel inspiration.

The world moves onward. "Coming events cast their shadows before them." And the uneasiness felt in the christian world, and the dread which the *Christian Herald* has of the power of spiritualism are sure indications of what is to follow. We will follow the example of our contemporary and don the prophetic robe and say "Spiritualism will grow and widen its ranks until it becomes the religion of the future, and none of the puny efforts of mortal men will prevent the realisation of its mission, and the extension of its heaven born precepts."

MRS. RICHMOND'S ORATION AT EDINBURGH.

The following answers were given to questions from the audience by Mrs. Richmond, after her oration in The Society of Arts Hall, a full report of which appeared in our last issue:—

GENTLEMAN.—You say that there are millions who believe in this spiritualism. Is that an argument of its truth? There are millions of Mohamedans and Roman Catholics. Neither a majority nor a minority prove anything. I should like to know what you mean by your statement?

MRS. RICHMOND.—We mean that there are millions who believe in spiritualism.

MR. M'KECKNIE (Advocate).—I would like to ask the meaning of the word "Intuition?"

MRS. RICHMOND.—Probably if the gentleman were endowed he would not be obliged to ask the question.

MR. M'KECKNIE.—I am sorry you cannot answer the question.

MRS. RICHMOND.—We mean the perception of truth, which does not usually come through the sense of logic, or external culture to the mind. In short, we mean the perception of truth without the ordinary external method of education.

MR. M'KECKNIE.—That is what genius was called by Socrates before spiritualism was heard of.

A GENTLEMAN.—I should like to know where the unconscious matter is which manifests intelligence?

MRS. RICHMOND.—If the gentleman reads the published evidence he will find ample proof.

GENTLEMAN.—I read somewhere in Deuteronomy of people who made a profession at that time, and who were spoken of as people that seek the living among the dead, and who seek not after God. That was called witchcraft. Is not spiritualism just witchcraft?

MRS. RICHMOND.—That is for you to decide.

GENTLEMAN.—Has there ever been any scientific discovery which has not been made through a wise use of truths already known? You referred to Columbus, the steam-engine, to electricity, and to astronomy. Now, so far as my reading of history goes, the discoveries made in these cases were because

men wisely considered what they did know, and from the known they searched for the unknown.

MRS. RICHMOND.—It is quite easy at this time of day, after a truth is accepted by the scientific world to say this, but in the periods to which we refer, the known knowledge of the world was denied by the great majority, else, those who discovered a new truth would not have been so persecuted as they always have been. We fully believe that knowledge tends from the known to the unknown, provided it is knowledge, but that which passes for knowledge in the world is often ignorance. And history shows that even new scientific propositions have met with opposition from the scientific minds of the age in which they were enunciated.

MR. JOB BONE.—Will the lady tell me how she comes to know these things. I have come here for evidence, and when I have evidence I will know—

MRS. RICHMOND.—We can only furnish words and ideas, and we have expressed our ideas in as distinct a manner as possible. We have not asked him to believe.

MR. BONE.—I am not doubting the lady's word, but if statements are made with the view to make us believe them it is common courtesy surely to offer some evidence relative to these statements. Unless they are founded on evidence they are worthless.

MRS. RICHMOND.—The gentleman mistakes the object of this meeting. We do not wish to establish a court of law, nor a school of investigation. Can you deny the truth of anything we have said?

A GENTLEMAN.—May I ask what grounds the lady has for saying that in this city there are thousands of families who have had this peculiar communion with spirits?

MRS. RICHMOND.—We did not mean to say that if we said so. We meant that in this city there were many families and hundreds of thousands in Christendom. We could offer the evidence of many here to-night. This speaker and this medium would not have been in your midst to-night, if there had not been many families in Edinburgh who believed in this subject.

A GENTLEMAN.—If the knowledge of one century is contradicted by the knowledge of another, why have the discoveries of Galilei and Columbus not been refuted?

MRS. RICHMOND.—We said the knowledge or supposed knowledge of one generation was contradicted by the succeeding generation. We did not put actual knowledge in this category, because actual knowledge grows from age to age. While we find that there has been a growth from alchemy to chemistry, from astrology to astronomy; the science of mathematics has not advanced because its truths are not capable of being refuted. Actual knowledge remains for ever the same.

MR. BONE.—Before any statement can be accepted it must be capable of proof and incapable of disproof.

MRS. RICHMOND.—I have given the gentleman ideas; I cannot furnish him with understanding.

MR. BONE.—I protest against that language. What I want is proof of the statements which have been made.

MRS. RICHMOND.—If a statement is not capable of proof it has no existence, and if it is incapable of disproof it will not disturb anyone. We have stated what is in the world at the present time and the gentleman has not disproved what we have said. We did not propose to prove spiritualism to anyone, but to show the influence it has upon the mind in reference to the future. If the gentleman wants proof, the proper way to obtain it is to investigate the subject for himself. The method in which these manifestations come to a family are often inexplicable, and they take the form of intelligent communion. If the gentleman desires to investigate the subject, let him sit in his own family circle, and earnestly ask for the presence of some spirit, and if he does this earnestly we have not the slightest doubt that he will receive an answer.

It was at this stage intimated to the audience that Mrs. Richmond would deliver an impromptu poem under inspiration on any subject chosen by the audience. Several subjects were handed in, but the show of hands was in favour of one entitled "The Bottle."

[The guides of Mrs. Richmond have thought the subject of the poem far too trivial to publish in connection with this discourse. When Edinburgh audiences can offer a more exalted and intelligent subject than "The Bottle" they will receive poetic improvisations worthy of the name.]

THE DUAL LIFE OF MAN.

BY R. HARPER.

MUCH of the ignorance which prevails upon the subject of wonders in the realm of Spirit is due to the attempt of a great majority of persons to apply the reasoning which is common under physical laws to a realm of being in which the laws are wholly unphysical, and utterly different from the physical.

The continuity of the life which now is, with that which is beyond it, is the prolific subject we have undertaken to elaborate. Within two or three years last past the present writer has become acquainted with very much more of the economy of life in the spirit than was before known to him. The companionships of the spirit; the modes of employment for the vast population of the soul worlds; the mental and moral idiosyncracies of the people of the spirit; these are the principal topics which illustrate the two lives we live alternately, at the same time.

Some of the meanings of words used in this article may be obscure to some few; they are absolutely necessary to give the correct sense intended; because any words related to the subject, now in common use, would not only not express the meanings intended, but would be understood in the ordinary sense of such words, and would, therefore, mutilate the sense intended. We ask every person to whom the terms may be new to interpret them in the light of their connection in the text hereof; and, if that be done, they will not go far wrong.

Reading backward any single human life, there is much in it which requires elucidation; and much which must remain perfectly mysterious, without the key which we are now about to supply. The monotone of misery, which is the one sole mental continuous refrain of many a human life, is only capable of explanation by that which follows. Some of the mental and moral conditions of individuals in the physical state, are of the kind we call *morbid* or *diseased*. These conditions are chiefly hereditary from ancestry, and from the association of ancestry. More than nine out of ten of the population of the civilised world, to-day, are diseased in the sense of not being normally or perfectly healthy. The normal or perfect human constitution is something to worship and to wonder at for its symmetrical beauty and lordly presence.

Two women, of very ancient origin, reconditely move the consciousness of the present writer; and convey to him the most remarkable accounts of the economy and arrangements of the voluminous series of solar systems with which they are acquainted. They are now the leaders of a vast band of women of all countries of this planet, and of many other planets of our own and other solar systems. The most complex system of continuity of relationship with the various planets on which they have lived, is one of the compendious forms of knowledge they communicate to the writer. Every one of these several continuations of relationship is made intelligible by the statement that the mental consciousness of persons in the spirit is *compound*, and not *exclusive*; and that the tone and manner of all men and women on all planets, are much influenced by their relationship with persons in the spirit. Thus, the action and re-action which goes on, as between the inhabitants of different planets through the instrumentality or mediumship of forces in the spirit, is one continuous resonant moral anthem to the glory of the highest; who moulds all life under one sole law, and maintains the universal whole in continuous relationship, section with section, province with province, and system with system. Twice within the current century, there has appeared a man who covered the whole of the ground between the morbid, sordid rottenness of corrupt social life, and the refined wisdom of common soul principles. These two men were Robert Owen and John Stuart Mill. The first was a seer of the order of Jesus; a natural seer; born under the conditions of parentage alone capable of producing a pure constitution, and a commanding somnambule mind. The second was a man of sovereign grasp of intellect; of most refined constitution; and extremely humanitarian instincts. Both these men were prepared before birth for the mission they had to fulfil; but they also both received most easily and fully the recondite thoughts of men and women associated with them in the spirit.

Thomas Carlyle and John Ruskin are two other men (both physically intact) who make most eloquent music from the inner arena of soul perception. They, too, are connected with a

lordly band of ascended heroes; men who have gone out from the physical body with only some vague ideas of the relations of things in the cosmic universe; but with well-defined and most vigorous ideas of the solidarity of all natural truth, as ONE. These departed but not dead men, are to-day the comrades of the gifted Carlyle and Ruskin; they largely inspire the thought-forms and the aspirations of these great men; and are the comrades and bosom friends of these men in the spirit.

Voysey, of the reformed English Church, is another of the great men of the present time, driven from his anchorage to the ancient superstitions which have been called Religion since the days of the Crusades and earlier. This man was impelled, at the sacrifice of his worldly position, and the bread of his family, to go out from the courts of the decaying superstition called Christianity; and to create for himself a platform and a thesis more nearly resembling the somnambule seer—Jesus of Nazareth. All this is the result of the palpable action of the spirit men and women, upon the receptive and gifted of our own time. Voysey and many others of his class are not wholly delivered from the domination of their physical education, and the bondage of physical science; but they have received, and are able to give forth, the freer thought of the student of nature as contrasted with the student of a mere book. All such men as these, and there are numbers of them in all the churches, completely sense the most commanding ideas of the universe, as one and indivisible; of the law of nature, both in matter and in spirit, as one eternal stream of energy, expressing itself in exactly the same way under the same conditions; and eternally varying its expression under varying conditions; so that the ministry of these men is coloured largely by the lofty inspirations of the soul world.

All this illustrates, more or less perfectly, the work of the spirit upon the material side of nature. There is seen to be perfect reciprocity as between the two states; knowledges of all kinds are conveyed from the outer to the inner side of nature, through the physical senses of men and women; and the reflex action comes in the form of vast and wonderful perceptions of the Universal Soul, as it moves and animates the Universal Body.

Young (of the "Night Thoughts") is one of the teachers of the man now writing. He has conveyed to the writer many profound lessons of occult lore, which may never find expression by physical pen or speech: yet the current of his thought-forms is essentially grand and lofty. His conceptions of the Universal Soul are most far-reaching and ennobling; while his matchless profundity of grouping in expression and delineation, are as refreshing as they are majestic.

Young is the leader of a vast band of men and women, partly in the spirit and partly in the flesh. These men and women are all of them more or less highly unfolded, and more or less womanly in constitution. This last quality is the quality which fixes chiefly the affinity, and, therefore, the companionships of men and women of both states when congregated in the spirit. For the most refined and pure women cannot come near the gross and sensual men. They are repelled and cannot approach in the spiritual sense of approaching, in which sense distance has no perceptible existence. They cannot come into the consciousness of the unsympathetic; but each finds his own heaven in the society which is nearest his own condition. Mr Grove (one of Her Majesty's judges) moves the consciousness of the writer and says—Reubens, the painter, and his company are amongst the most refined and womanly of the whole world of moralists. They are reverent in a very high degree; more than sympathetic in their charity, and are pure as the common soul is pure. Every one of them is moving in the mortal constitution of contemporary men and women of the concrete state. They are more than womanly, for they reverently sing of the majesty of purity, and the moral sweetness of charity. Their mission seems to be to cover the current generation of mankind with the sacred pathos of modesty, and the white veil of purity; every part is reverently motivated by more than musical simplicity of goodness.

The writer's mother is one of the crowned women of the sacred order of teachers. More than beautiful, she is wonderfully refined and majestic in every motion and every mental movement. There is no pathos of which she is not capable, and no virtue which she does not practice. More than nine thousand

recondite women and men are among her followers ; yet she is as humble as a little child. The house in which she resides is one of the most picturesque in the whole common-soul creations. There is a bright green field in front of the mansion ; a flight of many steps up to the portico ; sundry ornamental figures upon the parapet at the top, and also in niches between the pillars of the colonade. The massive roof is supported by a set of sixty pillars rising from the ground to a large dome which admits the light ; volumes of records of all kinds cover the walls of the house ; one room alone is private, and on the walls thereof is set out in extenso, my mother's whole life history. There is no key or lock to any apartment ; all the multitude of friends have free access to every room ; one only is sacred to a few of the closest bosom friends. In this one private room there is the most unique sight the writer has ever beheld. It is a pyramid of white marble, reaching from floor to ceiling, and is covered with hieroglyphical representations of the work done by the common soul through my mother. It is reverently covered from all intrusive eyes by a veil which, being secured at the ceiling, falls over it on all sides, and marks it as a very sacred object.

The somnambule condition is best explained by saying that the work of the spirit-world is done in that state. It is a condition in which the physical human subject loses all recollection or perception of the physical life and its morbid conditions, and becomes as thoroughly a spirit as any of the physically disembodied ones. It is the state in which millions of very potent lessons have been conveyed from the spirit state to the physical state. Many thousands of connected and intelligible dreams have been communicated from the one state to the other, embodying accurate predictions of physically future events.

The most ample compensation is seen to be reserved for all those who have in any way suffered from any of the myriad ills which flesh is heir to ; there is no more complete demonstration possible of any mathematical proposition, than the fact that every soul of man is wonderfully convinced of the perfect justice and impartiality of the All-moving Power, who covers the earths with His progeny ; moulds them into His likeness ; and beautifully enfolds them in His Almighty arms. All hail to the glorious Mentor and Motor Force of the Worlds ; who has done all things so admirably and so lovingly.

Echoes from the Outer World.

[COMPILED BY "VOLVOX."]

The following is a wonderful case of spirit knockings, which occurred in the German town of Dibbesdorf, upwards of a century ago, and has the legal authority of that place as its attestation.

On the 2nd of December, in the year 1761, in the house of Anthony Rettelhut, at six o'clock in the evening, knockings were heard from underneath the floor. He doubted not but what the blows—as it seemed of a hammer—were produced by his servant to frighten the maids of the house who were spinning together, and left the room with the intention of throwing a pan of water on the head of the mischievous joker, but found no one. An hour afterwards they were heard again, and this time they were supposed to be occasioned by a rat. On the next day the walls were demolished, the flooring pulled up, but nothing was found. Thereupon the conviction arose that the house was haunted by a ghost ; and the maids refused to work there any longer. Shortly afterwards the knockings ceased ; the spirit having retired to the house of Louis Kettelhut, (brother to the above) who resided above a hundred paces distant. There, in the corner of a room, towards evening, knocks of great violence were daily heard. The peasants became thoroughly frightened, and a report on the subject was made to the law-officers. The judges, however, regarding the story as ridiculous, paid no attention to the matter. Nevertheless after repeated demands from the peasantry, they betook themselves to Dibbesdorf, on the 6th of January, 1762, in order to institute inquiries, who after removing the planks, and flooring of the house, and putting the Kettelhuts upon their oath, but discovering nothing, declared the cause to be totally unknown to them. A waggum man was the first who had the courage to interrogate the spirit. He called out ; 'knocking spirit are you still there ?' a loud knock was thereupon. His next question was ! 'What is my name ?' Thereupon he pronounced

a number of names, and when he came to his own, a knock was heard. This encouraged others. One asked how many buttons are there on all my clothes ? Thirty-six blows where struck, the exact number.

After these proofs, the knocking spirit was talked of, far and near. Every evening the Brunswickers came by hundreds to Dibbesdorf ; rich Englishmen made pilgrimages thereto—until the concourse of visitors became so great, that the authorities were compelled to appoint a large number of peasants as night-guards, while the room where the mysterious knockings were heard, had to be barricaded, leaving an opening for the curious to enter one by one. Strange to say, no questions ever embarrassed the spirit, its answers being always correct. One person questioned it upon the number and colour of the horses before the house, it answered correctly. A man took a hymn-book, and placed his thumb at random upon one of its pages, instantaneous, as with all its answers, it knocked out the page. If questioned at any time it would knock out the numbers of persons present, together with the number in the field outside. A Stettin man, quite a stranger to the district, asked the spirit to tell his native place, and tried to embarrass it by pronouncing the names of a great number of cities, but the silence was complete till Stettin was named, upon which the knocking was heard. A burgher asked how many pennies he had in his pocket, six hundred and eighty-four blows were struck which was the exact number. It told a baker, who was present, how many rolls he had baked that morning ; how many yards of ribbon a trader had sold the previous day ; and the exact sum of money a certain merchant had received by the last post.

At the evening prayer when the *amen* was said, it never failed to repeat the word after its own fashion, which being noticed by a priest, and who becoming moved by holy zeal, invested himself in his sacerdotal garments, and began an exorcism to drive the devil out of his favourite corner ; but all in vain. The spirit feared no one and nothing, answering all questions indifferently whether they came from peer or peasant. Being questioned one day by Charles, the reigning Duke of Brunswick, and by his brother Ferdinand, he gave their highnesses replies as curt and uncourtly as he would have done to the most vulgar boor. The duke, offended perhaps at the small courtesies of the spirit, commissioned a doctor and a lawyer to inquire into the mystery. Those wiseacres declared the noises to proceed from subterranean sources, whereupon a digging was commenced ; they got to the depth of eight feet, when water sprung up so abundantly, as to flood the room, but not to dislodge the spirit, who held to the corner and began knocking with might and main as if defying and triumphing over those who had sought to disturb it, and as the spirit was so perverse as not to accede to being dug out, the scientific men declared it to be the product of fraud, so they placed their suspicions upon the man-servant whom they took into special custody, and at the same time ordered all the inhabitants of the town to remain within their houses during certain hours of a certain day, nevertheless, to the astonishment of the sages, the knockings continued, and the servant was acquitted. But his serene highness would not be balked ; a victim there must be ; and a victim they had. The Kettelhuts—husband and wife—were circumvented after the following manner—viz., by corrupting, with menaces and promises, a nursery-maid in their service, to declare that they themselves and although in easy circumstances and highly respected by the whole neighbourhood, were the persons who made the knocks. On this declaration, the Kettelhuts were thrown into prison, where they remained three months until the nursery-maid, moved by remorse confessed she had given false evidence, and that her master and mistress were perfectly innocent, this was confirmed by the fact, that the mysterious knockings continued without interruption all the time of their incarceration. Up to this day, this mystery has never been explained—modern spiritualism alone will give the solution.

Received with thanks, H. B. Newcastle.

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

A life, entangled with fortune, resembles a wintry torrent, for it is turbulent and muddy, and difficult to pass, and violent and noisy, and of short continuance.

Historical Controls.

[COMMUNICATED.]

BY A. T. T. P.

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

—:—

SIR WILLIAM JONES,
SECOND VISIT—AUGUST 4TH, 1880.

THE first part of this control will be unintelligible to the reader without a prior explanation as to what it refers. I will therefore state, that I had, a few hours before this seance took place, been an attendant at the Thames Police Court to hear a prosecution, that the sensitive, L, had been compelled to commence against one of those who were conspiring to prevent him earning an honest livelihood; these proceedings were instituted at my expense and under directions of Dr. Mantell in spirit, who directed all things, and especially the employment of Mr H. the solicitor. The two persons referred to hereunder are first the prisoner who showed himself to be a weak fellow, and secondly his witness who was a bold unscrupulous one and who brazened it out in fine style; with this slight explanation all will be intelligible to the reader. The medium had scarcely taken his seat before he went under control and spoke as follows.

"Yes they were two types of the class of mind, that are passing away, and who will have no representatives in the coming future. You have seen these two types to-day, and I shall describe the difference existing between them; both types are equally dangerous, but the danger from each arises from different causes. Let us take the type of the first. Who so bold: only amongst his fellow workmen; whose mouth so ready to breathe forth threatening, accompanied by blasphemy, against those of his own class? anxious to be first amongst his class, yet not realising the way; taking the infidel side of the more important questions of the soul; ridiculing all revelations, but in a poor half hearted manner. Were revelation to have no more dangerous assailants, then the sturdy oak would stand the monarch of ages. How different was the other type. Compared to the pale half hearted crying accused one, who seemed to day as void of the blatant impudence of the other type, his witness; he who would have begged to be excused for leaving; such was the obsequious humility that possessed him; so anxious to make others think he was innocent, but he failed to calm the beating of his own heart, or to quiet the fears of his own soul. He was the possessor of a secret uneasiness, whilst he tried in vain on others souls to deceive himself. He in fact furnished the strongest evidence of his guilt by the observable consciousness of the fault that possessed him; He himself being his own accuser. The first one you will observe was full of a false confidence and the other going through life with mien and manner so entirely different as to be perfectly unbearable to the cultivated soul; craving forgiveness and forbearance for the fact of existence; so externally conciliatory in his words, trying to fix the same idea in others; that his was a nature that would not hurt a fly; but the other was a contrast to this spirit in the self confidence amounting to arrogance; he would bear any penalty ere he could form his lips to any conclusion; but the hypocrisy was as easily observable in the one type as in the other, one so humble, that hypocrisy was scarcely hidden with the thinnest veil; whilst the other in his bold self assumption laid bare an equal hypocrisy in the display of a soul anxious to claim a position not accorded to it by God's great Law. His bold assumption according to his wish would proclaim the fact "that there is no sham in me; what I say is substance and has the substance of truth in it, I am guided by no coward faith, or paltry nothings, my very openness of speech invites the confidence of my hearers." Poor self deceived soul; how thin is that veil of hypocrisy; how few that ever listened to his words were deceived; they fully, how fully they realised, that which he said was not what he thought, and that his self assumption alienated and isolated him from the friendly intercourse of his

surroundings; his highest efforts were but to make the best of self. He has not any to plead for him against this assumption; this isolated hypocrisy. The other takes just the reverse of this conduct, professing neither to act nor to think for himself; so willing to defer to the opinion of others. Hypocrisy equally as deep; equally apparent in both cases. Types indeed of souls, that will bear no after types. A greater sense of reason is gradually becoming the possession of mankind, and a general education will enable men to view with reason the road that leads to earthly peace, good fellowship, and happiness. I was with you to-day; I was with you when you expressed your determination that you would by every fair means oppose oppression and wrong, and that you were resolved by every legal means to aid, L in his life calling as a producer on earth; you would aid him in getting his livelihood by the labour of his hands and the sweat of his brow; neither was it alone intuitively given to you, but also sprang from your own sound and logical reasoning that a more determined soul was behind; one more eager to inflict injury and wrong on him; you had promised to defend L against the tools he had used. For what are they? or in what position were they other than tools in the hands of him that employed them? It was certainly pre-arranged, that your few spoken words should fall on the ears of one of his principals; so that the prime mover in this mischief might be made aware of this mischief, and that pre-arrangement was carried out; and that now he knows that he has a foe far above him; as many removes above him as he is above. L. His wealth may enable him to feel a superiority over, L. as a young beginner, but that which he considers wealth, meaning his income annually, would not be considered much more than sufficient to keep in pocket money your affectionate and soon I trust thoroughly obedient grandson; so that the reputation of your determination will have a salutary effect on him, and also on his future actions; you have well said that it is not revenge that is wanted, but peace; and an opportunity to carry out a programme alike lawful and just; and that unless this is allowed, any obstruction to this desire will in the terms of your promise before the magistrate be met by an immediate call to answer for these unlawful acts, and therefore let me conclude this subject by the sitting magistrate's own words: "It is to be hoped that your wishes will be met with; the result of this conviction to-day, teaching him and many others a lesson not to illegally interfere, and that it will teach them the consequences of interfering." I happened to make use of the expression, "That is quite right, old boy, whoever you are." Yes, and not so very old, when I left the earth either; I had an idea, that after my laborious exertions to gain for myself a competency, which I did gain, that I might be enabled to pass the remaining years in my country, I mean England; and so strong was this impression, that a long future of earth life awaited me, that I wrote to my friend Bankes, saying I shall soon retire from my duties of judge, and shall give over passing so many hours talking with the Pandits in their own language, and that I had earned my right to a few peaceful years at home, and that if he would kindly look around for a convenient estate that would afford me the facility of grazing for my own cattle, and also that I might indulge in the great pleasure that a garden always gave me, that then he would soon forget the fact of my having so seldom written to him, and I hoped for the many pleasing conversations we would have at every setting sun. I have been to your home one among many spiritual visitors, and as I have gazed on its extensive grounds, I have had mirrored the very conception of my English home, that I conceived would be mine after, I retired from my duties—I have watched you in your many walks round your English home, and I have partaken of the many pleasurable emotions, that have started your soul, when all things have been going on well there; I know, that even now, were you to tell others that you knew the spirit that was talking to you would be met with a rough denial by many, who are the possessors of cultivated and reasoning minds, and yet when you maintained your earnest faith they would yet disbelieve and deny energetically its probability. What can we do with these minds? I have seen my own father, and your great grand father; I have seen also my father's earthly friend Isaac Newton in this room; I have seen my dear mother conversing with Newton in this room; In this very room, I have grasped hands with my old master at Harrow Dr. Thackeray, and have had returning to me all those sweet memories of boyhood's days. I have had in this room the question addressed to me by one that loved me so well, and had been my life long friend Dr. Bent, Bishop of Cloyne, and he has

asked me what think you of this Sir William? You have seen in high Durbar chiefs without number; but have you ever seen so many of India's Royal Princes, as we can gaze on now? And those we gazed on were visitors to you Sir; I have met in this room many of my fellow students in the science of England's governing laws; and we have entered on our studies investigating with our understanding the combined wisdom of thousands of years; and my answer has been to him my dear friend on earth—"I said much I studied, much I wrote; writing a great deal on many and different subjects." I tried to emulate the action and imitate the oratory of those great souls, that had preceded me; but of all the experience that my life afforded me, not one was there analogous to this scene, to which you have called my attention. A high native chief was controlling; one who rose by dint of his energy to the command of his nation, Dost Mahomed Khan—and he was then speaking of the mischievous ambition of Russia's great ruler. I have in this room heard repeated to you instances of my first pleading; I have also in this room grasped the hand of one who bestowed on me my first legal appointment; in this room I have had the pleasure of meeting the most illustrious and most beloved of God, and it is a fact that I was aided and blessed by those commissioned of God to aid and comfort those, that are really in earnest; and these evidences have been bestowed on me in this very room, therefore this room is sanctified to a cause, dear even to the living God, and pity alone should govern our heart towards those who cannot believe. What you say then came proffered to me a long delayed yet expected preferment, which I thought would have given to me a more ready way to fortune then keeping here in England; I am referring, as you are aware, to my preferment to a judgeship in India. You have heard it stated as a commonly accepted saying, that he who would find success at the bar must conceive the absolute necessity of serving twelve years in his chambers, and in the courts ere he attains it, and therefore this appointment secured to me a quicker mode of rising into usefulness, than that bitter and more beaten track; and I realised, whilst carrying on the various duties, that this appointment entailed, the greatest satisfaction; I seemed to have reached the highest pinnacle of usefulness to my fellow-men, and looked forward to that future at home which you have enjoyed for many years, but which perhaps was in mercy denied to me; and it is perfectly correct that during the few last months of my life, unheeding how near I was to that change, I pictured my future English home, contrasting with it my home in India. As you know, my first appointment was made known to you by my kind friend Lord Ashburton whom also I met here, and you know that the court was situated at Fort William in Bengal, and that I was happy during the few years I resided there, was unquestionably true. My curiosity in respect of the past history of the natives was boundless and insatiable, affording me the constant exercise of my faculties to my great pleasure. Beloved and trusted, dear sir, by all with whom I came into immediate contact; but unlike you sir, I felt at first the change from home, and found that if I intended to survive the change, I must enter on different principles of dieting, because I suffered after my first year there from a bad digestion, and seeming incapacity of swallowing, and then distressing retching sometimes after meals succeeded, and this was much felt by me, and I should have returned home only the love of my duty held me in bondage, for I felt that if the home legislature of my country were to offer me a more than doubly lucrative appointment I should have refused it; I seemed to have no other ambition than to worthily fulfil my duties, and to gain for myself a competency, and then in retirement to enjoy the fruit of my endeavours. That commandment was in my possession even then, and with a knowledge of my work being well done and finished I needs must be contented in retirement. It has been said in this room that I maintained the high station of judge, and that my judgments were impartial and governed by a strict and unswerving integrity jealously guarding my character, either from European or native sources. Strange, how strange the longings of my soul come back again, when the separation from the old country has been long. That longing has been felt by me in its fixed intensity. It has also been the possession of England's noblest sons, whose lives have been nearly wholly spent abroad. I was always under this longing; for dearly as I loved all knowledge, still with a wise love I thought of home and of my own country, which will bear com-

parison in its beauties with any other nation under the sun; and in looking back on my earthly career I find but few actions of my life to regret. Champion always of justice to all; loving freedom and truth, and believing both to be mankind's chiefest blessings, and when the consciousness came on me, that the fiat of the Almighty had been passed and that my earth journey was to be ended, it found me perhaps surprised, and partly disappointed, yet prepared to meet my God. I remember well the first symptoms that attacked me; I felt an intense shivering, that attacked me from within, and apparently from without also; my power to think never seemed weakened, talking only became a trouble to me; God mercifully permitted me to leave the earth without a long lingering suffering. He mercifully allowed me still to think; still to mediate on his ways; and although I could hear the utterances of those around me, I could not answer them, but I remember the last thoughts of my soul in the body, and they were on what I had previously considered—what death would be like; and as I looked round on the faces of many dear friends gathered there, my thoughts were then 'this must be death' although I can scarcely believe it to be so I could not answer them; I was aware of my inability; I heard one of my friends remark 'He seems as if he still was thinking; as if his brain was still busy; as if he still retained the power of meditating on his thoughts.' I remembered, that I would have answered the speaker, but the power was not with me; it was a waning power; a dying power; a power that was passing away; a power of a departing life, still holding tenancy, but unable to make known that it resided within the body, either by nod, by movement of the eyelids, or by lifting of hands; all which I tried in succession; and then came the last effort of my soul to hold by my body; then I heard the whispered exclamation from those assembled, 'He is drawing his last breath on earth'; then I heard them say, he is dead, he has parted from our midst. What a holy mission is yours to tell men that none have departed from their midst and ere you abandon to wicked men this mission pray for removal from earth; ere such a thought should govern you; those, that have chosen you, have been governed by a wisdom infallible, and they guided by that wisdom, which finds in you the capability, and your possession is a possession that must be kept sacred as a possession; as a gift peculiarly your own; your own free ungoverned will. How many in the spheres are prayerful, that you may remain master of your will, and that your will may never master you. May God have you in his keeping dear fellow worker in truth. Sir William Jones the Lawyer, the Linguist, bids God speed you in your work."—*Finis*. So all these remembrances of leading incidents in the life of a great and good man, who has left his mark on earth are nothing other than the cram of a clever rogue. To me it is far easier to believe, that all these controls are what they represent themselves to be, that is the souls of the departed speaking once more through lips of flesh not their own, than even to allow the possibility, much less the probability of fraud or crime. I am almost bold enough to say there is not one, not even the greatest scholar that ever lived could make up these stories, and tell them as they are told to me. History may record the leading life incidents; but history does not, and cannot record the memories, the feelings of the inner man; nor could imagination in its brightest conception go on for an hour or two consecutively, painting the memories in language which one can well believe was that of the person supposed to be speaking, without stop or hesitation of speech, flowing on as smoothly as a stream of water. Let the outside world do as many of them have done, dub me as easily credulous; I can with such truths before me afford to be laughed at, and in retort I can not only laugh at them but pity them for their incredulity. Nay, I can go further, and charge them with folly and an abnegation of natural reason, when they measure the possibility or impossibility of a stated fact by their own ignorance. The common place of the present day was the idle dream of the zealot and fanatic as they were called a century ago, and a century hence the truths acknowledged by the despised spiritualist of to-day will be the general accepted belief of the masses. Does man fancy, that he in his present state has learnt all the secrets in nature? Does he in face of the great discoveries taking place daily imagine that Nature can no further go simply because he cannot follow her fast enough? Then why should man in his arrogance lay down as fraud what is attested by many men of integrity and knowledge simply because he does not know it?

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The Herald of Progress.

FRIDAY, OCTOBER 1, 1880.

Organization.

FROM a notice which appears among our general news and on our advertisement pages, it will be seen that the question of national unity and organization is to be discussed at a Conference of representative Spiritualists to be held in Manchester during the present month.

Now it is evident to all who have seriously reflected upon the subject of Spiritualism as a public movement, having for its aim the reformation of modes of thought, and the general uplifting of society, that one of its general requirements is a broad practical basis of unity; that in our present disjointed condition we are in no wise prepared to act on the defensive, much less to take aggressive steps for the furtherance of our claims, nor yet to command that consideration of our principles and philosophy which the nature of their importance demands. And it is also evident that so long as isolated societies or communities are to struggle on without the countenance or support arising from a powerful organization such as the present growth of Spiritualism would afford, so long will our ranks be invaded, our mediums persecuted, our truths despised, and our principles ruthlessly attacked by any self-conceited individual who may fancy himself charged with the execution of such acts, and claim the approval of the majesty of Heaven for his conduct.

We may then assume that organization is the question of the hour, and that nearly all Spiritualists are agreed as to its desirability. But the question of how this bond of unity may be most satisfactorily established and co-operation prove most effectual is, to many minds, one of doubt and difficulty.

Some seem to favour the idea that an Association or National unity means the abdication of all individual control of their local society, means in short, the sinking of their powers in favour of a few leading minds who will have

absolute control. There could be no greater fallacy than the assumption of such an idea. A National organization would concern itself only with questions of national importance, or with such efforts as may threaten to destroy the vitality of the movement in any district, and in addition to this to afford that succour and support, that friendly counsel and advice which may be necessary in times of adversity.

Preceding the work, however, of national organization, lies the work of district combination, supervised by a district committee. This district committee to be composed of duly elected and qualified representatives from the local societies in the district. The work of a district committee we humbly conceive to be that of providing efficient speakers for the different platforms of the various societies in combination, so that our principles might be continually before the public, and not as at present, like many cases with which we are acquainted, to have public services once a month or six weeks, and then to become a burden to those who are sufficiently interested to make the sacrifice on behalf of the truths they espouse. Our country is literally alive with Spiritualism, but lacks energy and potency in consequence of the want of a combined and persistent advocacy to rouse the apathetic minds from their torpidity. Such an active propaganda is almost impossible without some co-operative effort, but societies that are in a position to maintain their services, and to secure the speaking talent of the country for their services, never seem to concern themselves with a thought for the welfare of smaller and struggling societies. In Durham and Northumberland the soil is rich and fertile for the sowing of spiritual truths. But where are the sowers? If the enthusiasm of the few induces them to invite a speaker, it is done at the cost and sacrifice of some of the necessities of life; consequently they are debarred the participation of those pleasures which larger and more opulent societies enjoy without a thought for others. Whereas by a little judicious care and forethought the services of a speaker brought from a distance would be utilized, and the benefits arising from such arrangements would be incalculable and permanent.

When are we to have an organization for Durham and Northumberland? When will the Newcastle Society as the centre of the district and the most powerful association in the country, "lend a hand" for the establishment of a district committee? Surely the need exists. The cry of "Come over and help us" has been heard. Why not respond? The winter is drawing fast upon us when our meetings might be successful, but as yet no provision has been made for a campaign. Let us therefore urge upon the Newcastle friends to make the effort, to devote one Sunday during the month to the discussion and consideration of the subject, and without a doubt the outcome will be a practical effort for the diffusion of Spiritualism.

Meanwhile we direct attention to the announcement of the forthcoming National Conference, and call upon our friends both far and near to lend their support to that genuine effort and to countenance it by their presence and experience. If this be done, we predict for Spiritualism a prosperous and successful time, redounding to the glory of God, and the benefit of our fellow men.

Mr S. C. Hall has relinquished the post of editor of the *Art Journal* which he has held for so many years.

In character, in manners, in style, in all things, the Supreme Excellence is simplicity.—*Longfellow*.

The cause of the serious illness of the Duchess of Westminster, says the *Christian Life*, was through a fright received from a tipsy groom, who had arrayed himself in white drapery to frighten his fellow servants.

A son of the late Sergeant Cox is betrothed to Miss Florence Terry the actress.

THE PHILOSOPHY OF SPIRIT.

By WILLIAM OXLEY.

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

THE BHAGAVAT GITA.—SCENE XI.

Subject: Yoginism—Celestial Life.

The Transfiguration.

Before the Angels were,—Thou wast and art !
 And from eternity—The Mighty One !
 Thou art the great and mighty Reservoir,
 From which is drawn all worlds vitality !
 Thou art the Mansion of the Great Supreme :
 And worthy to be known—Omniscient One !
 From Thee—all earths revolving in expanse,
 Come forth,—*O Thou whose forms are infinite !*
 Thou art the Great Creator of the earths,
 And everything which lives, and is thereon !
 Thou art the Procreator of—the air ;
 The stars ; and fire ; and water ; planets too !
 Hail ! Hail ! to Thee, a thousand times,—all hail !
 Again and yet again, repeat—all hail !
 From those who stand confronting Thee—all hail !
 From those who in the rearward stand,—all hail !
 From those who form the right and left,—all hail !
 To Thee, from every side resounds—all hail !
 Thou all ! For, as Thou comprehendest all
 In Thy Immensity, Thou art—The All !
 Aforetime, when I took thee for a friend,
 Presuming on the state that friendship gives,
 And, in the ardent flow of my esteem,
 In knowledge lacking as to who Thou wert,
 I heedless was, in paying reverence due,
 And spoke in terms too intimate, such as,
O Krishna ! Son of Yadu ! and, my friend !
 But then, Thy grandeur was unknown to me.
 Whate'er I may have said, in terms as these,
 Forgetful of the reverence that was due ;
 Moreover, if I lightly thought of Thee,
 When in my house ;—or recreation's times ;
 When in repose ; or seated on my couch ;
 At meals ; or, when in private or abroad ;
 For all of these, *O Great Eternal One !*
 I ask forgiveness, and, for mercy pray.
 The Father of created forms, Thou art !
 Of things which move, and those immoveable,
 Of Teachers, Thou, the most exalted art !
 For none is found, with Thee to be compared.
 Of all the forms of man, in three degrees,
 Not one there is, who can approach to Thee !
O Thou unrivalled and most powerful One !
 Accept the salutation which I give !
 I prostrate fall, and cleaving to the ground,
 I crave Thy tender love, *O Mighty One !*
 Thou worthy art, the praises to receive,
 From all the creatures whom Thy power has made !
 Indulgent be to me, *O Mighty God !*
 Like as a father is to his own son ;
 Or, as a friend, is to the one esteemed ;
 Or, as a lover with the one beloved.
 Now, seeing I have gazed on scenes, the like
 Of which have ne'er been gazed upon before,
 I grateful am, but yet my soul is awed,
 I pray, *O Lord !* be merciful to me !
 And now, *O Mansion of the Universe !*
 Appear to me, again, in other shape,
 The same I saw before, with triple crown,
 And staff and discus held in both Thy hands !
 Thy four arm'd form, I pray, once more assume,
O Thou of endless Forms and thousand arms !

KRISHNA.

Because my loving kindness flows to thee,
 By mystic power,—my own alone—*Arjun !*
 My Form Supreme, before thy vision passed,
 Which none but thee, has ever seen before :

All heavens and earths, are in that Form comprised,
 It is the First ! Eternal ! Infinite !
 Not by the study of the Holy Word ;
 Not by dispensing gifts to such as need ;
 Not by abstaining from the body's need ;
 Can I be seen in Form as thou hast seen.
 There is not e'en a one in mortal form,
 Who lives in any of the three degrees,
 Save and except thyself, who can behold
 That Form, *O valiant offspring of Kuru !*
 And now, that thou hast seen my awful Form,
 Thy fears dispel and be at peace again !
 At thy request, I have assumed once more
 My other pleasing Form ; now—look on that !

SANJAY.

Now when *Vasudeva* had ceased to speak,
 And had assumed His other milder Form,
 The Mighty One in garments thus arrayed,
 Soon caused the terror of *Arjun* to cease.

ARJUN.

O Thou, to whom the prayers of men ascend ;
 Now that I see Thee in this placid Form
 In human shape divine, I am composed,
 And to my former state again returned !

KRISHNA.

That wondrous Form, which thou hast seen,—to gaze upon is
 difficult ;
 For even angels are most wishful to behold and see that glorious
 Form.
 And I repeat, that visage, which thy spirit eye has gazed upon
 Can ne'er be viewed by any mode which mortal man may choose
 to use.
 'Tis not by searching deep into the doctrines of the sacred Veds ;
 Nor yet by self-imposed constraint, or abstinence from proper
 food,
 Nor yet by gifts on altars laid, that they can see, as thou hast
 seen.
 But yet I may be known, *Arjun !* and even in that Form ap-
 proached,
 By those who worship in the spirit and in truth. *O Valiant One !*
 For he approaches me, whose works are done as if performed to
 Me ;
 Who with his mind and heart, all adoration offers up to Me
 alone ;
 Who looks not to self interest, but love extends to all alike :
 And such, *O Pandu's Son !* is one, who knoweth and approaches
 Me !

KRISHNA.

I am the Great abiding Power ! which draws
 All things unto myself, and change their form.
 'Tis I, who take away the strength, and steal
 The life from mortals when there course is run.
 But, Know thou this ! that not a single one
 Of those, thine eyes doth see assembled here,
 Who now stand waiting to commence the fight,
 This Presence shall survive—except thyself.
 Therefore, arise ! and seize the glorious Prize !
 Subdue thy foes ! Enjoy the Kingdom's Crown !
 Thy foes, opposing thee, by Me have been
 Destroyed, already, while I speak to thee,
 Yet, *thou who holds't the bow in thy left hand !*
 Shall be the Instrument, which I employ.
 Slay *Drona !* † *Bhishma !* and *Jayadratha !*
 And *Karma !* with the other heroes great !
 Though these are valiant ones in battle strife,
 Yet, one and all, by Me, are overcome
 Be not discouraged, nor alarmed ! but fight !
 For thou shalt surely conquer all thy foes.

SANJAY.

Now, when *Arjun*, had heard the words which flowed
 From Him who spoke—The Great Illustrious One ;

† *Drona*, and the others here named are the Generals of the *Kuru* forces,
 or, the representatives of the Lunar Race. The whole of the details
 of the great war, is symbolic of the apparent conflict between the
 spiritual and natural, in which the spiritual proves the victor.

He made obeisance most profound and then
 With head bowed down, in supplicating tones,
 Though trembling still, drew near and said—all hail!
 And spoke again, in words which follow now.

ARJUN.

O, Thou, who art the Senses Conqueror!

All worlds rejoice, with joy exceeding great,
 When they receive what flows from thy abode;
 And wait to hear, that which Thou wilt reveal.

Rakshasas † flee, like chaff before the wind,

In terror to all quarters of the heavens:

But, Siddas ‡ come, in choral companies,
 And chant in symphony—all hail! all hail!

Why should they not adore, and praises give,

To Thee who art, alone, The Mighty One!

For Thou art greater than The Great Brahma!

Of all creators, Thou, art first and chief!

High over all the angels bright, Thou art!

And Mighty Monarch of the Universe.

Thou art the Sole and Self Existing One,

And in Thy Essence—indivisible!

Tis Thou who art the inner central life,

Of all the forms existent in all worlds!

Notes of Progress.

NEWCASTLE-ON-TYNE.—On Sunday evening last, Mr. W. C. Robson delivered a lecture before the Society of this town, on "Spiritualism, its past character, present aspect, and future prospects"; when special collections were made realising the sum of £5 2s. on behalf of the funds of the society. Mr. J. Hare, presided. After referring to the past character of spiritualism, the lecturer in reviewing its present aspect said:—It behoves spiritualists to protect the genuine mediums from being ousted out of the field by tricksters and if there is not proper precautions taken this will surely be the case, for the trickster can always have manifestations whilst the true medium cannot. The former can always give something good and therefore the true medium if it is necessary for them to live upon their mediumship will fare worse than the trickster. The only mode to prevent these tricksters fastening themselves upon the cause is by making the conditions of the spirit circle such as a trickster cannot overcome. We have a great outcry of the want of spirituality of bolts and bars. But in my judgment the want of spirituality is on the side of those who do not take proper precautions to protect the genuine medium, and have the conditions of the circle such as fraud can not be excluded. The bolts and bars are no degradation to the genuine medium for they are no hindrance in the way of the intelligences to release the medium if they wish to do so; but they are a degradation to fraudulent or pretended mediums, for it effectually prevents their operations and saves the heart burnings of many an anxious sitter who has been imposed upon by these tricksters and found too late that their purported spirit friends have been a sham. Is there not a great want of spirituality in allowing these things to occur when they can be prevented? it is certainly more loving and kind to our fellow creatures to do all we can to prevent their tenderest feelings being tampered with, than by a pretended spirituality and a great want of caution to allow the reverse. There is no want of spirituality whatever in examining the matter in the most exact and scientific way possible. Truth is only to be had by exact examination. Are not the truths of mathematics geology and chemistry as much the truths of God as any other? it is nonsense to mistake credulity for faith. These tests will not be necessary on the further development of the spiritual nature of man when men will normally be mediums. But until that time comes precautions against fraud are necessary and as the law is only a terror to evil doers so the bolts and bars are only a degradation to tricksters; but the true medium will respect these tests placed for their own safety and protection. Now, if spiritualists will cease from this time to sit at any circle where the means of investigation are precluded, then fraud at seances and impostors will soon cease to come into our ranks—if bolts and bars are objectionable, then let the medium sit outside the best test of all. If this plan is carried out, it will prevent so-called exposures, it is much better and more spiritual to prevent a person becoming an impostor than being the means by our loose way of managing matters to encourage him to be one; than to entrap him and expose him afterwards. We each and all have sufficient to do to correct our own faults rather than to expose the faults of others, hence by refusing to sit under non-test conditions you will not be called upon to expose an erring mortal, who in many other respects may be

better than we are. But force of circumstances may have brought this about, for sometimes necessity has no law. There is another benefit in proper precautions against fraud being taken, when the sitters see that the conditions are such that fraud cannot take place without detection their minds are harmonised, suspicion is taken out of the spirit circle, more love and sympathy can be given to the medium and thus very much enhance the conditions. Besides what is the value of the manifestations if it is but a matter of faith. We had certainly far better remain in the orthodox churches and swallow the miracles of the past wholesale, than sit and accept on the mere conviction that we are getting spirit manifestations when they are nothing of the kind. The only value of spiritualism is when it is based on such grounds that there can be no flaw whatever in the evidence and spiritualism is better without adherents who have not been convinced on such grounds that the storms of adversity cannot shake the testimony they have received; for I hold that every single spiritualist must have undoubted evidence, so that each individual stands on a rock which cannot be shivered from under him. The faith unsupported by knowledge is the great stumbling block of Christianity, for their adherents must fall away when the props to their faith are melted before them.

WILLINGTON.—The guides of Mr James Dunn of Shildon, delivered two addresses at the house of Mr W. Newton, Willington, on Sunday last, to large and attentive audiences. The subject chosen for discourse in the evening was selected by the company, viz: "In what respect is spiritualism superior to other forms of religion." In referring to the claims of spiritualism, the control maintained that there were certain points upon which this philosophy professed to give definite information, and entering the realm of fact it produced positive evidence of a continued existence beyond the grave. While the Orthodox Christian contended for faith and belief in certain creeds and dogmas, in order to secure admission for its votaries into the heaven of psalm singing, indolence, and monotonous occupation, spiritualism urged an immediate exercise of the spiritual faculties, which would prepare the individual for a life of activity in the spheres. Spiritualism has come as an antidote to the scepticism of the age, for had it not been for its timely interposition immortality would have been consigned to the regions of fable and superstition and the darling hope of the human soul would have been destroyed. But while all seemed dark and drear, and the cherished anticipations of humanity were likely to be crushed beneath the iron heel of materialism, there was heard a voice crying in the wilderness, heralding the approach of the angel of truth. Little over thirty years has witnessed a marvellous advance in this system of thought. Philosophers, literary and scientific men, have given in their adhesion to its claims, and its influence is destined to revolutionise the present form of religious thought. If its devotees will but strictly conform to the dictates of the spirit world by a self-sacrificing regard for the welfare of suffering humanity, then its superiority will become more pronounced and selfishness, vice and crime will become things of the past.

C. G. O.

MANCHESTER.—Spiritualism in Manchester, just now, seems to attract more attention than of late, as witnessed by the larger attendance at our usual Sunday services. Our chief aim is, to impart an intelligent conception of the purpose of spiritualism, make its teachings attractive by showing them to be in harmony with reason and the higher attribute of the mind intuition. In the afternoon, we had a discourse upon, "The Planets, do they exercise any influence upon Humanity" Miss E. A. Hall was the medium, some of her intelligent guides are evidently well up in the science of astrology and astronomy, having spoken before upon this, and kindred subjects. The subject matter of all the discourses given through this instrument is always very good, but she is lacking in power of declamation, which I trust she will gain as she grows older. She is invaluable as a local medium, who in her quiet and humble way has in the past, done much good, and I trust the opportunities in the future will be more numerous and as well utilized. We were also favoured by the presence of Mr F. O. Matthews, the man of purpose, and back bone, who is a spiritualist, through evil and good report. After being introduced to the audience, (who evidently were pleased to see and hear him) he offered a few remarks upon the "writings on the wall" showing that thoughts take on forms of imagery, tangible to the psychological sensitive, that he could sense the degrees of intelligences who had been in that Hall and who had left their spiritual qualities, some high, some low and undeveloped. This is a subject which at present is unknown to the scientist, who takes cognisance only of such things as are known through the laws of nature of which he is the high Priest, and therefore understands mother nature and all her laws, questionably, very.

R. F.

MACCLESFIELD.—On Sunday, September 19th, Mrs Richmond delivered two discourses in the Skating Rink of this town. The subjects were chosen by a committee selected from the audience, and were—afternoon "What is spiritualism?" evening "Shall we know each other in the spirit world?" Mrs Richmond far exceeded herself on these occasions, been greeted by sympathetic audiences. Notwithstanding a severe hail storm which raged in the evening the attendance was large, and the seed sown will undoubtedly bring forth good fruit. The meetings were ably presided over by Mr J. Rodgers in the afternoon, and Mr A. Cross, the manager of the Coffee Tavern in the evening.

† Rakshasas. Demon Giants, personifications of the most malignant evils. For the description of same see—Rev. vi. c., 14 to 17 v.

‡ Siddas. Are ascended and purified spirits, or, the spirits of just men made perfect.

GOSWELL HALL.—On Sunday morning last, the subject of Spiritual Phenomena was again taken up for debate, the attendance being largely increased on this occasion. While these meetings are very interesting, I am still of the opinion that they will have no tendency to convince the sceptic of the spiritualistic origin of the phenomena, for it is a question of personal experience to each one. In the evening Mr J. J. Morse occupied the platform, his guides taking for their subject: "Mediumship the foundation of spiritualism." (A report of this discourse will appear in our next issue). The next lecture closes Mr. Morse's term of engagement at this Hall, but let us hope the committee will be supported and enabled to still continue these monthly visits.

J. N. G.

BIRMINGHAM.—Mr Howell delivered a trance lecture here on Sunday, September 19th, to an appreciative audience on "The Atonement," which was treated, on the whole, very fairly. The answers to questions from the audience were, really splendid; terse, incisive, and comprehensive, without being superfluous. In his normal state he gave a recital of his experiences amongst the methodist sect, and of his introduction to spiritualism, which excited much interest. We have also had a visit from Mr Wright of Liverpool, who delivered a most masterly discourse on Sunday evening last, on "Spirit and its relation to Matter," in the Oozells Street Board School. The subject was argued out most clearly and to the satisfaction of a large audience, who expressed their delight at its close. Mr Wright also delivered impromptu poems on subjects chosen by the audience. Mrs Groom gave a number of clairvoyant tests, which were readily recognised. The meeting was the largest we have had here.

J. K.

SOUTH LONDON SPIRITUAL SOCIETY, 8, Bournemouth Road, Rye Lane Peckham, London.—President: Mr. J. Kinnerley Lewis.—This Society has been formed for the purpose of earnest investigation into Spiritual phenomena, particularly of a mental character,—and the Society will gladly welcome those seeking to penetrate the mysteries surrounding the human spirit, and its existence in an after life. The meetings to be on Wednesdays, 8 p.m. and Sundays, 11 and 7. Prompt attendance necessary. Wednesdays for enquiring into varied aspects of phenomena. Sunday mornings specially for those in earlier stages of investigation. Sunday evenings (for reception of higher Spiritual teachings), the proceedings will be conducted in a devotional, aspirational spirit, but unsectarian. Time set apart on all occasions to replies from controlling intelligences to questions. Opportunity offered for the admission of children, also for Lectures, Discussions, reading of papers, and development of latent mediumship. For terms of membership and further information, address, Secretary, as above.

QUEBEC HALL.—On Sunday evening last, Mr. MacDonnell discoursed on "St. Paul" to a crowded audience, the hall being literally crammed. It is very evident that the addresses of Mr. MacDonnell are not only becoming popular but valued, if we may judge by the applause every time. On Sunday evening next he will discourse on "St. Peter." Service to commence at 7 prompt. The Friday evening meetings are increasing in interest and number, and the idea does not appear too absurd for consideration with some, and we begin to hope that something may yet come out of nothing. On Monday evening next Mr. Wilson commences his lectures on "Comprehension," and these are by no means lacking in interest.

BLACKHILL.—Two very fair audiences met together to listen to two discourses from Mr Lambelle on Sunday last. There is quite a revival of spiritualism in this locality, principally owing to the efforts of certain Revd. lecturers who are making handsome returns out of their empty repetitions. When the chapels are in debt nothing is so sure to free them from incumbrances than an opposition lecture. These cards will be played out soon. Notwithstanding, the opposition, spiritualism grows and flourishes.

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NOTICES TO CORRESPONDENTS.

RESURGAM.—It has been thought most advisable not to occupy our space, which is already too limited for the demands upon it, with further reports of "seizure" seances. Besides this, there does not appear any confirmation of the account submitted. The secular press have done full "justice" to the subject; be it ours to learn from those events.

W. A.—While wishful to represent Truth fairly, and to allow both sides to appear, we cannot publish your letter because its language is libellous.

—O—

General News.

BIRMINGHAM.—Mrs. Groom will occupy the platform of the Association on Sunday evening next. Service to commence at 6.30.

CHOPPINGTON.—On Saturday evening next, Mr. Lambelle will lecture in the Unitarian Chapel, Choppington, subject left to the audience. Chair to be taken at 7 p.m. Admission free: Collection at the close.

We beg to refer our readers to the advertisement of Mr Morse on another page. Mr Morse is the only English agent for American Standard Literature, and supplies all the English publications at lowest charges. Books not in stock procured to order.

MANCHESTER.—The half-yearly meeting of the Manchester Association will be held next Sunday afternoon, October 3rd, at the close of the usual service, when the officers and committee for the next half-year will be chosen, &c. We hope a good attendance of accredited members will be present. Tea 6d. each.

We are glad to be able to report a continued increase in our circulation. There is still some difficulty apparently in obtaining the *Herald*, and friends experiencing such will oblige by communicating at once. We urge our friends to assist us in giving *The Herald of Progress* as much publicity as possible. When it is known it will be read.

GOSWELL HALL.—A. T. T. Peterson, Esq. will deliver a discourse on Sunday evening next, at Goswell Hall, Goswell Road, London, to commence at seven prompt. On the Sunday following (October 10th), Mr. Matthews will give instances of trance, tests and clairvoyance, and on the 17th inst., Mr. Pearce will discourse on "The Egyptian Pyramids."

The B. N. A. S. have drawn up a very elaborate memorial for presentation to the Home Secretary, "Relative to the state of the Law affecting persons known as 'Spirit Mediums' and 'Clairvoyants.'" The text of this memorial is exhaustive of the subject, exhibits much practical thought, and evinces a thorough grasp of all the details necessary to arouse the attention of the authorities. We may present more particulars in our next.

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

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

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

DALSTON ASSOCIATION.—The Fortnightly Social and Discussion Meetings for the season 1880-81 will open on Monday evening, the 8th November next, at eight o'clock, and will be continued on the second and fourth Monday in each month up to and including April, 1881. The Council earnestly invite the general body of members to do all that lies in their power to render the series both entertaining and instructive, by preparing subjects for discussion, and inducing the attendance of their friends and acquaintances. It is proposed to arrange for experience and other social gatherings in connection with these fortnightly Monday evening meetings. Those members who are agreeable to contribute papers, or suggestions, are respectfully requested to communicate at their earliest opportunity with the Hon. Secretary, in order that dates may be arranged, and an agenda prepared from month to month for publication. The President, Mr. J. J. Morse, will read a paper on December 13th next, and proposes to review the work of the winter's session at the close of the series in April, 1881.—THOMAS BLYTON, Hon. Secretary:

JOTTINGS

BY E. W. WALLIS.

A storm often clears the air and it is very probable the consequences of recent events will prove a blessing to the cause. Clearly we must learn the lessons of experience and grow wiser from our trials or the late incidents will be thrown away upon us—I read the lesson to be, strict test conditions, what those tests should be it is not for me to say, but when I am asked “why don’t the spirits protect the mediums”? I reply “I believe they are as ignorant as we are; it is as much a matter of experiment with them as with us and it is for the students to propose new experiments and obtain the assent of the rational minded spiritual operators, that both may work together to achieve success.” In any case I am decidedly in favour of the rational method of adopting steps to prevent the possibility of active and conscious participation on the part of the medium, and such conditions will prove a safe guard to all honest mediums; for the rest, we know so little of the conditions necessary for complete success that it will be well for us to try and learn more by observation and experience and publish less. Another matter should be borne in mind that all statements should be vouched for by the full name of the writer and all accounts ought to err on the side of moderation rather than that of exaggeration. Let us take our schooling and be wise, we make progress if we do; but otherwise we shall again go through similar deep waters.

The following choice specimen of orthodox assertion and bigotry was circulated freely at the meeting on Sunday, September 12th, at the Church-riden town of Stamford. Considerable excitement occurred in the town owing to the advent of the writer who was freely characterised as a “humbug” etc. by those who were most ignorant of the whole matter.

Spiritualism is a terrible deception—the work of the father of lies—the teachers of it are deceived and deceivers.

The WORD OF GOD warns us that Satan is transfiguring himself into an angel of light; and that therefore we need not wonder if his ministers (these teachers of spiritualism) are transfiguring themselves as ministers of righteousness read 2 Cor: ii ch. 14 and 15 v.

Therefore be assured of this that whatever they profess, they are the enemies of the Cross of Christ, and opposers of the Grace of God which alone bringeth Salvation—Their rejection of truth will never alter the fact that—He that believeth on the Son of God hath everlasting life—while he that believeth not shall not see life, but the wrath of God abideth on him—John 3 ch. 16 and 36 v

We desire only your salvation therefore warn you—

H. H. I.

The Monday evening meeting, was perfectly riotous, but in spite of all opposition we carried it through to a successful issue.

I find some remarks of mine in a recent article in the “Spiritualist” of August 6th, have been unfortunately misinterpreted to mean that I am opposed to society effort. I need hardly say how thoroughly I appreciate the noble efforts of the hard-working members of the executive bodies of the various societies in the kingdom; what I sought to convey was the deplorable fact that in far too many societies the general body of members do not co-operate with or support their committees in their efforts and consequently the burden falls upon the few (those who will work, may work) and the funds not being replenished as they should be the societies become insolvent. I believe however that as the winter approaches more real interest will be displayed by the members of these bodies, aye, by the general body of spiritualists, and that we shall see more unity and activity displayed all through the country. The Midland District Com. of which the writer is Hon. “Secretary” has taken a new lease of life and recommences active work with Mr. J. C. Wright who is engaged to go through the district.

I am glad to see that an idea I mooted some time back is to be practically worked viz: a “National Conference of representative Spiritualists” to meet in some central town to consider steps to thoroughly organise the movement. We need organisation, practical co-operation for the purpose of sustaining the movement and claiming our true position as a body to the respect of our fellow-countrymen.

At present we constitute a rope of sand each individual being bent as it were upon asserting his own individuality and until we can discover some cohesive element that will bind us together for defence and offence, for construction as well as

attack we shall be little better than the laughing-stock of the world. Let us organise then on a national basis that will admit of the fullest individual liberty compatible with united action.

I am inclined to think if we could obtain strong societies in each town as centres, (if the local spiritualists would only rally round and support the efforts of the committees who represent them) then we should soon be able to organise district committees and have a national executive, or body of representative delegates from such district committees, the latter be chosen by the local societies, and efficiently work the whole country, open up new ground, and stimulate the flagging energies of those who are now so weary of the continual struggle that they well nigh despair of success. Has the time come for this or not?

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.

‘ARE THERE “GUARDIAN ANGELS”?’

The existence of guardian angels appears to the writer no more disproved, because they are at times powerless to avert evil from us than the existence of a watchful guardian in the flesh would be disproved because he was liable to be overpowered by superior numbers and so rendered powerless to protect his ward. From what cause it may be that mediums presumably good in all respects, should be buffeted by evil spirits is not for the writer to explain; he would suggest that such mischief may at times result from the medium being compelled to sit with persons of questionable moral character. Surrounded in a circle by a large band of evil spirits, it would not be surprising if they should occasionally for the time being vanquish or put to flight the good angels. It seems however to the writer impossible to suppose that any evil spirit has any lasting power over those who have steadfastly set their face to do right. They may indeed at times vex and annoy—they can never conquer and subdue such an one, if his aspirations for good are active. To rid ourselves of evil spirits, we must desire their upliftment. In an atmosphere of forgiveness for the wrongs they have done us, the evil spirits could not abide, unless they too were anxious to be uplifted. Hate begets hate, and a return to the old Jewish precept of ‘hating your enemy’ is little to be desired. It is the exercise of a divine forgiveness towards those who have wronged us, that can alone lay the foundation of their repentance and advancement, and of our security from their attacks. “He shall have judgment without mercy, who showed no mercy” seems a “hard saying”; but is it not fair even in the eyes of human judgment? Let us ponder well before we venture to improve even in theory upon the divinely-appointed arrangement of “ministering spirits”?

ANOTHER “WELL WISHER OF THE CAUSE OF HUMAN PROGRESS.”

VACCINATION.

To the Editor of the “Herald of Progress.”

SIR,—The following from a Chemist and Associate of the Pharmaceutical Society is a specimen of letters frequently received by me.

THOMAS BAKER,
Kingscote, Wokingham.

To WILLIAM TEBB, Esq.

“I have just had a very sad case resulting from Vaccination under my notice, a child suffering for years and requiring the closest care and attention all the time, from a mass of running scabs and sores nearly all over the back part of the body, and yet the doctor had said when vaccinating that the lymph came from one of the healthiest children he had seen, and the child which was vaccinated was previous to the ‘beautiful healthy lymph’ being inserted, a fine, strong, clear-skinned little thing, and its parents both healthy people and now the poor thing is a wreck to what it was. This is merely one case out of scores I have witnessed. I constantly have children brought to me to prescribe for, suffering from some vile disease or eruption of one kind and another, and almost invariably the reply to my question, ‘how long has the child had this?’ takes this form, “Ever since it has been vaccinated, Sir.”

It is the vilest curse beneath the sun, and I will do or undergo anything rather than my child's blood should be tainted with the filthy poison.”—WALTER HADWEN.

LIST OF SOCIETIES.

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

Newcastle-on-Tyne Spiritual Evidence Society,

3, WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR OCTOBER.

Sunday, October 3.....Mr Morse.....Trance Address.....at 2-30 and 6-30 p.m.
Monday, " 4.....do.....do.....at 8 p.m.
Sunday, " 10.....Local Speaker.....at 6-30 p.m.
" 17.....Mr J. Wright.....Trance Address.....at 2-30 and 6-30 p.m.
Monday, " 18.....do.....do.....at 8 p.m.
Sunday, " 24.....Local Speaker.....at 6-30 p.m.
" 31.....do.....do.....at 6-30 p.m.
Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10-30 a.m...."Form Manifestations," Miss C. E. Wood
Tuesday, Seance, 8 p.m...."Physical Manifestations," Miss C. E. Wood
Wednesday, 8 p.m....Class for Aspirational and Devotional Spiritualism
Thursday, Seance, 8 p.m...."Form Manifestations," Miss C. E. Wood
Friday, at 8 p.m.....Private Circle
Saturday, 8 p.m....Developing Circles for Members and Friends (free)
NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.

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

Gateshead Spiritual Society.

Sunday Services, Temperance Hall, High Street, Gateshead.

Ashington Spiritual Society.

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

Excelsior Society of Spiritualists.

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

Cardiff Spiritual Society.

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

Birmingham Society of Spiritualists.

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

Leicester Spiritualists' Society.

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

Manchester and Salford Spiritualists' Society.

268, Chapel-st., Salford, Manchester. Hon. Sec., Mr J. Campion, 33, Downing Street, Manchester. Public Meetings every Sunday evening at 6-30.
Oct. 3.....Annual Meeting and Conference.

Walsall Spiritual Society.

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

Manchester Association of Spiritualists.

Temperance Hall, Grosvenor-st., Sunday Afternoon, 2-30. Pres., R. Fitton, 44, Walnut-st., Cheetham, Manchester. Sec., W. T. Braham, 392, Stretford-rd., Manchester. A meeting is held every Wednesday evening at 7-30, when trance discourses are delivered. Medium, Miss E. A. Hall.

October 3.....Mr A. Cross { Messrs. Wright, "National
" 10.....Mr Tetlow { and Morse, Confer-
" 17.....Miss E. A. Hall { and Lambelle, ence."
October 31.....Mr Tetlow

Nottingham Association of Spiritualists.

Hon. Sec.: Mr. Yates, 39, Lower Talbot Street, Nottingham. On Sunday morning at 10-45 a Circle for Development. Sunday evening at 6-30, Public Trance and Normal Addresses are given. A Seance is also held on Thursday evening at 8 o'clock.

Glasgow Association of Spiritualists.

164, Trongate. Pres., J. Walker, Esq. Vice Pres., Mr. J. Robertson. Hon. Sec., Mr. J. McG. Munro, 33, Daisy Street, Govanhill. Sunday morning meetings are held, commencing at 11-30, at which Readings from the spiritual teachers of humanity are given and discussed.

Yorkshire District Committee.

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

Auditor: Mr. Owen, Leeds.

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

Plan of Speakers for September—October.

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

October 3...Mr Armitage, Batley Carr | October 24...Mrs Jarvis, Bradford
" 10...Mrs Illingworth, Bradford | " 31...Mrs Illingworth, Bradford
" 17...Miss Harrison, Shipley

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

Sec., Mr. Smith, Garnett Street, Bradford.

October 3...Mrs Butler, Bingley | October 24...Mr Dent, Heckmondwike
" 10...Mr Armitage, Batley Carr | " 31...Miss Harrison, Shipley
" 17...Mr W. Farrar, Pudsey

(Spiritual Lyceum, Top of Heap Lane, Tennyson Place, at 2-30 & 6 p.m.)

October 3...Mr F. O Matthews | Sec., C. Poole, 28, Park Street.
" 10...Local | October 24...Mr John Wright, Keighley
" 17...Mr W. Pell, Stanningley | " 31...Mrs Jarvis, Bradford

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

October 3...Mrs Illingworth, Bradford | October 24...Mr W. Pell, Stanningley
" 10...Mr Blackburn, Salford | " 31...Mr Wallis, Nottingham
" 17...Mrs Butler, Bingley | November 1 do. do.

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

October 3...Mr A. D. Wilson, Halifax | October 24...Mrs Dobson, Batley Carr
" 10...Mr W. Pell, Stanningley | " Mr Armitage, Batley Carr
" 17...Mr A. D. Wilson, Halifax

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

October 3...Mrs Jarvis, Bradford | October 24...Mr A. D. Wilson, Halifax
" 10...Mrs Dobson, Batley Carr | " 31...Mr John Wright, Keighley
" 17...Mr Armitage, Batley Carr

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

October 3...Mr Dent, Heckmondwike | October 24...Mr Armitage, Batley Carr
" 10...Mrs Hollings, Churwell | " 31...Mr W. Pell, Stanningley
" 17...Mrs Dobson, Batley Carr

BINGLEY.—Ante-Room, Odd-Fellows' Hall, at 2-30 and 6 p.m.

October 3...Miss Harrison, Shipley | Sec., C. Illingworth, 4, Lindum Terrace.
" 10...Mr John Wright, Keighley | October 24...Mrs Illingworth, Bradford
" 17...Mr Morrell, Keighley | " 31...Mrs Butler, Bingley

OSSETT.—Sec. Mr George Cooper.

October 3...Mr W. Pell, Stanningley | October 24...Local
" 10...Mr Dent, Heckmondwike | " 31...Mrs Dobson, Batley Carr
" 17...Miss Hance, Shipley

Lancashire District Committee.

LIVERPOOL.

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.

Sunday, Oct. 3.....Mr J. C. Wright | Sunday, Oct. 24.....Local Speaker
" 10.....Mr W. Johnson | " 31.....Mr W. Johnson
" 17.....Mr J. C. Wright

ROCHDALE.

Sunday, Oct. 3.....Mr W. Johnson | Sunday, Oct. 24.....Local Speaker
" 10.....Local Speaker | " 31.....Miss E. A. Hall
" 17.....Mr John Lithgow

NEW MILLS.

Sundays, Oct. 3, 10, 17, 24, and 31.....Local Speakers

HEYWOOD.

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

HYDE.

Oct. 5 and 26.....Mr W. Johnson.

British National Association of Spiritualists.

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

South London Spiritual Society.

8, Bournemouth Road, Rye Lane, Peckham, S.E. Meetings—Wednesdays, 8 p.m.; Sundays, 11 a.m. (for Enquirers), 7 p.m. (Select Meeting). For particulars of admission, address Secretary, as above.

Marblebone Progressive Institute and Spiritual Evidence Society

Quebec Hall, 25, Great Quebec Street, London, W. Sec., Mr J. M. Dale. Sunday evenings, at 7; Service conducted by Mr Iver MacDonnel. Tuesday, Lecture at 8 p.m. Wednesday, Members' Seance, at 8-30. Sat. evening, public Seance. Mrs Treadwell, medium. Admission 6d.

Hackney Spiritual Evidence Society.

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

Goswell Hall (London) Sunday Services.

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

SPECIAL NOTICE.

A GENERAL CONFERENCE OF BRITISH SPIRITUALISTS

WILL BE HELD IN THE

TEMPERANCE HALL GROSVENOR STREET,
MANCHESTER,

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

Executive Committee :

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

Hon. Sec. :

Mr. J. J. MORSE, London.

The Conference will extend over Two Days.

ORDER OF PROCEEDINGS :

SUNDAY, OCT. 24TH.

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

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

MONDAY, OCT. 25TH.

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

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

At 5:30 P.M.

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

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

MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE—Sunday, October 3, Lecture Hall, Weir's Court, Afternoon,
 at 2:30, Spiritualism as a Redeemer; Evening, at 6:30, "Elements
 of Spiritualism—Social." Monday, October 4, same place, Even-
 ing at 8, "Working with God."

GLASGOW—October 10 and 11 | MANCHESTER—October 24 & 25
 KEIGHLEY—October 17 | LONDON—October 31

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

MR. E. W. WALLIS' APPOINTMENTS.

Nottingham, Oct. 3 and 4	Derbyport and Plymouth, Oct. 19
Belper, Oct. 6	and following days
Birmingham, Oct. 7 (probably)	Halifax, Oct. 31 and Nov. 1
Falmouth, Oct. 10 to 18, inclusive	Glasgow, Nov. 14 and 15

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45, CANDLERIGGS, GLASGOW, November 19, 1870.

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October 8th, 1873.

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 length of time. If the directions are attended to it will be found most
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I run to '**ENO**' and obtain relief."

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

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

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

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

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

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

J. C. ENO'S PATENT.

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